The Sabbath Recorder.

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

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FIFTH-DAY. FEBRUARY 13, 1890.

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Hymn.

None of us Heeds or deth to himself. 
Rom. 14:17.

We cannot live to self alone, 
For, be our living good or ill, 
Its circling influences go on, 
For bones or blossoming spring still.

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

From Mary's broken vase the oil 
Of life one whose life from early maidenhood 
Was made, by grace, a bright beatitude; 
So pure and beautiful must be

The Creed's and the Bible.

By the Rev. C. R. BURBICK.

II.

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

In July, 1643, the famous Westminster Assembly was convened by order of the English Parliament, and treated among themselves of such matters and things touching and concerning the liturgy, discipline and government of the Church of England, etc. It was the design of the movement to unite the different religious parties of England, Ireland and Scotland in one liturgy and form of government, and to make all active doctrinal teaching move in one theological groove. The great object of creeds is to enforce unity of opinion in matters of doctrine and practice. The Westminster Assembly was composed of the bishops of the province of England and Wales, and of the two Universities of Oxford and Cambridge, and commissioners from the Church of Scotland; in all, a little over 150 members. Three religious parties were represented: Episcopalians, Presbyterians and Independents. By the law of the land, the Church of England had by the Act of Settlement, 1689, the right of appointment. Many of the Episcopalians who had been appointed by Parliament did not attend, and the Presbyterians in the Assembly greatly preponderated in numbers. It held 1,163 sessions, cov
er a period of nearly five years. The body finally adopted a revision of the thirty-nine articles of the Church of England, mentioned in my previous article.

But in the progress of its work the Episcopal party withdrew, leaving the Assembly in the hands of the Presbyterians. It then abandoned the revision of the thirty-nine articles, and undertook a new one. The Westminster standards were the result of their work. These consist of the Confession of Faith, the Larger and the Shorter Catechisms, Form of Church Government and Discipline, and Directory of Worship, which became from that time the basis of the Presbyterian Church. These standards were adopted by the Synods of the Presbyterian Church in this country; but on the organization of the General Assembly a new Form of Government and Discipline was drawn up, which together with the Westminster Confession, the Larger and the Shorter Catechisms and the Directory for Worship, adopted by Synod in 1788, form the present Constitution of the Presbyterian Church in the United States of America, making quite a volume. Of these articles of faith alone, with its appendices, covers 147 pages of the book as published by the Publication Committee.

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

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

Only a few illustrations of this tendency can and 4:

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

To every candidate for ordination to the ministry, to the eldership, or to the deaconship in the Presbyterian Church, the following question is put: "Do you sincerely receive and adopt the confession of faith of this church, as containing the only system of doctrine and practice, and to which, as minister of the gospel, you will subscribe?" But as modern Christians we are also taught to read of the firmness and fortitude of those who, after suffering, were rewarded with the crown of life; and that they carried the mark of the covenant of the gospel safely through vicissitudes worse than death, is conclusive evidence that there is a God beyond the skies; that his Son died to redeem the inhabitants of this world; and that he has power to mold a planet with one hand, and inclination to lift a human sinner from death with the other.

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

THE SABBATH RECORDER.

CHRIStIAN FORTITUDE.

By REV. E. NEWELL.

It is inspiring to read of the firmness and bravery of Christian martyrs, whose souls were wafted to God by the smoke and flame of burning fagots; yet while we rejoice in their mighty faith, our flesh creeps at the recital of their frightful tortures. Christ, in the agony of Calvary, put the sword, and atrocious torture, but it emerged from the sea of blood crowned with the garlands of triumph, and in free America laid the cornerstone of the religious liberty which we enjoy to-day.

Why, our present existence is a millennium compared with the life of martyrs. The human career of that Leader was prematurely cut off, but his spiritual generalship has raised from a command of twelve men, an obedient army of more than twelve times twelve million souls. As the primitive Christian army swelled its numerical strength, its adherents passed through the cruel persecutions which ever assailed a human organization. I called it human, it was divine! No strict human fortitude could have withstood the horrors of the Inquisition, and the brutal bigotry of the Dark Ages. The spirit of Christ not only lived, but flourished. The human career of that Leader was prematurely cut off, but his spiritual generalship has raised from a command of twelve men, an obedient army of more than twelve times twelve million souls.
then, in answer to earnest prayer, and as God strengthens our Christian being, we will have fortitude. The result of faith, continuing be binding in the sight of affliction be made lowly under prosperity, and be radiantly triumphant when the angel of death touches our hand, and says, 'Come!'

LIVES OF WORKING-WOMEN.

How few realize, as they meet in the streets or markets, and see the familiar faces of those functioning for the gain of others, that they are passing heroes—young women who are bravely taking up the burden of self-support without the aid of parents, or of the aid obtained through special charities. Even in the places of amusement, the evening papers, or in the licensed trades. In every sphere of duty and interest, there is palpable evidence that she is a woman, and that she has ambitions, and an inner life of her own.

The necessity they feel of elevating to a higher level, the weary hours of work, and the little process, for ten or twenty hours, often their work does not end when they leave the place of their day's labor; for out of the whole number of women questioned by the agency, 86,183 said that they were simply occupied with their regular occupations, but also assist in the housework at home. More than half give their earnings to their families, and as they have to care entirely for several others besides themselves. The average wages of the 17,427 wage-earners engaged in 343 distinct industries was $6.42 a week. But the young ladies, the weary round of labor, rising at five or six, and shortly after going to the factory or shop, where they work, and little rest, or even sleep for two or three hours, or more. Often their work does not end when they leave the place of their day's labor; for out of the whole number of women questioned by the agency, 86,183 said that they were simply occupied with their regular occupations, but also assist in the housework at home. More than half give their earnings to their families, and as they have to care entirely for several others besides themselves.

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the pen of the Secretary, Brother Ernst. I then went to the semi-annual meeting of the church at Central Wisconsin, at Coloma. We had a very good meeting. The first day people were very kind to us, allowing us the use of their house all day Sunday, and attending with us; both ministers and people. From Coloma I went, in company with Brother Lowe, to Adams, Wisconsin, where we made a short visit a year before. We were very kindly received, and held eight services, with good congregations. I think this is the most promising field of labor I have got into for a long time. It is several miles around, and seemed hungry for the bread of life. One brother who lives near the school-house, was working six miles from home; but walked home every night to attend the meetings. Several First-day people came long distances. I truth there was at least one conversion, and possibly several. Brother Ames will visit these friends soon, and I hope to hear of many conversions among them. I next went to Marquette, where Brother Ames and I held a series of eight meetings. We assisted in the reorganization of the little church there, which has been for many years in a comatose state. Their deacon had died, as well as their clerk, and though the remaining members, with one exception, maintained their integrity, they had become so isolated and discouraged that they allowed their name to be dropped from the church books. They now number 15 members, ten of whom are near enough to be called "resident." This is more than they ever had before. Brother John Andrews kept the church going for many years without any church connection, was chosen to act as deacon. He will probably be ordained to that office before long. I asked you special prayers for this dear little church. It contains some of the very best material I ever knew. We have one man of age, in Chicago, as well as usual. The assistance we get from the young men recently come among us is invaluable. The church is to unite with us at the first opportunity. We trust two or three others will come to us soon.

THE MISSIONARY SOCIETY.

XVII.

The Thirteenth Annual Meeting of the Seventh-day Baptist Missionary Society was held in connection with the First Brookfield Church, in September, 1885.

The Treasurer, A. D. Titworth, reported receipts, including a balance of $917 85, of $3,359 33; and expenditures of $2,367 17, leaving a balance on hand of $973 15. $1,154 46 are charged to the Palestine Mission, and $884 00 to the Shanghai Mission.


Eight resolutions adopted, set forth the following points: Missions are a work of self-denial and of unceasing toil. The West is an interesting and promising field, and its claims for labor are among the foremost in the Palestine Mission and in the American field. A large claim, and the missionaries are entitled to sympathy and continued support. The China Mission gives promise of much good, and ought to be reinforced as soon as suitable persons can be obtained. Our relations to work for the Jews and for the millions of China, call upon us to purify ourselves from sin, that God may use us for extending his truth. The churches are earnestly invited to adopt the method of monthly collections for missions. In an enterprise so great, and involving such interests as missions, divine wisdom should be sought by a faithful observance of the monthly concert of prayer. And it was requested that the Annual Report of the Board be read before all the congregations in the denomination, in favor of and for the Palestine interest. A ninth resolution, directing the Board to keep invested and to use only the income from property received from the Benedict W. Rose's estate, until specifically instructed by the Society, was indefinitely postponed.

At this anniversary there was no introductory discourse, the person appointed being sick. It was voted that the annual sermon next year be preached on Sabbath morning of anniversary week.

The Fifteenth Annual Report of the Board opens with an acknowledgement of the manifold goodness of God to the Society and its missionaries. The workers in China had passed unharmed through a long and bloody war waged in their midst, and, in health and strength, were vigorously prosecuting their labors. The interest in Palestine, which had been interrupted by sickness, still hoped to be useful laborers in that country. The increased labors of the Board had been carried on in harmony; and, notwithstanding the severe pressure in the money market, and the scarcity and very high price of provisions, affecting all classes of society, the Board had not been seriously embarrassed in its financial operations. Much credit was given to the system of monthly collections; and the Board believed that if this plan was carried on by all the churches and similar societies, there would be no lack of means for the work of the Society.

In connection with the will of Benedict W. Rogers had been settled, and the Society had come into the possession of property valued at $8,000. The wish and plan of this esteemed friend of the Society, that a building should be provided in the city of New York for the use of our home-sent societies, was never accomplished. At the breaking out of the rebellion in Shanghai, by instructions from the American Commission, an inventory was taken of the mission property. The house, chapel and fixtures in the city were valued at $3,600; Eld. Wardner's house, at $1,300; and Eld. Carpenter's at $1,500. Much of the property's income, $950 of the money received for it were used to finish the payment for Eld. Carpenter's new house.

At this hundredth anniversary the Society had been contributed for the purchase of lands in Palestine.

Woman's Work.

In reporting the October Board Meeting, the following statement was made, concerning the treasurer's reports: "We now deem it best to make these reports by summaries only. The Treasurer, Mrs. Nellie Ingham, Milton, Wis., will upon receipt of funds send to the donor a receipt from the Board, but not return a quarterly report." There seems to be some misunderstanding; yet it really seems to come from failure to read the words of the sentences above quoted, as these sentences say nothing about discontinuing treasurer's report, but promise future reports by summaries and not by items. This referring to the above statement, it seems to
Our prayer calendars have been received and have gone forth in that glorious mission, our regular monthly meetings our business hour is opened by devotional exercises. We have missionary reports from beyond our borders, and praise to God, for his countless blessings to us; but for which box, many of our mercies might pass unmarked and unappreciated, at least by some of us.

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

Very truly your sisters in the work,

MRS. S. E. R. BARBOUR, Secretary.

One little Society reporting itself lately concerning itself and passing on to others, says that it now has thirteen members. This Society was organized last May, and several weeks ago, probably at Thanksgiving time, had its box-opening service, and these boxes revealed a contents of $34.30. The ladies of this Society have not asked any money of anyone; their letters are, however, there are no words why it becomes a pleasure to so report it. The Secretary in her letter says, "Our ladies feel deeply interested in this work, and believe their donations and prayers are cheerfully offered for the good work before them." A circular address was sent out to several local societies, in which they were asked concerning the appurtenance of the Societies, if Associational appropriation based upon what they had offered or felt that they could give, would satisfy them.

The action was replied with the propriety of such an impulse that comes of cheerful service. — Of course it will, yes, send a nurse." More than this, they had expressed a desire to know what would be their share in the teacher's support, even before I could answer such a proposal as that. Dear members, do not think about any such matter. Such reports, like the cheerful testimony of a happy Christian, are inspiring and helpful. Because of the influence it is given you here concerning this little band of workers.

CORRESPONDENCE.

DEAR SISTERS,—While we have a deep interest in the reports of our sister Societies, in their ways and plans for carrying forward the Master's work, we have withheld any report from our own Society, from the feeling that we have done comparatively little for the cause, especially considering the greater numbers in our sister bodies by which we can grow into a stronger condition where we can do more work and have more money by means of which to push into growing fields of useful

HISTORICAL & BIOGRAPHICAL.

WILLIAM STILLMAN, OF WESTERLY, R. I.

In 1859 this well-known Sabbath-keeper published a work of 188 pages, entitled, "Miscellaneous Compositions in Poetry and Prose," written by himself. Copies of it are still found in some families belonging to our churches in the East and West. The style is unadorned, exceeding plain, very refreshing. The sentences are usually packed full of practical and vigorous thought.

The first article discusses the "Genealogy of the Stillman Family" in this country. The great-grandfather of the author, George Stillman, came from England in 1636, where his family lived for six years, when he emigrated to New London, Conn., and settled at Westerly, R. I., where he married Deborah Cranford, and from there they sprung the Seventh-day Baptist Stillmans. The lives of the different families originating in Rhode Island are carefully traced for a hundred and fifty years, down to the middle of the present century. On his mother’s side, he was the great-grandson of Eld. William Davis, who emigrated from England in 1683, and preached for many years to the Sabbatarians in south-eastern Pennsylvania, New Jersey and Rhode Island. Many of the Davises in our churches, particularly in West Virginia and Ohio, have been descended from him. A sketch of his life appears in the second volume of the "Seventh-day Baptist Memorial."

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

He then presents a short autobiography. He was born May 4, 1767, in Westerly, R. I.; four years afterward his father moved to Hopkinton and settled on a farm; here he worked until fifteen, when he went to work as a merchant’s clerk, and then into the store. He was very successful in his business, and eventually became a merchant and trader in his own right. In his later years, he was a successful merchant, and his house is a model for the Age. He has been married twice, and his children have prospered.

He lived to see his devices adopted in many places in this country, where cotton and woolen fabrics are manufactured.

He was married three times. His first wife, Weltha Coon, died within the first year of their union; his second, Martha Potter, died after living with him for six years, and with whom he had one child. His last wife, Charlotte Gere, the daughter of Thomas Clarke, of New London, R. I., did not long survive the marriage, and bore him no child.

He describes his religious experience, beginning his early life. When not eight or nine years old,
former may be grievous, he only possesses the man, not the company.

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

For every Christian.

YALE UNIVERSITY.

MISSIONS.

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

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

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

FROM R. TREWARTH.

PLEASANT GROVE SEVENTH-DAY BAPTIST CHURCH, Salem, Ohio, Dec. 16th.

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

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

FROM J. W. MORRIS.

CHICAGO, 273 W. Van Buren Street.

Since my last, I have made a trip of four weeks to Wisconsin. I first attended the quarterly meeting at Milton Junction, on the last Sabbath of November. A good notice of that meeting has appeared in the Recorder, from the pen of the Secretary, Brother Ernst. I then went to the semi-annual meeting of the churches of Central Wisconsin, at Coloma. We had a very large attendance, and many people were very kind to us, allowing us the use of their house all day Sunday, and attending with us, both ministers and people. From Coloma I went, in company with Brother Lowe, to Adams Centre, in Adams county, where I have been corresponding since very early in the week, kindly received, and held eight services, with good congregations. I think this is the most promising field of labor I have gone into for a long time, the people being very far away from the border of the state, and seemed hungry for the bread of life. One brother who lives near the school-house, was working six miles from home; but he walked home every night to attend the meetings. Several First-day people came long distances, and there was at least one conversation, and possibly several. Brother Ames will visit these friends soon, and I hope to hear of many conversions among them. I next went to Marquette, where Brother Ames and I held a series of eight meetings. We assisted in the reorganization of the little church which had been in existence many years in a comatose state. Their deacon had died, as well as their clerk, and though the remaining one exceptation, maintained their integrity, they had become so isolated and discouraged that they allowed their name to be dropped in all churches. They now number 13 members, ten of whom are near enough to be called "resident." This is more than they ever had before. Brother John F. Maxson, who keeps the Sabbath here, has been working many years without any church connection, was chosen to act as deacon. He will probably be explained to that office before long. I ask your special prayers for this dear little church. It contains some of the very best material I ever knew in the whole of Chicago, as well as usual. The assistance we get from the young men recently come among us is invaluable. I have no word to duty to unite with us at the first opportunity. We trust two or three others will come to us soon.

THE MISSIONARY SOCIETY.

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The following persons participated, in one way or another, in the exercises: Eli S. Bailey, B. S. Griswold, L. Crandall, W. B. Maxson, N. V. Hull, James Bailey, A. B. Bur...
us, sufficient demand to make of printers and of paper dealers any number of copies will be cheerfully written concerning this or other items of business relating to our organized work. To satisfy another class of enquirers, we hereby send to the women a report of the last quarter's current expenses of the Secretary. The report is the showing of the workman's expense book since there is much good work lying close at our hands to do, if only we had the money to meet the cost of it; but it shows, or can, to those who wonder how much our expenses by an unskilled board the kind of work that is meant. For the quarter ending Jan. 13, 1890.

To balance Oct. 14
Cash received from Board Treasurer.

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By cash paid out as follows:
- Miss Barwick in Chicago: $3.60
- Missionary papers: $3.10
- Caloogian (Calico, etc.) plates, Printing, Expressage: $20.00
- Postage: $3.70
- Envelopes: $1.45
- Incidentals-Moisture, Note book, Pen: $5.00–$6.00
- Balances: $9.20

Our space in the Sabbath Recorder is, considering the much that profitably fill our columns, so very short that itemized reports, particularly of moneys already once received, seen out of place there. If we had a paper, or magazine, of our own there would be a thoroughly appropriate place for such matter within its pages, and the reporting might be made profitable to us all. As it is, it were well if we could be, not satisfied, but patient while we all seek by the help of the Spirit in which we have with him, to grow into a stronger condition where we can do more work and have more money by means of which to push into growing fields of usefulness.

CORRESPONDENCE.
NORTHVILLE, N.Y., Jan. 1300.

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

The net proceeds of our Society for the year 1890 were $126.90 aside from home work for charity. We received a letter from a lady with a list of manuscripts for a literary and musical entertainment in our church, January 4, 1890. We had a large and appreciative audience and we closed by taking a collection for mission work.

Our prayer calendars have been received and we have gone forth with a missionary and a missionary responsibility. Our Thank-offering box opening services we have had at our private sessions. These box opens continue to find themselves gratifying and are proving, we trust, an inspiration and praise to God, for his countless blessings to us; but for which box, many of our members might have been modeled and unappreciated, at least by some of us.

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

Very truly your sisters in the work,
MISS S. E. R. BARBOO, Secretary.

One little Society reporting itself lately concerning its Thank-offering to others, says that it now has thirteen members. This Society was organized last May, and several weeks ago, probably at Thanksgiving time, had its box-opening service, and these boxes revealed a contents of $834.80. The ladies of this Society have not asked that any report of their box be given, but if there are reasons why it becomes a pleasure to do so, it report. The Secretary in her letter says, "Our ladies feel deeply interested in this work, and believe their donations and prayers are cheerfully offered for the good work before them." When some of us see a circle of blank was sent to the local societies, in which they were asked concerning the appurtenance of the Societies, if Association apportionment based upon what they had offered, or felt that they could give, would satisfy them—these women replied with the promptness that comes of useful service. —Of course it will, yes, send a nurse." More than this, they had expressed a desire to know what would be their share in the teacher's support, even before Board members understand, any such matter. Such reports, like the cheerful testi- mony of a happy Christian, are inspiring and helpful. Because of the influence it is given here concerning this little band of workers.

Mr. S. E. R. Barbooo

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

L. E. A.

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

THE SABBATH RECORDER.

WILLIAM STILLMAN, OF WESTERLY, R. I.

In 1859 this well-known Sabbath-keeper published a work of 188 pages, entitled, "Miscellaneous Compositions in Poetry and Prose," written by himself. Copies of it are still found in some families belonging to our churches in the East and West. The style is unadorned, except plain, very descriptive, and quaint. The sentences are usually packed full of practical and vigorous thought.

The first article discusses the "Genealogy of the Stillman Family" in this country. The great-grandfather of the author, George Stillman, came from England in 1636, where his mother, Martha Pitter, died in the family of Eld. William Davis, who emigrated from England in 1855, and preached for many years to the Sabbatarians in south-eastern Pennsylvania, New Jersey and Rhode Island. Many of the Davises in our churches, particularly in West Virginia and Ohio, have also descended from him. A sketch of his life appears in the second volume of the "Seventh-Day Baptist Memorial."
old he had—great uneasiness at "the thought of death coming to judgment. About this time, upon being cured of a painful swelling on his neck by divine help, as he believed, he felt ecstatic joy over the conviction that his sins were forgiven. He then resolved to become a Christian, but he delayed making a public profession of his faith during this period he "wandered in darkness," and was "frequently in great trouble" over his spiritual condition. After performing his long-neglected duty, he felt great peace of mind.

He also gives accounts of his subsequent inter-views with ministers. He advocates the eternal design skilfully put to use on Christ. He believed in the interposition of God to restore the sick to health, and he narrates several instances in which the recovery of such was wonderful, if not miraculous.

He quite early acquired a fondness for writing, and all through middle life and old age he was accustomed to commit to paper his best thoughts and experiences. He had decided opinions on some religious topics. Occasionally in his poems, almost always in his letters, he expresses these opinions. He endeavors to correct a false view of a Universalist. He protests against the commonly received doctrine of predestination. He argues in favor of the divinity of Christ, while accepting the latter's humanity. He does not admit the personality of the Holy Spirit, and doubts the doctrine of the Trinity as usually explained. He is always a staunch defender of the Seventh-day Sabbath. He objects to the complete foreknowledge of God as ever taught in the Bible. He accuses Calvinism of embrac- ing doctrines that are contrary to the eternal design of the finally impenitent. He unanswer- ingly holds that redemption from sin is found in Christ only. He stumbles at the connection between good works and justification. He does not favor the college training of ministers, nor paying them a stated salary for preaching.

He has unquestioning trust in the authority of the Old and New Testaments. He teaches the fullest efficacy of prayer.

Several times he states his religious views in verse, presenting them in few words and in lines of rhythm. He states that he examined these views for years. For if the Father was divinely inspired, His Son must be the same. Just as a man's own son is man, and bears that very name. And all and only such of His own race as are in. Just as one soul. To point to the Messenger of Grace.

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

Grace has subdued her wicked heart, she's now an heir
Of the blissful mansions of the Blest, in peace and bliss.

A circumstance so rich as this perhaps we seldom find,
Virtos and sentiments at once with faith and love consin.
Is not this circumstance enough to raise my heart above,
To keep me low at Jesus' feet and fill my soul with love.

CHANGE OF THE TIMES OF HOLDING OUR ASSOCIATIONS.

For several years the opinion among our people has been that the months of May and June do not furnish the best time in the month for holding our Associations. Remarks on this subject have frequently been heard at our public gatherings, even before the time of convening our General Conference was changed in 1877. But before he was eighty a man, up to the meeting of the latter body this year, at Alfred, N. Y. - The President of the Conference, Mr. Ira J. Ordway, offered at that time in his opening address a brief but earnest argument in favor of transferring the sessions of the Associations to the winter months. This was made three points:

1. "During May and June, our farmers, in their

2. "Nor are the meetings of our Associations for

3. "Then the year at large will be so full of

At this Conference a committee was appointed to take into consideration this portion of the President's address, and to report their views upon it to the Executive Committee, as they have deemed wise. They discussed the question very carefully at their meeting, and decided to pre- sent the following reasons for the change:

1. "The attendance on the meetings of most of our Associations has been decreasing for several years;"

2. "The interval between the sessions of the Associations and our General Anniversaries, is now too brief;"

3. "The month of June is one of the busiest of all the year, especially among farmers;"

4. "In the Western and North-Western Associations, the June meetings condition the examinations, preparations, and commencement exercises of our schools;"

5. "If these meetings were held in January and February many of the foregoing objections would be re- moved, and the season would be especially favor- able for the revival work, in connection with such measures as they are now considering, or may propose.

Particularly in the Associations of the Eastern States, the number of delegates and visitors has diminished, in a marked degree, since ten years ago. The arrangements made, for the meetings then only two months earlier than the opening of the Associations and the opening of the Confer- ence. This gives rise to an objection to the meeting of June being a busy time, with not only our farmers, but with our artigian, and our foreign associations, Western, South-Eastern, North-Western, and South-Western, the teachers and students of Alfred University, are under the severe strain of preparing for the academic year, and their attention is given to writing and drilling for the Anniversaries of their Literary Societies, and for the final exercises of the graduating classes. When the North-Western, South-Eastern, and other associations, and students of Milton College are in the very act of passing the examinations, attesting similar Anniversa- ries, and preparing the final exercises of Commencement week, occasionally. When the Association has been held in the immediate vicinity of the institution, the bodies will be held in the same year; and neither body could well arrange to suspend its own services for the purposes of the association, nor can it be said that Quarterly Meetings of the church- es would be held, it has been found that the religious interest which they awaken reaches a higher stage of development in the spring than in the summer.

In view of these facts and others which were not mentioned, the following committee offered the following recommendations, which were unanimously adopted by the Conference: (1) "Change the date of our Associations commencing the first week in June to the second week in January; and thus hold the sessions of the Central, South-Eastern, North-Western, and South-Western during the following weeks, successively;" (2) "It is found that this proposition is unfavorable to the interests of the South-Eastern and South-Western Asso- ciations, we suggest that the sessions of those bodies be held in October and November of each year.

It is noticeable that a good educational con- vention of the States of our country, particu- larly in the South, has been called in the midst of the summer weather, to accommodate the large body of the teachers who have these months entirely dedicated. Of these meetings have been changed to mid- winter, and those of the warm months entirely abandoned; as the former time gives, all things considered, a more favorable opportunity for longer sessions and thorough work.

Mr. Sheas says truly: "The necessity of different religious intelligence among Catho- lic, and meeting charges against the church, led to the establishment of Catholic newspa- pers." The exact number of these I have not at hand, but there are many in English, German, French, Spanish and Portuguese, together with several monthly publications, and an able quater- lery, The American Catholic. Books are exten- sively published by Catholic publishers, and the late Congress declared that greater effort should be made to circulate and support Catho- lic literature. Romanism has learned to utilize that great appliance of civilization, the printing press.

CHARITY.

The Roman Catholics in the United States, represented mainly by women, do much to re- trieve distress, care for the unfortunate and com- fort the sick. Aside from all reasons of human- ity, there is a great need to do this work in the creed of the church. A founding or an orphan taken under their charge, is likely to be- come a good Catholic. A sick or dying man, Catholic or non-Catholic, is likely to accept baptism and extreme unction at the last moment, if all the necessary help is tenderly ministered by the hands of Catholics. Sympathy, humanity and credit are powerful incentives to such work on the part of Roman Catholics.

The United States Mission Field.

Dr. Shea says: "That the United States is re- garded as a missionary country, and the affairs of the Catholic Church have been attended, by Rome, through the Congregation, de propagan- do fide. This is the central missionary society of the Roman Catholic Church, and each priest in the United States is ordained as a missionary. Questions which may arise as to the conduct and the discipline of his society must be referred to a committee in each Diocese. These committees are of late date, organized under instruction from Rome. An ultimate appeal is to Rome. The various councils of Roman Catholics in the United States have settled doctrinal questions and measures on the principles laid down by the Roman Church. Dr. Shea says: "The decrees of these councils conform in their dogmatic part with the established doctrines of the church, and in matters of discipline are gradually bringing the economy of the church in this country into har- mony with the discipline of other and older por- tions of the church."

These facts show that while the Roman Catho- lic Church in the United States may be somewhat "Americanized," that is, fitted to its sur- roundings, the term is deceptive if one means that all the essential character, or its alliance with the traditions of the past, or its loyalty to the Pope. It is adjusting itself to its surroundings in order to increase its strength, and not because it is less the Roman Church. He thinks that Romanism is losing strength in the United States, and that it is no longer the debt to the situation, is much decided, and will yet be sorely disappointed. It is part and parcel of Romanism everywhere. It rests on the same traditions, builds on the same fundamentals, and is supported by the power of Rome. True, it has lost certain forms of power since the Reformation, and within this century; but it has gained far more than it has lost, and even-
especially among English-speaking people. The paper of Mr. Bodley, in the Nineteenth Century for the number of this year, speaks on this point as follows: When we find that the Roman Catholic Church can claim 10,000,000 United States citizens in a population of 300,000,000, we may see that the expansion of the church in America will have an influence on Christendom. Judging from the past progress and considering that the two races to which the American-born belong are the two most prolific of the white races in the United States, it seems certain that she will increase her proportion with the growth of the population. But, calculating as she will remain relatively stationary and reducing by one-thousand the estimated 600,000,000, it is predicted that in the year 1900 the Church will contain in a hundred years' time, the Roman Catholic Church will then claim nearly 70,000,000 English-speaking people in America alone. By that time Australia, South Africa, and Canada will be thickly inhabited. Under what flag those vast regions of the earth will be governed, no one can foretell, but two things are certain—that the English language will be spoken throughout them, and that the church, of Rome will maintain the progress she has commenced this century among English-speaking people. If every French-speaking power in the world is conquered, the Catholic, the number of French-speaking Catholics, will long before that period be immensurable beyond that of the English-speaking. Protestantism will cease to be a power in history, the majority of American Catholics belong are the two progressions. The Protestant movement began with the growth of the grace of Protestantism. As all such movements are designed to accomplish the destruction of discipline and ritual tradition, and rejected only those doctrines and ceremonies for which it found no warrant in the Bible, and which, if thought correct, it would not tolerate.

This inheritance from Pagan Rome gave to the Catholic Church the strongest and most effective organization and equipment by which it could conduct its work. That organization and development was of slow growth. It has the strength and the suppleness which come through centuries of struggle, on battle field and in diplomacy with the greater kingdoms of earth. It is a vast army, drilled, organized, equipped, trained beyond the power of any other set of men, whose staff and subordinates are trained warriors, diplomats and propagandists.

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

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

But it will not succeed unless it becomes more truly Protestant, more consistent and more biblical. One cannot wonder that the late Catholic congress said that Protestantism had spent its force and was about to be overpowered and the sway of Romanism. Such statements will be fulfilled unless a great change comes over Protestantism within the next century. Nothing but a fresh baptism of Divine Power coming upon Protestants, making them biblical Christians in fact, as well as in theory; a baptism which will unite their scattered forces into a fighting corps; nothing less than this can give hope of any success. If this be not done Prof. Harrack's words will find fulfillment. Protestantism will cease to be a power in history, and Roman Catholicism will become the superpower of the world as a new form of Papism.

This is not a struggle in which any wholesale denunciation of men, as individuals, can justly be made. The Catholic Church has always had the most generous, godly men and women, who have been trained beyond the creed. But there is an irreconcilable difference between the two systems of religion, which forbid that Romanism and Protestantism should ever unite. They need not unkindly quarrel, but in the end one or the other must yield, which, the future must tell. UNLIMITED GRACE.
One of the saddest calamities occurring among our public officials at Washington for many years, was the burning of the elegant home of Secretary Tracy, a few days ago, in which Mrs. Tracy, an unmarried daughter and her maid lost their lives, and other members of the family suffered severely, if not fatal, injuries; the Secretary himself was so overcome by the smoke and heat as to jump from the fire escape, with life. The sad occurrence has its lessons, obvious to all. There is one which is pleasant to contemplate. The strikes of politics are sometimes attended with a bitterness scarcely equalled anywhere else, and the conflicts which they produce, and the endures are often apparently devoid of the spirit of charity, almost of all sentiment of humanity; but when a great personal sorrow overthrows one of these public men, these things are forgotten in a universal sorrow, and friend and foe join in such expressions of kindly sympathy as must refresh, in some small degree, the heart of the stricken mourner. Such a thing could only be in a Christian land. Down somewhere near the bottom of the hearts of men are better than their unbelief would make them. "It is the spirit of Christ which is made perfect in the end by God, and when good will toward men," which accounts for this. The gospel of Christ is not a failure. True, it is not yet victories over all sin and selfishness, but it is abroad in the land, silently but potently molding and fashioning the better natures of men, and some of these are the seeds of the gospel, but it is one of the steps in its onward march to victory.

A PERSONAL MESSAGE.

The gospel message, though spoken to all who will hear it, is a message to the individual heart. "Men come into the love and service of God not too fast; nor is it the times, or States, but man by man. If a whole family are Christians, walking joyfully in the ways of the Lord, it is because each individual member of that family has, for himself or for herself, accepted the invitation of the blessed Jesus, and has come to him for light and power, for peace and for an understanding of God and the State. These can be truly Christian only as far as the individuals composing them are truly Christian. This being true, several important conclusions follow.

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

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

The end and aim of the gospel in our personal lives, is personal character. In the twenty-first chapter of Luke's gospel, Jesus warns his disciples of some of the trials and siftings which could come in the course of God's work for the Son of man, and concludes his instruction with this exhortation: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man." Luke 21:36. The strength of that sentence is the word "worthy." To be accounted worthy to escape, and to stand, is vastly more than simply to be permitted to escape and to stand; and worthiness is in the character, and character is personal and individual. To thank God, then, that the gospel message has come to us, and is continually coming to us, as a personal matter; let us accept it personally with grateful hearts that it has come to us under so favorable circumstances; and let us give our hearts to God, in personal consecration to his will, hoping, in his grace, to be found worthy to stand before him, cleansed by the blood of his dear Son.

MR. MAURER TO HIS CONGREGATION.

WASHINGTON, D. C., March 4, 1870.

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

The storm of opposition raised by attempts at Sabbath legislation because such legislation is religious, and its consequent failure at Washington and in the new States has caused its advocates to change their demands to a law not in favor of a religious Sabbath, but rather in favor of a civil Sabbath for sanitary reasons, legislation is sought. Past attempts, the person and the character of the literature of the organization back of this movement, show that it is not a genuine Sabbathus; then, any real Sabbath legislation is sought. This appears even more clear from the following constitution of that organization:

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

ARTICLE II. BASIS.

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

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

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

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

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

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

The truth is, honored sir, that the title to this bill is a misleading thing, because the body of the bill, which is supposed to express how the object, as defined in the title, shall be carried out, prohibits everybody from causing work to be performed on Sunday, but it also prohibits everybody from doing even voluntarily any work on Sunday.

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

Among other printed questions to which I have collected numerous answers, was this one: "Do you know of any instance of a man or corporation refusing to perform work on Sunday, or Sunday trading has resulted in his financial ruin? Of the two hundred answers from persons representing all trades and professions, not one is affirmative. [And (the italics are his own).] A western editor thinks that a Christian whose refusal to do Sunday work has resulted in his ruin would be as great a curiosity as the "missing link." There are instances in which men have lost places by refusing to do Sunday work, but they have usually found other places as good or better, and have often been "taught self-sacrifice but ultimate betterment." . . . I never saw a case, nor can I find one, in any quarter of the globe, where the works of a just and benevolent God have been, from courageous and conscientious fidelity to the Sabbath. Even in India, where most of the business community is heathen, mankind cannot satisfactorily shun, that they are against the will brings no worldly loss. On the other hand, incidents have come to me from the score, of those who have gained, even in the Sunday schools, by doing Sunday work, and have thereby increased the work of Sunday labor.

There are two other features of this bill worthy of notice, the one is the exemptions therein provided for, which alone shows its religious character; and the other is the way according to Webster means "pertaining to this present world, or to things not spiritual or holy; relating to things not immediately or primarily respecting the soul but the body; worldly." Therefore this bill proposes to prohibit on Sunday any work, labor or business pertaining to this present world or to things not spiritual or holy. It proposes to prohibit any work, labor, or business relating immediately or worldly, works that pertain to things spiritual or holy, works respecting the soul, and the life to come.

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

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

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

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

Reference is here had to that part of the constitution which says, "If any bill shall not be passed by the President within ten days (Sun.

day excepted), it shall be a law." This, unlike the bill in question, is in favor of religious liberty, and nothing more. It simply provides for the possible scruples of a President. There is nothing in this new to prevent the President from signing all bills on Sunday as in the case of his own Sunday law. His own religious training or respect for the religious sentiment of the land may deter him from signing bills on Sunday, and it is upon these considerations and these alone, that Sabbath-observance should be based.

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

As for the sanitary Sabbath, another piece of sophism to secure religious legislation, I deny the right of the law of the land to define 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 fast or pray every seven days, or that I should refrain from eating pork or mixing pickles with my ice-cream, because thus to bathe or thus to refrain is good for me. I prefer to receive such instructions from my physician, and not from Congress nor the American Constitution.

Sabbath-observance can and must be secured through education and persuasion only, and not by coercion. The gospel persuades men to reverence sacred things from motives of love, and not to compel them by force, therefore, to do by law what can only be thought to be right by a Christian. Let the church members and ministers refuse to patronize Sunday cars and Sunday newspapers, if they believe that day sacred; let the former, in their homes, and the latter, from their pulpits, educate the people to reverence what they believe sacred, but let these ministers not be allowed to put upon Congress and the courts, the work for which they are paid. Their position is practically saying, "We are a failure, we cannot do what we are commissioned to do, help us to ease our suffering, and we will come to church and to them only, and it would be taking a long step backward if more laws were added to the iniquitous laws now found among our State statutes, which have never helped the Sabbath anywhere, for what Sabbath observance there is rests not from civil statutes but from religious training.

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

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

I am respectfully yours,

H. B. MAURER,
Pastor of the Baptists Church,

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

There may be men, self-contained and self-confident, who make no great show of a man, but they are not in the right place as Christian ministers. The pain felt by a true-hearted Christian minister is like the camel which got his nose first into the door. Let this bill pass, and Congress will have established a precedent, and as surely as day follows night, a national bill will follow, and it will be the Blair Bill already awaiting its turn.

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

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**YOUNG PEOPLE’S WORK.**

**HURAN FE.**

The stern beholder of duty.

The dooms booms open thrown,

The heaven ye seek, the hell ye fear,

Aye with yourselves about.

—J. G. Whittier.

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

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

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

The *Silver Star.*

By Harriet Wells Carpenter.

She was such a tiny thing; when the two old ladies found her that New Year’s morning on the step all bundled up in the long white cloak which shielded the dainty form from the chilly air, and when they had with much wondering and exclamating unfolded the heavy wrappings, and two starry eyes had opened and looked gravelly up into Miss Amelia’s face, her heart was warmed at that clear glance, and she folded her to her bosom, saying in that tender way which would speak of this desire to Miss Amelia, as the silver star he should have worn, for his sake or for her own, which shielded the dainty form from the wind. Amelia they cozily rocked and sewed, her aged friend would have to take his place at the foot of the window. Always when temptation came to her, as indeed it comes to all, the flash of the silver star would remind her of the motto to be "brave and true," till the temptation would vanish and all was well. For do you not know, that whatever good spirit may meet you will take alarm when the angel of good intentions looks between the windows of the soul? Never fear, if you only have this gentle companion with you.

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

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

"Tell me,"

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

At this reply Stella’s bright face fell, for she had never thought she could set her face in such a really difficult task that should test her courage. She sat thinking silently a moment, then her face brightened and a smile began to shine in her eyes, as it occurred to her that here was the opportunity of showing her love and appreciation."

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

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

Now these dumb-bells were a source of much annoyance to Stella. She saw they could not be used at study, and would bend over her book to catch the last glimmer of light, till Miss Amelia was afraid she would become round-shouldered. So she had procured a pair of dumb-bells and desired Stella to use them daily. She had been so much disliked to do it, and it was often necessary to remind her of them, but after this, Miss Amelia often noticed with an amused but tender smile how bravely Stella was trying to overcome her dislike for this duty. Stella had grown into a tall, erect girl, able to dispense with it. One doesn’t think of one’s self every morning, “There’s that letter of Mora’s. I haven’t read it yet. I think I’ll take another walk this afternoon.” It is so pleasant to be able to sit in the library and read for a few minutes after doing some work. Stella was strong enough to carry it, a light, graceful step, and, thanks to the constant practice with the dumb-bells, an uncommon degree of muscular power in the small hands and the pretty wrists.

 believably true and trustworthy.

To be Continued.

**THE SABBATH RECORDER.**

[Vol. XLVI, No. 7.

**GOOD LITERATURE.**

A FEW HINTS ON CRITICISM.

(Continued.)

To learn to recognize a work of marked merit becomes an easy task after a little experience. To know when to pronounce a book bad, and to be able to give intelligent reasons for the verdict, is a more difficult matter. It is indeed a simple enough thing to point out defects in any literary product. The great difficulty is to detect those errors of which we give below.

1. No one can be a purist in any literary point of view.
2. I never call you that now growing into a tall, erect girl, able to dispense with it. One doesn’t think of one’s self every morning, “There’s that letter of Mora’s. I haven’t read it yet. I think I’ll take another walk this afternoon.” It is so pleasant to be able to sit in the library and read for a few minutes after doing some work. Stella was strong enough to carry it, a light, graceful step, and, thanks to the constant practice with the dumb-bells, an uncommon degree of muscular power in the small hands and the pretty wrists.

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Believably true and trustworthy.

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

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

We know of no writer who more persistently comes short of all the qualifications of a novelist, than E. P. Roe. His works, indeed, are so thoroughly colored, so impossible, and his absurd maidens who apostrophize the heathen deities whenever a little out of sorts, who think nothing more of taking an opiate to drown grief than they do of taking down their hair at night, and who get themselves into melo-dramatic costumes and pose on the slightest temptation, all this is so palpably the regular stock in trade of the third-rate novelist that it seems almost foolish to comment upon it. And yet, there should be some explanation of the extraordinary popularity of these poor books, and it is for the readers, for it is by this class, strange to say, that Mr. Roe is most admired. The only explanation which seems possible is that the essentially sensational character of his works makes them acceptable to those who would not for the world read the "sensationally sensational" novel. In E. P. Roe they have an author who can introduce plenty of earthy spice, but who flavors it with enough of religion to make it respectable. The religious element in his books is precisely the effect of being plastered upon the outside of the works instead of forming an integral part of them. It is often said that Roe's works have done a great deal of good. It is hard to see how any one could be better misled by reading such stale platitude as the sober parts of his books contain, but whether this be true or not, it furnishes no excuse for the literary sins which the author has committed. We do not mean to instigate the public to read Roe. There are sometimes a number of pages together in one of his books which show real talent. Had he been content to write quiet stories concerning matters which he understood, he would have produced something which, indeed, not have taken a high place in literature, but which would at least have had a real worth of its kind. As it is, he has attempted subjects which would tax the powers of a Thackeray or a George Eliot, and it is little wonder that he has miserably failed. We would not consider Mr. Roe's works worth reading. He is not a true novelist, but he has an ability to tell a story. There are two or three of those hundreds of books which every reader ought to read. He has far too much the undertaker about joining that cry, my boy, Not one of the States that adopted prohibition has repealed the prohibition law. This is not one. Perhaps he doesn't care about joining any movement, any cause, that aims to make bad times good and good times better; that aims to help men, a failure.

EDUCATION.

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

The Methodist Episcopal Church of America has decided to hold a college in Kansas. The amount of land and money is such that the college should be built.

The education committee met last week to make the final arrangements for the continuation of the college.

There are now women. All these are elected for a term which does not expire until 1892. Four of them are hold-overs from former terms.

The Florida Chautauqua will hold its sixth annual session at De Funiak Springs, from Feb. 19 to March 7th. The programme includes the following: Art Department, Grammar, English Composition, Bookkeeping, Deaf-Mute Institution, School of Art, School of Science and Microscopy, Kidergarten, School of Music, School of Stenography and Type Writing, Ministers' Institute, Boys' and Girls' Class, and Inter-State Teachers' Congress.

The late Maria Mitchell, the astronomer, received LL. D. from Dartmouth in 1852, and Mrs. Caroline Wells Dall, the educator and author, LL. D. from Alfred University in 1857. As Miss Amelia B. Edwards received LL. D. from Smith College in 1888, this would make her third instead of first on the list of women doctors of law, as has been stated by the press in the sketches of the eminent Egyptologists now in the United States.

Temperance.

IT is estimated to cost the people of Ohio $70,000,000 annually for the sale of liquor.

$1,000 a year has been appropriated by the Swedish government for the promotion of the cause.

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

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

There are said to be 3,000 women saloon-keepers in the city of Philadelphia. For the honor of our nation we would add that they are, without a single exception, foreigners.

The death rate in the London Temperance Hospital during 1889 was greater than that of any of the London hospitals, being 7.5 per cent.

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

The friends of prohibition in the State of New York have met last week to make the final arrangements for the continuation of the college.

Popular Science.

A vast railway scheme which is occupying the attention of some eminent English engineers and capitalists, is making a direct route to India. This railway would extend from the major cities, using the most direct route as far as possible. At Gibraltar a coal and beam boat would receive the train, and deliver it on the rails at Tanger. From here, the course would be also a coast south of Arabia, and the railroad would proceed by the Persian Gulf to Kurraches, its eastern terminus, where it would join the Indian system.

Mr. Royl Hitchcock described recently to the Washington Agricultural Society the manner in which Japanese lacquer and the beautiful Walkas wap are prepared. Lacquer is obtained from a tree, Eros Perivereera, which grows throughout the main island of Japan, but is best around Kiota. The juice, from which lacquer is obtained, exudes from horizontal cuts in the bark, and is let to evaporate the water. The clear coat of the lacquer is collected with a pointed instrument like a spoon, and transferred to a wooden receptacle. A dozen trees are needed to supply places in rapid succession, and the juice is collected from time to time. During the season each tree is visited about twenty times. As the sap first exudes it is a grayish white, thick or viscous fluid, which quickly turns to yellow, and afterward to black, when it is in contact with the air. It is strained through a cotton cloth to be free from wood and dirt, it is first thoroughly stirred to make it of uniform consistency. A portion of the raw lacquer, usually about sixteen pounds, is then poured into large circular basins and the mixture is then allowed to settle, and is afterwards drawn off from the sediment.

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water. Dr. Schenck made a very clear and telling speech, favoring this for his key-note, and repeating it over and over again: "Does the Confession, taken as a whole, and placed along with the Bible, agree with that authority as nearly as we can make it?"

He found only ten words in the Confession which spoke of the love of God, but filled all the Bible with the theme of the love of God, which was predominant.

Dr. John Hall, in making the closing argument for the anti-revisionists, echoed rhetorical and illustrative. It had been stated that the times had changed. It was a confession of faith they were talking about, and not an ad hoc form, the latter than the former. They might add a section dealing with prohibition, or not as a substitute for our Confession, but only to sum up the main points of the confessional system. As a closing reference to the Bible, he quoted 1 Cor. 15:13, 14: 13, 1: 20: 14: 12, 13, 1: 20: the role of the Holy Spirit in granting the necessary gifts and the authority of the Holy Spirit to guide the church and the world.

There was an amendment by Dr. Hamilton to the effect that we should not accept anything that was contrary to "God-given consciousness." Where was the Christian consciousness that was God-given? he asked. Man's mind was blind spiritually before his conversion. Was it infallible after his conversion? No. The rule was not infallible, but what was endowed in the Old and New Testaments. Dr. Hall was quoting from what he considered a careful report of Dr. McIvaine's speech, when the latter divined aro and said it was incorrect. Dr. Hall felt glad that he disclaimed it.

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

First—We desire that the third chapter, after the first two chapters to be included in the Assembly, that the sovereignty of God in election, the general love of God for all mankind, the salvation in Christ Jesus provided for all, and to be preached to every creature. Wherefore, we believe that articles 27 and 28 of the Confession of Faith should be restored to the third chapter as they were when published in 1832, and are opposed to the idea that God has no love for those who reject his grace. In the last section of the chapter, it is stated that the love of God is not just a feeling or a sentiment, but a choice and an act of God.

The last session was devoted entirely to the question of a "Short and Simple Creed." There was much discussion, many amendments, and some protests, but this was the final action, the only dimly lighted, is quiet, with no one within save the dead and theeker who keeps watch over the remains. The easkets are covered with black velvet and upon them rest palm branches and lilies.
JESSIE'S MINISTERING.

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

"I like that," said one of the class. "Ministering Children's Band! I went on, and means something in the way of kindly helpful to others. Of course little children cannot do great things, but," she continued, "you are small enough to make something to someone happy."

"Couldn't our class be a band?"

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

"I don't believe I have much time out of school," said one of the little girls, "and I don't know how to begin."

"Why not begin now, when you are a little girl," went on Miss Vale, "my mother used to put some things in a basket, and let me carry them to some poor people; and I am sure you could think of things to bring to think I was helping. But you must bear in mind, dear, that-

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

"Oh, mamma," said Jessie when she came home the next afternoon, "can I have some things in a basket, and let me take them down to the tenement house where you go to see people?"

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

Jessie looked sadly disappointed.

"And your little girl, her mamma used to send her to see poor people," said mamma, mournfully; "and she thinks little girls ought to do such things."

"If you are so anxious about it, dear," said her mother, with a smile, "I will give you a bundle of yarn to take old Mrs. Gray. But there is hardly about it, for she has plenty of work just now. You might read her a chapter in the Bible, too, if you like. I am going out now, and I will take anything you anything you bring.

Jessie felt that this would do for a beginning. As she was passing through the garden, she met her old nurse, Mrs. Dyer, who had her arm in the hand of her little brother. Milly's face wore a woe-begone look, very different from her usual cheery expression.

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

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

"But you'll need, Miss Vale, said Jessie, turning up her bundle. "Good-bye."

But as she passed down the walk, she could not help saying, "I'm glad I don't have to take care of a baby this fine afternoon," she said.

She thought of the branches above her head, brightening under the bright sun. The bees were buzzing and humming above her. The lilies and buttercups just peeping up on the borders, the beaming sunshine and the soft wind, all helped her to rejoice in being free to do as she pleased. And she was going on the work Miss Vale had assigned her, to work to a poor old woman, and to read the Bible to her. Exactly the kind of work for ministering children that she liked!

But she peeped back, and caught a glimpse of Milly, holding her hand to her head as she sat on the bench under the trees, combing her hair out at her dress, crying for her to walk with her.

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

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

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

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

Harry was just able to run about, and Jessie soon made up her mind that if there was a bit of mischief to be done anywhere, she could find a way to fit it to their way to it. She tried to read her Sabbath-school book, and watch him too, but found that his head was so restless without it that she put her eyes upon it for a moment. Harry ran over the freshly made flower beds, pulling up the sprouting weeds, or cracking the opening buds in his naughty little fingers. She found him at length preparing to fill his mouth with some leaves which she knew to be poisonous, and in his fright, threw them in her book, and gave him her whole attention.

"Jessie!" she heard voices call from the street, and, turning round, saw a number of her school friends.

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

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

"And bluebells.," said Jessie, drawing a long breath.

"And wisteria."

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

"She can upstairs, but Milly was sleeping soundly.

"I must wake her," said Jessie.

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

"I can't go," she said, returning to her friends. It is difficult to tell her. She took Harry into the back yard, and gave herself up to his amusement. She let him feed the chickens, and made dandelion chains for him.

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

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

"Where's Milly?"

"Oh, mamma," she answered, kissing him. "You must go to sleep again, and let me look after him."

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

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

"That's too bad. Now, Harry," she said, kissing him. "You must go to sleep again, and let me look after you."

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

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

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

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

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

The King of Portugal is Carolus I., successor of his father, Louis I., and has reigned for seventeen years.

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

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

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

The power and influence of the King of Russia have been waning. The Emperor of Russia, Alexander III., is in his sixty-first year, gradually declining.

The President of the French Republic, M. Carnot, is fifty-two years of age, and has reigned for thirteen years, as successor to M. Thiers.

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

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

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

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

The King of Greece, or King of the Hellenic, George I., is forty-four years of age, and has been king for a quarter of a century, or since he was a mere baby. He was elected to the Hellenic throne.

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

The King of the Belgians, Leopold II., is fifty-one years old, and it is rumored by some to be his declining years.