NEW YORK LETTER.

When we closed our last letter, the American Sabbath (Sunday) Union was about to convene for its annual session, in this city. We were surprised, in attending this meeting, to find the Baptist ministers, before whom Dr. Crafts spoke so recently, conspicuous by their absence. By actual count there were not one hundred people present at the opening session in the Collegiate Church, corner of 9th Avenue and 29th Street. Major-General O. O. Howard, Mrs. J. C. Bateham, Rev. I. J. Lansing and others addressed the meeting.

Gen. Howard pleaded for the preservation of the Sabbath. He believes that for hygienic and humane reasons one day's rest in seven is needed, and that it is possible to unite Christian and Jew in a movement for the preservation of the Sabbath, if based on broad, humane reasons. He questions the wisdom of general legislation by Congress. He testifies to the value of the rest day to himself as an army officer and to the army at large, and referred with satisfaction to orders recently issued by President Harrison and Secretary Proctor which abolish Sunday passes and unnecessary labor in the army on that day.

Mrs. Bateham brought the greeting of the Woman's Christian Temperance Union which, for five years has had its Sabbath-observance department, and has now organized for pushing the reform in every State in the Union save one, Vermont, where the Sabbath is not dissociated and work seems unnecessary. One thousand women give special attention to the work of Sabbath-reform. A literature on the subject has been created. Thirty tracts on the subject are now circulated. Last year 1,000,000 pages were distributed. Children are reached by specially prepared leaflets. Five years ago Mrs. Bateham found great apathy among the best of people on the question; clergymen were loth to preach on the subject. A great change has been wrought, and much is due to the Union, whose name, she requested, be associated with the work of laying the foundation. She is engaged in working up the meaning of the Sabbath in the minds of the people, and in organizing Sabbath-keepers in all parts of the United States.

The Sabbath Union went before the last Congress with ten million names, petitioning for a Sunday-rest Bill that would put the national government right and make it cease overriding State Sunday-legislation. The bill failed to pass last year. It was re-introduced yesterday by Senator Blair, and Mrs. Bateham is very hopeful that this Congress will pass the law.

The Rev. Mr. Lansing discussed the question from the higher standpoint, viz., that of religion, and showed how dependent all moral reforms are upon religious impulses. The Sabbath is the memorial day of God's creation. The whole was right who said: "He who denies the Sabbath denies creation." Keeping of the Sabbath is a tribute to the manhood of man; it emphasizes boundlessly the equality of man. The Sabbath is for nature itself as a day of Oblivion. When the Sabbath is forgotten we break the moral law. The Sabbath is the day of the God-man, rday when the doctrine of despair vanishes, and we are reminded of immortality and hope.

The remaining sessions were held in the Broadway Tabernacle. Col. Elliott F. Shepard presiding. And let me observe right here that the eminent Methodist editor, spoke of the Sabbath Union. And let me observe right here that the eminent Methodist editor, spoke of the Sabbath Union. He testified of a man in the congregation this Sabbath, "the situation of man". The Sabbath cannot be kept without. It is the day of the God-man, the day of the God-man, rday when the doctrine of despair vanishes, and we are reminded of immortality and hope.

The following resolutions, introduced by the president, were passed by the convention after free discussion:

Resolved, That the American Sabbath Union earnestly recommends to the Civil Authorities of the United States, that they abstain from the use of any and all public publications or public occasions, from the first Sabbath of March next, as a day of rest, from every kind of unnecessary labor, travel and traffic upon the Sabbath, or any other day of this kind, and that they give public notice to that effect, and publish a public Declaration, expressing their determination to act in obedience thereto.

Resolved, That the American Sabbath Union earnestly recommends to the Christian Baptist and Christian Methodist Churches, that they abstain from the use of public places of amusement or public occasions, from the first Sabbath of March next, as a day of rest, from every kind of unnecessary labor, travel and traffic upon the Sabbath, or any other day of this kind, and that they give public notice to that effect, and publish a public Declaration, expressing their determination to act in obedience thereto.

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MISSIONS.

We do not propose to call special attention to all good things published in this department; but, in this letter, as in others from the same brother, there is that which so inspires us with gratitude and hopefulness, that we feel like exerting everyone to read it. And do not forget that what our Holland Mission has become and what it promises for the future, we owe, under the Lord's blessing, to the silent testimony borne by brother Velthuyzen by a little package of tracts sent through the mail.

All the Conference and Society reports that we have thus far been able to collect for our Holland missionary, we have sent to him, since receiving his letter published this week. The numbers still wanting are indicated in the "Special Notices" column, and we scarcely need add we trust our friends will take special pains to help us complete the set.

As to his request for pictures; it seems to us that friends in America can fulfill this, either by sending the picture themselves, or the money with which they could be purchased. We invite correspondence on this point.

G. Velthuyzen.

FROM HOLLAND.

Dear Brother,—Your good letter dated Oct. 17th, came at due time to heighten our interest for the removal of its appropriation to aid us in our work for Christ's sake in Holland. It is my intense prayer that I may be faithful as a servant of Christ and that the help of the Society may not be in vain.

Since my last letter we baptized two believers, one living at Amsterdam, and a man of ability. He stayed with me up to the last Sixth-day. It seems that Christians of other denominations acknowledge the virtue of the principle, we, as a people, have written in our banner. At least I must come to that judgment, because they are well pleased with our help not only, but they seek for it. Now a member of our little church here is asked by a society in one of the towns in this province to become their agent (evangelist is the term used with us) in gospel labor among the neglected population on a newly dug canal. They will provide his entertainment. He has emphatically reminded these friends that he is a Baptist and a Sabbath-keeper and that he can not deny these facts. They said, "We know it and don't only deny it, but will help us." And so, most probably he will give them their desire. The committee is presided over by a clergyman of the Dutch Reformed Church, assisted by an elder of the Dissenters' Reform Church, and so the variety of Board members goes on. True, we are not wholly. They are very careful about the course of the matter; but perhaps our fears will be wholly ashamed.

The editor of the paper of the Baptists in Germany, Rev. Aug. Bickel (from America) wrote not long ago a condemnation of our Sabbath doctrine. I asked him room for some regulation of critics. Dr. Koopman of philo-
WOMAN'S WORK.

It is quite desirable for harmony of action amongst us that local societies desire sending boxes to home missionaries, shall consult the committee members; each society to consult its local committee member. For the Eastern Association this is Mrs. E. R. Pope, Plainfield, N. J.; for the South-Eastern, Miss Cora Randolph, Salem, W. Va.; for the Central, Mrs. James Crandall, Lebanonville, N. Y.; for the Western, Mrs. Fanny D. Burdock, Little Falls, N. Y.; and for the North-Western, Mrs. C. M. Bliss, Milton Junction, Wis., Mrs. Blies being the chairman of the committee. By referring to these women, they having first of all sufficient understanding amongst themselves, none need be left out from the giving or the receiving, while without it possibly more than one society will be preparing a box for the same family, and at the same time none are providing for certain others amongst the number of workers, and these will be overlooked. It is to help the cause, not to arbitrarily dictate to, the above suggestion is made, and it is one which committee members feel the need of having made for them. Will societies kindly bear this in mind, that in the mutual consultation an even hand may be held in this line of work.

A WORD OF EXPLANATION.

It is now five months since the work in the hands of the Woman's Board Secretary has been done at great disadvantage owing to her own severe illness, followed by slow convalescence, and accompanied, too, by the frail condition of the mother, and the severe and still protracted illness of the father.

Endowed by nature with some of the sterling qualities, such as reside in radical, empathic people, and less by those traits of character whose backing is a single-handed struggle in the background. But, having come to feel that justice to myself demands it, and this for several reasons which any sensitive person under similar circumstances may have my heart, I have made an effort at courage to tell you that I desire your forbearance because my work has not been better done,—done with a more even hand, and with the aggressiveness which my love for it would dictate. Many letters have not been written at all; letters have been tardily answered. Plans and workings for work have lain in abeyance. Recorder work has not been that which I have desired to make it. The foregoing is, however, the occasion of many delinquencies.

Let me here assure you, my dear sisters, that it is in all probability true that none have regretted more deeply, nor more frequently than myself, my enforced withdrawal from the prompt handing of the duties imposed upon me. The interest attached to it, the effort to make methods best conducive to its healthful development are on my mind much of the time, and my desire often is to step off aggressively with the tread of faith and hope into a better fruition of that to which, we have laid our hands. I most earnestly desire that the desire to move, the seeming lethargy of the weeks gone by, and your patience in these days when, in the midst of sulking experience, I am still hidden, as I believe, by the Master to stand still and see the

THE SABBATH RECORDER.

A precious leading even in the midst of surrounding darkness of depressing and crippling influences, has been a vision of my blind father does bring into the vision of her whom he has always called Mary, but now "my eyes," a whole new canvass, newly painted, the meaning of which under the tutelage of him who daily points afloat the rising and the setting of the sun, and who, through his love of crumpling sore, the meaning of which, I say, my sisters, will bring me into better condition for my work, a condition which will, I trust, be of some avail to you also, in just helping you into a higher intellectual consecration to the Master. Be patient with me and I will try to pay you all my debt. Be prayerful each for the other throughout our burdens, and for me, too, if you will. Be courageous, be all, be anything which we as a body of women ought to be that our work fail not of its full fruition.

MARY F. BAILEY, Sec.

REPORT OF THE WOMAN'S EXECUTIVE BOARD.

At our January meeting it was voted that a protest be sent to Washington to represent our women upon the question of the Sunday-rest Bill— which we herewith give you— addressed to the Hon. Senator Spooner, and Representative Cawell.

To the Honorable, the Senate and House of Representatives, of the Congress of the United States:

The Woman's Board of the Seventh-day Baptist General Conference of the United States respectfully submits that it is not at all satisfied that women, who conscientiously regard the seventh day of the week (Saturday), as God's Holy Day, to be religiously observed in spiritual worship. But these must likewise, by divine command, labor and travail, and have their burden. While we have cheerfully borne any and all inconveniences of our faith, we have felt a peaceful sense of protection of the power of Congress to so legislate as to effect the free exercise of religion on the part of all or any of the people. To require, by legal enactment, any religious observance on the part of any persons contrary to their faith, is an interference with their constitutional rights.

The petition of millions of names, real or hypothecated, has not the authority, by virtue of numerical value, that the appeal of even one man has, whose backing is a re- ligious right, over this "Lord's Day." Many of our women are W. C. T. U. women; many, because of the Sunday-observance Department work, are not Union members, yet by a law of the week, annulling their effort is to be done, hence without support said Constitution, has placed it outside of the power of Congress to so legislate as to effect the free exercise of religion on the part of all or any of the people. To require, by legal enactment, any religious observance on the part of any persons contrary to their faith, is an interference with their constitutional rights.

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Miss Mary F. Bailey, Sec'y.

December 26, 1889.

In December, a Prayer Calendar was issued, the work of a committee of three, of which Mrs. Prof. Win. A. Rogers was chairman. This work was done with the hope that by thus calling attention to our special work and needs as a people, we might become more familiar with them, and consequently more deeply in prayer and interest in the effort to force us into the possession of love for the question in the Master's keeping.

Thank-offering boxes have been distributed sin- till, at least in the first using of them, many of you must have been quite familiar with them.

Let me here assure you, my dear sisters, that it is in all probability true that none have regretted more deeply, nor more frequently than myself, my enforced withdrawal from the prompt handing of the duties imposed upon me. The interest attached to it, the effort to make methods best conducive to its healthful development are on my mind much of the time, and my desire often is to step off aggressively with the tread of faith and hope into a better fruition of that to which, we have laid our hands. I most earnestly desire that the desire to move, the seeming lethargy of the weeks gone by, and your patience in these days when, in the midst of sulking experience, I am still hidden, as I believe, by the Master to stand still and see the
established over most of the known world; it was a time of peace, but for some time the Jews were treated with disdain by the empire. Their leaders were murdered, and their property was confiscated. The Roman army had built highways throughout the empire, which facilitated the spread of the gospel. The apostles, who were also imperial staff officers, were able to travel freely, which was a great privilege, since it permitted the priest making the offering to come into the temple building. The offerings of the priests were reduced, but the sacrifice of a lamb for the Levite who offered incense was paid by the Levite himself. The priest entered the Holy of Holies in white robes, and with a golden altar, which was a symbol of the king's reign. The queen of Sheba had made preparations for the occasion when the king of the Jews declared to her, "Thou hast shown me the prosperity of thy land."

This text is a historical account of the Roman Empire, mentioning events in the lives of several key figures, including the emperor Augustus and the Roman Senate. It also alludes to the screwed-up idea that if a man was to be a man of great influence and power, turning men to this side or that side, he must have the approval of the people, not only for his personal character, but for his ability to rule. The text mentions the importance of faith, hope, and love, which are the three greatest virtues in Christianity. It also emphasizes the importance of the temple in the worship of God, and the role of the priests in the worship of God. The text concludes with a warning to the reader to be mindful of their actions and to remember the sacrifice of Jesus Christ, who laid down his life for the sins of the world.
SABBATH.

Throughout nature God has made provision for every need. Man's needs exceed those of any other earthly being, yet his physical wants are comparatively so unimportant that Christ said to his disciples, "I have not come that the dead should live, but that the living be made to live." Matt. 20:34. If these physical needs, comparatively so unimportant, are so abundantly provided for, it is unreasonable to suppose that God, would leave the most important need of man unprovided for. All men have the ability to use it for himself. The weekly Sabbath is an indispensable need of man's moral and religious nature. It is so now it always was and always will be, in this life. Accordingly, the history of the world shows that every people which has lost the knowledge of this institution the drifted into idolatry and moral degradation. On the other hand, in proportion as it has been known and respected, men have risen in civilization and morality.

About his immediate descendants, being men, needed it as much as we, and hence reason necessitates the conclusion that God would not withhold it from them; and the Scriptures show that he did not, but that he instituted it "for the man." (Mark 2:27), the next day after he was created, the only human being, must, like marriage, have been for all time. Even those who claim that Christ abolished it will have a Sabbath in spite of it. God's act of sanctifying the seventh day of the week was equivalent to a command to keep it, but men must choose his own time to begin the commandment. The Decalogue would have contained no proof that it came from the Creator. When he wrote that law, he had, for a month, been working several miracles each week in connection with giving the manna, by which he pointed out the Sabbath, to which he referred as the day on which it was impossible for the Israelites to mistake which day it was, and those miracles continued weekly for forty years; and that nation has continued to observe that day ever since, and nowhere on earth do they find any difficulty in knowing which day it is. The Decalogue was instituted to commemorate their deliverance out of Egypt. If that were its design why did not God assign that reason in the fourth commandment instead of going back creation for a reason? Will any one say that he gave a false reason? Besides, if it were instituted at the creation from Egypt to commemorate that event, the Israelites would have known it, and would have known when they began to keep it for that purpose. But they never got such an idea. Josephus, Philo, and all the other eminent Jewish writers testify that God instituted it at the close of creation. The Scriptures, which they, alone, were inspired to write, and all secular history down to the present time, contradict this assumption.

The fourth commandment is what God will have men do for his own glory. The word "seventh" in that command, however anxious to have it there so he could apply it to Sunday. Is it any more innocent to interpret a passage falsely than to translate it falsely? God will not hold him guiltless who thus handles his word to suit his own purpose. "Let him that is in the school, be not guilty of the rule." Prov. 4:2. History gives no account that such interpretation was ever thought of till A. D. 1595. How happened it then? Thus: The English Puritans taught that the Bible is the only rule of faith and practice. They were, therefore, changed by the Church of England, with contradicting themselves by keeping Sunday, for which they had no higher authority than that of the Church, while the Scriptures enjoined the observance of the seventh day of the week, and no other. They thus found themselves compelled to return to the observance of the seventh day, or yield up their Puritan faith or find some Scripture authority for keeping Sunday. So Dr. Bowdler set his wits to work and invented this theory, which virtually charged God with deceiving the inspired writers of the Bible, and the world at large, for more than five thousand years, by saying "the seventh day is the Sabbath," when he ought to have said "a seventh day is the Sabbath." What a position had Moses in place so he could have corrected that divine manuscript, when written, and thus saved the world so much misapprehension and confusion.

If the time was ever to come when a change of the day ought to occur, God, in his infinite foreknowledge, would have known it. Then why did he write the fourth commandment that no such change could take place without making him contradict himself at least three times in that command? Substitute the first day of the week, as it is claimed that Christ has done, and it makes it, say, first, that God rested on the first day of the creation week, while he says he worked on it; second, that he worked on the seventh day, while he says he rested on it; third, that he blessed the first day, while he says he blessed the seventh day. God is charged with being a liar. It is an indispensable need of contradicting his command. Since the fourth commandment is applied to the first day as the Sabbath. Such construing of Scripture language by the mass of professed Christians, must create more skepticism and infidelity than all the Ingersolls and Tom Paines the world has ever produced. They have been more deeply wounded in the house of their own professors than by his avowed enemies.

If the above theory be correct men can nullify the design of the Sabbath institution and commit no sin. Since "every one of us shall give an account of himself to God," (Rom. 14:12), no person or government has a right to interfere with the individual liberty which God allows in his law. Hence if any seventh day after working six is what the fourth commandment enjoins, then each person is authorized, by that command, to come to begin work. Thus, in a family of seven persons, seven Sabbaths may be kept each week, each of which may be secularized by six of the family; or seven Sabbaths may be kept in each neighborhood and each be secularized by the majority, and all be a perfect harmony. "Thus the design of the institution would be frustrated by a provision inserted in the command itself. Is that kind of a law-giver? If our Congressmen should legislate in that way all would laugh them to scorn. If we are not to be party to one of the plainest commands in the Bible, men deliberately try to make it appear that God has committed such folly. "Christ devoted thirty years of his life to carpenter work, laboring on "the six working days" (Exek. 46:1), and resting and worshipping on the Sabbath day according to the commandment. Luke 4:16. If he were now on earth would he decorate the day he then kept holy, and sanctify, in its stead, a day dedicated to idolatry and heathens in honor of a false god? Were he here now, and should he do as he did then, he would be liable to be fined and imprisoned as a criminal by his professed disciples, and in his name. Would that be honoring him? He says that at the judgment day he will say to those redeemed by his grace, "Ye did what I said and I will say to you, when I return, 'Ye did not reverence me or my law or my commandments.' Then they will say, 'Lord, when did we speak to thee or saw thee or worship thee?' Then he will say to them, 'In so far as ye have not done it to one of the least of these my brethren, ye did it unto me.' He commands us to follow his example as a condition of discipleship, saying "I am the way, the truth, and the life." But professing Christians make laws to punish men for doing so, and are putting forth strenuous efforts to get United States laws passed making it a disgraceful, national crime, to obey his command and follow his example.

Again, we are met with a quotation from Paul (Rom. 10:4), "Christ is the end of the law to every one that believeth." This is the way the passage is generally quoted on such occasions when the claim is made that Christ abolished the Decalogue to believers. If true, then be- it is an unreasonable conclusion. They thus found themselves compelled to return to the observance of the seventh day, while he says he blessed the seventh day. God is charged with being a liar. It is an indispensable need of contradicting his command. Since the fourth commandment is applied to the first day as the Sabbath. Such construing of Scripture language by the mass of professed Christians, must create more skepticism and infidelity than all the Ingersolls and Tom Paines the world has ever produced. They have been more deeply wounded in the house of their own professors than by his avowed enemies.

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HISTORICAL & BIOGRAPHICAL

THAT SABBATARIAN CATECHISM.

Since preparing the article on this catechism, which appeared in the Sabbath Recorder of last week, we have received further information in regard to its composition and use in some of our older churches. In a biographical sketch of Eld. John Davis which was inserted in the second volume of the Seventh-day Baptist Memorial, it is stated that he was one of a committee of five who published a Sabbath Baptist Catechism, of which but a small edition was printed.

We now have evidence that this work, called "A Brief Summary," is the one referred to in the sketch. It seems that he, with other members of the Shiloh Church, was associated with Eld. John Bright and D. Jedediah Davis in the composition and appearance of this Catechism.

In the records of this church, on the subject, appear the following minutes of various conferences, now named church-meetings, which were held by it during the year 1814:

John Davis—Eld. John Davis brought forward a draft of a catechism, or a piece of instruction for the youth; and after reading and conversing thereon, it was agreed to lay the same over for consideration till the next conference.

February.—The draft presented at the last conference was agreed to, and it was stated that the church adopted the same, including this minute for the instruction of the youth. Caleb Sheppard, Jedediah Davis, Reuben Ayers, John Swinnery, and Jacob West, with Eld. John Davis, were appointed a committee to revise and make the same ready for examination by the next conference.

April.—It was agreed to read the draft of questions and answers, and agree to the committee at the appearance, entitled "A Brief Summary of the Christian Religion, Explained by Way of Questions and Answers in the Word of God, for the Instruction of Youth." The church expressed the wish that this draft, when properly arranged, should be printed when convenient.

May.—This committee brought forward the draft of questions and answers, and it was read and as far as could be procured; and it was agreed to continue the work in their hands until it was finished. The order was made that it should then be delivered to Eld. John Vis., Caleb Sheppard, and Jedbildung Bright, as a committee to examine and correct it, if needful, for the purpose of having it printed with the Ten Commandments annexed to the work.

June.—After the corrected draft was presented to the conference, Eld. John Davis, John Bright, and John Saunders, was agreed to, as a committee to select the correct text, and to prepare the same. The Ten Commandments, with the explanations on them, made as they stood in Eld. Jonathan Durham's work, all as accurately as could be done, were handed to this committee, and to inquire into the cost of printing it.

August.—It was reported that the Conference of the church in Salem county had given "their approbation of the draft of the catechism " and John Davis pointed to "draw off this draft of questions and answers correctly," and for this labor they were allowed $1.50. Caleb Sheppard was directed to lay the same before the First Westerly Church, and to inquire into the cost of printing it.

October.—Mr. Sheppard reported that the First Westerly Church had "approved the late draft of questions and answers," and that they wished to take one quarter of the copies when printed, and to pay for the same which was agreed to publish 1,000 copies of the same at the cost of $80.

December.—It was agreed that the committees who had, according to the recommendations of the conference, selected the text of the catechism should be allowed to sell them as they think proper.

We understand that the work was actually sold for ten cents a copy, and that in many instances it was also given away. Without doubt, it was used in the Bible-class instruction of the Shiloh Church at this early day, as it was in the First Westerly Church.

HISTORICAL SKETCH OF THE FIRST WESTERLY CHURCH, R. I.

BY ELD. HENRY CLARKE.

On the 12th of Sept., 1838, a series of religious meetings was begun in what was called the Wilcox Meeting House in the town of Westerly, R. I., and continued through the following thirteen days. These meetings were conducted by Eld. John Greene and Eld. Nathan V. Hall. In these a goodly number of persons was hopelessly converted, and several others who had experienced the same before, but who had not made any public profession of it, were renewed in the spirit of their minds. Candidates from both classes presented themselves for baptism.

At the close of these meetings, a Seventh-day Baptist Church was organized at this place by the elders present. The First and Second Churches of Hopkinton, R. I., on the petition of twenty-eight of its members and other friends, fourteen of whom were males, appointed a committee to meet in the First Westerly Church. Immediately afterwards, twenty-three others were added, making in all fifty-one members at the beginning. In the services of organization, Eld. Henry Clarke was chosen to receive the right hand of fellowship, Caleb Sheppard, and Eld. Daniel M. Clapps, to act as deacons. Eld. Matthew Stillman gave the right hand of fellowship, welcoming this church into the sisterhood of our churches.

The meeting-house in which this action took place was formerly owned and occupied by a Seventh-day Baptist Church which extended the communion to all baptised believers in Christ, and received as members those who kept the first day of the week as a Sabbath as well as those who kept the seventh day. This course ended in dissolving all discipline for the non-adherence to this; and it was thought that the least that could be done was to stave off the complete dissolution of the church. All the families in the vicinity who continued to keep the Sabbath, were favorable to the new organization, and many of them joined it, expressing their willingness that it should repair, own and settle those claims. Some persons, keeping First-day, and having claims upon the building, refused their consent for it to be used in this way, saying that the Seventh-day folks were going to take away their rights in it. Consequently it was thought best to erect a new building, and a meeting-house of this description was erected in the centre of town, at a cost of about thirteen hundred dollars. The old house was left unoccupied, soon went to decay, and was finally torn down.

After the church was established, Eld. Matthew Stillman and Eld. Daniel Coe of the First Hopkinton Church, preached for it once a month for a considerable time. When the Pawcatuck Church was formed in the village of Westerly, its first pastor, Eld. Alexander Campbell, served also this small church, whose meeting-house is about four miles southeast of Pawcatuck, and whose members paid and raised one quarter of his moneys salary.

The writer of this sketch was licensed by this church to preach the gospel, Aug. 10, 1888, and was ordained to the ministry Aug. 13, 1841. Clarck T. Chapman was also licensed Aug. 9, 1834, was dismissed in good standing Aug. 8, 1848, and afterwards moved to Niles, Allegany county, N. Y. Eld. Jacob Ayers, of New Jersey, was called May 21, 1848, to become the pastor of the church. He accepted the invitation, served here for several years, and was finally excluded for disorderly conduct. Christopher C. Stillman united with this church, and was licensed to preach May 4, 1855, and received ordination as a minister, Nov. 6, 1857. He has continued his membership up to the present time, acting for many years as a most faithful worker. We extend to the Seventh-day Baptist from a First-day Baptist Church, joined this church under the administration of Eld. Stillman, and until his death he occasionally preached for it. Since the former has become feeble in health, and is unable to attend religious services but little anymore, Witter has taken charge of the church, under the direction of the Seventh-day Baptist Missionary Board. He preaches also for the Second Westerly Church, located at Niantic, R. I., holding services here a half of a Sabbath, and at the first Westerly the other half.

The present membership of the church is sixty-seven, nearly one-half of whom are non-resident, making, therefore, the congregation on the Sabbath usually quite small. The officers are now: E. A. Witter, pastor; C. C. Stillman, clerk; C. C. Stillman, Gideon Saunders, deacons; Wm. E. Saunders, clerk. The post-office address of its members is Westerly, R. I.

PEACE WHICH COMETH OF TRUST.

"They will keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. That is the peace of God which passeth all understanding. It is of infinite value, which can compare with peace, wealth, or fame; which cannot be purchased by any commodity on earth; for in the possession of those only who strive to keep the holy commandments. "Great peace have they that love thy law, and nothing shall offend them." One cannot conceive of a greater blessing than heavenly peace. Appetite and passion, ambition and every unholy desire are stilled where peace reigns. In this spiritual condition love to God and man abounds, and the pure spirit lives above the world, having its converse with God.

Peace does not mean inactivity. Every function of the body, every faculty of the mind, every emotion of the heart may be in lively exercise, while peace flows through the soul like a river, and the whole life is in harmony with the will of God. "The wicked are like the troubled sea, whose compassions are not as one; but like the waves thereof, it rolleth not to his place." Peace is like the calm sea which can neither be made to rise nor be made to sink; its course is at the pleasure of God.

Let us then seek peace and pursue it. It is a universal privilege and a boon for all who desire it. In the midst of the cares and anxieties and trials of life, which are so common to all, we have the eternal assurance of peace. Whatever else we may acquire there is no wealth nor fame which is comparable with peace of mind; and possessing all things besides, without peace there can be no true joy. There are countless blessings of life, material, mental, moral, but all depend upon and are subordinate to peace, the greatest moral luxury in existence, hereafter, and here to himself, with him, and be at peace." "Mark the perfect man, and behold the upright, for the end of that man is peace. "Ye shall go out with joy, and be led forth with peace. "Peace I leave with you, my peace I give unto you. "The fruit of the righteous is a tree of life, and he that wineth souls is an acceptable offering to the Lord. "He that maketh peace. "The Scriptures abound with similar passages in attestation of the exceeding value of peace, out of which comes the comfort to those who comply with the conditions.—Christian Secretary.

A RELIGION without Christ, a religion that takes its departure from Christ; it diverts us from the only true thing to Christ, or a religion, that puts sincerity in the place of Christ all are alike dangerous, all have the fulness of life, and are contrary to the doctrines of the Scriptures.
SABBATH REFORM.

"IS THE ROMAN CATHOLIC CHURCH A PAGAN IN-
STUTION?"

The above is the sub-title of a paper published in the truly Oook, from the pen of Dr. E. Edwin Hall, of New Haven, Conn. The following letter, criticising Dr. Hall's position, was received sometime since, but through mistake it was laid aside until now. We were anxious to place Dr. Hall's letter before our readers, but were not able to find space. The position of Romanism yet remains in the theories and practices of the Protestants. Mr. Reiver sees the inconsistency of Protestants, and secures himself by standing on the "Church authority" platform. So far he is correct, but...
The Sabbath Recorder.


CORRESPONDING EDITORS.

A. R. M. Stodd, Boston, Missions.

Mary F. Bailey, Milton, W. Va., Woman's Work.

R. E. Williams, D. D., Alfred Center, N. Y., Sabbath School.

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


Jno. P. Romeyn, Business Manager, Alfred Center, N. Y.

"Buy thought's a thief; He acts as a part, Creeps through the windows of the heart, And if he once his way can win, He lets a hundred robbers in.

How difficult it is for us to learn that "The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." Human laws are satisfied with outward obedience; they can require no more. But the requirements of the Lord are both clean hands and a pure heart.

Recognizing God's law of judgment according to the state of the heart, the wise man warns his readers against associating with the libertine, giving these words for this warning of the oft-repeated proverb, "for as he thinketh in his heart, so is he." It is surprising that this warning against the dangers of a wicked heart is often quoted to prove that if a man thinks he is right, he is right! There could scarcely be a worse perversion of a Scripture passage than this. What a man thinks of anything makes no possible difference with the truth or falsity of that thing, but it may make all the difference in the world with his own personal character.

Brother E. P. Saunders, formerly of this office, has opened a newspaper subscription agency at his home in Ashaway, R. I., which offers quite a saving to the subscriber on quite a number of standard publications. See his announcement in our Special Notice column this week.

We call attention to the announcement made by Bro. Burdick, in the Home News item from New York, concerning the young man who wants to find a Sabbath school to teach in. We refer to this warning of the oft-repeated proverb, "for as he thinketh in his heart, so is he." We are surprised that this warning against the dangers of a wicked heart is often quoted to prove that if a man thinks he is right, he is right! There could scarcely be a worse perversion of a Scripture passage than this. What a man thinks of anything makes no possible difference with the truth or falsity of that thing, but it may make all the difference in the world with his own personal character.

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ness man?" Although quite long it did not elicit any discussion.

Before the election of officers, an amendment was adopted with reference to the programme committee. Now there is but one in the committee, and that at the annual meeting and holds his office a year.

The following were appointed as officers, A. B. Spaulding, President; G. S. Burdick, Vice President; W. H. Ernst, Secretary and programme committee. There were fifteen names added to the list of members, showing that the people enjoyed the exercises.

The following are the subjects assigned for essays at the next session:

1. In connection with the prophecies, the phrase, "everlasting life" and "everlasting punishment." Two essays to be submitted, with the choice of either, by N. Wardner and J. W. Morton.

Was the satisfying of divine justice the chief object in the atonement of Christ? T. J. Van Horn.

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

Ought a church to prepare which does not maintain proper discipline? S. B. Balbock.

In what sense is the preservation of the church to be regarded as economically as it might be with special reference to the general board? E. M. Dunn.

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

Is there a relation between the departure of brethren or others from the church, or is it a declaration of faith and fellowship between the two parties and the Lord Jesus? L. G. Eldon. The Quarterly meeting began with a sermon from Bro. M. G. Stillman, taking for his text, Psalms 119:126, 136, "It is time for thee, Lord to work, for they have made thy law void.

"Rivers of living water, said our brother, because they keep not thy laws." Is. In a general way, he spoke of the law as interpreted by Moses and Christ, as a law of love and to man. 2d. In a particular way, he took each commandment and showed its spiritual significance or application to our daily life, and we found this discourse to be a harmonious and complete lection which was amounted to $50, after which the Lord's supper was celebrated, led by the pastor, Eld. N. Wardner, and assisted by Eld. W. C. Whitford. 6

In the evening we met at the usual hour to listen to a discourse by Eld. W. C. Whitford. There was a good attendance and it was followed by an interesting conference meeting, led by Bro. E. B. Saunders. There were seventy-five who were witnesses for Christ.

First-day meeting of the afternoon. We met at 3:15 for a prayer, and prayer service. At 10 o'clock a Sabbath school Institute was opened. There were several essays read of considerable interest, and a large number of questions collected from the congregation, and answered by Bro. Saunders, showing that they were assigned to the exercises were enjoyed very much by the congregation. A more full report will be given very probably by some one else.

Eld. S. M. Wardner, S. C. E. Union had charge of the exercises. After some business a very excellent conference meeting was held. Five spoke in behalf of this meeting. For a trip we need not give an extended de.

In the evening a sermon was preached by W. H. Ernst, followed by a conference meeting led by Bro. L. C. Randolph. It was an enjoyable time. It was the most enjoyable gathering of the kind they ever attended. We have finally solved the problem of the present time, that is the Church's stand, a revived interest in religion. The religious interest had gained such momentum that it was thought best to form a routine that was well attended and part of the next, interesting meetings were held, many backsliders were reclaimed and the church quickened into new life.

W. H. Ernst, Sec.

A VISIT TO HEBRON, PA.

It was my privilege to spend a part of my vacation among the brethren at Hebron, Pa. In this part of the reader left the room, there were present less than thirty people. From their own standpoint: "If this small people expect to turn the world upside down, when shall it be accomplished?" But Dr. Buckley consoled them and explained the same attendance, saying that it was always so in all cases, true religion. There was to be a jack lantern show in this house to-night there would be scarcely room to hold the people. It very forcibly reminded me of a couple of Sundays. I went to the Eden Muse the following evening and found a popular church in the evening and from there I sat counted forty pews that were absolutely empty of occupants. How many were empty under the gallery in which I was sitting I am unable to say.

Speaking of Col. Shephard and his so-called professional, efforts, the following lines clipped from an evening paper, demonstrates that the religious world begin to realize the fact he spoken of, which the Christian world is so slow in admitting:

Why, Colonel! Usage may sanction the use of "Sabbatarian" as a descriptive epithet of Mr. Elliott Shepard, but his reputation as the editor of a paper printed in English would be the same if it were published by the Sabbath in the seventh day of the week and that Christian observer sees the first and last words of a sparsely devoted to religious observances. Don't say Sabbath when you mean Sunday.

SEMINAL MEETING.

The semi-annual meeting of the churches on the Berlin field convened with the Seventh-day Baptist Church of Colon, Wauhaua Co., Wis., Dec. 6, 1889, at 7 o'clock, P. M., Elks J. W. Morton, from Chicago, and W. W. Ames, from Menomonie; with a number of brethren from Berlin, Dakota, and doorfield, were present. Bro. Morton opened the evening with a report of the Semi-annual meeting held at 10:30, 3:30 and 7 o'clock Sabbath and Sunday, with preaching, alternating, by brethren Morton and Ames, with marked earnestness, while the congregation, though not large, gave good attention. After the sermon Sabbath afternoon a covenant meeting was held, and after the evening in the Lord's Supper was celebrated, in which most all took part. Three papers were presented, from the pen of Bro. Baker and Sisters M. E. Clarke and Elmie Cook. It was voted to ask the publication of Sister Cock- erell's paper in the SABBATH RECORDER. The next semi-annual meeting is to be held with the Berlin Seventh-day Baptist Church, beginning in June, 1900. Sisters T. Lowe, J. Gilbert, and J. Greene, with Bro. E. D. Richmond, were appointed to prepare papers for the next meeting.

H. F. CLARKE, Clerk.

NEW YORK LETTER.

(Continued from first page.)

bleased the seventh day and jallowed it, "and we testify of the witness of all things everywhere throughout the country that in keeping this commandment there is great reward.

I am the following is introduced by Rev. W. F. Craft.

"Broughton, that we commend the National League of Baseball players for refusing to break the laws of God and the Sabbath by Sunday games. I commend their example to others as worthy of imitation. This is quite funny. The next step will probably be to commend the saloon-keepers who close on Sunday. How drowning men catch at straws!"

The whole meeting did not begin, in attendance, with our own yearly meeting held here last year, and this was a national meeting; the slim attendance was a terrible disappointment to Dr. Craft. At the last session, when the writer left the room, there were present less than thirty people. From their own standpoint: "If this small people expect to turn the world upside down, when shall it be accomplished?" But Dr. Buckely consoled them and explained the same attendance, saying that it was always so in all cases, true religion. There was to be a jack lantern show in this house to-night there would be scarcely room to hold the people. It very forcibly reminded me of a couple of Sundays. I went to the Eden Muse the following evening and found a popular church in the evening and from there I sat counted forty pews that were absolutely empty of occupants. How many were empty under the gallery in which I was sitting I am unable to say.

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H. F. CLARKE, Clerk.
THE SABBATH RECORDER.

[Vol. XLIV, No. 92.

GOOD LITERATURE.

PRACTICAL KNOWLEDGE NEEDFUL.

In almost every department of human study it is admitted that practical illustrations form a indispensable part of the subject. No one would imagine for a moment to learn arithmetic by simply reading the text book, even though he might know every rule by heart. No one would attempt to pursue the study of botany without ever examining a leaf or a flower. All this is contrary to the gentlemanly wish that something may be learned of literature by committing to memory a list of the most noted authors with the dates of their lives and their works, though not a word is read about them, or a word they themselves have written, excepting the extracts to be found in the handbook which happens to be in use. Every text book on literature furnishes copious lists of books to be read, but how often are these helps used?

In a class, (not in literature,) in a young ladies' school some one incidentally asked when the Spectator was written. The teacher promptly replied: "In Queen Elizabeth's reign." Two of the girls, who had read more than their teacher, smiled at each other; but the lady herself proceeded with the lesson of the hour in a thoroughly respectable manner.

On the contrary she had received an excellent education and was eminently fitted for the particular branch which she was teaching. She simply was not interested in the literature of either Elizabeth or Anne's reign, and she had learned her facts from a book about books, instead of by reading the books themselves. One must possess an unflagging ability to be able to place every author in his correct position where the facts concerning all authors have been learned only by it. But this is memory of all and only an intelligent reading of specimen works of different epochs to discover that the Spectator could no more have been written in the time of Elizabeth than Longfellow's poems could have appeared in the days of the Pilgrim Fathers.

Then let our first principle be that we cannot know literature by reading about it. We must read the books themselves. It is altogether a waste of time to learn to repeat that the Elizabethan literature is "stately, rugged and pun- gent," and that of Anne and George "brilliant and luminous." We are willing to find out for ourselves why these terms are universally agreed upon among critics.

There is another point to be considered in this connection. Writers are continually referring to other writers, and to historical and fictitious characters, and often the whole point of a sentence may depend upon such an allusion. No hand book on literature will help us here, nor is it always convenient or agreeable to consult the encyclopedia every ten minutes. But when it is remembered that these numerous names appear over and over again in different works, it will be seen that their acquaintance may easily be made by extensive reading.

If anyone wishes to test his familiarity with English Literature, let him read one of Macaulay's essays and see to what extent he understands. For no other writer has a greater wealth of illustration than this "apostle of the Philistines," as Matthew Arnold calls him; nor does any other author mention all sorts of characters taken from history and romance, from times near and remote, while he gives an air of personal acquaintance. From the essay on Milton which lies before us,
have made the following list of proper names, taking them just as they come, but leaving out those which must be known to all, as Shakespeare for instance, and also those which the author explains in passing: Defensio Pugilis, Shakspeares, Cheever's, Alvindia, Montague, Walpole, Niobe, Aurora, Fable of the Bees, Mandeville, Iago, Hamlet, Lear, Petrarch, Cowley, Johnson, Augustan Elegance, Harold, Sad Electra's poet, Queen of Fairy-land, Bottom, The Faithful Shepherdess, Prometheus, Pastor Fido, St. Francis, Amidas, Guilliver, Gibbon, St. George, Marx, St. Elmo, Castor and Pollux, Cecilia, Venus, The Masks, Don Juan, Facinata, Beatrice, Gasco, Klosteppe, Osiris, Prometheaus, Act of Indemnity, Theocritus, Aristote, Filisaja, Oromedias, Aristogenes, Petition of Right, Vanity-dress, doubting Thomasae, Careless Gallios, Daess, Boswellow. Here in only fifty pages are over fifty allusions to Biblical, historical, mythological and fictitious characters, to things, customs, qualities and names of books, all mentioned without an attempt at explanation; so that if the reader does not recognize them for himself he has no means of knowing whether they are people in real life or in a drama, volumes of history or books of rhymes. To be able to place these allusions would indicate considerable knowledge of English Literature. We do not mean to intimate that it is necessary to read all of the books mentioned in this essay, or all the books containing the characters alluded to. Some of them are not even translated into English, and others are not worth reading if they could be found. But it is necessary to be able to sift them, and to know which belong to this class, and which are within reach and worthy to be read.

For instance the Pastor Fido is a pastoral poem by Dr. Johnson, the one who is called the Father of the English language, and it is a very poor production which we may be excused for ignoring in the course of our reading. But it is mentioned many times by different writers, and all that we need do in order to find out what we care to know is to read the good literature of the age, and the good belongs on the whole, in fact, elucidating the literature of that age. As a companion to Macaulay's essay on Milton read "Johnson's Lives of the Poets" where will be found a great many of the most obscure names mentioned by him. He is a familiar writer and everyone who knows of the book will recognize and remember many of them.

Every one knows by heart certain hackneyed phrases which are all that there is of Shakespeare to the great majority of careless readers, but until his works are really studied as a whole it cannot be known that they furnish more than half of all the characters used as illustrations by authors.

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EDUCATION.

—Seth Low, president of Columbia College, has received the degree of LL.D. from the University of the State of New York.

—Professor Washington, of Robert College, Constantinople, who has been sick with typhoid fever almost ever since his arrival in this country in August, is now convalescent and regaining his strength.

—Scholarships for Missionary's Daughters—Three years ago, the faculty of Rutgers Female College began to make a collection of money and other contributions to aid missionaries and deceased ministers; as half tuition had been granted to ministers. The duty was impressed on the fact that missionaries were often reduced to destitution. If we wear out their energies in their prime, while their daughters, even more than their sons, will be dependent for future support on them, and not on the result of their parents' labors. The trustees sharing this sentiment and recognizing that churches sending out missionaries are in many cases compelled to aid in this work by the lack of scholarships furnished a six year course to a single pupil for $500; and also permanent scholarships of $2,500, to receive the donor's name, and to be committed to any individual church or mission society. Meanwhile the funds of the College have been brought up to the system specially approved by the Regents of the New York State University, in 1873; thus the last year, 1888, and graduates of other institutions—five the past year from the New York Normal College—have applied for admission in this or in special courses of study. This has greatly increased applications for free tuition; eight, of four religious denominations, were received the past year, four female scholars, with room and board; while five others have applied this year.

TEMPERANCE.

THE MENTAL EFFECTS OF TOBACCO.

Some time ago we presented a brief statement of the physical effects of the tobacco habit. Attention is now invited to a few things that the truth demands to be said as to the effects of this habit upon the mind.

It is obvious that by so much as the mind transcends in importance the mere body, by so much the effects of tobacco upon the mind are the most important. As there has been brought to the system without an attempt at explanation; so tobacco wrought in the mind that its stories are more than ministeral (plain in this exposition of tobacco's pernicious effects). Men, who have been sick and in pain, have been told that smoking was the only relief; but that it interferes with the habit of flow from the upper airway; that it causes the loss of memory, enfeebles the intellect, and long leafy hair.

In 1862, seven out of every ten students were (1) physically stronger, (2) better scholars, and (3) had a higher moral record. An edict was issued by the Government that those who were most addicted to tobacco were to be divided in two classes—the users and non-users of tobacco. The comparison, carefully made, established the fact that those who were non-users were (1) physically stronger, (2) better scholars, and (3) had a higher moral record. An edict was issued by the Government that those who were most addicted to tobacco were to be divided in two classes—the users and non-users of tobacco. The comparison, carefully made, established the fact that those who were non-users were (1) physically stronger, (2) better scholars, and (3) had a higher moral record.

This poison (Dr. Willard Parker) exerts on the mind. It is true that we often see gifted minds that long resist the western plan of weak minds of course suffer the least; but all must suffer more or less, sooner or later. The effects of the habit on the mind are also disastrous. Suffer, the reasoning faculty, blunt the perceptions, and corrupt the imagination. Consider the following facts:

1. Some time ago an investigation was made into the influence of tobacco on the scholarship and standing of the students of Yale College, with the following result: Each class is graded into divisions according to scholarship, the best scholars being in the first grade, and so on down to the fourth, where they are in the slang of the campus, "not just good enough" to keep hanging by the eyelids. In the junior class it was found that only ten out of forty in the first division were non-users of tobacco; and out of this ten, seven in the second; out of twenty-seven in the third; and twenty-two out of sixty-four in the fourth. The proportion of non-users of tobacco is not so great, but it will be observed, that the proportion of users of tobacco decreases in regular ratio with the falling off in scholarship.

2. From a letter of the late Dio Lewis: "Within half a century no young man addicted to the use of tobacco has graduated at the head of his class at Harvard College, though five out of six of the students have used it. The one exception is the son of a bachelor who chewed or chewed or graduated at the head of his class, if tobacco does no harm. But during half a century not one victim of tobacco has been the head of a class."

3. The University of Pennsylvania was the first of State institutions to forbid the use of tobacco to its students. Dr. Haldeman, the president of the board of this university, after prohibiting its use, said that observation had taught him that tobacco not only does no good, and is a useless waste of money, but that it interferes with the habit of study of those who use it, and is positively injurious to the health.

4. A report by the medical department of the United States Navy, Officer of Naval Medicine, states that all the tobacco used on a cable railroad, showing greater efficiency than was thought possible in doing this very difficult work. Although the strength of joints obtained by splicing was about thirty per cent of the original cable, yet it was found from tests made at the Watertown arsenal of electric welds made of this cable that eighty-seven per cent of the efficiency of the top itself had been obtained in these tests.

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POPULAR SCIENCE.

A new textile material, called vegetable flannel, is now being manufactured strong enough to do the work of pine leaves. The fiber, somewhat resembling hemp, is spun, knitted and woven into garments, blankets, and clothing of various kinds. This fabric is said to keep the body warm without heating, and is exceedingly cheap and durable.

-Good Health.

FOR ELECTRIC WELDING.—The Thomson Electric Welding Company, at their Lynn works, have within a few days been able to weld wire cable 1.5-16 inches in diameter for a cable railroad, showing greater efficiency than was thought possible in doing this very difficult work. Although the strength of joints obtained by splicing was about thirty per cent of the original cable, yet it was found from tests made at the Watertown arsenal of electric welds made of this cable that eighty-seven per cent of the efficiency of the top itself had been obtained in these tests.

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BENT HOURS URBAN WATER.—During some interesting experiments at Cherbourg, France, recently, two sailors attached to the French navy were under water at a depth of 10 metres from 9 in the morning till 5 in the evening, on board the submarine torpedo boat Gou- genhuel. These tests were made by a system of electric welding, an apparatus supplied by the telephone, minute by minute, to receive the impressions of the two men, who were quite fresh when they came to the surface. Not only was their health not impaired, but there were no noticeable symptoms, showing no "false sensation" or perceptible. These men, every likelihood that submarine navigation, either by means of submarines or vessels on which can be placed on the boat's sides, will soon be generally adapted for torpedo use.

-GEOL OGY OF PETERSBURG.—The interesting fact appears to be well established that petroleum-producing strata do not always belong to the same geological period. Thus, in Kentucky and Tennessee the petroleum is found in the lowest strata, while the most stratified rocks in the upper strata. In the upper strata of the southern states, cut and North Carolina coal oil is found in the tracts; in Colorado and Utah in the lignite of the cretaceous formation. In the oil-producing regions of California it belongs to the tertiary period. It is stated as a remarkable fact that most of the deposits of the ancient world were for the most part comparatively recent. This is instance those of the oil-impregnated sands of Alsea, of the south of France, and of Abruzia and Emilia in Italy. There are numerous deposits in California and the Danubian provinces similarly placed, while the strata that contain those of the Crimne, the Caucasus, and the island of Tarentum are nearly the same. Another fact stated is that the oil coming from the greatest depth prove to be of the best quality, those produced from near the surface of the earth seeming to have some of their chemical constituents 

American Analectic.
INDEPENDENCE. Pleasant weather at this writing and plenty of mud. A new house and cheese factory are among the improvements.

Our thanksgiving service at the church was something out of the usual line. Responsive readings, state and national, and an extremely interesting service rendered by five youths, a collection and sermon by Bro. J. Kenyon.—Bro. Kenyon, though in the neighborhood of three score and ten, is active and vigorous and lends us a helping hand on all occasions.

For this let us continue to labor and pray.

WEST VIRGINIA.

SALEM.—Recently the good people of Salem could be seen gathering at George Randolph's store bringing sandy parcels and boxes. In a short time quite a large company had collected which took its departure for the new college. The party was carried in an extremely agreeable manner by the company, consisting of young men, an extensive collection of books, and a number of very pleasant musical pieces, rendered by five youths, a collection and sermon by Bro. J. Kenyon.—Bro. Kenyon, though in the neighborhood of three score and ten, is active and vigorous and lends us a helping hand on all occasions in many ways. The Christian Endeavor Society gave a missionary concert entitled "Open Doors," on the evening of the 15th. Many returned home enthusiastic over the pleasant and helpful service. A regular council will hold a public holiday session, evening after the Sabbath, December 29th. The annual donation was largely attended. Many new faces were seen. One hundred and seventeen "took supper." Receipts, $28.33. In addition to this expression of regard, the pastor and wife have just been presented with a handsome new cook stove. Many other tokens of love have been received during the year, for all of which we are deeply grateful. In return, be faithful in preaching the gospel, visiting the sick, admonishing the erring, leading the young, and doing all in wisdom and keeping humble. For this we need prayers as well as gifts.

S. D. C.

NEW YORK CITY.—Rev. B. B. Taylor, of the Church of Our Saviour, preached Sunday night, from Luke 23:54. "And that day was the preparation, and the Sabbath drew on." He read the fourth commandment, and then said, "The Sabbath day here spoken of is the Jewish Sabbath. We have no right to say that the 4th commandment of the Gentiles is as binding as the 4th of the Jews. All the Jews could not make this claim must keep the seventh day. This is to be the future position of the Baptist."

Then he attempted to prove that the Sabbath was given only to the Jews, and, therefore, is not for the Gentiles. In this he is in error.

He said "because Christ arose on that day, because Christ kept that day himself with his disciples."

In proof he quoted John 20:19, 26. He claimed that both of these gatherings were religious assemblies upon the Lord's day, and that from that time until the present he has observed the day of the Lord. In his introduction he contrasted the Old covenant and the new gospel, "the letter that killeth and the spirit which maketh alive."

Through me he had extended an invitation to assist him in the services of the evening, and quite a number of our people were present, and we were all disappointed that Dr. Lewis could not attend.—At our service last Sabbath, our young brother, Mr. John E. G. Benjifin, of Providence, R. L. was present and gave a brief outline of his Christian experience, and especially his conversion to the Sabbath. His parents are Baptists, living near Providence. In the depot he found some tracts on the Sabbath subject, and in the Sabbath school, and was greatly interested in finding the reading room of the Y. M. C. A. the Sabbath Recorder. He saw the notice of our meeting and came out to speak to see if he could not find a place among our people. He has been keeping the Sabbath about a week, is willing to do more work, and is anxious to find a home in some Sabbath-keeping community. Who has a place for this young man?—The ladies of our church are full of enthusiasm for the Sabbath school, and had a splendid opening of their mime boxes the other day, and they were not empty. The King's Daughters, under the able superintendency of Mrs. F. Buck- dick, are taking steps to distribute Sabbath tracts among the Chinese. —We are making good progress in this matter, but thus far have scarcely exceeded our expectations. Our attendance is fully up to the average. On communion day we had between thirty and forty persons present; the usual amount of activity of our Lord. We have great odds against us, but are not discouraged, when we recall the fact that the One who has all power is with us.

New York. 

ALFRED CENTRE.—The Court of Appeals has affirmed the judgment of the Supreme Court, giving Wm. M. Albert, $36,493 damages, for injuries received by him while riding on the Erie Railroad, 25 years ago. Mr. Albert, it will be remembered, is a son of Thos. S. Alberti, of Plainfield, N. J., and son-in-law of President Allen, of Alfred University.—The establishment of a laundry by Mr. B. B. Titusworth, on Terrace street, opens up a new industry in our town. Neither the demand nor the supply has been fully met, and we regret that the business has by no means kept up with the demand. The hitherto long neglected York Mills, has been washed, but until now washing and ironing have been done in the old-fashioned way. Mr. Titusworth turns on the steam this week. Another accident at the Terra-Cotta works is just recorded.

Mr. J. W. Langworthy, a carpenter, with several other men, was moving a partition, when a portion of it fell, crushing one of Mr. Langworthy's lower limbs. The Alfred Sun, our local paper, will this week change hands, a number of the younger business men of the place having purchased the greater part of the plant, the books, lists, etc. They took possession the 25th inst, and will continue to publish to the present New Year's day. Mr. J. M. Mosher, late of the Post, of Baldwinsville, will have charge of the mechanical work of the new proprietors.

For several weeks I have been presenting the importance of earnest prayer for a revival of religion in our midst. The prayer-meetings became especially interesting, and brethren and sisters with the pastor were carrying out these recommendations. Knowing that there were those who had been neglecting the duty of baptism for a longer or shorter period, one man over fifty years,—I preached one sermon on the subject of baptism with good results. This man, Harry Enos, 84 years and 8 months old, offered himself for baptism and membership in this church; also one young man who had been delaying this duty for some time. This aged man formerly kept First-day, while his wife kept the Sabbath. From time to time he had been exercised in mind about this duty of baptism, often feeling it his duty to go with others, holy unto the Lord. In his introduction he contrasted the mercy of the Lord, as well as gifts.

The Hide of James McNeil, R. W. Bullock, and others, are working very hard for all his trouble and expense, and many substantial tokens of regard, the pastor and their interest in his work here. Some one was heard to remark as they were leaving the music room that day, "Paid more than his trouble and expense and he but voiced the sentiments of the entire company.

SALEM.—The dedication of Salem College will occur on Tuesday, Dec. 31st at 10:30 A. M. and 2 P. M.—Concert in the evening following. The new school existing is now the second largest building in this town, and the new gospel, as judges, awarded the prize of ten dollars to Mr. R. W. Bullock, for the best essay on the Interests of the College. In the depot he threw open the doors and invited friends among the First-day people during the day to come and see the school. The company was seated by surprise, and boxes.


SABBATH.

(Continued from page 292.)

But Paul says (Eph. 3: 19-22), "Ye [Gen- tile,] are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in the whole building, fitly framed together, growth up into a holy temple in the Lord, in whom ye also are built together for an habitation of God, through the Spirit." Does this look as though God is left out of the gospel provision? Here the teachings of the Old Testament prophets (which included Moses), and the New Testament apostles, are represented as conjointly comprising the foundation of the gospel church. However, the Bishops of Christ's words (Matt. 5: 17), "Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfill." He inspired the prophets in what they wrote (1 Peter 1: 11), and came to accomplish what was thus predicted by becoming the foundation of that gospel foundation. He did not come to destroy that foundation, or any part of it, but to build upon it and secure the end aimed at. "Do we then make void the law through faith? God forbid. Yes, we establish the law." Rom. 3: 31.

In Christ's last prayer for his disciples, he said, "Sanctify them through thy truth; thy word is truth." John 17: 17. All his disciples were then Jews; and if they only, were under the law, they only could be redeemed from the curse of the law as written in their hearts (Jer. 31: 31-34, Heb. 8: 10-12). "All through the New Testament, redemption is attributed to his death and blood, and never to his resurrection." Col. 1: 20, Heb. 9: 12, 20, 22; 10: 19; 12, 1, Pet. I: 2, 1 John 1: 7, Rev. 5: 9. But if redemption should be accomplished by keeping his resurrection day, then the question is, what day of the week was that? The Scriptures nowhere say he rose on the first day of the week. The nearest approach to it is Mark 16: 9; "Now when Jesus was risen early on the first day of the week, he appeared first to Mary Magdalene." The statement made by the women that he had risen ten or twenty days previously. Matthew (28: 1-6) says, "Late on the Sabbath-day," (R. V.) before the first day of the week had arrived, the angel said to the women, "He is risen." If he was risen "late on the Sabbath-day," he did not rise the next day.

Again, Matt. 12: 39, 40, says, "Then certain of the scribes and of the Pharisees answered saying, Master, we would see a sign from thee. But he answered and said unto them, an evil and adulterous generation seeketh a sign; and there shall be no sign given to it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Here Christ announced the coming of another judgment given of God's people. To those who claim to Messianship, and thus put himself and his cause at their mercy, if he did not literally fulfill this prediction; and they so understood it, for after his crucifixion they went to Pilate to see that the claim of the Unbelieved was true. He was not the only one who died on Friday and three nights as he predicted, then the two statements are in perfect harmony. The Passover lamb was to be eaten on the 14th day of the month, which Christ ate with his disciples in the night in which he was betrayed (1 Cor. 11: 23). The law ordained to be the commencement of his day of death. "In the end of that day he was put into the tomb as the passover "Sabbath drew on," which was the 15th of the same month (See Ex. 12.), and as he was to lay there three days and three nights, a secular day, Friday, came in between this passover Sabbath and the weekly Sabbath. It would be noticed, in the Common Version, in Mark 16: 1, the word "had" is inserted before "brought," this is not in the Greek text, and is rejected by both Mark and Luke. In the Revised Version, as an interpolation. These translators comprise the ripest scholarship of Europe and America. They would, no doubt, gladly have left it there, if as honest men they could have done so, since it furnished the whole way by which the book of Mark and Luke could be reconciled with the Romish tradition that Christ rose on Sunday. But according to Matthew's statement the resurrection could not be Sunday morning which is expressly stated (Matt. 28: 1); the Greek word opt, (open), which means late, or evening, wherever it occurs in Scripture. The word used by Mark, Luke and John to define the time of the visits to the tomb which they describe, is
A good story is rare; I know very few; but this one was told me by a correspondent of the "斗志". It is about a young man who was lecturing in a small town, and who one day, after the lecture, went out to the station to catch the train. As he was waiting, he noticed a woman with a basket of eggs. She was clearly in distress, and asked the young man if he could help her. He agreed, and offered to carry her basket to the train. The woman gratefully accepted, and the young man helped her to her seat. As they talked, the woman told him about her farm, and how difficult it was to sell her eggs. The young man said that he would be happy to help her, and offered to purchase all of her eggs. The woman was overjoyed, and exclaimed, "Oh, thank you so much!"

The young man said, "I don't want your thanks; just let me know when you have more eggs, and I'll come and buy them."

The woman agreed, and the young man continued on his way. From that day on, the woman would bring her eggs to the train station, and the young man would purchase them. He even helped her to improve her farm, and she was able to sell her eggs at a profit. The young man's kindness had a tremendous impact on the woman's life, and she was forever grateful to him.

The story of the young man and the woman with the eggs is a reminder of the power of kindness and generosity. It shows us that even the smallest acts of kindness can have a significant impact on someone's life. It also reminds us to be open to helping others, even when we don't know how much they may appreciate it.

SPECIAL NOTICES.

1. The next quarterly meeting of the Helcon, Hebron, and Sisab Sabbath schools will be held at the Shingle House Church, commencing Sabbath, Jan. 11, 1880.

2. Preaching Sabbath morning at 11 o'clock, and afternoon at 2 o'clock, by Elder B. L. Pratt.

3. Sunday morning at 11 o'clock by Elder G. W. Burdick, and afternoon at 2 o'clock, by Elder Lewis, of Nile, has been invited.

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BOOKS AND MAGAZINES.

The National Magazine for January announces two new and valuable departments—"Biblical Literature," and "Pedagogy"—with Rev. J. C. Quinn, Ph. D., and J. S. Mills, A. M., President of Western College, as editors. An article by the Rev. Mr. Mills is the third in a series of the "Institute of Agriculture," described in his number, in the University Extension System of the National University, and is entitled "Correspondence Undergraduate and Post-Graduate Courses." He has met with much favor. Other articles are by Prof. R. A. Bingham, of the University of Wisconsin, and eminent scientists of the University of Oxford.


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**THIRD DAY: Jan. 17, 1889.**

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**Dec. 20, 1889.**

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Communications relating to literary matters should be addressed to Mrs. L. C. Stetson, Editor.
TEMPERMANCE WORK IN PLAINFIELD, N. J.

The Woman's Christian Temperance Union, of Plainfield, has been wonderfully favored in having Mr. P. A. Burkle, of Plainfield, N. Y., with us for the past three weeks.

We cannot say too much in his praise as a temperance speaker; for his magnetic power, Christian character, earnest words and intense enthusiasm in his subject, hold his audiences spell-bound, and we scarcely believe (when he closes) that he has been speaking for one hour and a half, so rapidly has the time seemed to pass. His address on Sunday evening upon America's Siberian Exiles," a few evenings after George Keenan had delivered his lecture upon "Siberian Exiles," called forth a large audience, (although all of the churches were open), and his true stories of the exiles from our homes in America were very vividly portrayed, and scarcely a dry eye was to be seen. While treating of the principles of Prohibition, and denouncing the liquor traffic as a sheep-dip in a manner that irresistibly causes his hearers to affirm that his conclusions are not to be avoided, and that his logic is true. Many have signed the pledge, and others have declared they intend to sign, and vote for "no-license." Young men and boys were thoroughly interested, and the Loyal Temperance Legion had its members replenished by the Club. Meetings which were held, and the membership of our Union was increased. We are very hopeful as to the result, knowing that good seed has been sown, which will in due time bring forth the harvest.

Our hearts are saddened, however, at the city election, which has declared that these dons of iniquity shall be opened another year; that our boys shall be tempted and ensnared, that homes shall be marred. As such the churches shall not only have their members tempted and deceived, but that the open saloon will keep many from entering within their sacred walls. While individually, pastors and people helped us, the church, excepting our own, did not strengthen our hands as we could have wished; and personally, I fear they have lost a golden opportunity for strengthening their own members. When I tell the church to wake to the fact that this curse of our nation is rendering it incapable to redeem and save those whom they would. The words of Isaiah, "They err in vision, they stumble in judgment, they are veryわれるdays, when blindness, and apparent indifference to the truth, keep so many from preaching and practising true principles of righteousness and temperance. My own heart is pained at the attitude of the believers in compromising with evil. God help us to arise in our might to avert the impending evil, which must inevitably come to us, if we neglect to obey God's call to "Take up the stubbling block out of the way of my people." -

MRS. M. D. TOMLINSON

AN EXPLANATION.

An explanation concerning the Minutes of the Central Association seems to be due to those interested.

The manuscript was revised and forwarded to the Publication Office promptly, with request to furnish the usual number of copies.

Having been informed that it was customary for the publishers to distribute them to the several churches, I thought my duty in the matter was ended. I heard nothing about them afterward until recently, on inquiry being made it was ascertained that they were sent to my address in July, and have been lying in the hands of the United States Express Company, at Homer, N. Y., ever since. I have now mailed them to the churches.

A. T. STILLMAN, Clerk.

December 5th.

(The publishers always send jobs to the parties ordering them, unless they have instructions to dispose of them in some other manner.–)

MARRIED.

Keenan—Stevan.—At the residence of Geo. Hind, Mt. Pleasant, Dec. 12, 1876, of par: Emanuel A. Hind, and Miss Ada A. Bayne, all of Westen.

DIED.

HALL.—At her residence in Little Genoa, N. Y., Dec. 18, 1876, Mrs. H. Hall, in the 86th year of her age. She was born in Rhode Island, in August, 1811. In 1825 her parents moved to Little Genoa, where she has since resided. She early gave her heart to the Saviour and has lived a consistent Christian life. The death of her husband and its interests were set aside in the covenant meeting and communion were especially enjoyed by her. She died in the noontime of this life, the judges of the Ladies' Baptist Society, the meetings of which she faithfully attended. Her general social nature made her beloved by all. She lived away from the community. She had been in her home health and kept quiet until the morning of the 11th. She had performed usual morning work and when shortly before nine o'clock the church was assembled, granddaughters called at her home and found her sitting in the window in an unconscious condition. She summoned help, helped after a little while, she was partially restored, but within an hour she was again attacked from which she never rallied.

Noyes.—Alfred Noyes, son of Stanford and Emma Noyes, of Newfield, died at his home on Christmas Eve. He was 19 years of age. It was a double funeral. Two piles of kindling wood were burned and the funeral service was conducted by Rev. Dr. M. B. Sheep. The body was placed in the church. Consecrated to God by Rev. Dr. M. B. Sheep and Rev. Dr. M. R. Sears. The interment was in the Noyes family cemetery.

WANTED, AT ONCE.

Ladies and Gentlemen are invited to a grand auction on Friday, January 1st, to the highest bidder, of all the property of Mrs. A. Simonson.

For Sale.

The subscriber has for sale twelve acres of land, under cultivation, where he has lived seven and one-half years, one mile north of issoo station, and one mile south of our line. Also a dozen acres of land, situated a mile and a half north of the railroad and four miles west of the railroad. All on a high road.

W. C. MILLER,

Fowl, Putnam Co.

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