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

O holy day! so bright, so fair,
Not only ours, but the Saviour's share.
And in our minds, as we abide,
Stands the dear Christ, bealled.

Our Father's Sabbath! sweet with thought
Of him through whom the worlds were wrought.
Our Father's Sabbath! sweet with love,
When he walked the ways of mortal men.

These courts our fathers' feet have prest,
This day to them doubly blest,
And by the true strength divine,
They mainly mean't to lead their line.

Father protect thy Sabbath's peace!
The beauty of our hearts increase,
Till on our eyes with glorious ray
Breaks the last joyful Sabbath day.

Very respectfully,

ANNA E. R. and E. S. MAASSON.

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

Among the nobler manifestations of the primitive nature of the Japanese people is the and vigorous growth of their minds. But it has saved the nation from that crime so frequent in all other countries—patriotism. This element of filial love has been the bulwark of the nation. The effect of Christianity upon this filial spirit is vividly illustrated by the following incident: A boy of ten years had found his way into a Sabbath-school, where he heard the story of Jesus for the first time, and where a new idea of duty was presented to him. His parents being idolaters, were enraged when they discovered that their son was about to hear about "the religion of barbarians," and every Sabbath morning on his return from the school they would severely punish him. But the little boy, under the heaviest blows, never once murmured at the cruelty of his parents. But one morning, with a serious look upon his face, he came to them, carrying a stout whip and bowing reverently before them, after the fashion of his country, said earnestly: "Father, mother, I am going to Sabbath-school as usual, and I know you will beat me when I return. I am uneasy at school to think that I must be punished afterward, so please whip me now before I go." So saying, with tears in his eyes, he waited to receive on his already lacerated body, the blows which his parents were accustomed to inflict. But they would have been less than human could they have resisted such gentleness of spirit. "Son," sobbed the father, "we can not beat you any more. Is this Christianity? I will go with you and hear the teaching which has made you such a noble boy." The parents accompanied him, whom they had persecuted to this service, and ultimately became earnest believers, because the little boy, in exalting Jesus, did not cease to be a true son of Japan. All honor to the brave child who thus kept inviolate the spirit of his parents and yet glorified his new-found faith in one greater and purer than the ancient gods! May infidelity to parents ever remain synonymous with immorality.

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

To no other Christians does the word master, referring to Christ, come with a deeper meaning than to the Japanese Christians. A man may leave his parents and follow his master, but he can not do so to the opposite; for he believes Confucius doctrine that a "loyal servant shall not have two masters under heaven." "Go ye and serve our master; let this old and feeble soldier die alone," these are the words uttered by the dying father to his son, when their service was required by their feudal lord. Words like these cherished in the nation's heart, prepare it for the coming of him who shall rule as the universal master.

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

In considering this element we must mention Buddhism with its modifying influences. For a religion, teaching kindness to the nearest creatures, could not fail to increase tenderness of feeling in all human relations, and to permeate the heart of the people with a deeper sense of brotherhood. Buddhism is Boddha himself, whose unceasing sympathy for human suffering compelled him to discard his royal state and seek, in lowly guise, some means for the alleviation of a world's miseries. Controlled by this doctrine, there are many superiors who sacrifice their lives for inferiors. For an inferior to sacrifice his life for one in a higher station, is noble; but when a superior denies himself and comfort, and in some instances lays down his life for a dependent, the action holds a deeper meaning. Especially does it appear so to him who has lately learned that God himself has offered a supreme sacrifice, even his Son, and that, not because we loved him, but because he loved us.

We, as heathen, welcome with boundless joy the appearance of the Greater light to rule our day, but we are no more grateful to the Father of all mankind, for the less light with which he has ruled our night.

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

TESTS OF TRUTH.

By H. B. MAURER.

(Concluded)

VII. THE LEGISLATIVE TEST.

"My kingdom is not of this world," declared, therefore, unto Cesar the things which are Cesar's and unto God, the things that are God's; and other New Testament texts in the same trend set forth principles, fidelity to which requires the reverence of religious from civil masters. Any departure from such principles must therefore be anti-Christian, as is also any religious doctrine or practice that ever has been enforced or maintained by civil law, since whatever is Christian must be supported by Christian means. Ample proofs have been given in this number, and could be added to show that infant baptism, extra-biblical modes of baptism, and Sunday observance, when tried by this legislative test, are anti-Christian. As baptismal civil legislation has in all probability seen its last days, and Catholicism and quasi-Catholic probably cannot
again, or will not, by man’s menaces and laws, force those to discard their scriptural baptism or have their children sprinkled, who have in such degree yielded to law as their parsons and priests further discussion of that phase of the subject is necessary, save to call attention to the fact that these things bear the stamp of error upon them, because they have been heretofore enforced by civil legislation. But with Sunday observance the case is different. The power of civil law is still invoked in its favor. Papists, by their agencies, and Protestants, through the National Reform Association, the American Sabbath Union, the Third Party, and the Woman’s Christian Temperance Union, are all uniting to enforce Sunday by law. The former are repeating their tactics of the anti-Reformation era when they supplanted the Sabbath of Jehovah, honored by Christ and the primitive Christians, by a festival taken from the pagan sun-worshippers. The first Sunday law was that of the pagan Emperor, Constantine, who, to save his tottering empire, introduced Christianity as a State religion. This law given March 7, A. D. 321 began thus: “Let no work be done on the venerable day of the sun,” etc. Enforced idleness in those days, as in ours, was no gain to the Lord, like wicked servitude, by the rod of temporal suffering.” (Schall’s Church History.) Of this theory Neander says: “It was by Augustine, then, that a theory was founded . . . which introduced the germ of that whole system of spiritual despotism . . . which ended in the institution.” The introduction of the observance of Sunday laws by the Church, through the agency of the State, was the beginning of those awful persecutions and atrocious crimes which blackened the historical annals of Europe, while American history is also besmirched by persecution arising from laws, as these have been enforced under the Protestant regime.

The history of the Augustan age is now peopling itself, with this difference; then Papal and Papist formed an alliance, now it is Protestant and Papist. The results of those alliances then are present now, a defined Sabbathlessness. To enforce idleness is one thing; to take rest voluntarily and in obedience to God’s command is quite another; the former must rest one day in seven because it is good for me, as I would deny its right to say that I must bathe once a day, or once in every seven days because it is good for me. Such instructions I refer to as the Church of Constantinople. But they can have nothing to do with idolatry, blasphemy, or Sabbath-observance, as these are not civil matters and have to do only with the relations between man and his Maker.

As for the sanitary Sabbath, another piece of sophistry to secure religious legislation, civil law can do nothing there the duties toward him are defined and in no other relation can it be placed, while things which we call civil are in that part of the law where man’s relations to man, society, and the State are defined. The laws of our land rightly may have to do with stealing, adultery, murder, false witness, or civil suits, but they can have nothing to do with idolatry, blasphemy, or Sabbath-observance, as these are not civil matters and have to do only with the relations between man and his Maker.

The Sabbath-observance is a duty we owe to God and not to man, while things civil have to do only with the State and our relations to man. In God’s law it finds a place where the duties toward him are defined, and in no other relation can it be placed, while things which we call civil are in that part of the law where man’s relations to man, society, and the State are defined. The laws of our land rightly may have to do with stealing, adultery, murder, false witness, or civil suits, but they can have nothing to do with idolatry, blasphemy, or Sabbath-observance, as these are not civil matters and have to do only with the relations between man and his Maker. As for the sanitary Sabbath, another piece of sophistry to secure religious legislation, civil law can do nothing there the duties toward him are defined and in no other relation can it be placed, while things which we call civil are in that part of the law where man’s relations to man, society, and the State are defined. The laws of our land rightly may have to do with stealing, adultery, murder, false witness, or civil suits, but they can have nothing to do with idolatry, blasphemy, or Sabbath-observance, as these are not civil matters and have to do only with the relations between man and his Maker.

The gospel persuades men to reverence sacred things from motives of love and does not compel them to reverence the church, because it is the center stake; it is the center of interest, as the center of importance, as the center of power. The gospel persuades men to reverence sacred things from motives of love and does not compel them to reverence the church, because it is the center stake; it is the center of interest, as the center of importance, as the center of power.
native stories. Being driven from their peaceful homes by the Lamanites, or North American Indians, they removed north, and by a combination of wars, pestilence, famine and disease, were driven to the United States. The numerous mounds, concerning whose builders we have heretofore had no authentic history, mark the last resting places of the descendants of Jerud and Nephi, the original architects of those splendid South American religious structures. With the owner’s consent, and make these peculiar people, who, like Jacob’s sons, the New Yorkers were never desirous of entertaining dreamers, and the young prophet who would insist upon conducting his visionary business without leave or license, finally decided that wisdom directed him to “hide the golden plates in a barrel of beans,” have a revelation to quit the country, and remove to Pennsylvania.

In the latter State the young man became more acutely aware of the spiritual need, and the Spirit of revelation, commanded several of his followers to go out into the world and preach that “the kingdom of heaven is at hand,” warning all that unless a speedy repentance and acceptance of the new prophet followed this preaching, an unseen power would lay waste the country, and in a short time the entire brotherhood would move to Pennsylvania, where the law-abiding South had become alarmed, and not without reason. It was what the man was in himself was, the very essence of his teaching, and that justifies his call gave him the following—

A SINGLE STITCH.

One stitch dropped as the weed dropt, his mission ended, and a remarkable book as a foundation, and the additional assurance from his heavenly visitor that the entire list of existing religious denominations was radically wrong, Smith willingly accepted the appointment to the office of president, prophet, seer and revelator. He soon found that “a prophet is not without honor save in his own country.”

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Missions.

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

Of foreign missionaries in China, there are 236 men, 337 wives, and 269 unmarried women. There are 162 native ordained ministers, 1,275 unordained helpers, 34,505 communicants, and 14,817 pupils in schools; and the contributions of native Christians amount to about $45,000.

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

FROM D. H. DAVIS.

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

SHANGHAI, Dec. 27, 1889.

FROM L. F. SKAGGS.

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

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

BELLUSON, MD.

FROM MISS BURDICK.

SHANGHAI, CHINA, Dec. 22, 1889.

Although I have been in Shanghai since last Tuesday, Dec. 17th, there has been no mail out since, and I will be late until the last of this week. So while I may seem to have been slow in reporting to the Board, the delay has not been mine.

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

On the contrary, it was, for the greater part, very peaceful.

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

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

WOMAN'S WORK.

Lack nothing make thee sad or fretful, Or too regrettful;
What God hath ordered must be right, Then find it in thy own delight,
Why should'st thou think to-day with sorrow About to-morrow,
One watches all with care most true; Not doubt that He will give thee, too, Much need;
Thou knowest what God's will must be For all his creatures, so for thee, The last.
—Paul Fleming, 1869—1840.

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

Well fed, comfortably clothed, a warm house, and cozy corner with books and papers, and one's own home friends about you; the cold win drifts, moons, and sighing finds its way through doors that have no closefitting rappings at your ear; but the comfort outwights the plaint of the wind, and feeling the richness of it, you cry out, it is almost too much to bear when so many are ill at ease in a thousand ways; and you say, What shall I render unto the Lord for His benefits to me? An offering to my thank-offering box? Yes, surely—but more, service, service. Some specified service for this special hour of comfort and ease.

A lady from the Woman's Society of the New York City Church, attending the 30th anniversary of the Woman's Union Missionary Society, held at the Plymouth Church in Brooklyn, Jan. 16, 1890, reports to us the programme of the day. The day was stormy, and the audience therefore smaller than otherwise it would doubtless have been. The Board Secretary reports enlargement of the work in all the foreign fields already occupied. These are in Burmah, India, China, Japan, Greece and Cyprus. The Society sustains besides its missionary work in these fields, Bible readers, Boarding and Day Schools, an Orphanage, Dispensary, and Hospital work. The Treasurer reported that though there had been many extra expenses during the year, they closed the account out of Board funds and added facilities for the coming year. The report of the meeting must have been, and we hope that others of our women were also able to attend it.

ITEMS.—Intoxicating liquors in India are called by the natives, "Government sack-unter"—in Damascus, drunkenness of the "English disease."—The Woman's Foreign Missionary Societies of the United States, contributed in 1898, $8,138,053,—When Dr. Perkins came to Holyoke to find a missionary for Persia, Fidelia D. Fiske was ready, and she told Miss Lyman she could go. These two, the great teacher and her scarcely less great pupil, drove thirty miles through snow-drifts to the mother's home, and at 11 o'clock at night ake a sleeping household to ask whether Fidelia might obey the Lord's call to Persia. There was little more than twenty-four hours, and before the next-day's sun had set the devoted mother bade her daughter follow the Lord's voice. "Go, my child, go!" said she.—The Woman's Executive Committee of Home Missions of the Presbyterian Church, announces that its receipts for the last year amount to $820,000, an advance over last year of $94,000. Miss Ferguson, a graduate of Mount Holyoke, went to Wellington, in the western province of Cape Colony, fifteen years ago, to found a school for girls. The work was done by Huguenot Seminary, with a corps of nineteen teachers, mostly Americans, with 255 pupils in attendance.

FROM THE FIELD.

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

The hope of the fishermen has at last been realized. It was feared the hearing season would be a failure owing to the fact that none had yet arrived, but on Feb. 9th, the schooner R. E. Colwell came into port with 800 barbas, the first catch of the season.
EXTRACTS FROM A LETTER FROM MRS. FRYER.

Under dates of October 8th and November 30th, Mrs. Fryer writes, expressing a wish that she might write a note of personal thanks to all the ladies who have sent her patterns of knitting and sewing. The weather having been very trying because of the unusual amount of rain. She says, "If we feel this bad weather so much, how must the thousands of natives who live all around us suffer from it. The handsome and well-to-do people, for the most part, built low upon the ground, having the hard earth for a floor, with perhaps boards laid down in the bed-rooms, if such rooms there be. This annual abundance of rain has caused a large part of the rice crop to be ruined before harvesting. The rice we are taking frequent horse-back from the said Richard Cadwaller, 'Practicum Querum," after making his will, and was the first to provide for the negroes, and to take care of the sick and the poor, having been very trying because of the unusual amount of rain. It is said that the Emperor himself goes once a year to worship and make offerings for the whole nation. When Peking was first opened, there was little difficulty in getting into the enclosure to see this interesting place. For several years back, however, its gates have been closed to all foreign visitors. Four years ago when we were in Peking, we were able from the top of the city wall to see, by the aid of a glass, a view of the city. This was from a distance of more than two miles. One day, which I shall never forget, we rode for hours in carts, over those terribly rough roads, so as to see the buildings and altar from the temple wall itself. Tired we were when the temple gate was reached, and some were so wearied that we were as lavish in our ungracious phrases as in the mad which they threw as we slighted from the carts and walked to the gate-keeper's house. A handsome fee was offered to gain permission to go up on the outer city wall, but this was promptly refused, with the reply that no less a sum than sixteen dollars would open the gates. We learned upon good authority that a few days before a foreigner had paid forty dollars for the privilege of visiting the temple. Foreign money has spoiled, in many ways, the Chinese. Twenty-five years ago when my husband lived in Peking he bought nothing of taking frequent horse-back rides within these very grounds where such exorbitant sums are now asked for admission. On coming away we took a little walk on the embankment of the wall of the temple enclosure, but were soon worn out with the desire to get back into the demand for money because we had looked through a breach in the wall. Mr. Fryer turned upon them and insisted upon his being paid for our having exhibited ourselves to so many people. I wish to look upon them as if we had seen them, as if we were looking at those who are known and forgotten, reposed beneath the clay.

HISTORICAL & BIOGRAPHICAL.

THE SEVENTH-DAY BAPTIST CEMETERY IN PHILADELPHIA.

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

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

Late in the year 1715, Sparks became seriously ill, and, recognizing the uncertainty of life, also knowing that there was no separate place of burial for the "Sabbath-keepers," and having in mind the trouble concerning the old meeting-house on the Penne-pack, incorporated the following clause in his last will and testament: "If the said Richard Sparks, have put my hand and seal to this my last will and testament, dated ye 15th day of January, in ye second year of ye reign of our sovereign Lord George by the Grace of God of Great Britain, France and Ireland King, and in ye year 1715." The above Richard Sparks do hereby give, devise, and bequeath one hundred feet of the back of the meeting-house on the Penne-pack, for a burial place, for use of ye people or society called ye Seventy-day Baptists for ever. In which said piece of ground I desire to be buried, my wife having the use of it during her life, and I will that this clause be considered and taken as part of my will.

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

Owing to the death without issue of the widow (who was also buried in the ground), and the decline of the "Sabbath-keepers" with the city, the lot soon became neglected, and for a time was without an enclosure, or even a stone wall, that guards its borders. Those who, unknown and forgotten, reposed beneath the clay.

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

THE SABBATH RECORDER.

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

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

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

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

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

"I mentioned to you about the rain that came at the time of the rice harvest and threatened to cause a famine in a large section of the Empire. They continued almost incessantly for six weeks. We learn that the suffering from want for ever, In which said piece of ground I de-
Cadwalader conveyed the property to one John Oldenheimer, butcher, June 20, 1766, the
consideration being a gruel rent or “forty-four pieces of Gold called Spanish Pieces of a half
of each piece;—each piece weighing at least four pennyweights and six grains, unto
the said Thomas Cadwalader his heirs or assigns in two payments, viz: twenty-two on the 20th
of May, and twenty-two on the 30th day of June thereafter forever.”

Although the growing city was steadily pro-
gressing westward, and the lot was within a
stone's throw from the new State House, there
seems to be no record of any effort having been
made to care for it until about the year 1772,
when the Cohansey (Shiloh) Church took
charge of the bequest, and remained in undis-
pusted possession until some years after the
close of the Revolution. It seems strange that the
Pennerpack congregation, of which Richard
Sparks was a founder, and for whose benefit
the bequest was mainly made, should have neg-
lected the property, which was rapidly growing
in value. The congregation at the time when the
Jersey brethren assumed control consisted of
eleven families, who held their meetings at the
house of Enoch T. Tomlinson, and were under
the ministrations of Rev. Enoch David. Prominent
among these, were Samuel Wells, Richard Tom-
linson, Job Noble, Elizabeth West, Mary Keen,
and Rebecca Dungan.

There were, no doubt, in the intervening
years, other interments made in the ground
than the two noted above; but in the absence of
all records, it is impossible to state who they
were, or when made. The first burial of which
an actual record can be found, was that of Jane
Elizabeth Tomlinson, in 1772, followed by that
of Elizabeth West in 1778, as the record states,“an
infant in arms.”

How the westward course of the city, after
the close of the struggle for Independence, en-
hanced the value of the bequest is shown by the
fact that John Oldenheimer sold his lot, on
which he had erected a large, three-story brick
house fronting on Market Street, July 1, 1792,
to William Sheaff, a well known merchant, for
£2,500, subject to the before-mentioned ground-
rent. This fact coming to the knowledge of some
of the Sabbatarians in Chester County,
Penn., they at once made an attempt to possess
themselves of the adjoining ground, but were
opposed by their brethren of the two New
Jersey congregations at Picataway and Cohan-
say. This dispute culminated about 1786,
and was decided in favor of the Jersey congrega-
tions, the ground for the verdict being the fact
that the New Jersey Churches were incor-
porated, while the Chester County congrega-
tions had no corporate existence.

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

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

At the time, the removal of the seat of govern-
ment to Philadelphia, in 1790, the two
churches in New Jersey leased the unoccupied
part of the ground to a Mr. Shoemaker; and in
the following year, the Church at Picataway
sent a “letter of agency” to their brethren of
Cohansey, and from that time to the present
James Simmonds, who employed Mahlon Dick-
inson as counsel, and appealed to Meares, Dunn,
Dunham and others of the Picataway Church
Congregation to accept him in his lease. The trustees
of this church at once wrote to Thomas in
New Jersey, making him an offer which it was thought
would prove more than acceptable, but the negotiations
continued as before, and the suit went on. Several
further attempts were made by the Jersey
Brethren to come to an understanding with
Thomas, and compromise the matter without
resorting to the law, and a committee was
appointed to confer with him on behalf of the,
Chester County churches, the meeting to be held
in Philadelphia, Nov. 21, 1803. The
trustees at Picataway met, but for
some unexplained reason, neither Thomas nor the
representatives from Shiloh appeared. The
committee from Picataway, accompanied by Mr.
Simmonds, at once started for East Nant-
meal, to have an interview with Thomas, the
understanding between the congregations being
that, “if Thomas wants no more than a propor-
tional privilege in the premises for time to
come, we agree to it; but if, as the nature of the
proceeding—seems to imply, he means to dis-
possess us, we think it best to support our rights.”

The result of this meeting was detailed in a letter
from the church in Picataway to their brethren in
Cohansey, as follows:—

“According to your letter the twenty first
November 1803 we did appoint to attend on Mr.
Thomas with expectation one of your church at
Philadelphia, but disappointment has been felt
in this case as well as many others, still we have
no disposition to lay any blame on your part
but we still went on to Philadelphia and was in
hopes of seeing Mr. Thomas there but his non-
attendance caused a minus to his house with Mr.
Simmonds, from which we are under the impres-
sion that it is quite impossible to state who they ises as fully and effectually as if we had done
more.

We whose names are underwritten and
seals affixed being the trustees of the Seventh-
day Baptist Church of Christ, in Picataway,
Middlesex County, State of New Jersey, do ap-
point, constitute and authorize our trusty friend
and brother Jacob Martin, who is one of our
body, our agent, to have control of the said
church and releases and other appointments to
give and generally to do every matter and
thing that may appertain to justice in the premis-
seating and conforming for effectual what-
ever our said agent may or shall do in the premi-
sed fully and effectually as if we had done
the same in our person in testimony were we
hereunto set our hands and fixed our seals this seven day of October in the year of our
Lord one thousand seven hundred and ninety
one. 1791.

(signed)

THOMAS FITZERANDOLPH L. S.
NEHEMIAH FITZERANDOLPH L. S.
DAVID DUNHAM JUNIOR L. S.
ABRAHAM DUNHAM L. S.
JOEL DUNN. L. S.

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

As the Chester County people never acknow-
ledged the claim of the Jersey churches, nor
re-nounced their own, it was not long before the
contest was renewed. At this time there were
as yet no streets cut through from Fourth to
Fifth Streets; and further appears that, at the
commencement of the century, there were
several houses on the ground. James Simmonds
was one of the lessees, and held his title from
the trustees of the Picataway Church, and
seems to have been the builder of one or more
of the houses on the land. In April, 1806, he paid a
year’s rent for the ground to David Ayers, the
trustee of the Cohansey congregation, and a
few days later Hazel Thomas, as representative of
the Chester County churches, demanded the same.

On objecting to paying the rent of £50 over again, Simmonds sued the trustees in
the suit of ejectment. Wides of a similar style
were also served upon Simmonds at the instance
of one John Brown, and the heirs of Colonel
Cook; on what grounds the claims of the two
latter were founded, were not known at the time.

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

PROGRESS OF EVANGELICAL TRUTH.

Dr. Addison P. Foster, speaking of the state of
religion in and near Boston, says in the
Advance, that which is called “Liberal thought”
is no longer in the ascendency there, that Uni-
tarianism is not growing, and that several of its
leading churches have during a few years past
felt obliged to disband or to unite. He says:
“The great names among its ministry like Dr.
James Freeman Clarke, Dr. Ellis, Starr King,
and Dr. Bartol, as they are removed are not re-
placed. The learned Dr. C. Latrobe, the con-
spicuous and able Dottor of the Church of New
York, has long since been engaged in the direct
ministry, as a minister of the gospel; and the
Spiritualists, once so rampant, no longer make
any stir; and even the Mind Cultists have passed
away; and the hands of the Evangelical churches
which are active and successful.”

And so, as a general rule, it is through every
part of this country—that reform and reform
are multiplied; missionary efforts at home and
abroad are increased; the proportion of Christi-
"anism now is progressing; so great is the headway
before, and notwithstanding all that is discourag-
ing, Christianity to-day has greater power and
is making more steady and sure progress than it
has ever hitherto done.—Christian Secretary.
SABBATH REFORM.

SUNDAY ESTABLISHED BY THE CHURCH.

Among Protestant denominations, the Seventh-day Baptists seem to have been the most audacious in trying to justify observing Sunday as the Sabbath, and rejecting, with other sects the authority of the Catholic Church, and joined only when expressly laid down in the Scriptures, they reject Sunday.

The first Council of Jerusalem, however, negatively de­

fined the Jewish Sabbath not to be binding on Gentiles

converts and of course not on their families and children. The question before the Council was in regard to the binding force of Jewish regulations on the Gentile converts. The popes in the Second Council of the Sab- bath were upheld as the supreme authority of the Church. This has been occasionally denounced by the Reformers, as having lost all spiritual value.

But observe these enemies, he said, "Catho­l ics ought to be united among themselves, for their ap­
dogma or their discussion render their adversaries the more audacious."

Still continuing in this line of thought the Holy Father reproached certain Catholics for tending against those who refused to keep the Sabbath, and thereby leads them into intemperate zeal. He finally recom­

mended the faithful not to act under direction of their Bish­

ops, whose spirit was not well disposed to their request.

We shall look for the complete text of the Cen­
yclical just issued. Whatever may appear upon the face of it, there will be much "between the lines" relating to the Catholic question in the United States. It will be interesting to com­
pare this last Encyclical with one on "Liberty," issued in 1857, with the agreement of the Baltimore Congress. We hope to keep the readers of this Department fully informed concerning the utterances of the Pope.

IS ROMANISM GAINING STRENGTH IN THE UNITED STATES?

General statistics, as often used, are uncertain standards; much more certain are they when manipulated by incomplete knowledge, or party interests. Whatever may be true of the United States, the growth of Roman Catholicism in New York City is beyond question. Archbishop Corrigan in his letter out to visit Romanists concerning the affairs of the Church in his diocese. On the Sunday before sailing he preached in St. Patrick's Cathedral. His sermon was reported in the Catholic Review, Jan. 16, 1890. The paragraph touching the growth of Catholicism in New York City is as follows:

At the end, in order to give a general idea of the con­dition of things in this diocese, I shall be asked to tell the Sacred Congregation what has been the degree of recent progress or retrogression in the past years. In this regard I shall be able to submit a most gratifying summary; while the Catholic population of the diocese during that period has increased only one-half, the effi­
ciency of the Church and its facilities have more than doubled. In 1870 the Catholic population of the diocese was 250,000; in 1880 the number of churches was 115; in 1890 it is 196. This makes no acc­count of the vast improvement in the size and beauty of our church edifices. No account is made of the substi­
tution of new buildings for old. There were in 1870, 210 priests in the diocese. The present number is 496. On the first day of the year the number was 500, but four have since been lost. Even as these words were spoken by the Archbishop the number was further reduced to

406 by the death of the Rev. Martin J. Brophy, pastor of St. Patrick's Cathedral. The number of Sisters in the diocese in 1870 was 800; now it is 2,388. The schools twenty years ago numbered 120; now they number 250. In 1870 the number of children was 112,000; now it is 196,000. School attendance among them.

The efficiency in every department of church work has more than kept pace with the population increase.

We are now better able than ever before to attend to the spiritual wants of the faithful. The zeal and loyalty of the Holy See are inspiring. Every means that can give great comfort to the clergy. Much, however, re­main to be done, and no efforts must be relaxed.

These figures are more than "food for thought." They show steady gain of Catholicism in the United States, and it might be said an increase of influence. New York City governs the political history of New York State, and the Empire State does much to control the nation. Boston, though once the Puritan City, par ex­cellence, is another focus of Catholic power. If there be no ground for alarm, concerning the future of Protestantism and Romanism in the United States, there is certainly room for careful consideration of the question, as the average man has not given it hitherto. The supremacy of Romanism means the decay of Protestantism, if not worse.

SCOTCH SEVENTH-DAY BAPTISTS.

The tradition about the Te Deum is that it was sung by Ambrose and Augustine through a kind of inspiration in 367. The truth in this is that this hymn, which has been sung in so many countries and through so many centuries, had its origin in the Te Deum of the Church at Jerusalem, of which Ambrose sung, and of which we have the old version, which was probably connected in some way with the early history of Seventh-Day Baptists, or possibly by some backward flow of emigration from America. Who can tell?

THE OLD TESTAMENT TE DEUM.

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

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

When and under what circumstances did the Scotch­day Baptists in this church at which I am now a member, originate? The author about the beginning of the present century was a Mr. McCarty, I do not know his initials. My grandfather and grandmother, Archbi­

and Jane Lamont, were Subscribers at that place, and came from there to America in 1800, and located in the State of New York. Tompkins Co. I have been a Sabbath-keeper about twenty years (S. D. A.) Any in­formation you can give me will be thankfully received.

Your brother in Christ,

LEWIS, J. F.

We think that we have heard of this pastor, McCarty, in connection with European Sabbath-keepers, but can give no further information. If any reader of the Recorder can aid in an­swering this question of the Scotch-Christians, we shall be glad to hear from them. Early Scotch Christianity was Sabbath-keeping, this is too well­known to admit of question; but the church re­

ferred to was probably connected in some way with the early history of Seventh-Day Baptists in the West, or possibly by some backward flow of emigration from America. Who can tell?

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THE SABBATH RECORDER.

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

Corresponding Editors.
Rev. A. E. Main, Bisco, Me., Missions.
Miss F. B. Bailey, Milton, Wisc., Woman's Work.
T. E. T. W. B. A., Associate Editor of Sabbath School.
W. C. Whitford, D. D., Milton, Wis., History and Biography.

JNO. P. MOORE, Business Manager, Alfred Canton, N. Y.

So do I gather strength and hope anew;
For my patient love perceives
Not what I did, but what I strive to do.

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

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

To many of our readers, the name and history of Chloe Lantxon, of New Hartford, Conn., is familiar. She recently died, at the age of 77, another victim of ague. For more than sixty years she has been a bedridden invalid, and has been supported by the voluntary contributions of all who know her. Through the kindness of friends, she has been able to purchase a home of her own, where she is more comfortable and happy. She is soon to occupy her home, and we trust she may long enjoy the peace and happiness with which she is surrounded.

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

A HIVE OF INDUSTRY.

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

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

REASONS FOR OPPOSING LEGISLATION ON RELIGIOUS MATTERS.

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

Because religious liberty is endangered. Because religious liberty is not secured to any degree whatever because the enforcement of religious institutions and rules by law is unconstitutional and unchristian. Because the enforcement of religious systems and efforts to secure religious legislation. Because the proposed national Sunday law, and the educational amendment which proposes the principles of Christianity in the public schools, are steps toward the union of Church and State. Because the present move toward the establishment of a State religion is a step toward the State will, if successful, open the flood-gates of religious legislation, bigotry, and intolerance. Because religious legislation robs religious faith of the decision of the majority, but the majority has no right to decide the religious faith, and bind the conscience of the minority. Freedom is essential to the right to differ, and that right should be sacredly respected. Because such agitation is in harmony with the Constitution, the first amendment of which says, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof. Because it is in harmony with the Declaration of Independence, which declares equal rights and liberties for all men. Because a hundred years of unequal prosperity attest the wisdom of our forefathers in the establishment of a government in which Church and State are entirely separate. Because this "land of the free" should be preserved from the blighting influences of the religious despotism which now assails the states of the old world. Because religious legislation is subversive of both civil and religious liberty, and therefore a menace to both the State and the Church. Because antagonism impels opposition to anything which would endanger the prospects of the Government. Because all men are created equal, and therefore have the right to worship God according to the dictates of their own conscience. Because the golden rule, each should grant to others the exercise of the same rights which all claim for self.

Reader therefore unto Great the things which are

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

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

Religion is not in the hands of the State, the church, and the private school, supported entirely by private contribution. Keep the State and the Church forever separate."—E. S. Gardiner.

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

SPECIAL BOARD MEETING.

A special meeting of the Board of Managers of the Seventh-day Baptist Missionary Society, was held at their usual place of meeting, Wednesday, Feb 2, 1890 at 9:30 A. M.

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

Correspondence was read from Dr. H. Davis, Dr. E. F. Swinney, G. H. F. Randolph, A. E. Morgan, Geo. W. McCarty, Geo. W. McCarty, Geo. W. McCarty, J. F. Shaw, S. D. Davis.

Business Transacted.

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

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

Voted, Wausau, Wis., in a letter of Dec. 13, 1890, informs us that if the health of his little boy does not improve during the winter, he thinks Mrs. Davis will be obliged to return to America in the spring with him, and hopes the Board will grant her the privileges, in case it seems best at that time; and also that he ought to return for needed rest and change, but is willing to wait until Christmas or the close of 1890.

Resolved, That the Board consents to the return of Mrs. Davis and his son in the next spring, if deemed advisable, and to the return of Mr. Dau.

Voted, That the expense of their return to America is borne by the Board.

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

Voted, That we authorize Bro. D. H. Davis to purchase the land on which the Chinese grave, and also to erect a suitable structure, and, if possible, to add to it.

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

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

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

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

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

Of the Secretary.
W. L. CLARKE, Chairman.
WASHINGTON LETTER.
(From our Regular Correspondent.)

Feb. 20, 1890.

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

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

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

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THE SABBATH RECORDER

W. B. STOTT, Proprietor.

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

Another writes:

We are pleased to know that you are working so faithfully for the Societies, and that the systematic plan of giving the money, if the Lord blesses and approves it, May you have much success in the Master's work.

We trust the reports yet to be made may bring equally charming results of the canvass, and that the gains for the Lord's cause, through weekly giving, may exceed our most legitimate expectations.

J. B. CLARKE, Agent.

RESOLUTIONS.

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

WHEREAS, In the providence of God, Henry L. Crossun, a member of this Society, has been suddenly taken from the church, while going in a distant part of the country; therefore,

Resolved, That in his death an intelligent and promising young man, an active member and exemplary Christian, has been removed from our number, and our hearts and consciences must in the meantime be exercised in the interests of the church, the Sabbath school, the Society, and the Lord's cause.

Resolved, That this is a sorrowful but inevitable loss, and that the Lord's Holy Spirit may comfort the bereaved family in this time of extreme trial, and that we may have hearts of sympathy with the same.

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

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

C. A. BERDICK, M. G. BERDICK, J. C. WARE, CHAIRMAN, J. H. MCCOY, LUCY POTTER, OSCAR WELLS.

TRACT SOCIETY.

Second Quarterly Report.

RESOLUTIONS.

Resolved, That we will with our hearts commend the plan of giving the money to the Societies, and that we will do all in our power to further the interests of Christian Endeavor.

J. B. CLARKE, Agent.

TRACTION FUND.

Second Quarterly Report.

GENERAL FUND.

Dr. Balance from last quarter. $ 6 04
Cash received since last report.$ 95 05
December.$ 95 05
January.$ 29 42, 2 392.85

MORE WORDS OF CHEER ABOUT GIVING.

One of the small churches reports pledges on the new plans of giving which exceed $50 per month, and aggregate for the year nearly $10 per member, to be divided between the two Societies. The report says:

"All the churches shall do as well, the plan will raise $1,000 to $8,000. It has worked better than we expected in our case. You have done well in pushing it, and trust you will continue to advocate the plan until it is adopted by all our churches.

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

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

Another says:

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

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

We received your letter. We are organizing to raise $50 per member for the church. We plan to give $100 per month and $1,200 per year. We would like to know if the Agents will give us an advantage.
THE SABBATH RECORDER

[Vol. XLVI, No. 8]

Young People's Work.

Some one suggested to us not long ago that it would have been better for mankind if all truth were essential, but stored in the old house, and the dust of it, if it ever does not come into the open light of human judgment, and the uncertainty of all guides, and the ready failure rightly to recognize, the sub- stantial excellence of the greatest works of our great master. Our confidence in ourselves is not sufficient in any case. It is not sufficient in any case. It is not sufficient in any case. It is not sufficient in any case. It is not sufficient in any case. It is not sufficient in any case.

The Preacher's Arrows.

He took a shaft both strong and straight, A shaft he had tried, not only in the great. He winged it with sweet eloquence. With learning, and with subtle sense. Boldly he drew, and he aimed with care, But it wistfully seemed to miss the true. A second he took, both straight and strong, Winged with a passionate sense of wrong. He drew it stoutly, and aimed it true; But it wistfully seemed to miss the true view. Swift it fled, yet it lighted wide; For it touched on a rock, and it swerved aside.

The Trustfulness of Prayer.

One of the comforts of prayer is in the fact that we can ask God with confidence to help us, and he will help us in our need, and what help is best for us. There is times when we know that we are not in a right frame of mind to appeal to God; and yet when we are able to see just where our fault is, or just how much we are at fault in this line of thought. It is then that prayer becomes most powerful, and that we are the most likely to be more and more confused and perplexed over our case, and to entangle ourselves in hopeless self-discussions concerning the perils and properties of the different degrees of satisfaction that open before us. But if, on the other hand, we bow ourselves before God, in such an earnest and trustful manner, he knows our trouble, and that he can see our way out of it. Therefore we commit ourselves to him for instruction and guidance, we may be sure that God will hear our prayer, and will make our path plain before us, or will give us such imperious and such new surroundings as enable us to know the right and to do it, as would otherwise be impossible to us. Indeed, there is no prayer that we can use in this line of action, in the certainty of its advantages, than when we know not how to pray as we ought, and the spirit helpeth our infirmity by interceding for us with groanings that cannot be uttered. - S. T. Times.

Good Literature.

There is another class of novels which deserves condemnation of the severest kind. They may be least designated as belonging to that school which is represented in this country by Amelie Rives, and whose exponents abroad are too numerous to mention. These writers depend too much on their own stories, too much on the pretense of being truthful. They are the picturesque, the faithful portrayal of character, but upon the bold representation of certain passions and emotions, and the dissecting in a revoltingly brutal and out-spoken manner of all those morbid and abnormal aspects of the human heart which, when true, we are not alone in our distinctness of decency and self-respect to conceal and overcome. It is in harmony with the subjects treated by these writers that they adopt a vocabulary which would be improper in Shakespeare's day, but which as used now cannot be too rigorously censured.

The painting of vice and the tracing of the evil passions which lead to wickedness have a legitimate place in literature when rightly used,
and that person would be prudish indeed who would demand their absence from a novel before he would consider it fit reading for the family circle. But there are phases of emotional feeling which need not lead to action, but which are utterly unsuitable for the garish light of day. As subjects for mere amusement for an idle hour they are of too private a nature. For didactic purposes they are useless, since from their nature the experience of one person can never be of any help to another. Though the talent required for these stories is somewhat in advance of that to be found in the poor novels we have already considered, still it is by no means of so high an order as is often supposed. The writing of these, as of any less than the sentiment of these works, is almost common, property among a large class of writers, and the startling language employed is often a cover for false constructions and wretched metaphor. "The Quick or the Dead!" which is called "a study" by its author, Amelia Rives, has all the faults of its class: an unworthy motive to begin with, a glorification of essentially undeserving characters, a style of behavior and conversation which; if men and women should attempt it in actual life, would banish them from every decent home in our land, to which we have grown all, English which is simply ridiculous.

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

It will readily be seen that in these hints we have by no means aimed at an exhaustive statement of the subject. Under every class mention many names might be added quite as worthy to receive praise or blame as those which have been selected as specimens. The field is wide; these few suggestions are only made as an aid to those who would glean in it for themselves. We have not touched at all upon the large domain of the so-called "social novel," those by Mrs. Wood, Mrs. Southworth and others.

There may be intrinsic merit enough in some of these works to make them stand the test of time and obtain at last a permanent place in literature, yet they can still be recognized as of an inferior class by the very number of them so far too numerous and indiscriminate for any classification. Nor have we discussed those works which are preeminently the result of certain conditions in the life of this last half of the nineteenth century. While men's minds have been agitated on the problems of the race question and the social question, it is no time to decide whether there is a perpetual life in "A Fool's Errand" or "Looking Backward." This much it is safe to say, that it is quite possible that a future generation may lapse into the condition which is now "neglected by the popular library shelves; but while literature lives at all "Old Town Folks" and the "Minister's Wooking" will be found to proclaim the genius of Harriet Beecher Stowe.

This fact that the population of New England is changing more rapidly than the population of any other part of the world and reconcile us to such changes in our modes of Christian work and church appliances as seem to be called to reach and teach the very vast tide of foreign population that is flowing into our cities and villages and taking possession of the farms of good reliable churches. The churches have used to bestow themselves to retain their rich heritage.
LESSON IX—JESUS AT NAZARETH

For Sabbath-day, March 1, 1890.

SCRIPTURE LESSON—Lev. 23: 21-32. 

"And he came to Nazareth, where he had been brought up: and when he was cast out of the synagogue, he went up to the
temple on the sabbath day, and sat down for to read. And the
title of the book was fulfilled in his hearing. And the
time when he should be in the sabbath day, he went into the
temple and sat down for to read. And when the people were
assembled together, he began to speak unto them in the
tongue of the people. And they all marvelled on hearing the
teaching of the word. And they were astonished at his
teaching, for his word was with authority." 

INTRODUCTION.

After his period of temptation, Jesus returned to the
Jordan, at Bacthara, where John was baptizing.

Introduction.

"And when he entered into Galilee, he preached his
message, good tidings of the kingdom of heaven, and
teaching his disciples to pray, saying..." 

EXPLANATORY NOTES.

V. 16. And he came to Nazareth, where he had
been brought up. We can well understand how
Jesus was rebuked by the scribes and Pharisees.

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V. 21. And he began to say unto them, This day is this scripture fulfiled in your ears. That prophecy had been read, re-read, and repeated by the Jewish people for hundreds of years, but it had never yet come. 

5. And when he opened the book, he found the place where it was written. The book was in the form of a roll, like a wall map with us, in which the divinity of Jesus is shown. It is there that the
scripture goes. 

V. 18. And the scribes and Pharisees were offended at him. And Jesus answered and said unto them, If ye could perceive what things
were spoken by the Spirit of the Lord, it was readily granted to him. 

So when Jesus went into the temple on the sabbath day, and
sat down for to read, the people were amazed at the teaching of the word, for his word was with authority.

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What a thrill of interest must have been awakened in the
people when they heard the Messiah say, "This day is
this scripture fulfilled in your ears!" 

QUESTIONS.

What is the Golden Text of the last lesson? What
subject did it illustrate? What portion of the
sabbath day, he went into the temple and sat down for to read. And when the people were assembled together, he began to speak unto them in the tongue of the people. And they all marvelled on hearing the teaching of the word. And they were astonished at his teaching, for his word was with authority."

INTRODUCTION.

"After his period of temptation, Jesus returned to the
Jordan, at Bacthara, where John was baptizing."

Jesus met his first disciples. See John 1: 35-39.

"Going thence to Galilee he worked his first miracle,
the healing of a man with a withered hand. ...and
early when the temple was built. From Joseph's time.

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New York.

ALPHRED CENTRE.—At the recent Annual Meeting of the Ladies' Aid Society, the reports were most gratifying; showing additions to the membership, a large amount of benevolent work, and an increased interest in the work. The Ladies' Aid is a great help to the church, and the work is done under the direction of Mrs. S. R. Coggeshall, president, and Mrs. Mary A. Brown, treasurer, who have made the work most successful.

DOMESTIC.

Engineers are surveying the route for a proposed ship canal between the Champlain valley and Lake Erie. The cornice and Tamagaw's new tabernacle in Brooklyn was paid Feb. 10, 1860. A small congregation. The ceremonies were conducted by Dr. R. E. S. C. E. and Dr. R. T. A. G. T.

The Florida sponge fleet has done exceedingly well this winter. The weather has been favorable and the supply is inexhaustible, as they grow as fast as they are gathered. Some of the larger vessels are valued at $500 or more. One boat brought $3,000 worth in a few days.

Daniel Webster, speaking of the region then known as Oregon, said: "The name will never be governed by the United States, and a delegate from it to Congress would not reach Washington till a year after it was named, before the excitement would lose its vitality."

NILES.—In Alfred, N. Y., Feb. 10, 1860, of cancer, Elijah B. Niles, aged 21 years. He was an honest, upright young man, and faithful to the last. He was succeeded by two daughters, both of whom survived him, except one son, who is also dead. The widow and her family are in the East. Funeral services were conducted in the Seventh-day Adventist Church at Niles, of D. C. Clarke, of Independence. Text, 2 Tim. III. 11.

MARRIED.

Mrs. Celestia Chappell, of Geneseo, N. Y., Feb. 10, 1860, to Mr. Josiah H. Sleeper, of Alfred, Conn.

DIED.

Mrs. W. S. H. Brown, of Upper Sand Lake, Mich., Feb. 5, 1860, of cancer, Mrs. W. S. H. Brown, aged 30 years. She was the daughter of Mr. and Mrs. W. T. Brown, of Upper Sand Lake. She was a member of the Methodist church, and was a devoted Christian. She was a kind, gentle, and patient woman, beloved by all who knew her.

WILL.—Near Ashaway, H. I., January 21, 1860, Rev. Nathan Barber, of Ashaway, aged 50 years. He was a member of the Congregational church, and was a devoted Christian. He was a kind, gentle, and patient man, beloved by all who knew him.

Mrs. W. T. Brown, of Upper Sand Lake, Mich., Feb. 5, 1860, of cancer, Mrs. W. T. Brown, aged 30 years. She was the daughter of Mr. and Mrs. W. T. Brown, of Upper Sand Lake. She was a member of the Methodist church, and was a devoted Christian. She was a kind, gentle, and patient woman, beloved by all who knew her.

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WHERE ARE OUR BIRDS IN WINTER?

BY MRS. ANITA J. PERSLO.

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

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

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

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

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

"I have watched them a great many times, and feel now they are gone—I could never satisfy myself where."

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

So they down absolutely by the window. Up and down they went to the bird-cot, out and in the door and the windows, and they perched on the tiny chimney. At length they flew down absolutely, perched on the nest, fast-flying, chattering and nodding saucily at each other. "There," said I, "they are getting ready now to fly. It is always so; I can never find out where they go to."

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

After that, I sprinkled crumbs from the chamber windows down upon the rests in front of the door, but they sometimes sat on the windowsill, eating and chattering and nodding saucily at each other. "There," said I, "they are getting ready now to fly. It is always so; I can never find out where they go to.

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VOLUME XXXV.

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N. ALLEN, D. D., LL. D., President.
C. COON, President, Plainfield, N. J.
J. ALLEN, D. D., LL. D., Treasurer.
D. B. BARTON, Secretary.

THE SABBATH RECORDER.

W. H. S. ROTH. 

Plainfield, N. J.

Published weekly under the auspices of the Sabbath-schools of the A. M. B. M. Y.

ALFRED CENTRE, N. Y.

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Devoted to Jewish Interests.

By Rev. L. R. L. M., D. D.

Address to the Board.

This issue is devoted to Jewish interests.

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IMPORTANT AND VALUABLE WORKS RELATING TO LITERATURE MATT.

By Rev. J. F. Stiver, Editor, Second Street, Reading, Pa.

Please note that the text is a combination of different sections from various publications, including a business directory, a listing of advertisements, and various editorial content that doesn't seem to fit a single coherent narrative. It appears to be a mix of directories, notices, and possibly religious content, typical of an 1880s American newspaper or magazine.
MARRIAGES

HOUS.

EMPEROR

Danger, or the

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Extracts

LARKIN

CONTENTS.

Contents

Reflections

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1891, the largest number of yearly subscribers to the Journal, a complete education at Vassar College or any other American College she may select. The education offered includes every branch of study, with every expense paid, the Journal agreeing to educate the girl, irrespective of the time required, or the expense involved. To this is also added a second offer, which guarantees to any girl of 16 or over, who will secure 1,000 yearly subscribers before the close of the school term of one year at Vassar, or any other preferred college, with all expenses paid, that the Journal will be available for any number of young girls, to receive free education at the best colleges. Any girl can enter into the competition, and any such can be thoroughly posted by simply writing to The Ladies' Home Journal, at 450 Arch Street, Philadelphia. The management says that it has been led to its generous offer by the fact that there are thousands of parents throughout the country anxious to educate their daughters, and yet who cannot afford the large sums of money which helps to a comparatively easy solution of the problem, since it throws a free education into the hands of any bright and active girl. The Journal's movement is one that certainly cannot be too highly commended and praised.

FREE EDUCATION FOR GIRLS.

How Girls Can Get a College Education Without Cost.

A most praiseworthy movement is about to be set on foot by The Ladies' Home Journal, of Philadelphia. It proposes to give to any young girl of 16 years of age or over, any who will send to it, between now and January 1, 1891, the largest number of yearly subscribers to the Journal, a complete education at Vassar College or any other American College she may select. The education offered includes every branch of study, with every expense paid, the Journal agreeing to educate the girl, irrespective of the time required, or the expense involved. To this is also added a second offer, which guarantees to any girl of 16 or over, who will secure 1,000 yearly subscribers before the close of the school term of one year at Vassar, or any other preferred college, with all expenses paid, that the Journal will be available for any number of young girls, to receive free education at the best colleges. Any girl can enter into the competition, and any such can be thoroughly posted by simply writing to The Ladies' Home Journal, at 450 Arch Street, Philadelphia. The management says that it has been led to its generous offer by the fact that there are thousands of parents throughout the country anxious to educate their daughters, and yet who cannot afford the large sums of money which helps to a comparatively easy solution of the problem, since it throws a free education into the hands of any bright and active girl. The Journal's movement is one that certainly cannot be too highly commended and praised.

DR. TALMAGE says, "A great deal of sorrow is caused to young hearts by the thought that Christmas comes but once a year, but he continues, 'we do not extend the glorious season of joy, gladness and good will throughout the year.' This beautiful thought has been brought out for us by the noble and generous offers by the fact that there are thousands of parents throughout the country anxious to educate their daughters, and yet who cannot afford the large sums of money which helps to a comparatively easy solution of the problem, since it throws a free education into the hands of any bright and active girl. The Journal's movement is one that certainly cannot be too highly commended and praised.

OUR MAMMOTH CHRISTMAS BOX

Our object in getting up this Mammoth Christmas Box is to introduce to the American people our "Sweet Home" Family Soap and Fine Toilet Articles. They are the purest, best, and most satisfactory, whether made in this country or Europe; everyone who uses them once becomes a permanent customer. We propose a new departure in the soap trade and will sell direct from our factory to the consumer, spending the money usually allowed for expenses of traveling men, wholesale and retail dealers, in laying out the box and making it available to those who order at once. Our globes are made for the select trade and will not be sold by dealers, and to induce people to give them a trial we accompany each case with many useful and valuable presents.

Our Mammoth Christmas Box Contains a great variety of Toys, Playthings, etc., for the Babies, and sundry useful and amusing things for the older folks. It also contains:

ONE SET: SOLID SILVER TELEPHONE PLAIN PATTERN—SUCH AS YOUR GRANDMOTHER USED, VERY ELEGANT.

(Will Last a Life Time.)

One fine Silver-plated Button Hook
One Lady's Cellophane Pen Holder (very best)
One Arborale Mat
One Glove Brushes
One Package "Stealth" Pins
One Spool Black Silk Thread
One Gentleman's Handkerchief, large.
One Pair Transfer Patterns for stamping and embossing table linen, toilet bars, towels, tablecloth, etc.
One Lady's Handkerchief.
One Child's Lettered Handkerchief
One Wall Match Safe
One Package Adhesive Scrap Pictures.
Two Celluloid Collar Buttons (patented)
Two Pictures of Presidents of the U. S. and fine Silver-plated Button Hook.


Our price for the Mammoth Christmas Box complete is $6. charged.

To Get the Box.

Simply write your name and address on a postal card and mail it to us and we will send you the box on receipt of your order. It is a great surprise to all who get it. It contains so many of the very greatest things every woman needs and wishes to receive. No one can be sure where such liberality can be found.

The SABBATH RECORDER.