

The Sabbath Recorder.

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QUERIES FROM THE PEW.

BY REV. A. MCLEARN.

A few weeks ago we heard a discourse from the following language, found in Rev. 22: 3, "And there shall be no more curse." In the course of his remarks the preacher told us, in commenting upon the penalty of sin, which he regarded as physical death, that the declaration of Jehovah in Gen. 2: 17, had its literal fulfillment at the end of 960 years. He said that a day with God is a thousand years, and as Adam did not live that long, he died within the limits of the day on which he ate the forbidden fruit. In support of this position he quoted 2 Peter 3: 8, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." "So you see," he continued, "that God's days are each a thousand years."

I regarded this as rather a novel phase of the question, and so began to cogitate concerning the soundness of his theory. In the first place I examined the passage in 2 Peter 3: 8, but I found that in no possible way could the passage be construed in support of such an idea. The apostle warns his brethren against the caviling questions of skeptics who deny the coming of the Lord to judgment, by asking, "Where is the promise (or evidence) of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." He informs them that length of time does not invalidate the promises of God. That so far as that is concerned they are just as firm and sure to come to pass, though made a thousand years ago, as if made but one day before. The Lord appreciates the difference between one day and a thousand years as well, to say the least, as we do. "He that planted the ear, shall he not hear? and he that formed the eye, shall he not see?" Ps. 94: 9.

Again, I queried: What conclusions would this theory lead us to draw in regard to creation? If those days were a thousand years, how long did it take the Lord to create the elephant, the whale, or the human being? Would it not lay the foundation for Darwinianism pure and simple? If man was not evolved from a simple

germ or cell, to his present condition, if he were created at all, it was just as easy for Jehovah to create him within twenty-four hours, as within twenty-four thousand years. And if man arose from such an origin, what is there to forbid the thought that every living creature will eventually rise to the dignity of the human being, only give him time enough? But it may be answered that the ultimate being depends upon the nature of its origin; that a germ of a certain kind and possessed of certain qualifications was necessary in order to produce a human being; and so with all the other orders of creation. But if man was evolved at all, he not only became a different species of being at every different stage of the process, but he eventuated in a being of a different genus. And if the germ from which man was evolved was capable of such a marvelous transformation and transmutation, what is there to prevent every monad of a different nature from becoming transformed and transmuted into a being as far above it in point of excellence, as man is above his origin? That there is such a process or possibility as evolution no one denies. But evolution simply improves the species, but does not produce new genera. Evolution gives us numerous kinds of apples. The quantity may be increased and the quality improved, and species or classes multiplied, but the genus remains unchanged; they are apples still. We doubt very much whether improvement, physical, metaphysical or moral, is possible so far as the original human pair are concerned. They were the *genus homo* then, and perfect at that, and their descendants have arisen no higher, we think.

Another query arose: What is the penalty of sin? The preacher told us it was physical death. He was positive of this, and produced several texts in support of his position which seemed quite appropriate. And if it had not been for some insuperable objections, we might have been induced to accept his theory. But these are the objections and they are insurmountable:

The first objection is, that man did not die a physical death when God said the penalty of disobedience would ensue. Consequently we must look for some other explanation of the term "die." Then the thought arose, was it not a moral law that was violated, and was not the penalty moral also? And so we turned to the Word of God and read: "To be carnally minded is death." Again, "If ye live after the flesh ye shall die." Rom. 8: 6, 13. Now surely this cannot mean physical death, for we shall die such a death whether we "live after the flesh" or "after the Spirit." Again, we read: "And you hath he quickened, who were dead." "Even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. 2: 1, 5, 6. How came this death? All agree that it followed as the result of disobedience. But was it the penalty of sin? We think it was, the learned preacher to the contrary notwithstanding. That temporal death followed as

a consequence of man's disobedience we readily admit, for the Scriptures explicitly declare it. See Rom. 5 and 1 Cor. 15; but we contend that it followed as the result of sin and not as the penalty for it. For instance, if a man commits murder, the penalty for such a crime is hanging by the neck till he is dead, or incarcerated in the state prison for life. This is the penalty and is all that the state can claim against him. But what else follows as consequences of his act for which the law makes no provision whatever? The shrieking anguish of the wife of the victim, the suffering and poverty of his children, and the burning disgrace of his own family. In like manner was man separated from God by sin, and this separation was the penalty; and as a consequence physical death with all its attendant or preceding evils ensued. Jesus did not come to save man from physical death, but to quicken him to spiritual life to give him eternal life, and then final redemption from the power and dominion of physical death will follow as a sequence of eternal life in Christ.

DONE IN A MINUTE.

"Well, well, don't fret; I'll be there in minute."

But, my friend, a minute means a good deal, notwithstanding you affect to hold it of no consequence. Did you ever stop to think what may happen in a minute? No. Well, while you are murdering a minute for yourself and one for me, before you get ready to sit down to the business in hand, I will amuse you by telling you some things that will happen meantime.

In a minute we shall be whirled around on the outside of the earth, by the diurnal motion, a distance of thirteen miles. At the same time we shall have gone along with the earth, in its grand journey around the sun, 1,080 miles. Pretty quick traveling, you say? Why, that is slow work, compared with the rate of travel of that ray of light which just now, reflected from that mirror, made you wink. A minute ago that ray was 11,160,000 miles away.

In a minute, over all the world, about eighty new-born infants have each raised a wail of protest at the fates for thrusting existence upon them, while as many more human beings, weary with the struggle of life, have opened their lips to utter their last sigh.

In a minute the lowest sound your ear can catch has been made by 990 vibrations, while the highest tone reached you after making 2,228,000 vibrations.

In a minute an express train goes a mile and a Cleveland street-car thirty-two rods; the fastest trotting horse 147 9-13 rods, and an average pedestrian of the *genus homo* has got over sixteen rods.

In each minute in the United States, night and day, all the year around, twenty-four barrels of beer have to go down 12,096 throats, and 4,830 bushels of grain have come to bin.—*Cleveland Press.*

As the principle of love is the main principle in the heart of the real Christian, so the labor of love is the main business of the Christian life.—*Jonathan Edwards.*

MISSIONS.

THE *Official Gazette* of Peking announces, by royal command, that any one guilty of causing the death of a girl baby shall receive sixty strokes of the rod.

THE Christian religion is making great progress through the labors of American Christian young men, in Japan, among students in both the government and Christian schools.

ELD. THRELKELD reports over 9 weeks of labor in Southern Illinois, at 8 preaching places, 15 sermons, congregations from 5 to 400, twenty prayer-meetings, 75 visits or calls, and 2 baptisms.

FROM DR. SWINNEY.

SHANGHAI, July 16, 1889.

"Step in quickly," said the one who was leading, "quickly, that I may lock the gate;" and thus the hundreds that followed and crowded in the street without, were kept from entering. He led the way across the court to the first room, where the relatives were gathered together, and so many of them were there that the standing room was all occupied. Space being made for our entrance, we were presented to the official, who immediately prostrated himself upon the floor, bowing and returning his thanks for our coming. In speaking of his wife he again threw himself upon his knees, against my remonstrance, and begged me by all means to save her life. Other relatives caught me by the dress, and in wild and excited tones made the same request, so that I was constrained to say that life was not in my hands, but in the hand of Him who ruled above.

Coming from the darkness of the night into the weird light of the room, and into such an excited company, was surprising indeed. I think there was more wildness in that home that night than I ever saw in any other. After awhile we were taken in to see the sick wife, who was found to be in a very critical condition. Some time afterward, as I had occasion to pass out into the other room, the official asked me concerning his wife, and I said, "It is a very grave case; she should be in some hospital where she could have constant care." Immediately he turned to a subordinate and ordered him to call so many men, prepare a lounge, and carry his wife to my hospital. Fortunately, in the midst of the uproar around me. I heard his words, and quickly replied, "Oh no, not that. I said she should be in some hospital where she could have constant care. But I have no hospital nor wards, do not take her to my place." Very reluctantly he countermanded the order.

In coming out from the sick room a few hours afterward, the husband was still burning incense, and had been bowing before the household gods a greater portion of the time, we were told. As our visits after that were continued day by day to this home, we had the joy of seeing the sick one recover, but at the same time our hearts were distressed by the darkness of the idolatry and the heathenish practices that were constantly going on before our eyes. Our tracts and gospels were eagerly taken, and by conversation and explanations we endeavored to lead them to the light.

I will now speak of another home very different from the preceding, into which I was called by the sister and her husband coming for me

in a carriage. They were entire strangers, and I noted on the way that the subjects brought forward in conversation were above the ordinary, as the young man, noticing the wretched people in the streets, remarked upon the different influences of different neighborhoods upon the family, and of the responsibility resting upon parents in selecting a locality for a home, and in the choice of companions for their children. Thus with interesting talks on the formation of character, and kindred subjects, the four miles were quickly passed. On reaching the home there was no excitement visible, though they were in the midst of great anxiety and alarm. On the contrary, each member of the family calmly greeted us, and expressed their joy at our arrival. The room was well lighted, large in size, with matting on the floor, and with many comforts and conveniences rarely seen in a Chinese home. While waiting my decision in reference to the possibility of hope in her case, there was a profound silence in the room. This was broken after a little by suppressed words, among which I heard the name of Jesus. As this was very strange in a Chinese house, I quickly turned in the direction of the sound, and saw the mother and the sister on the opposite side of the bed, kneeling with clasped hands, and praying; but only now and then the words reached me, as they cried to Jesus to spare the life of the sick one. "The Saviour's name! and that in a time of great anxiety, at night, and among strangers, how pleasant to hear! And comforting indeed it was to feel that I was in a Christian home, laboring for and with those whose trust was in our common Father above."

I learned subsequently that every one of them was a Christian, and that the sick woman's father and the brother-in-law who came for me were both native pastors in one of the Shanghai missions. Every subsequent visit there was a pleasure. Their manner of life, and hopes, and wishes, were far above the plane of the idolatrous people about them, as evinced by their conversation, which now and then would be about the prosperity of the native churches, or concerning the laws of this land as compared with those of the home land, or of native and foreign literature, and kindred subjects, showing cultured minds and extensive thought. The sick lady, on recovering, gave me many incidents of her early life that were pleasant to remember. In this home, instead of the customary idols that we generally see, there were Bibles on the table and stand, and, above all, its blessed principles of truth and love were abiding in their hearts and showing out in their lives.

Very sincerely,

E. F. SWINNEY.

SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

We are thankful to-day for the gracious favors that God has shown during the year, and desire to trustfully accept the ways of Providence even when we cannot understand them. Our prayer is for the divine blessing to abide with the workers and work of the past year, and upon this important anniversary. We are hopeful for the cause of missions at home and abroad, a cause whose claims are grounded in the command of our risen Lord, and whose success at last is insured by the promises of him who is all-powerful and changeth not. This command and these promises furnish both our obligation and our inspiration; and call for renewed consecration by every disciple of the glorified Christ. With such feelings as these we present

to you, dear brethren, the Forth-seventh Annual Report.

IN MEMORIAM.

MRS. OLIVE B. WARDNER.

For the greater part of what follows we are indebted to an article in the RECORDER, by Rev. S. H. Babcock:

Mrs. Olive B. Wardner died at her home in Milton Junction, Wis., October 5, 1888, of paralysis. She was born in the town of Locke, Cayuga county, N. Y., May 22, 1822. Her mother died when she was nine years old, and she was obliged to leave home, and from that tender age to earn her own living, besides which, by working and teaching, she paid her way through an Academic course of study. October 6, 1846, she was married to Nathan Wardner, and in the following January started with him for Shanghai, China, as one of the four pioneer missionaries of the Seventh-day Baptist denomination. After laboring there for nine years she was obliged, on account of failing health, to return to this country. Her husband remained, expecting her to return to him, but owing to over-exertion and exposure in this country, while visiting the churches for the purpose of awakening a greater interest and zeal for missions among them, her health became so much impaired as to forbid her return to China, and hence her husband's return to this country the following year.

The denomination being inexperienced in foreign missionary work, the missionaries were much crippled. Her skill being in the line of teaching, she set about contriving ways to succeed without money. By the exercise of her art in drawing pictures for prizes, and by drawing scriptural and other maps for explanations, she soon secured as large a class as her room would accommodate. Then, by having her husband's teacher write the ten commandments, the Lord's prayer, and other portions of Scripture for her, she would teach them to the children. Thus she continued to teach in her own room, and from house to house, until a sea captain, learning of her efforts and zeal, sent her \$40 with which to employ a teacher to assist her. Several were known to accept Christ as the result of her labors, and how many more eternity alone will reveal. Since her return to this country she has exercised the same self-sacrificing zeal and earnestness, as her strength and opportunity allowed.

In 1875 she accompanied her husband on a mission to Scotland, under an appointment of the American Sabbath Tract Society, returning in 1877. As a result of this effort we now have our "Holland Mission." After returning from Scotland, she, with her husband, settled with the Milton Junction Seventh-day Baptist Church, of which he has since been the pastor.

The late Mrs. Lucy M. Carpenter wrote of Mrs. Wardner's spirituality and earnestness in their devotions. Mr. Wardner wrote of her school as forming a pleasant audience, to which he could tell the story of the cross and the love of Jesus. In the Tenth Annual Report of the Board mention is made of a boy that had attended her class at Ya-zoo-long, who, on his death-bed, begged to be allowed to go and read the Holy Book again with Mrs. Wardner, that he might no longer fear to die. At that early day mission schools were coming to be looked upon as a most important part of our foreign work, as they still are.

NATHAN H. LANGWORTHY.

Deacon Langworthy, late of Westerly, R. I., who was a member of the Board for nearly thirty years, passed to the other life May 28, 1889. He was a very regular attendant at the meetings of the Board and the Society; manifested a deep and practical interest for the cause; and was an esteemed fellow-counselor and worker. The following was adopted by the Board of Managers, June 12, 1889:

WHEREAS, God by his messenger death, has taken from us our beloved brother, Dea. N. H. Langworthy; therefore,

Resolved, That we hereby express our regard for the blessed memory of one who was ever faithful in attendance at our meetings, and who was wise in counsel, forbearing in spirit, and moved by the genuine missionary zeal. He was always ready and earnest in all work for the Master. We shall miss him, and we know not upon whom his mantle will fall. To his afflicted family we extend our sympathy, and can only offer this consolation: His sickle did not rust. His talent knew not the napkin's fold; neither at morn nor evening did he withhold his hand. Like a sheaf of ripened grain, he was gathered into the Master's garner. Our loss is his eternal gain.

Death has made other inroads upon our life-membership, prominent among those taken to the heavenly home being the venerable Alexander Campbell, who so actively engaged in our earlier denominational operations; and Elder Edmund Darrow, long time the honored and beloved minister at Waterford, Conn. But as we have appointed a special committee to revise and correct our list of life members, we will not yet undertake to give a complete notice of those who are numbered among the deceased.

(To be continued.)

WOMAN'S WORK.

"GIVE not thy gold
Instead of service—that far better gift;
For service is a rarer offering,
More self-denying too."

THE real things are inside. The real world is the inside world. God is not up, nor down, but in the midst.—Mrs. A. D. T. Whitney.

EXTRACTS FROM LETTERS.

A letter from Mrs. Randolph speaks of her home and school duties in her new home in Shanghai, in good spirit, like one who has committed herself in good faith to the work she has taken up. Their teacher comes at 8.30 A. M., and remains until 4.30 P. M. Twice a week she gives to the girl's school an hour in music lessons, and every week day, except Friday, she gives an hour and a half to the boy's school in teaching English. She speaks of Mrs. Fryer as being a great help and comfort to them all, of her gladness that Miss Burdick is to be with them soon, and expresses her hope and faith that her presence there as one of them in the mission will be helpful in ways outside of her own personal work, believing that an influence will go out from her to interest others in the mission work.

A letter from Dr. Swinney dated at Shanghai, July 23d, and received (Milton) Aug. 24th, is deeply touching to our sympathies for her and her work, as between her writing and our receiving the letter she must have received the word that no nurse is to go to her at present. She says she has had much strength given to her for her work in these hot days by the thought that perhaps Mrs. Dunn will be coming to her this autumn. The medical department is pressing for the enlargement, and she hails her coming as a great help. The Doctor says, "I am waiting anxiously for the word from you that she is coming, for I realize what a great thing it is to leave home. But the darkness is so dense in this land, and souls are so precious that I hope our people will not flag in their efforts to send forth the gospel to the benighted. I know they do not all realize the greatness of the work, but I firmly believe that those in the Sabbath-schools, and the young everywhere, are awakening to their individual responsibilities in this matter, and thus a brighter future is before us."

AMONG THE POTS.

"Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." Ps. 68: 13.

This text has been a sealed passage for ages. Bishop Lowth declared it "unintelligible." In the latest work on the Psalms, "The Treasury of David," Mr. Spurgeon calls it "a hard passage, a difficult nut to crack." But new light is constantly breaking out of the Scriptures. Miss Whately, traveling in the East, observed a fact which gives us the lost key to this text and unlocks its beautiful imagery. In her work entitled, "Ragged Life in Egypt," she thus speaks concerning the flat roofs of the houses:

"They are usually in a state of great litter; were it not that an occasional clearance is made, they would assuredly give way under the accumulation of rubbish. One thing never seems cleared away, however, and that is the heap of old broken pitchers, sherds and pots that are piled up in some corner. A little before sunset numberless pigeons (or doves) suddenly emerge from behind the pitchers and pots and other rubbish where they have been sleeping in the heat of the day or pecking about to find food. They dart upward and career through the air in large circles, their outspread wings catching the glow of the sun's slanting rays, so that they really resemble yellow 'gold glow'; then as they wheel around and are seen against the light, they appear as if turned into molten silver, most of them being pure white, or else very light colored. This may seem fanciful, but the effect of light in these regions can scarcely be described to those who have not seen it. Evening after evening we watched the circling flight of doves and always observed the same appearance." "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers covered with yellow gold."

This beautiful passage is thus illuminated for the first time in modern days. It is a precious, comforting truth to the children of God. The doctrine unfolded is the promise of God that a holy character may be maintained in this sinful world, despite unfavorable surroundings. From among the pots, covered with dust and dirt, these beautiful doves rise clean and unsoiled, to soar into the heavens, flashing their wings covered with silver and their feathers glistening like yellow gold.

Many Christians find their lot cast amid the dust and grime of the pots, but they need not be soiled thereby. Out of such conditions they may soar unsoiled on wings of faith gleaming like burnished gold.

No honorable business will grime the soul. The machinist, mechanic, artisan and laborer may have grimy work to do, but he can be as clean as a dove in character. Your character is not cheapened because your work is in the kitchen or at the forge, nor is it ennobled because you handle diamonds, write poems, thrill breathless audiences, or sit behind mahogany office desks. There are men in decorated mansions with souls sooty and black with sin as the miner's face with coal dust. One has the soot on the face, the other on his soul.—Dr. J. O. Peck, in *Christian Witness*.

CHRISTIAN GIVING.

1. *Christian giving gives to Christ.* Very many give to this or that cause or worker because they are pleased especially with some phase of the work, or because the teaching happens to coincide with some pet view, or because they have personal sympathy with the agent. Against such giving we may not protest, for each may use his own according to his judgment. For his action in this as other respects he is responsible to God. But we may remark that such giving is not giving to Christ. The motive that inspires the giving is such as inspires many unbelievers who do not act of generosity—love for some especial form of benevolent work, or regard for the opinions of others, or personal sympathy.

He who gives to Christ, gives because he be-

lieves the cause is worthy, because that by so doing he will please Christ and advance his kingdom. So all giving to please self is not giving to Christ. All giving merely to please others is not giving to Christ. All giving with hope of return is not giving to Christ.

2. *Christian giving is cheerful giving.* "Not grudgingly nor of necessity." The true child of God owns what he has. Very many have farms, or houses or stores that stand deeded to them, but in many cases the store, the house, the farm really owns the man. He cannot give as he would, for the farm needs this tool, his house must be altered, or his goods are not wholly paid for. His action in this respect is not governed by the demand of Christ's cause, but by the fact of this or that circumstance. "Suffer me first to go and bury my father," is his reply to the call of Christ. He is not a free man; what he does is of necessity. God's children should be free, must be free, if they are his children, to follow his will.

3. *Christian giving is "as God has prospered you."* The Jewish tithe brought many blessings to those who regarded its claims. But he who gives freely, as Christ gave, shall receive freely. Says the apostle Paul, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Corinthians 9: 6.

4. *Christian giving brings blessing from Christ.* "There is that scattereth and yet increaseth; there is that withholdeth more than is meet, and yet tendeth to poverty." We have a free salvation, but it makes us free. It will enlarge our hearts, and so make us open. Every deed done for Christ has its reward. "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." "Whosoever shall give a cup of cold water in my name, verily I say unto you he shall not lose his reward."

Have you done your duty in the matter of giving? Is it not better to "lay up treasures in heaven?" Now is the time to do it, and one very important way is by Christian giving.—*Earnest Christian*.

THE GOSPEL-A TRUST.

The Gospel is a trust given to every renewed soul. The treasure which is thus given is to be used according to each man's ability, to be sure—but to be *used*—not neglected. Every converted man has received a light that is not seen by the unconverted. He has a knowledge hidden from others. This light and knowledge may be imparted to those who need it. To refuse to impart these gifts is to be recreant to him who gave them, and is a wrong against those who need them.

These are sound words. The sentiment conveyed by them is in harmony with Christ's teaching and with the inspired utterances of his apostles. How we may best fulfill this trust is left very largely to the individual conscience. No one may assume to be the infallible guide or rule for any other person. His own experience and observation may afford help in determining our duty, but the final and correct judgment is left to ourselves. Hence it is unwise to instruct others in this regard without a due sense of our own fallibility, coupled with a high degree of respect for the convictions of others.

But how important it is that each one should possess a well-instructed conscience, and that he should be true to its voice under all circumstances. The gospel in our hearts then becomes a delightful trust; its claims upon our service an easy yoke. Having this requisite, we will not be likely either to overburden ourselves with works of supererogation, or to omit the duty which God has imposed upon us.

Wonderful is the mission of the Holy Spirit in training the conscience. Self-culture alone is insufficient—in nothing is this more manifest than in reference to our convictions as to what is and what is not our duty. But the divine Spirit, making the conscience tender, and so preparing the heart to receive the truth, shows each one how he can best honor God in the trust of the gospel committed to him.—*Missionary Herald*.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889

October 5	The Tribes United Under David.....	2 Sam. 5:1-12.
October 12	The Ark Brought to Zion.....	2 Sam. 6:1-12.
October 19	David's Thanksgiving Prayer.....	2 Sam. 7:18-29.
October 26	Sin, Forgiveness, and Peace.....	Psa. 32:1-11.
November 2	David's Rebellious Son.....	2 Sam. 15:1-12.
November 9	David's Grief for Absalom.....	2 Sam. 18:18-33.
November 16	David's Last Words.....	2 Sam. 23:1-7.
November 23	Solomon's Wise Choice.....	1 Kings 3:5-15.
November 30	The Temple Dedicated.....	1 Kings 8:54-63.
December 7	Solomon and the Queen of Sheba.....	1 Kings 10:1-13.
December 14	Solomon's Fall.....	1 Kings 11:4-13.
December 21	Close of Solomon's Reign.....	1 Kings 11:28-43.
December 28	Review.	

LESSON I.—THE UNITED TRIBES UNDER DAVID.

For Sabbath-day, October 5, 1889.

SCRIPTURE LESSON—2 SAM. 5:1-12.

1. Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.
2. Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel; and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.
3. So all the elders of Israel came to the king to Hebron, and king David made a league with them in Hebron before the Lord; and they anointed David king over Israel.
4. David was thirty years old when he began to reign, and he reigned forty years.
5. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.
6. And the king and his men went to Jerusalem unto the Jebusites the inhabitants of the land; which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.
7. Nevertheless, David took the strong hold of Zion: the same is the city of David.
8. And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house.
9. So David dwelt in the fort, and called it the city of David. And David built round about from Milo and inward.
10. And David went on, and grew great, and the Lord God of hosts was with him.
11. And Hiram king of Tyre, sent messengers to David, and cedars and carpenters, and masons; and they built David an house.
12. And David perceived that the Lord established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

GOLDEN TEXT.—Behold, how good and how pleasant it is for brethren to dwell together in unity. Ps. 133:1.

DAILY HOME READINGS.

- S. 2 Sam. 5:1-12. The blessings of unity.
 M. 1 Sam. 16:1-13. David anointed for the kingship.
 T. 2 Sam. 2:1-11. David king over Judah.
 W. 2 Sam. 5:17-25. The Philistines smitten.
 F. John 17:13-26. Unity prayed for.
 F. Eph. 4:1-16. Unity urged.
 S. Psa. 133:1-3. Unity praised.

INTRODUCTION.

Government of Israel by a king had now been tried and seemed to prove a failure. As the reign of Saul progressed his character became more and more notorious for his unrighteous ruling and godless life, filled with jealousy, envy and malice, toward friend and foe, until finally his nation was divided and demoralized, his army completely overcome and put to flight, his sons killed, and he himself put an end to his own life. This would look as if a kingly government was a failure. Saul commenced his reign under very favorable auspices, with a united people and with some signal victories; but closes his reign with signal defeat, a demoralized army and a divided people. David is left to reunite the kingdom and commence his reign under very trying and adverse circumstances. He first established himself at Hebron, and the tribe of Judah at once became his loyal subjects. As soon as David was thus established in Hebron he sent a message to the inhabitants of Jabesh-Gilead, who had buried Saul. He now had to gain his acknowledged pre-eminence over Israel by succession of battles with factions which were opposed to his reign. These engagements resulted with steady gain for the cause of David, until finally he was acknowledged king of Israel. The places are: First, Hebron, the historic city, about twenty miles south of Jerusalem; Second, Jerusalem, with one or two other strong-holds. Time, B. C. 1050. Persons, the tribes of Israel, David, Saul, the elders of Israel, the tribe of Judah, the Jebusites Hiram, king of Tyre, carpenters and masons.

EXPLANATORY NOTES.

V. 1. Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone, and thy flesh. These tribes of Israel were represented each by one or more of their distinguished men. Some of the tribes had withheld their loyalty, and had been engaged in contests of tribal interests until they

had all become weary of anarchy, and now they were simultaneously prepared to make overtures of peace and become united into one nation, with David for their king. Their first step was to assure David of their kinship with himself. They were all sprung from a common parentage, hence it was perfectly legitimate for David to be their king.

V. 2. Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel. Having spoken of their kinship they now refer to his past services to them, during the prosperous days of Saul's administration. Thus they assure David of their grateful remembrance of their indebtedness to him. And the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel. In this the third consideration, they declared that they knew that he was chosen of God to occupy this position. By the quotation of words well known to David, he is at once convinced that these representative men understand his true position as the divinely appointed king. Nothing could be more satisfactory to David than to know that he was thoroughly understood in his real character.

V. 3. So all the elders of Israel came to the king to Hebron, and king David made a league with them in Hebron before the Lord; and they anointed David king over Israel. As the result of this conference with the chief men and elders of the tribes, David entered into a contract, or covenant, with the elders who were authorized to make covenant with him. They in behalf of their tribes pledged themselves to loyal submission to David as their sovereign, and he covenanting to perform the duties of his office in conformity with the divine constitution under which they lived. This covenant was made in the presence of God, that is, God was invoked to ratify the covenant, and as a seal of this solemn transaction David was anointed as king over Israel. Not like his first anointing, which was in a very private manner; this was a very public ceremony before the whole multitude, who witnessed and ratified, and then acknowledged him as their God-appointed king.

V. 4. David was thirty years old when he began to reign, and he reigned forty years. David was in the prime of life when he ascended the throne. Under him and his son Solomon, Israel reached its highest attainment of prosperity and power. He had passed through many severe trials before this which, under the providence of God, had disciplined and prepared him, as no other course of life could have done, for this remarkable reign.

V. 5. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah. It appears from this statement, that so long as David's reign was confined to Judah alone, he retained Hebron as his seat of government; but as soon as his reign was extended over the united tribes, he took possession of Jerusalem and removed his residence to that city.

V. 6. And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land, etc. David led his army against the Jebusites, who contested the possession of the land with him. Except thou take away the blind and the lame, thou shalt not come in hither. This language was a very insulting taunt. They meant to say that they would leave the blind and the lame to defend the city, and that they were able to defend it, so strong in its fortifications. This was a kind of boastful challenge.

V. 7. Nevertheless, David took the stronghold of Zion: the same is the city of David. All their fortifications, and their great numbers of war-like men, proved utterly unable to hold the city against the army of David.

V. 8. And David said on that day, Whosoever getteth into the gutter, and smiteth the Jebusites, and the lame and the blind, . . . he shall be chief and captain. David showed his military skill in this order, not only in offering very high reward for valiant service, but also in indicating the way by which his soldiers might enter the city. The expedition required daring and desperate courage, for it was attended with great perils. Their only chance was to climb up the steep sides of the gullies formed by the rain, where the defenders of the city would suppose it impossible for their enemies to effect an entrance into the city. At these points of entrance, the blind and the lame would be more likely to be collected, and, at the same time, would be unable to defend the position, and keep the enemy out of the citadel. Thus, David's army made the attack where it was least expected, and most inefficiently protected.

V. 9. So David dwelt in the fort, and called it the city of David. This stronghold became the royal residence, where the king's palace was built. For this reason Mount Zion was called the city of David, in distinction from the lower parts of the city. It was fortified by a heavy wall.

V. 10. And David went on, and grew great, and the Lord God of hosts was with him. The rapid and remarkable growth of David's power and influence is all explained in the simple fact that God's presence and favor was constantly with him. Jehovah is the God of hosts. He has all the ministering powers of the universe ready to do him service by helping those who are trusting in God. If God then lends his aid, as he always will do to one who obeys and follows him, there is no earthly power to resist him; but without his assistance all human power is useless weakness.

V. 11. And Hiram, king of Tyre, sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house. David proceeded at once to build for himself a royal palace, and having this purpose it soon became known, and the king of Tyre was moved to put himself under heavy contributions to David's enterprise. This king was better able than any other of the surrounding kings, and with his ability, his heart was moved to assist the new king.

V. 12. And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake. This was a remarkable feature of David's understanding. He might have explained all these signal favors as granted to himself, and thus making himself the special object of divine favor, but instead of that he sees in it all the favor of God toward Israel. These great and divine blessings are for God's people, that they may be built up and that they may become an honor to God as the grand instrumentality or medium of divine revelation to the world.

ARE THE SCRIPTURES AGAINST US?

BY H. B. MAURER.

That the Bible is authority for all it believes and practices, is the claim of every Protestant denomination, as is evident from all Confessions of Faith, Articles of Religion, and Church Manuals. The conscience of Evangelical Christians is expressed in the words of Chillingworth, that "patron saint of Protestantism" as Romanists disdainfully and sarcastically call him, "The Bible, the Bible only, is the religion of Protestants."

Now, here we are, Sabbath-observing Baptists, a mere handful of people, who in point of numbers compare with our opponents, men of piety and learning, as Elijah's seven thousand compared with the hosts who, either closely or afar off, followed Baal, arraying ourselves against those who derive what they believe from the Bible. Can we, "the sect everywhere spoken against," be right, while these large numbers, everywhere popular, have gone astray? They still pray for the Spirit to lead them into all truth, and as they believe their prayer answered, can it be possible that, in those things in which we differ from them, they go contrary to the Scriptures, the repository of all truth? The Scriptures must be against us. In proving this, I do not feel it incumbent upon me to discuss every point on which we are at variance with Christian people, because that would involve the discussion of many things believed by the Roman Catholics, such as Maryology, Intercession of the Saints, Purgatory, Seven Sacraments, Papal Infallibility, the use of the rosary and holy water, infant baptism, modes of baptism and Sunday observance. The last three, however, although the Romanists do not profess to derive those doctrines and practices from the Scriptures, I shall nevertheless prove, are from that source, thus showing that the papists for those doctrines, at least, might have the Bible on their side, if they cared for it, showing that on these points, the Scriptures favor our opponents among Protestants and are against us.

We have denied that the words, "Suffer little children to come unto me," favor infant baptism, since children are incapable of exercising faith, which everywhere the Scriptures demand as a prerequisite to baptism. Our position is no longer tenable, if it can be shown that these children had faith. No one can doubt that these

little ones were pleasing to the Saviour. Few, indeed, are the men who would not be pleased with young child life, much more than must the Saviour, who was God incarnate, have been pleased with these children. But it is written, "Without faith it is impossible to please him." So if they pleased the Lord, they must have had faith, and hence, were eligible to baptism. Now as many other proofs similar to this, can be given, it shows that not only we, who deny the Scripture authority for infant baptism are wrong, but also, that we have been encouraged in our error by the greatest and most candid scholars in Christendom, who claim that christening-making Christians—originated in post-apostolic times; and chief among those whom we hold responsible for arraying ourselves against our brethren and the Scriptures, is Dean Stanley, who says, speaking of this matter, "What was the justification for this almost universal departure from the primitive usage? . . . One, no doubt, was the superstitious feeling already mentioned, which regarded baptism as a charm, indispensable to salvation, . . . hence, the capture of children for baptism, without the consent of their parents."

Again, we, the few, practice immersion, and put our converts to the inconvenience of going to a stream and entering it, or else we put ourselves to the trouble of filling a tank in our church buildings, while among the thousands of Presbyterians, Episcopalians and Methodists, a quart of water, in any one of their largest churches, will do all the baptizing for a month. They can do such things fastidiously, conveniently and easily; where's the use of making the cross heavier than necessary to converts, and unduly humiliating them? For we have, all these eighteen centuries, been such literal sticklers for a mere form, because we have erroneously taught, in view of our blunders concerning the examples of baptism in the New Testament, and the teaching therein as to what baptism means, that not the use of water is baptism, but rather the manner of its use, that it symbolizes death and resurrection, and in such views we have been encouraged by the fallacies of thousands of scholars, among whom are Beza, Calvin, Luther, Melancthon, Mosheim Eusebius, and, in later times, Wesley, Dean Stanley, Coneybeare and Howson, Geike and Philip Schaff, who recently said: "The baptism of Christ in the Jordan, and the illustrations of baptism in the New Testament, are all in favor of immersion, as is freely admitted by the best exegetes, Catholic and Protestant, German and English." They, as well as we who were encouraged in our follies by them, are all wrong.

Do the Scriptures say anything about sprinkling? If they do, how can we oppose it and still claim to have the Bible on our side? The fact is, sprinkling is mentioned sixty times! Fifty-three times in the Old Testament and seven times it is mentioned in the Epistles, where the Apostle is referring to the ceremonial practices under the old dispensation. Now, when it is remembered, that baptism is peculiarly and distinctively a New Testament ordinance, and that sprinkling is mentioned seven times in the New Testament, does it not argue that, in some way, sprinkling and baptism are related, and that we are wrong in maintaining that the Scriptures do not justify sprinkling for baptism?

In behalf of pouring, the above argument is stronger still, for it is mentioned more times than the other, although it is the practice least in force, of the three. One hundred and thirty-six times in the Old Testament, and ten times in the New, or three times more than sprinkling. A few of these texts might be quoted. Job says: "Mine

eyes poureth out tears." Ezekiel: "Set on a pot, set it on, and also pour water into it." Joel predicts: "I will pour out my Spirit on all flesh." John the Baptist makes the same prediction: "I indeed baptize you in water, . . . He shall baptize you in the Holy Spirit and in fire." If the Spirit was to be poured out, according to the prediction, and seemed to be poured out in the fulfillment, at Pentecost, and John spake of the gift of the Spirit as a baptism, does it not seem clear, that pouring and baptism, since they both are used in the same connection, are the same? It might be objected that it does not follow that, because the expressions, "I will pour," and "He shall baptize," are used in connection with the gift of the Spirit, therefore, pouring and baptism are not the same, any more than that light and salt are the same because both are applied to the disciples, when they were called the "salt of the earth," and "the light of the world." Such Baptist sophistry is easily met, when it is pointed out that heat and light, in our present stage of attainment in physics and chemistry, have nothing in common, which cannot be said of the act of pouring and of baptism, for in the former, water is almost invariably used, as may be seen from the texts cited from Job and Ezekiel, and also in the latter, as is beyond question from the words of the Baptist.

How many times is immersion mentioned in the Scriptures? Not once. Well did a poet artistically and beautifully sing, concerning this absence of Scriptural proof, and concerning Paul's words, "And all were baptized unto Moses."

"For immersion in the Scriptures
Not a word of proof is found,
But a nation, it is certain,
Was baptized on dry ground."

How, now, do we stand in reference to the observance of Sunday as the Sabbath? On this question, we have particularly to do with Baptists, because by the above reasoning they, with us, are reproved for asserting that the Bible is against infant baptism, sprinkling and pouring, and because, heretofore, we have cruelly asserted, that just as papal authority has foisted on Protestantism infant baptism and sprinkling, so has Rome whipped into obedience the Baptists, in the observance of her substitute of a holiday for God's Sabbath. It behooves us, also, to be sure that we are right, since the Baptists, a large, intelligent and growing people, claim that never having been in Rome, they never came out of her, and are, therefore, not Protestants, except it be in this sense, that they protest against the errors which Protestants have imbibed from Rome. They claim to believe and practice none of Rome's extra-biblical notions, and for everything they believe and do, they have the Scriptures on their side. We must now question the following: "The observance of Sunday by Protestants, is an homage they pay, in spite of themselves, to the authority of the (Catholic) church."—*Plain Talks for Protestants*, p. 213. The *American Catholic Quarterly Review*, January, 1883: "Sunday, as a day of the week, set apart for the obligatory public worship of Almighty God, . . . is purely a creation of the Catholic church." But we look to the Scriptures for proof that the first day of the week, the Lord's day or Christian Sabbath, rests on foundation there. The first proof is found in the fact that Jesus arose on the first day of the week, therefore that is the Sabbath. If we had no other proof, that being enough to satisfy multitudes of Christians, ought to satisfy us, if it were not true of us, as Stephen reminded the Jews it was true of them, that we are a stiff-necked people. Matthew must have made a mis-

take, when he states that Mary came to the tomb in the evening of the seventh day, and found it empty, for how could that have been if the Saviour arose in the the morning of the first day? The next proof is in John 20: 19. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." What stronger evidence than that is needed, in favor of the change of the Sabbath to Sunday? But our resources are not yet exhausted. We have proof that the Apostles changed the day, in spite of the claim of the Romanists, that they did it. Acts 20: 7, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." And thereafter they rested on first day, according to the commandment, as is indubitably clear from 1 Cor. 16: 2, 3, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." But the most convincing proof is yet to come. Rev. 1: 9-11. "I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last; and what thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." Can we any longer assert that the Scriptures are not against us, when these texts quoted are so pregnant with Sabbath truth?

Then, again, we have the Bible against us in endeavoring to maintain that there is any Sabbath at all. Is that not clearly taught in Rom. 14: 5, "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind," and in Col. 2: 16, 17, "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ?" Did not Christ fulfill the law? Is that not the best reason for believing that there is no Sabbath? Surely we cannot longer be so arrogant as to claim that the Bible is not against us as against the Sunday observing Baptists, who, we have seen, clearly have the Scriptures on their side, and therefore they may be divided into First-day Baptists, Regular and the Irregular, on the question of no license and license, the Irregular enjoying privileges the others are denied, such as traveling on Sunday, advertising in and wading through the Sunday papers, and the laying of horse-car tracks; Any-day Baptists, divided into Agnostics and Gnostics on the question of the day; while the No-day Baptists are divided into five sects, Antinomians in reference to the ten commandments, Antinomians in reference to the fourth commandment only, Antinomians in reference to the letter of the law, Antinomians who take the remarkable view that when the Jews are converted they will keep the Sabbath, and Antinomians who do not take this view. Among all these there will be doubtless found other Sabbatarian elements, now difficult of classification, because held in solution, but which will no doubt be crystalized into a sect by a precipitant, in the form of another Sabbath novelty. Well what a wonderful book the Bible is! But it is against us who foolishly derive our belief and practice from texts containing the word Sabbath.

HISTORICAL & BIOGRAPHICAL.

BURNSIDE ON THE SABBATH.

A copy of this work lies before us, having this inscription on a front blank leaf, "James Barnhart—His Book," traced in old-fashioned script. His widow, Jane Mitchell Barnhart, of Milton, Wis., lately presented it to the Daniel Babcock Library of Milton College. They purchased it over fifty years ago, while residing in Ridgefield township, a few miles west of Norwalk, in Huron county, Ohio. On then reading it carefully, they became converts to the Sabbath, and removed over thirty years since, with their children, to Milton, to enjoy the privileges of membership in the Seventh-day Baptist Church of the place.

The book has this title, *Remarks on the Different Sentiments Entertained in Christendom Relative to the Weekly Sabbath*. Its size is 4½ by 7½ inches, bound in leather, with 318 closely-printed pages. It was published in 1827, at Schenectady, N. Y., by Joseph Stillman, the father of the late Thos. B. Stillman, from the first London edition, issued in 1825. The author, shortly before his death, sent a copy of it in 1826 to our General Conference, which convened that year in Berlin, N. Y., and which recommended its publication also in this country, as "a work worthy of the patronage of the churches." In a brief address at the beginning of the book to the American reader, the publisher says that he is animated, not by any "prospect of gain," but by "a desire to disseminate light and truth" on the subject of the Sabbath. He caused quite a number of new but valuable notes to be inserted at the bottom of pages throughout the work. Some copies of it were sold to subscribers obtained before it was printed. An appeal is made in the address to the liberality of other friends and the public to help remunerate the expenses incurred. Only one edition was issued on this side of the Atlantic.

The author, Robert Burnside, A. M., was pastor of the Cripplegate or Devonshire Square Church of Sabbatharians, in London, Eng., at the time of composing the work. Of him Rev. Geo. B. Utter, D. D., writes in his *Manual of the Seventh-day Baptists*, "in 1785, Robert Burnside was chosen pastor of the church." He "belonged to a Sabbath-keeping family, was received into the church in 1776, and was afterwards educated for the ministry at the Marischal College, Aberdeen. He sustained the pastoral relation to the church forty-one years," until his death in 1826. "Meanwhile a large portion of his time was occupied in giving instruction in families of distinction, and in preparing several works for the press." Besides the book mentioned in this article, he wrote two large octavo volumes on the *Religion of Mankind*, in a series of sixty essays, with an appendix, "On the Importance of Learning to the Christian Ministry." He prepared also a twelve mo. volume on *The Theory of Composition, with Examples in Latin, Prose and Verse, Freely Translated into English, for the Assistance of Youth*. Three duodecimo volumes were issued by him on *Tea-table Chat: or, Religious Allegories, Told at the Tea-table in a Seminary for Ladies*.

The American publisher says of Mr. Burnside as follows: "The difficulties under which the aged and pious author labored, in bringing his publications before the public, were such as to render them interesting, and to procure for them a candid perusal. He had for years been

almost deprived both of sight and hearing. Consequently, his manuscripts were almost, and, in many places, entirely illegible to any person but himself. The labor, therefore, of correcting the press, which must have been attended with the greatest difficulties, devolved solely upon him. This, with his infirmities and clerical duties, which he continued to perform, became a difficult and tedious task." The volume upon the Sabbath appears to have been his last.

"After the publication of this work," Mr. Joseph Stillman continues, "he lived to see it extensively circulated in London and other parts of England. From a letter written a short time previous to his death, we learn that it had met with a very flattering reception in that country, and that, although the work had produced some little excitement in some individuals and families, yet he was not sensible that he had lost a single friend through it, either in civil or religious society, and that the spirit with which it was written, had been commended by all who had become acquainted with it, whether in or out of the Established Church. The impression was selling rapidly,—the most satisfactory testimony of public approbation."

His remarks on the Weekly Sabbath are presented in twelve chapters, and cover every important question raised in regard to it in his day. He shows the most careful research and just discrimination. He writes always from a full mind, and his selection of words expressing the varying shades of his thoughts, is most admirable; his sentences, complete and polished in structure, abound in exact statements, which are easily comprehended. He speaks of himself: "I have declared my sentiments with the freedom that becomes a Protestant and an Englishman." "I have endeavored to treat, with proper respect, my opponents of every description." "In particular, I have been careful to say nothing incompatible with that obedience which I owe to the laws of my country." He adopts for himself a high ideal. While he draws a somber picture of the peculiar disadvantages under which Seventh-day Baptists are placed, he, numbered with them, firmly maintains that they are not thereby released from the obligations which they are under to inquire what is the will of the Lord in respect to the observance of the true Sabbath, and to conform to that will, whatever it may be, not "consulting with flesh and blood." He remarks elsewhere, "The work is intended chiefly for people of education, reading and reflection." For the public at large he has several small tracts on the same subject, but with different titles.

Some of his positions are not generally advocated by prominent Sabbath-keepers in this country. They are, however, usually sustained by a wealth of argument and references to authorities, which show that he had read most widely upon the subject, and possessed the attainments of a most varied scholarship. A few of these we shall notice, yet not as illustrating most satisfactorily the character of the work.

He maintains that the ancient Gentile nations, particularly the Greeks, knew of the division of time into weeks, and also of sacred regard due the seventh day of the week. Passages from their earliest poets, who lived from eight hundred to one thousand years before Christ, are quoted, as follows: *Ἐβδομάτη δ' ἠπειτα καθήλυθεν ἱερὸν ἡμᾶρ*—"afterwards on the seventh, the sacred day descended," *Homer*: *Ἐβδομάτη αὖθις λαμπρόφάος ἡλίου*—"And again the seventh, the bright shining of the sun," *Hesiod*: *καὶ ἔβρομον ἱερὸν ἡμᾶρ*, "And

the seventh a sacred day," *Hesiod*. The last refers to the day on which Apollo was born, and hence the epithet given him, *Ἐβδομαγενής*—"seventh-day born."

Here is a paragraph from the work: "In England, even so late as some years before A. D. 1,000, in the reign of Edgar, the Seventh-day was ordered to be sanctified from three o'clock in the afternoon, in addition to the whole of First-day; and this sacred regard for it continued, in consequence of different canons and proclamations, till the time of King John; that is, for more than two hundred years. Notwithstanding the present practice of deferring the commencement of the national Sabbath till twelve at midnight on the Seventh-day, I am not aware that the laws just referred to have ever been repealed. The journals of Parliament, as well as the public schools, still call the Seventh-day, in Latin, *Sabbath-day*, not *Saturday*; and it is a well-known fact that neither of the two Houses, in general, transact any business on that day."

In reference to the time of Christ's crucifixion and resurrection, Mr. Burnside says: "It is well known that our Lord suffered on Friday." "The 'three days and the three nights,' during which our Lord was to be 'in the heart of the earth,' turned out to be only parts of three days; but prophecy seldom possesses the accuracy of history, and though the Jews requested Pilate to 'make the sepulcher,' in which the body of Christ lay, 'sure' only till the third day, it could not be known beforehand that he would rise at the beginning of the third day." "Though he blessed his disciples, as well as rose from the dead, on Sunday," yet there is nothing "in the resurrection to constitute Sunday a weekly Sabbath, or to prove it to be one," nor in his blessing his disciples; as he blessed them "on a Thursday," when he ascended; and no one claims the latter day to be a Sabbath.

The phrase "Lord's day," in Rev. 1:10, Mr. Burnside holds "really does mean the common Sunday, and no other day." He further says: "I make the avowal on a ground which, I fear, will greatly shock him (my reader), considering the opinion of people in general relative to this subject. In short, I am fully persuaded that the Apostle John did not write those words; that they are an interpolation, and that a very late one, perhaps about the time of Constantine the Great." He proceeds in the next six and a half pages to present the arguments to substantiate his position. His points, briefly stated, are these: It is "contrary to the usual practice of Holy Writ to employ language seemingly indicative of some important fact or duty, as in the passage before us, at the same time leaving us wholly uncertain" what is its meaning. If the apostle had used the expression, and had intended the first day of the week by it, "would he not have called it by the new name in his Gospel," which is admitted to have been written after the Revelation; and yet, "in his Gospel he mentions the day on which Christ arose as the *first day of the week*?" The Syriac translation and an ancient Greek copy of the New Testament substitute "Lord's day" for "first day of the week" in 1 Cor. 16:2. Ignatius, the disciple and contemporary of John for thirty years, though he urges Christians to show particular regard to the first day in honor of Christ's resurrection, never once pleads the authority and the example of his Master in calling that day "Lord's day." This phrase is not used by the Fathers to designate Sunday until the close of the second century; and surely, if John had written it in Revelation, it would have been adopted sooner, and even in general use. The passage in question is never quoted by any writer earlier than in the fourth century, nor was it adopted in popular speech until that time. The oldest Greek manuscripts of the New Testament to which access is obtained, in his day, all belong to the sixth century; and by that period the interpolation was securely fastened upon the received text of the Revelation.

SABBATH REFORM.

REPORT OF THE EXECUTIVE BOARD OF THE AMERICAN SABBATH TRACT SOCIETY.

EVANGELII HAROLD.

This paper is now in its fifth volume, which will be completed in four numbers more. The number printed is about the same as last year, 1050 copies monthly, and the cost for the past year has been \$574 44 of which only \$26 42 has been paid by subscribers. It becomes a question, if, as will be considered further on in this report, we must begin to retrench in our work for the want of funds, whether this periodical shall be carried on after the close of the present volume. That it is doing good is evident from the correspondence received by its editor. But it is carried on at considerable disadvantage the editor being dependent upon a translator, though he himself has a limited knowledge of the language. Until within a short time a Swedish compositor has been employed in the office, who also attended to correspondence, but she has now left. If the *Harold* be continued some arrangement will have to be made for conducting the necessary correspondence, and possibly to secure native editorial help further than we now have. What is needed, in addition to this, that the results hoped for in its publication may be realized, is a Swedish missionary who may go with it to the homes of his countrymen throughout the land.

THE HELPING HAND.

This periodical continues to give satisfaction, as is shown by the income paying all expenses with a small apparent profit; the expenses, including \$40 on the account of editor's salary, having been \$466 22, and the income \$508 08.

THE OUTLOOK AND SABBATH QUARTERLY.

The *Outlook* has been continued with an average circulation of 52,175 copies each quarter. It has given special attention to current movements in the field of Sabbath Reform, though not to the neglect of those historic investigations which have given it such weight with thoughtful men, in former years. The plan proposed in our last report, of special correspondence with representative men of various denominations, has been carried out during the year. This correspondence has elicited many facts, showing that indefinite and often contradictory opinions concerning the Sabbath and the Sunday abound among the leaders of religious thought. The prevailing tone in these replies is that of no-Sabbathism, and conscientious regard for "the letter" of the fourth commandment is sadly wanting. All this makes our work more important, and its demands more imperative.

The Editor of the *Outlook* spent the past summer in Europe, gathering material for a book which will aim to show that very many elements of paganism, touching theories, practices, festivals, etc., came into the Christian Church along with the Sunday, and hence, that the work committed to our hands is far greater than we have apprehended hitherto; that the reform we seek is vital to the revival of New Testament Christianity in many particulars. The pages of the *Outlook* will be enriched by the results of these investigations, and also by the work of the Associate Editor, who is making a careful and extended study concerning the relations between what is called "Judaism" and the early church. Through such studies the value of the *Outlook* must increase year by year.

The cost of the *Outlook* for the past year has been:

For printing four numbers and an extra of 119,000 copies.....	\$ 3,583 16
For editing (nearly two years).....	500 00
For stenographer and sundry expenses.....	205 09
Total.....	\$4,288 25

\$62 94 of this amount has been received from subscriptions, and the balance was paid from the general fund.

THE LIGHT OF HOME.

This paper has reached a circulation of 51,500 copies monthly, mainly among the members of the W. C. T. U. in the United States. Some results have come to our notice, but so far these have not become prominent. That it will prove of much benefit cannot be doubted, but some time must elapse before we shall reap the full fruitage. Since the W. C. T. U. has made Sabbath (Sunday) Reform a prominent feature of their work, it is urged that the *Light of Home* is an important agent in spreading truth and awakening investigation. Whether it be best to continue it, in the present form and circulation, is a question which might well receive some consideration by the Society at this session.

The expenses have been:

For printing 12 numbers.....	\$ 2,117 99
For procuring lists.....	100 00
Total.....	\$2,217 99

Of which \$37 01 have been received from subscriptions, leaving \$2,180 98 as the net cost.

THE SUNDAY-REST BILL AND THE "AMERICAN SABBATH" UNION.

Our last report announced the introduction into the Senate of the United States, in May, 1888, of a National Sunday-rest Bill. Soon after the last meeting of this Society (in Nov. 1888), The "American Sabbath" Union was organized in New York City, upon the following platform:

"The basis of this Union is the divine authority and universal and perpetual obligation of the Sabbath as manifested in the constitution of nature; as declared in the revealed will of God, formulated in the fourth commandment of the moral law, and interpreted and applied by our Lord and Saviour Jesus Christ; and as approved by its beneficial influence upon national life.

The object of this American Sabbath Union is to preserve the American Sabbath as a day of rest and worship."

This Union held a convention in Washington, D. C., Dec. 11-13, 1888, with the avowed purpose of procuring the passage of the Sunday-rest Bill, and of completing the national organization. A representative of your Board attended this Convention, though denied the privileges of the Convention he was able to obtain a hearing before the Senate Committee having the bill in charge, in which he opposed the Bill, and demanded equality before the law for Sabbath-keepers. The American Sabbath Union has pushed the work of organizing this national movement up to the present time, and many important results must come to the cause of Sabbath truth through these efforts to stay the failing fortunes of the decaying Sunday.

An extra edition of the *Outlook*, of 119,000 copies, was prepared and circulated among the clergymen and lawyers of the United States, soon after the Washington Convention, which showed the fallacy of the movement to restore Sunday through means of civil law.

Petitions were circulated throughout our denomination against the passage of the Sunday-rest Bill, and any other legislation tending to control religious opinions by organic law, and some 7,000 names were obtained thereto. But it soon became evident that the bill would not

come to a vote during that session of Congress, and therefore the petitions were not forwarded, but are reserved for future use, should occasion demand it.

Special efforts have been made by the American Sabbath Union to secure Constitutional law in favor of Sunday observance in each of the new States, North and South Dakota, Montana, and Washington. This effort was met by counter petitions sent by the Associate Editor of the *Outlook*, in behalf of the rights of Sabbath-keepers and of truth. We have every reason to believe that no such provision in favor of Sunday will be put into the Constitution of these States. The combined influences which are seeking to enforce existing laws, and to obtain more stringent and national ones in support of Sunday, and in disregard of the claims of the Sabbath and the rights of Sabbath-keepers, mark this year as the most significant one within the history of this Society. We must recognize as potent factors in the conflict before us, the *National Reform Association*, The *American Sabbath Union*, and The *National W. C. T. U.* However honest any or all of these may be in their efforts, we must not forget that while they seek by vain expedients to enforce the traditions of men for the commandments of God, our obligations are increased ten-fold, and our duty to cry aloud and spare not, is imperative.

EDWIN ARNOLD AS AN EDITOR.

To most people it is a surprise when they discover—if by any means they are so fortunate—that Julius Cæsar was a man as well as a general, and could write verses as well as conquer Gauls and Britons. To those who know Sir Edwin Arnold only through his poems, the glimpse of him in his editorial capacity, which the London correspondent of the *New York World* gives, may be interesting as well as surprising:

"A New York newspaper man chanced to be placed next Sir Edwin Arnold at dinner recently, and got into conversation with him. Naturally the talk touched on newspapers. Sir Edwin spoke with some pride of his many years' continuous labor in a daily newspaper office. The New Yorker observed that very few people, either here or in America, ever thought of Sir Edwin Arnold as the editor of one of the most powerful newspapers on the globe—the *Daily Telegraph*—but every cultured man knew him and would remember him by his books, particularly the 'Light of Asia.'

"'And yet,' replied Sir Edwin, 'the hardest work of my life has been done on a daily newspaper. I have written more than 8,000 editorials.

"Sir Edwin Arnold is generally spoken of among newspaper people in London as the editor of the *Telegraph*, but he is in no sense the editor as we understand the term in America. The *Telegraph* office is the last place in the world to look for Sir Edwin, though his messenger comes there nearly every day with copy, and takes away letters addressed to him. He works at home and in his club. His friends say he is a model of systematic labor. He can always be depended upon for a certain amount of copy within a certain time. His articles are never signed under any circumstances, but the regular readers of the paper know them well enough. Twenty years ago, when Sir Edwin's poetic and very bombastic editorials were introduced as an innovation in British journalism, it was the fashion to laugh at them. But they have aided materially in making the circulation and the reputation of the paper with which Sir Edwin is identified, and they have raised him from the post of editorial writer to nominal editor-in-chief."

THE SABBATH RECORDER.

L. A. PLATTS, D. D., EDITOR.

CORRESPONDING EDITORS.

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 MARY F. BAILEY, Milton, Wis., Woman's Work.
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 W. C. WHITFORD, D. D., Milton, Wis., History and Biography.
 A. H. LEWIS, D. D., Plainfield, N. J., Sabbath Reform.
 REV. W. C. DALAND, Leonardville, N. Y., Young People's Work.

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

"SCULPTORS of life we are, as we stand,
 With our souls uncarved before us,
 Waiting the hour when, at God's command,
 Our life dream shall pass o'er us.
 If we carve it then on the yielding stone,
 With many a sharp incision,
 That heavenly beauty shall be our own,
 Our lives that angel vision."

FROM Pine Bluff, Jefferson Co., Ark., we have news of a Sabbath-school just organized with 15 members. They send for a supply of the *Helping Hand*, and *Our Sabbath Visitor*. Some of our older and larger schools might learn a lesson in this respect. Eld. E. F. Cummings has recently moved to that place and appears to be preaching the truth with great power. Thus the work goes on. May the Lord bless the workers, and prepare the hearers for the message.

THERE is in mathematics a process of demonstration known as the *reductio ad absurdum*, by which any other theory than the correct one is assumed and the principles of demonstration are applied, always resulting in an absurd conclusion. A similar method of argumentation is sometimes effectively employed in oral or written discourse. We have a good example of this style of writing in the article published in another column, on "Are the Scriptures against us?" We commend it to the careful attention of all our readers.

THE relation of faith and works to the Christian life has been the theme of many a learned discourse, and many illustrations have been sought to throw light upon it. We do not remember to have seen a better illustration than this: "Faith and works are like the figures stamped on our silver coins. While one image belongs to one side of the coin and the other to the opposite side, they both belong to the same coin, and somewhere within, the two impressions meet. To grind either away would be to mar the value of the coin. The same high power put them both there. While they look away from each other they belong alike to the money."

It is the boast of the Romanist that his religion descended in an unbroken line from Christ and his apostles to the present time, while that of the Protestant was born of the sixteenth century reformation. In a heated debate on this subject a Romish priest once tauntingly asked his opponent, an old Protestant divine, "Where was your church before the Reformation?" to which the Protestant replied, "Where were your hands and face this morning before you washed them?" In our thoughts and holdings on this subject we need to remember that the church of Christ belongs exclusively to no sect or order, but is the universal inheritance of all true believers. Historically, we have as much interest in the church from the days of Christ and his apostles downward, have as good a right to call it our own, as has the Roman Catholic. That it became corrupted through human inventions, is

sadly true. That it received a pretty thorough washing at the hands of Luther and his fellow-laborers, does not lessen our claim to an interest in it before its cleansing. There are still foul blots and blemishes upon its fair face which it is our duty to seek to remove. But none of these things should ever lead us to accept the impious falsehood that only Romanists had any interest in the church previous to the Reformation, and that the Protestant's church and religion is no older than the 16th century. Our face is our own as well before as after washing.

SEVERAL persons have expressed regrets that we do not print Conference and Society minutes entire in the RECORDER. It is said that many persons will never see these proceedings except such portions as they see in the RECORDER, and that Conference matters, even to the minor details, are of interest to those who stay at home as well as to those who are so fortunate as to be able to attend the sessions. These, and other such expressions of interest, we are glad to hear. The plan which we have adopted seeks to give the substance of the various sessions without crowding from our columns other important matter with details which many people consider tedious while they are being transacted. Now, here comes a brother who thinks that many readers of the RECORDER who will never see or read the minutes, would be glad to read the resolutions passed by the General Conference. We gladly subjoin them:

1. In accordance with the former and repeated utterances of our General Conference, and with the unalterable purpose of keeping abreast the on-moving temperance reform, we reiterate our convictions in the following declarations:

(a). That the liquor traffic and social impurity are enemies to the home, to society, to the church, and to the state, and that the time has come when Christian people should cease to be indifferent to these vices, and unite their efforts for their entire suppression.

(b). That total abstinence from the use of all intoxicating beverages is the imperative duty of every individual, and the suppression of social impurity and the general liquor traffic by every practicable means, is the duty of the state.

2. In view of the magnitude and sacred import of the work given us, as advocates and observers of Jehovah's Sabbath,

(a). It behooves our young men and women to study well the questions at issue in this Sabbath controversy, and in the face of all disadvantages, "Be true to truth whatever may betide."

(b). It with equal obligation behooves our business men to give our own young people the best opportunity in their power to make places for themselves in the great world of work.

A LETTER recently received from Bro. L. N. Brown, of Lovelady, Texas, speaks of the work at that place as being not very hopeful, on account of the reluctance of people, who are convinced of the truth, to accept it because of the sacrifices which such acceptance involves. Speaking of the wider field, he says that through correspondence he has much encouragement, since several persons have thus been brought to Christ, and are now awaiting an opportunity to follow their divine Lord in baptism. Two things have impressed us in the reading of this letter, the one is the amount of work that might be done by means of correspondence, if we would but be diligent and prayerful in it. We cannot all go to a little struggling church, or group of Sabbath-keepers, or community destitute of gospel privileges, a thousand miles away, and there become a preacher or missionary; but who cannot write a letter of Christian sympathy and encouragement? An hour, consecrated by prayer and the spirit of Jesus, will be sufficient for it, and two cents will take it to its destination. Who can tell how much good it will do! The

second thought that comes to us on reading this letter, is the destitution which appears to prevail over that great field, so far as pastoral and general evangelical work is concerned. Brother Brown says that being obliged to work at manual labor for his living, he cannot answer the calls that come to him for preaching and evangelical labor in various directions. His case is not different from that of most other men there, who have felt themselves called to do what they could in the work of the ministry. Hence the waste places, which by the faithful labors of consecrated men and women, and with the blessing of God, might be made to "blossom as the rose;" and the "wilderness and the solitary place shall be glad for them." Brethren, do we appreciate our privilege in that these doors are opened so wide and so invitingly to us?

WHERE WAS THE TEXT?

We frequently hear pastors urging their people to bring their Bibles to church and find the passages referred to in the services, and especially to look up the text and observe the connections, etc., while the exposition is being given. Now, this seems such a reasonable request, and, withal, one so eminently useful to the listener in the pew, that we have often wondered why people do not more generally do it. Some years ago, we discovered at least one of the reasons why people do not more generally do this. Let us say it softly, so the pews will not hear, it is the minister's fault. It is probably safe to say that not one half of the ministers in the country know how to announce a text so that the average hearer can find it, and give any heed to what the minister is saying while he is doing so. They invariably begin at the wrong end, leaving the hearer in idle expectancy until the entire announcement is made before he knows where to open his Bible; then, as he begins to find the place, trying to carry the whole announcement backward, the minister begins his exposition, and the listener either loses the text entirely, or he fails to catch the opening sentences of the sermon, and so loses the key to the whole discourse.

To make this plain, let us put it in the form of a little personal experience showing how we found out this difficulty. When and where all this occurred, does not matter. Whether the preacher was a real or an imaginary one, he has a good many brethren. We took our Bible and went to hear him preach. He began: "You will find my text this morning in the last clause, of the sixteenth verse, of the second chapter, of the Epistle of Paul the Apostle to the Galatians." Now, as soon as he made the first suggestion about a text we took our Bible in hand ready to begin looking for it with the first word telling us where to find it. The first announcement informed us that it was the last clause of some verse. But since there are, in round numbers, some twenty-five thousand verses in the Bible, and most of them have a "last clause," we concluded to wait for something more definite. It came. It was the sixteenth verse of some chapter. Now, there are 1,189 chapters in the Bible, and probably the greater number of them have sixteen or more verses, so the prospect of finding the text from this clue was not yet very good. We looked forward anxiously to the next announcement. "Of the Epistle of Paul the Apostle." Paul the Apostle, we reflected, had written fourteen epistles at least, but fortunately for us, in the arrangement of the books of the Bible, these had been grouped together, and we began to turn to that portion of the sacred Canon. "To the Galatians." There! That is the word we

should have heard first, the very last thing. We turned with all possible speed to the Galatians. But by this time the minister had begun his sermon. Being anxious to get the first sentences of his discourse, we partly followed him, and being anxious also to find the text we tried to look backward for chapter and verse, and between the two efforts, we did neither. In utter confusion, we forgot the chapter and the verse in which the minister said we would find the claws of the text (or something like that). In the meantime, the preacher repeated his text while we were still determined to find it, so we did not distinctly hear it, and by the time we had given up the search, he had gone clear beyond the text, and did not come back to it again. The result was that when the wife sought to learn of her husband at home that day about the text, she didn't find out much; and we may add, by way of self-justification, that if she had gone to church, she would have been none the wiser.

Now, suppose the minister had said, "You will find my text this morning in the epistle of Paul to the Galatians; second chapter; sixteenth verse, and last clause," and then for conciseness and clearness of statement had repeated it something like this: "Galatians, two, sixteen, last clause," every person in the congregation, who desired to do so, would have found the place in time to read the text while the minister was repeating it, and it would have been a real pleasure, as well as a profitable exercise for all concerned. The reasons for this are obvious. In the first place, the method of announcing the text here suggested, enables the hearer to begin turning to the passage almost as soon as the preacher begins its announcement; thus it saves time. In the second place, the announcement, beginning with the thing with which the hearer must begin in his search, and then taking the next thing in order, keeps his mind at work in a continual onward movement, instead of compelling him to attempt the impossible mental feat of running backward in search of the data for finding the text, and of running forward, at the same time, in an effort to keep up with the words of the minister; the method is thus the only philosophical one.

If, then, dear pastors, you wish us to bring our Bibles and hunt up the passages which you quote, either at the beginning or during the progress of your discourses, please give us the references right end foremost, and we will follow you; otherwise we shall have to ask you to wait in your discourses after announcing your texts, while we go backward and look for them. The proper order is: Book, Chapter, and Verse. To many this may seem a trifling matter. What difference how a text is announced, only so it is fully announced? Practically, all the difference between announcing it so that a congregation can readily find it, and so confusing and distracting the mind as to make it next to impossible to find it at all. The one way may make the effort a delight, and a pleasant stimulus to Bible study; the other may discourage all effort, in the public assembly, to consult the Bible at all. Where was the text? Gal. 2:16, last clause. Thank you, we can easily find it.

NEVER fear to bring the sublimest motive into the smallest duty, and the most infinite comfort to the smallest trouble.

NO ONE can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*Ruskin*.

EYES AND EARS FOR BOYS AND GIRLS.

BY H. D. C.

How many of the boys and girls read our last article about the hands that God likes? Hands up. Good. We knew that not all the Sabbath-keeping children neglected the RECORDER. Don't you think our religious, family paper is a good one? And worth more than it costs?

But we are going to say a few words about eyes and ears. They are wonderful organs in the human body. In school you study physiology and have learned how the ear is divided into three parts; the external ear being a sheet of cartilage so folded as to catch the sounds; and the middle ear being the cavity, at the bottom of which is a tube leading to the mouth, which also has bones, ligaments and muscles, etc.; also the internal ear, hollowed out of the solid bone. From the vestibule in the front of it open three semi-circular canals and a winding stair. But it will take too much space to tell you all about it. God made this organ to catch the little waves which are produced by things striking each other, which waves we call sound. And he wants you to be careful of your treatment of this organ and of the kind of waves you permit to enter it.

The eye, if anything, is still more wonderful. It is a globe about an inch in diameter, and the ball of it is covered with three coats, or casings. I have not time to tell you about the lens, the fluids, the shutters that screen the eye and which you must close when you see bad pictures and books. If you ever injure your eyes you should send immediately for Doctor S. C. Maxson, of Utica, N. Y., the great ear and eye physician, and a good man who keeps God's Sabbath. He can tell you more about these organs than most of us ever thought of knowing.

Now did you ever think how much the ears and eyes have to do with your being Christians and developing a character fit for heaven? If you let your eyes often bring to your sight lewd pictures which create evil thoughts, if you permit them to read silly novels and newspaper accounts of the many crimes committed and the bad doctrines taught; if you let your eyes carry your thoughts away from Christ and that which a Christian should daily think about; if you use your eyes for sinful purposes, then you are displeasing God, and are in danger of becoming a hardened sinner and refusing the offers of the gospel.

Again, if you let your ears hear obscene stories and lies and scandals; if you listen to the wicked, profane talk of idle men who hang around street corners and sit on grocery counters; if you spend portions of the Sabbath with those who neglect the Sabbath-school in order to play ball and go a fishing, and you hear their talk which is unfit for the holy keeping of God's day of rest, you put yourself into great temptation, become too familiar with sin, and ere you know it will be like those who break God's commandments.

God made eyes and ears that you might grow in the knowledge of his truth. He wants eyes that love to behold his works of creation, eyes that can see his power and love manifested in the birds, trees, flowers, lakes, oceans, stars and planets, eyes that see beauty and worth in all things good. He wants eyes that will help boys and girls in the study of the Bible and in reading good history and also to learn well the lessons at school. God wants ears that love music, ears that will listen to the truth, ears that are quick to hear the requests of father and mother, which should be responded to as quickly.

Be careful of the use of your eyes and ears, for God sees you every moment.

WHAT IS THE SIGNIFICANCE OF CHRIST'S DEATH?

BY PROF. W. D. TICKNER, A. M.

This question is so fundamental in its character that a mere superficial reading of either the authorized translation, or the original, ought never to satisfy any candid seeker after truth. To me it matters much whether Christ died in my stead or simply in my behalf. If he did not die in my stead, then the same sentence that I received in consequence of my first sin, has never been executed, and must inevitably be executed upon me. What advantage, then, have I gained by renouncing the world, if, after all, the severest of all penalties will be visited upon me? How is Christ the Saviour if his death does not save? Unless the penalty for our sins was borne by Christ on the cross, then it has never been borne by any one except by each sinner for himself. As all have sinned and come short of the glory of God, so all must suffer the penalty. But we read of those who, having passed through the grave, and having been restored to life, cannot die any more. Luke 20:36. Hence, if some have paid the penalty by physical death, all pay it in the same manner, and all will be equally free from condemnation after the penalty has been received.

The Scriptures declare that the dead, small and great, shall stand before God, and whoever is not found written in the Book of Life shall be cast into the lake of fire, which is the second death. This (and not physical death,) is, then, the penalty for sin. By virtue of what are some released from this penalty? Certainly not because they have never sinned, for "there is none that doeth good, no, not one." Romans 3:10. Christ, himself, said, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." John 3:16. What signified my burial in baptism if not that I believed that Jesus had paid the penalty for my sins, and that, through him, I, too, was dead to sin? If Christ died simply in my behalf, then is baptism shorn of its beauty and meaning, and no wonder the ungodly see nothing of a sacred character in the ceremony. If Christ died simply in my behalf, what did Paul mean when he said to the Hebrews, "So Christ was once offered to bear the sins of many;" or to the Romans, "Knowing this, that our old man is crucified with him; that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin;" or to the Corinthians when he said, "For he hath made him to be sin for us, who knew no sin"? Or what did Peter mean when he said, "Who his own self bare our sins in his own body on the tree"? If Christ was offered to bear the sins of many, if he bore our sins in his own body, if he was made sin for us, then have we, in the person of Christ, a substitute who was slain in our stead, and the new song of the four and twenty elders was replete with meaning when they sang, "Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and hast redeemed us by thy blood out of every kindred, and tongue, and people, and nation."

SWEET ANSWERS.

A deaf and dumb boy stood before a black-board a little time ago. A gentleman wrote on the board, "Who made the world?" The little boy wrote; "In the beginning God created the heavens and the earth." The gentleman wrote again, "Who saves sinners?" The little boy wrote, "Jesus Christ came into the world to save sinners." The gentleman wrote again, "Why were you made deaf and dumb while I can speak and hear?" The little boy, with a sweet look of submission, wrote, "Even so, Father, for so it seemed good in thy sight!"

YOUNG PEOPLE'S WORK.

RUSKIN in his "Seven Lamps of Architecture" places first what he calls the "lamp of sacrifice."

ACCORDING to this the first principle in the adornment of a building is the principle of sacrifice; that is, the material, the labor and the ornamentation should cost, and cost much. Everything should be the best of its kind, and as costly as possible, for the sake of the principle of sacrifice.

Do we think of this in building our characters? The first element in a noble character is that of sacrifice. In forming our Christian lives do we not often attempt to minimize this element and to avoid it, when we ought to magnify it and exalt it to its proper place?

We try to see how cheaply we can build a character that will stand God's scrutiny. We would like to have our work gold, silver, and precious stones, but it costs too much, too much self-denial, too much of a sacrifice of worldly ambition and pleasure. So instead we use wood, hay, and stubble, and fancy it will do as well. Let us not do that in character building for the glory of God which we would despise in rearing an edifice of stone to his honor.

AMUSEMENTS.

BY WILLIAM C. WHITFORD.

Good people are apt to say and think that young people ought to be allowed more license in their actions than those that are older; and especially do they say of young men, "Let them sow a few wild oats; they will be none the worse for it." But the preacher says, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

There is but one standard of conduct for the young and for the old. "Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus." But that one should abstain from all occupations and amusements, upon which he can not ask the blessing of our Saviour, does not imply that the life of a Christian is not as full of happiness and enjoyment as the life of another. ~~God wants his children to be happy, and Christians are the happiest people in the world.~~ "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

And yet, amusements sometimes lead us away from God, or prevent us from coming to him. The pleasures of this world seem, to the unconverted, to be more desirable than the *life everlasting*. And as for the Christian, the amusement of the hour causes him to lose sight of his influence over his fellows and his own spiritual growth. Whether we are Christians or not, what is right is right, and what is wrong is wrong. No one can say, "That is wrong for you because you are a Christian, but all right for me, because I make no profession." There may be, it is true, a difference in the influence; but none in the personal obligation.

But it is of the relation of amusements to us, as young Christians, that I wish particularly to speak. I can not, authoritatively, present to you a list of amusements which you must avoid. It is for each one of you to decide what you may engage in and what you may not. No man can decide for you. Still you are not to form your judgment from your own inclinations, nor alto-

gether independently. God does not leave his children in doubt as to what they ought to do.

"Thy word is a lamp unto my feet and a light to my path." Let us make use of this light. We must abstain from amusements that are weakening to the body. "Know ye not, that your body is a temple of the Holy Spirit." Therefore, we should keep it pure. We have no right to take into our bodies that which makes them impure, destroys our strength, and wears out our physical health; nor have we the right to deprive ourselves of needful rest, for the sake of amusement of whatever kind.

Again, the Apostle Paul, speaking concerning the eating of meat, sets forth the true Christian principle in regard to practices which seem right to ourselves, but wrong to some weak brother. "If meat make my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble."

Dear friend, are you willing to lend your influence to an amusement, concerning which a weak Christian shall say, "I doubt if it is right, but if that good Christian, who has been a follower of the Lord much longer than I, and who has studied the Bible more, if he engages in it, it must be all right?" Are you willing that such a one, following your example at first, shall be led farther, and at length be drawn away from Christ and become a castaway? Do you think that the Lord may not say to you also, "What hast thou done? the voice of thy brother crieth unto me from the ground?" We remember that Christ hath said, "And whosoever shall cause one of these little ones, that believe on me, to stumble, it were better for him if a great millstone were hanged about his neck and he were cast into the sea."

A Christian that engages in doubtful amusements, cannot hope to lead to the Saviour an unbeliever, who thinks that these amusements are wicked. Who will sell his good influence for so small a price?

The doubtful amusements are harmful to our own souls also. They dull our enjoyment of the prayer-meeting, and take away our spirit of worship. If our minds are taken up with the pleasures of this world, we cannot be thinking of Christ and his wishes concerning us. The very *thought* that our course of action is considered wrong by many good Christians, has a demoralizing effect upon us. We disdain their opinion in this case; and it is thereby easier to disregard their opinion on other points, which are by no means matters of opinion. In other words, doubtful amusements make the step from righteousness to sin easier, if not indeed shorter.

I believe that we, as young Christians, are devoted to our Master, and are willing to do what we can for him. And as it is through love for him, that we are moved to give up doubtful amusements; so it is that Jesus Christ enables us to give them up without a pang. If we put our hearts and our hands earnestly to his service, we will have no time for doubtful amusements. If we have him in our thoughts, we will not long for the pleasures of the children of this world.

And this is the solution of the amusement question for young Christians. Give up these doubtful amusements, not because you *know* that they are wrong; but because you know that it will do you no harm to give them up; and because you love Jesus Christ far better than all else.

A STATEMENT.

The Permanent Committee of Young People are under the necessity of making the following explanation to the young people, and the Boards of the two societies.

The members of the Permanent Committee, at least the officers, were unaware that any arrangements were in progress for the perfection of the 5 cent plan, when they called upon the young people's societies to canvass for the weekly pledges. But, since such arrangements are now being made, they wish to state, in behalf of the young people, that they are willing to co-operate with whatever plan of union the two societies may adopt. The Committee have no desire to interfere with any arrangement which is for the best interest of our denominational work.

Further, in view of a misunderstanding in reference to the matter of the vote taken at Alfred, concerning Miss Susie Burdick, the Committee deem it advisable to wait till the completion of the system of general weekly pledges—the so-called 5 cent plan—before taking any further steps in this direction.

WM. C. DALAND, *Pres.*

AGNES BARCOCK, *Secretary.*

HOW ABOUT THIS?

What is our general course? Do we give people as good as they send? Do we scold back, argue back, talk back, strike back? Are we full of self-justification? Do we resist evil? When, last, did we turn the right cheek to the smiter's hand? Did we ever do (or dream of doing) such a thing? Do we let the man sue us till he is tired? Do we "rather take wrong?" Do we rather "suffer ourselves to be defrauded?" Do we "take joyfully the spoiling of our goods?" looking for God to give us a lot of better things in a better home? Do we in return, "do wrong and defraud our brethren?" Do we go the second mile when compelled? Do we give when asked? Do we loan to the borrower? Do we love our enemies, bless them that curse us, do good to them that hate us, pray for them that despitefully use us and persecute us? Are we like our Heavenly Father, impartial in our kindness to the good and to the evil, to the just and to the unjust? Do we send sunshine and refreshing showers into barren and dreary and unfruitful lives? Do we love the loveless and unlovely? Do we lavish all our affection on only those who pay us back well in heart and home and help, in every possible way? Do we salute only those of our own set? Do we set up around us an aristocracy in the church? Do we sin against Christ by our respect of persons? Have we even established an "upper tendom" in "holiness circles?" Do we do only the select parlor work? Do we cultivate only the cultured and rich, the noble and influential, the official and powerful? Are we zealous for "holiness" if "the powers that be" lend it the presence and position? but do we stand aloof if it is not in high favor among the high-toned?

If we are not clear in all these points, "what do we more than others," more than "the publicans," more than the unregenerate? If we have not in us all holy tempers and dispositions, all patience and long-suffering, if we are not thus "made perfect in love," wherein are we "perfect, even as our Father which is in heaven is perfect?" Stalwart holiness, patient holiness, enduring holiness, is that which is full of love, full of all right dispositions." For scarcely for a righteous man [a strictly just man] will one die; yet peradventure for a good man [a kind and loving man] some would even dare to die; but God commendeth his love toward us in that, while we were yet sinners, Christ died for us." Ah! this readiness to die for "lovely people," for "kind people," even for "righteous people,"—how is it below that Christ-likeness, that commendable love of God in our blessed Lord, who died for "sinners!" Ah! this select spirit that hates hovels and prefers palaces; that scorns alleys and promenades avenues; that keeps out of dark, dreary, dingy cellars, and figures prominently in elegant churches; that seldom climbs up rickety stairs into starvation garrets, but rapturously deals out the latitudes of perfection amid graceful gorgeously!—*Home Journal.*

EDUCATION.

—THE Prince Regent of Bavaria is the founder of a new school, which will impart to its pupils the art of restoring pictures. The school is the first of the kind in the world.

—PRESIDENT HARRISON has appointed Mrs. Dorchester Inspector of the Education of Indian girls, and she is accompanying Dr. Dorchester in his visitation of the Indian schools.

—PRESIDENT GILMAN, with characteristic energy, has secured financial aid sufficient to carry on the Johns Hopkins University three years. By the expiration of that period it is expected its affairs will be in good condition.

—THE memorial window, in the new Chittenden library at Yale University, will have two thousand pieces, and costs \$8,000. It is about fifteen feet long and five feet high, and rests about six feet above the floor.

—THE name of Madison University (Hamilton, N. Y.), is to be changed to Colgate University, to avoid confusion with the University of Wisconsin, at Madison, Wis., and also to do honor to the William Colgate family, who have been lavish with gifts to the college.

—NEW YORK CITY is growing so fast that its school system cannot keep up. Hundreds of children are running wild, in every street in the vast district between Eighty-seventh and One Hundred and Sixth streets, because there are no school-houses. The Commissioners of Education are trying to provide temporary school accommodations in manufactories and private houses, so as to comply with the law.

—MISS MABEL MOFFORD recently graduated from Ypsilanti, Michigan, High School, with honors. She was the first colored person to graduate from the Ypsilanti High School. About the same date, a young colored man, named Edward Grissone, graduated from the High School at Shelbyville, Ind., the first of his race to complete the course. Mr. Grissone made his mark, by carrying off the class honors, leading his twenty-five white schoolmates by a respectable distance.

—A NATIONAL UNIVERSITY.—At the fifth session of the National Education Association, recently held at Nashville, Tenn., some prominent educators favored the founding of a National University; and it is said that President Harrison has lately received communications from college professors and others, asking that some measures be inaugurated toward founding such an institution at Washington. The plan which is recommended, is that the principal colleges of the United States should detail instructors, lecturers, and professors for duty, at certain periods of the year, during which they should be at Washington. In this way, it is argued, information and instruction imparted would be more varied and general, than if given by one professor only. The University would be somewhat on the plan of German universities, which are now attended for post-graduate instruction by American students. It is proposed that it should depend largely upon government aid for support, and should be under a National Board, largely made up from the higher institutions of the country. The advantages Washington presents for such a University, are dwelt upon by the friends of the measure. About ten years ago, Andrew D. White, LL.D., then President of Cornell University, advocated such a University, and President Eliot, of Harvard, came out in a powerful answer, showing the objections. It is thought by some, that a university which depends upon Congress for its support, would not be more bountifully sustained, than are the growing institutions of Harvard and Yale, not to speak of those coming into existence—Clark's at Worcester, and Sanford's in California. Whichever course may prevail, the best facilities will be afforded, in a few years, for post-graduate courses in this country; yet even then, a considerable number of post-graduates would study in Europe.

TEMPERANCE.

THE SALOON INTERESTS IN CHICAGO.

The late issue of the Chicago City Directory for 1889, shows that the saloon interests of this city are in a flourishing condition. In the business directory there are no less than nineteen pages of solid agate, devoted to the addresses of saloons. These average 210 to the page, and aggregate 3,990, or in round numbers, 4,000 saloons within the old city limits. The population of this part of the city is estimated, by the directory, at 900,000. The following table has been deduced from the business direc-

tory, showing the relation of the saloon interests to other leading forms of retail business, and to the population duly apportioned to the respective lines:

TABLE OF LEADING BUSINESSES OF CHICAGO IN 1889.

Population of Chicago estimated in Directory at 900,000.	No. of saloons shown in Directory of 1889.	No. of persons shown in each place of business.	Proportion of Adults to each place.	Adult Males to each place.
Churches.....	420	2,142	1,071	535
Physicians.....	1,680	535	267	134
Druggists.....	525	1,714	857	528
Meat Markets.....	1,155	779	389	194
Dry Goods.....	420	2,143	1,071	535
Saloons.....	4,000	225.	113	57

The best use to be made of such a table as this, is to multiply it as a tract. Cut it out and paste it up at the head of your bed. Every night, just before saying your prayers, take a look at it. Think of it afterwards. Ask yourself what it means, that while it requires on the average, 2,000 people to support a church or dry goods store, 1,714 to support a druggist, 779 to maintain a meat market, and 535 a physician, it only requires 225 to support a saloon. Look also at the inequality of these figures, as shown in the limitation of the demand for alcohol, as compared with the other forms of consumption. Men, women and children consume meat, groceries, dry goods and medicines; only adult males and females, and but a part of them consume alcohol. Churches and dry goods are in equal numbers; then come druggists, markets and physicians. The saloon is supported by not to exceed forty male adults, and probably less. It is safe to estimate, that each one of these saloons pays into the city treasury, for permission to run its hell-mouth wide open, the total earnings of one man per year; and eats up not less than the total earnings of six more. Each saloon, therefore, consumes the total earnings of at least seven men per year, leaving the men and their families to be supported out of the charity of others. Or if we averaged the consumption among the entire forty who support a saloon, it amounts to depriving each family represented of one-sixth of its income. This is the same as saying, that the saloon takes all the luxuries and refinements of the families of those helping to support it; for one-sixth of the total income covers that part of the available means of the household, possible to be devoted to religion, education, art, enjoyment and savings, in short, everything not included among the absolute necessities of life.

There are other aspects of this business which are calculated to fill the thoughtful observer with dismay. Take a walk around the principal streets of Chicago, and consider the kind of property that is usurped by the traffic—the best corners, the best streets, choice locations in residence neighborhoods. The most expensively fitted stores, are those devoted to "wet goods." Mahogany, rosewood, glistening mirrors, gilding, expensive paintings, are none too good for the surroundings of this modern Baal. A single room, 25 by 75 feet, is sometimes fitted up at a cost of fifteen or twenty thousand dollars. Ten thousand dollars expense is not unusual. Why? The bartender needs it to make him feel respectable; and the drinker needs it that he may feel respectable. Consider the demoralization of those open saloons in every block of the city.

Moreover, the relation of these places to our city politics, is a still more objectionable matter. A delegation of minister and respectable citizens waited on the Mayor, to secure Sunday closing, something that the bar-tenders themselves would be glad to have, but for the implied censure in it; they were met by a masterly indifference. The Mayor would "do what he could;" he would "look the matter up." Experience has shown, in other cities, that the saloons can be closed on Sundays. The dramseller does not care to defy the municipal authority twice. Repeated fines, and the loss of his high fee paid for license, disincline him from persistent Sabbath-breaking, unless he is quite sure that the mayoralty is not "loaded."—*Union Signal.*

POPULAR SCIENCE.

THE new "slide" railway has been most successfully experimented on in Paris. The invention enables trains to run by means of water power, at a speed hitherto considered impossible. The cars travel on a film of water, and the friction is thus minimized. This system would seem peculiarly adapted for elevated railways in cities, being light, noiseless, smooth, without smoke, and thoroughly under control. A water train running at over one hundred miles an hour could, it is stated, be pulled up within thirty yards, climb up gradients of sixteen inches in the yard, descend with equal safety and run on curves of forty-four yards radius. The cost of this system is not to exceed \$40,000 per mile.

WALL RESPIRATION.—Prof. B. C. Kedsie, in his lecture when president of the State Board of Health some years ago, advised his audience to forego the pleasure of decorated walls, or to simply whitewash them with lime, rather than stop what he terms "wall respiration" by

sealing or strangling the pores in the plaster with paste and paper, kalsomine or paint. He illustrated to his audience, by means of blowpipes filled with dry mortar and some coated with paper, others with paint and kalsomine, how readily air passes through walls of ordinary mortar and with stucco finish, and when simply whitewashed, and how this wall respiration was prevented by all the other modes. That air passes through walls is proven by the dust marks seen on plastered walls, or those that have been only whitewashed and alabastined, indicating the spaces between the lathing caused by the dust being filtered from the air more between the laths than on them.—*Ec.*

LIGHT IN THE SICKROOM.—Still a custom prevails, despite all our sanitary teachings, that the occupant of the sickroom in the private house should be kept at all hours in a darkened room. Not one time in ten do we enter a sickroom in the daytime to find it blessed with the light of the sun. Almost invariably, before we can get a look at the face of the patient, we are obliged to request that the blinds may be drawn up, in order that the rays of a much greater healer than the most able physician can ever hope to be may be admitted. Too often the compliance with this request reveals a condition of room which, in a state of darkness, is almost inevitably one of disorder everywhere; foods, medicines, furniture, bedding misplaced, dust and stray leavings in all directions. In brief, there is nothing so bad as a dark sickroom; it is as if the attendants were anticipating the death of the patient; and, if the reason for it be asked, the answer is as inconsistent as the act. The reason usually offered is that the patient cannot bear the light; as though the light could not be cut off from the patient by a curtain or screen, and as though to darken one part of the room it were necessary to darken the whole of it. The real reason is an old superstitious practice, which once prevailed so intensely that the sick, suffering from the most terrible diseases, smallpox, for instance, were shut up in darkness, their beds surrounded with red curtains, during the whole of their illness. The red curtains are now pretty nearly given up, but the darkness is still accredited with some mysterious curative virtue. A more injurious practice really could not be maintained than that of darkness in the sickroom. It is not only that dirt and disorder are results of darkness, a great remedy is lost. Sunlight is the remedy lost, and the loss is momentous. Sunlight diffused through a room warms and clarifies the air. It has a direct influence on the minute organic poisons, a distinctive influence which is most precious, and it has a cheerful effect upon the mind. The sick should never be gloomy, and in the presence of the light the shadows of gloom fly away. Happily the hospital ward, notwithstanding its many defects, and it has many, is so far favored that it is blessed with the light of the sun, whenever the sun shines. In private practice the same remedy ought to be extended to the patients of the household, and the first words of the physician or surgeon on entering the dark sickroom should be the dying words of Goethe, "More light, more light!"—*B. W. Richardson, M. D.*

A PERIOD OF CALAMITY.

A few weeks since the tidings came from China, that land where catastrophe does so much to reduce the excessive population, that a flood had swept off thousands of victims. The last steamer to arrive states that fire at Suchow burned twenty-three hours, destroying 87,000 dwellings. There were over 1,300 perished in the flames, and four hundred others were killed. Nearly one hundred and twenty thousand people were obliged to camp out without shelter and were dying at a rate of one hundred a day from want and exposure. The *Chicago Tribune* calls attention, editorially, to the fact that, "judged by the record of its first six months, the year 1889 bids fair to be remembered as the year of disaster, all over the world." The particulars of this record as given in the article are appalling. At home the disasters mentioned occur in the several states of Pennsylvania, Connecticut, Nebraska, Illinois, Georgia, Virginia, West Virginia, Maryland and New York. Abroad, such countries are named as Russia, England, New South Wales, Mexico, Canada, Austria, Bohemia, Ireland, the island of Cuba, etc. These include railroad casualties, cyclones and floods. The marine disasters include the 164 lives lost in the wrecking of German and American vessels at the Samoan Islands, with other instances comprising the fifteen such disasters in the month of January alone, involving a loss of 165 lives. "Altogether," says the *Tribune*, "during the first six months of the year nearly 15,000 lives were lost in disasters of all kinds."—*Christian Evangelist.*

COMMUNICATIONS.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Sept. 20, 1889.

In the exclusive Supreme Court circles it is predicted that the vacancy caused by Justice Matthew's death will be filled before the assembling of the court on the second Monday in October. From Deer Park comes the statement that the President is now only hesitating as between Judge Wood and Attorney General Miller. The principal objection to Judge Wood is based upon his partizanship which is of the most rabid order. Another objection is as to his lack of prominence in the legal profession. That this objection holds good, also, against Attorney General Miller, goes without saying. Mr. Miller is essentially a man of small calibre, a so-so lawyer, a good, industrious man, with a mental and limp mentality. The inherent reverence of good men for duly constituted authority is evinced in the loyalty of the people to the Supreme Court. No other body could have passed in peace upon the Hayes election, for instance. This court is recognized as the strongest bulwark of our liberties. To keep it free for merely partizan favor and to make its *personnel* a pride to Americans is the duty of every President. In so far as Mr. Harrison succeeds in casting personal prejudice behind and selecting a man whom the whole people respect in so far will he be strengthening himself.

Judge Wood is a very good, respectable man, as the world goes, and Attorney General Miller is a fair second-rate lawyer, as is President Harrison himself, but these qualifications furnish no reason for appointing either a Justice of the Supreme Court. The Republican party contains a vast number of brainy men,—men from whom the vigor and fire of intelligence, a breathing and living personality, springs at all times. Why not give these men a chance? Can it be that President Harrison hath grown Cassius and can brook "none greater than himself"? Mr. Cleveland made such a mistake when he appointed Mr. Fuller, Chief Justice. Mr. Fuller was a decidedly third-rate Chicago lawyer, and even there a man who by chance heard his name had to search the crannies of his memory to recall his occupation and condition. The people have never yet accepted the appointment with real approval. The appointment of Lamar, as much fierce objection as it raised in a Republican Senator, has been better received by the people, because they knew that Lamar has brains and experience, and because, political antecedents aside, it was the honoring of a remarkably long and successful public life. President Harrison might do well to seek further than among his personal friends for his next Justice of the Supreme Court.

Ex-Congressman Warner has sensibly, after changing his mind four or five times, concluded that he does not want to be Commissioner of Pensions, and this is believed to be his final answer to the requests of President Harrison and Secretary Noble. Two reasons are given. General Warner is a man in the full flush of life and piling up money in his law practice at the rate of \$25,000 per annum. To accept the Commissionership would be to lose this income for a paltry \$5,000 per annum for perhaps only four years. It would, also, lose for him his political prestige in Missouri. As it is, his strength in that state is far greater than Secretary Noble's, but should he once accept office under Secretary Noble he would be called upon to

give way to his chief, which would not be agreeable.

At present General George S. Merrill, of Boston seems most likely to be selected. He represents the conservation wing of the Grand Army and is opposed to pensioning except for disabilities contracted in service and line of duty. As chairman of the pensions committee of the Grand Army, it has been largely due to his efforts that the organization has been so considerate in its official requests for favors. It is not known that he would accept.

Nothing definite has yet been done to secure Corporal Tanner a new berth, although his friends are pressing his appointment as Recorder of Deeds for the District of Columbia, a position worth twelve or fifteen thousand dollars per annum. The President is said, with some reason, to be opposed to further honoring the Corporal with offices at home, and every possible pressure is being brought to bear to induce the Corporal to go abroad in the diplomatic service, where he will die out of the public mind. He has been invited by Governor Foraker to stump Ohio, and may accept, though it would be against the wishes of the administration and would antagonize the President. The President has a wholesome dread of Corporal Tanner's tongue, and wants no more of his indiscretion.

ANNUAL MEETING.

The Annual Meeting of the Seventh-day Baptist Churches of Iowa met with the Church at Garwin, on Sixth-day, Sept. 13, 1889, at 2.30 P. M.

The introductory sermon was preached by Rev. J. W. Morton, of Chicago, from Rom. 8:1. Immediately following this a business session was held. Letters from Grand Junction, Marion, and Welton Churches were read. In the evening services were opened by a praise service conducted by Rev. J. T. Davis. Rev. J. W. Morton then preached from Rom. 8:8, and the meeting closed with a conference, also led by Rev. J. T. Davis.

Sabbath morning at 10.30 Sabbath-school was led by the Superintendent, A. M. Brinkerhoff, followed by a short conference, led by Rev. E. H. Socwell. At 11.30 a sermon was preached by Rev. J. T. Davis, from 1 Thess. 3:8.

Sabbath afternoon, 3.30, a sermon was preached by Rev. E. H. Socwell, from Ruth 1:16, 17, and in the evening a sermon was preached by Rev. J. T. Davis.

Sunday morning at 9.30 a business session was held and reports of committees were submitted. The report of the committee on resolutions was laid over until the afternoon session, to give more time for discussion. At 11 o'clock a sermon was preached by Rev. J. W. Morton, from Rom. 8:11, after which a collection for missions was taken.

Sunday afternoon at 3.30 a business session was held and the resolutions were adopted as follows:

1. *Resolved*, That we rejoice in the prospective enlargement of our missionary work, at home and abroad, and promise to increase our contributions to the cause, as the Lord has prospered us.
2. *Resolved*, That we approve the plan recommended by our Missionary Board, that each resident member of our churches shall contribute at least *five cents per week* to the Missionary and Tract Societies, during the coming year.
3. *Resolved*, That we again recommend to all our families increased liberality in buying and circulating our denominational papers and other literature.
4. *Resolved*, That we call upon our young people, especially, to consecrate themselves more fully to the work of Home Missions, as well as to the general work of saving souls.
5. *Resolved*, That we earnestly entreat all our people,

young and old, to "cleanse themselves from all filthiness of the flesh and spirit," and to cultivate holiness, "without which no man shall see God."

6. *Resolved*, That we pledge ourselves to aid the civil authorities, to the extent of our ability, in the complete enforcement of the Prohibitory Liquor Law.

Sunday evening Rev. J. T. Davis preached a short sermon from Neh. 6:3, which was followed by a farewell conference, also led by Eld. Davis. This meeting proved to be a time of great refreshing. The testimony given by Christians was very inspiring, and all felt that it was good to be present. Four or five asked the prayers of God's people and expressed a desire to become followers of the Saviour.

The next meeting will be held with the church at Marion, commencing on Sixth-day before the first Sabbath in September, 1890. Preacher of introductory sermon, Rev. Stephen Burdick; I. N. Kramer, alternate. Essayists: Julia Knight, J. H. Hurley, Adelaide E. Kramer, and B. C. Babcock.

Officers for the coming year are: Moderator, Eld. J. T. Davis; Secretary, J. O. Babcock.

L. H. BABCOCK.

TRACT SOCIETY.

Receipts from August 12th to September 1, 1889.

Mrs. James T. Burdick, Nile, N. Y.	\$ 1 00
" C. Wheeler,	1 00
D. C. Gardiner,	2 00
C. R. Gardiner,	1 00
Mary L. Kenyon,	2 00
W. D. Crandall,	1 00
J. O. Hamilton and family,	1 75
Church,	17 10
George Randolph, Nortonville, Kan.	1 00
Mrs. Isaac Maris,	50
" Leslie Randolph,	50
" Charles Tomlinson,	25
Emily Randolph,	25
Woman's Ex. Board, Leonardsville, N. Y.	10 00
Church,	7 61
Sabbath-school,	2 48
Church, Nortonville, Kan.	2 00
Mary Randolph, Delhi, Ill.	3 00
Church, Adams Centre, N. Y.	25 93
Mrs. John Spicer, West Hallock, Ill., on L. M. for self \$11.	2 00
Elias Ayers, St. Andrews Bay, Fla.	5 00
Edwin S. Maxson, Syracuse, N. Y.	6 30
E. W. Vurs, Niantic, R. I.	2 00
A. J. Horton, Adams Centre, N. Y.	3 00
A. L. Maxson, Little Genesee, N. Y.	3 00
W. S. Burdick,	2 00
Mrs. L. A. Willard,	2 00
" C. A. Prosser,	1 00
" A. W. Berry, Independence, N. Y.	5 00
" Adda Coleman,	1 00
" Seleucia Livermore,	1 00
" Laura Crandall,	2 00
" Amanda Rosebush,	1 00
W. S. Livermore,	1 00
Mary Clarke,	50
Mr. and Mrs. D. E. Livermore	2 00
" S. G. Crandall,	2 00
Bennie Crandall,	50
Florence Crandall,	50
E. D. Potter,	1 00
O. G. Clarke,	1 00
J. M. Greene,	2 00
W. R. Crandall,	5 00
Welcome Burdick, Andover, N. Y.	5 00
Clayton A. Burdick, Brookfield, N. Y.	3 00
B. G. Stillman, Jr.,	1 00
Mr. and Mrs. G. W. Stillman,	1 00
M. I. Bonfoy,	1 00
H. Clift Brown,	10 00
H. H. Williams, West Edmeston, N. Y.	3 00
Nelson Clarke, Independence, N. Y.	1 00
Mrs. William Warner, Verona, N. Y.	2 00
W. C. Burdick, Alfred Centre, N. Y.	25 00
Church, Hartsville, N. Y., on L. M. for J. Pettibone,	10 00
Church, DeRuyter, N. Y.	6 50
Mrs. Ezra Potter, Alfred, N. Y.	10 00
E. T. Hamilton,	3 00
Mr. and Mrs. A. C. Stillman, DeRuyter, N. Y.	1 50
E. H. Cottrell, Westerly, R. I.	25 00
Endora L. Welch, West Edmeston, N. Y.	25
Mrs. K. Olson, Forest City, Ia., <i>E. Harold</i>	2 50
Collection at Anniversary	242 98
Church, Scott, N. Y.	1 57
" Little Genesee, N. Y.	19 36
" Alfred Centre,	3 00
David Marsh, Nortonville, Kan.	2 00
L. E. Hummel,	1 00
Alice Maxson, Westerly, R. I.	1 50
Book Sales, 2 Hand Books,	50
" 4 set Commentaries,	2 40
" 1 S. and S., Vol. 1,	60
" 1 " " 2,	1 25
" 1 Sunday Laws,	1 25

\$530 33

HEBREW PAPER FUND.

Morell Coon, Leonardsville, P. People	25 00
George W. McCready, Moncton, Canada, <i>Eduith</i>	3 00

\$28 00

E. & O. E.

CORRESPONDENCE.

To the Editor of the SABBATH RECORDER:

The special Quarterly Meeting at Marquette, Wis., on the first Sabbath and Sunday of September, was a very pleasant occasion, although considerable disappointment was felt that Bro. Morton, the general missionary, was not present, having to attend the yearly meeting in Iowa; and also that Bro. S. H. Babcock, who was expected to preach the opening sermon, was de-

tained at home by the serious illness of his aged mother. But Bro. Wardner was on hand, and stood nobly in the gap. And as he had never preached in Marquette before he was naturally listened to with much interest. He also preached on the evening after the Sabbath, and on Sunday evening, and the writer on Sunday forenoon. There was a very delightful meeting of Sabbath-keepers at the house of our aged Sister Tickner, Sabbath afternoon, for the Sabbath lesson, and with this we enjoyed a season of earnest prayer and delightful free conference. There was a powerful drawing together of hearts, and a great strengthening of purpose to persevere in the good cause, and to hold up the Sabbath banner with a firm hand in face of all opposition. There was a pretty fair audience Sunday night, in response to the special invitation given the night before to come and hear Bro. Wardner preach on the Sabbath question. They heard a profoundly logical, interesting, and convincing discourse, which, we believe, with God's blessing, will accomplish much good. May there be many earnest prayers by all our Sabbath friends to this end. The weather was all that could be desired, with a full moon added, and the friends in Marquette "thank God and take courage." They are hoping that the Master will provide them with the breaking of the bread of life, and add his blessing.

The writer was permitted to spend the next Sabbath and Sunday, and to preach four times, twice at the Corners, once at the Station, and once (Sabbath afternoon,) at Dakota. The meeting at the latter place was in the old school house where Bro. Charles M. Lewis preached years ago, and where many were born into the kingdom under his labors. Several from Coloma and from Deerfield were present, and it was very inspiring to them to be together as of old in the place of their spiritual birth, and from whence they went forth to the river side for baptism. After the sermon on Acts 8:39, last clause, a most delightful and melting free conference was enjoyed, and then, after suitable preparations, we repaired to the water, and four willing disciples were buried with Christ in baptism. Two of these were son and daughter of Sister E. F. Crandall, the son about fourteen and the daughter about eleven years of age. The latter feels a strong desire to be a missionary to China when of suitable age. One was a lady of about forty years, and in very feeble health, and supported by the county, and having her home with Sister Crandall. It was a pleasure to all to encourage her in this step, as she gave good evidence of being born of God. The other was a young lady from Coloma, over seventeen years of age, and anxious to improve the opportunity to follow Jesus. We had a blessed time, and gave God the praise. As at Marquette, those present seemed very much encouraged, and desire and hope for good things in the near future. May they also have the prayers of more favored ones.

W. W. AMES.

MENOMONEE, Wis., Sept. 19, 1889.

CORRECTION.

In the last number of the RECORDER (Sept. 19), in the proceedings of the Seventh-day Baptist Missionary Society, at its late session at Alfred, it is stated that I said "that my church instructed me to suggest retrenchment in China, because the Chinese would, within five years, shut us out of China, as we had shut them out of our country."

I did not say that; but I did say that the matter of retrenchment was considered by our

church, and one individual made the objection above referred to.

The Friendship Church did not vote for retrenchment. I asked that this objection should be explained. It was explained by Eld. Main, privately for want of time in the public session, as follows: That the Chinese saw such marked demonstrations in favor of the religion of Jesus Christ in Japan and other countries, that there was no danger of missionaries being driven from China.

H. B. LEWIS.

CONDENSED NEWS.

Domestic.

Terrible forest fires are raging in several places near Portland, Oregon. The losses to property are heavy.

A large balloon, thought to have been 100 feet in width, was sighted by citizens of Paris, Texas, one day last week. It drifted southward and was lost in the clouds.

The Saratoga authorities have given the court of appeals chamber and the town hall to the woman suffrage party for the latter's state convention, Oct. 3d and 4th.

E. H. Pratt and John Allen, who left New York City, May 14th, on horseback with the intention of crossing the continent, arrived at San Francisco, September 18th.

The sale, on foreclosure, of the Cincinnati, Washington & Baltimore Railroad, was held Wednesday, the 18th inst, at Cincinnati, and the road was sold to E. R. Bacon for \$5,000,000. Mr. Bacon represents the stockholders and bondholders.

It is officially announced that the stockholders of the Thomas Iron Company, of New York, refused the bid of \$3,500,000 made for the property by an English syndicate. The stockholders believe the property is worth \$1,000,000 more.

General Benjamin F. Butler has at last signed a contract with publishers in Boston for the publication of his long anticipated memoirs. The work will be a voluminous one, covering the events which led up to the rebellion, as well as the history of the reconstruction period.

The new financial scheme of the Northern Pacific Railroad provides for a blanket mortgage of \$160,000,000, of which branch line bonds will require \$26,000,000, tributary roads \$13,000,000, and terminals, betterments, etc., \$13,000,000. A cash dividend of one per cent on the preferred stock is to be paid January 1, 1890, and quarterly dividends of one per cent thereafter.

Foreign.

The king of Portugal is ill.

The mental condition of the king of Bavaria is becoming worse.

Ten million dollars is the cost of the Haytian insurrection.

Cholera has appeared in Bagdad and the disease is spreading in Western Persia.

In Mexico a decree has been published increasing the duty on goats thirty-five cents.

Mr. Parnell will make a number of political speeches in Wales before the close of the present recess of Parliament.

In Montenegro a famine is threatened, owing to the failure of the crops, an epidemic disease is now extensively prevalent.

The Greek government has sent to the Porte a protest against the severe measures adopted by Chaker Pasha, the governor of Crete.

The Pope has addressed a protest to the French government against its action in prohibiting the bishops and clergy from taking part in the elections.

The six hours which make the working day of the British Civil Service will be extended to seven if the recommendation of the royal commission is adopted.

The king of the Belgians has invested over \$3,000,000 of his private fortune in the Congo country, during the past eleven years. This is why he wants to visit the region and ascertain how the development of it is progressing.

A water spout, last week, burst over Cerro Gordo, Mexico, near Arandes Jalisco, causing several deaths. Live stock was swept away, and houses were destroyed. The exact number of deaths and the extent of damage are not known.

The steamer Alberta, which arrived at Quebec, Tuesday, Sept. 17th, from the seas, landed at quarantine a passenger suffering from a severe attack of cholera. After being fumigated the Alberta was allowed to proceed to Montreal.

The Monetary Congress was held last week at Paris. The president announced that M. Cernuschi had given 2,000 francs as a prize for the best essay on the operation of bi-metalism in Great Britain, America, France and Germany, and to this sum the English bi-metallic league had added 2,500 francs.

A Spanish vessel plying between Malaga and Tangiers, was ransacked by natives off the Riff coast of Morocco a few days ago, and the captain, four sailors and one passenger, were made prisoners. A Spanish war-ship is about to leave Cadiz to rescue the prisoners and punish the offenders.

BOOKS AND MAGAZINES.

THE *Home-Maker* for September is well up to its own high standard of excellence. The different departments embrace nearly every phase of home life, all suggestive and interesting. Very welcome, especially at this season of the year, is "Food for Invalids," by Marian Harland the editor. Published by the *Home-Maker* Company, 19 W. 22d St., N. Y.

THE *Century* this month has some delightfully illustrated articles; "Winged Botanists" has work as dainty as if it came from fairy fingers. The running serials are supplemented by poetry and prose articles making an interesting number.

Harper's gives us as a leader, "American Artists at the Paris Exposition," by Theodore Child, with many and fine illustrations, and "Holy Moscow" by the same writer, also illustrated. Apropos to the season is "Kentucky Fairs," with spirited pictures; Constance Fenimore Woolson's "Jupiter Lights," is concluded in unexpected fashion, and Charles Dudley Warner's novel increases in interest.

MARRIED.

CRANDALL—CLARKE.—At the residence of the bride, at Milton, Wis., Sept. 14, 1889, by Rev. E. M. Dunn, Mr. Wm. H. Crandall, of Nile, N. Y., and Doctor Ella J. Clarke, of Milton, Wis.

HANSING—RAGARLSKE.—At the Seventh-day Baptist parsonage, Walworth, Wis., and by the parson, Sept. 18, 1889, Mr. William Hansing, and Miss Mary Ragarlske, all of Marengo, Ill.

DAVIS—CLARKE.—At the residence of the bride's mother in Greenbrier, Doddridge Co., West Va., by Rev. S. L. Maxson, Mr. Theodore Davis, and Miss Marvel Clarke, both of Doddridge Co., West Va.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines (175 words) will be charged at the rate of ten cents per line for each line in excess of twenty.

BRIGGS.—In the town of Independence, N. Y., Sept. 13, 1889, after a brief sickness, Abel Briggs, aged nearly 66 years.

He was born and reared in this town, was a quiet man, and farmer by occupation. He leaves a wife and five children, who deeply mourn their loss. Funeral services were held at Hallsport, N. Y., conducted by the writer.

H. D. C.

COON.—Helen M. Coon was born Jan. 26, 1835, and died in Walworth, Wis., Sept. 8, 1889, of paralysis.

Sister Coon embraced religion in early life, and at the time of her death was a devoted member of the Walworth Seventh-day Baptist Church. She was a devoted wife, an affectionate mother, an exemplary Christian, and will be greatly missed by her husband, children and many friends, but she hath gained the victory.

S. H. B.

MAINE.—At Harrison, Neb., Thursday morning, Sept. 12, 1889, as the world was waking to a new day, the light faded from the eyes of little Lura May Maine, and the spirit left its earthly temple. Her sufferings the past few months had wasted the little form, and when death came, sad as it was to the loving parents, it liberated her from the painful thralldom of the disease, and was a blessing. That same afternoon a little company gathered at the house, mantled with grief, and bore the remains to their resting place in the cemetery, beside her little brother Arthur, who was taken some weeks before. The burial service was read, and that which was earth was returned to the earth. Little Lura was four years, six months old, beautiful in form and feature, sweet in disposition, the only daughter of Mr. and Mrs. S. L. R. Maine. To the parents in the home now bereft of two of their loved ones, we bespeak the sympathy of many friends, who may in silence grasp the hand and mourn with them in their grief.

And the mother gave, in tears and pain,
The flowers she most did love;
She knew she should find them all again
In the fields of light above.

O. F. S.

Instruction Given by Mail.

Anyone desiring to obtain a practical business education, in the most convenient and economical way, will be glad to know that Bryant & Stratton's College now gives a thoroughly successful course, by mail, at the student's home. Write to C. L. Bryant, Sec., 449 Main St., Buffalo, N. Y., for particulars.

MISCELLANY.

THE STORY OF MIS' DOWNING'S RIDE.

So yer pa thinks coz I ain't so young as some folks that I won't be sry enough fer him ter ketch the train every mornin', does he?

Now I guess he's mistaken, if he never were afore. Why, I've bin a-drivin' and a-drivin' this forty year, man and boy, and the trains I've ketched, bless you, you couldn't count 'em in a week of Sundays!

Yer see, I've lived with all sorts and kinds o' people, and I reg'late my kerridge and fixin's 'cordin' to the folks I'm drivin' fur, and it's the same with the time.

And I cal'late I've lived 'long o' some o' the ON-TIMEST folks that ever wuz. Now thar wuz Cunnel McDuffy, in the reg'lar army; bless yer little heart, everything in his house moved like clock-work. Army time, allus ready to the minnit. One o'clock bell rang for dinner. And I declar' to man, if all them pooty darters o' his'n warn't in their seats afore the clapper stopped dingin'. Nobody darst to be a second late, 'cept the Cunnel himself, and I allow he sometimes come in arter time. But then he said thet wuz bizness, and they waurn't to wait on no account—and they didn't.

I rec'lect one summer night, now, thar wuz a party over the river, kerridge ordered for seven o'clock.

Seven o'clock, up I drives, and down the stairs trips the young gals, fresh and bloomin' as pinies. They wuz je—est a gettin' into the kerridge,—a cobriolly it waur, thet the Cunnel bought second handed—when thet cross old maiden aunt o' theirs hollers out, "Phebe Liz'beth! Here you've gone and left yer top burer drawer half open, and yer slippers lyin' round loose, so yew jest come right back!"

Poor gal! Back she had to go, all teary round the eyes. And the Cunnel, thar he stood, with his watch in his hand,—a stop-watch I reckon he called it. Not that it never stopped for nobody as I could see. Wal, the Cunnel he looked kinder morseful, and I spect he waited one second over time, tho' I never jest rightly knowed. Anyhow, he hollered out, "Time's up; go!" as Phebe Liz'beth got to the top of the big staircase! Course I had to drive ahead, and poor Phebe Liz'beth wuz left behind, and she lost that party, anyhow.

Real mean of her pa? Wal, I ain't so sure o' that. Reckon she never left her burer drawers open agin, nor her slippers lyin' round loose, neither. And they do say there wuz a young chap to be at the party thet wuz sweet on her, and thet dranked more'n wuz good fer him. Wal, wal, old folks knows more'n young uns, I guess.

Ever hear o' Missis Downing o' Cambridge? No? Guess she died afore your time. Thar wuz a lady fer you! Dismissed ten coachmen in six months for bein' late two minits apiece on a average, and five more fer havin' a little drop o' mud on the kerridge, as though a leetle good clean dirt would hurt any one!

Luckily I'd heered all about her way, and the fust time I driv' her I wuz jest to the minit, I tell you, hosses all shinin', kerridge reg'larly a-beamin', and harness spandy new and bright. Guess I looked pooty smart myself, too. I was a young chap then, and keered more about clothes and sech nonsense than I do nowadays.

Into the kerridge she got, and said never a word, praise nor blame. Thet wuz her way, yer see. I driv along pooty fast—not too fast, yer know, but jest mod'rit. I thought she looked kinder dark when she got out o' the waggin.

Next day, up I comes, early as the larks, and neat as a hopper-grass. She walks down the marble steps, easy and graceful like, with her watch in her hand.

"Abijah," sez she, "I fear you must look out for another situation."

I wuz tuk all of a heap! But 'twaur a mighty nice place, and I waurn't a-goin' to give it up's easy as all thet come to.

"Kerridge and hosses look nice, mum?" axes I mighty perlite.

"In excellent order, Abijah," sez she, wavin' her long gloved hand this way like.

"On time, aint I, mum?" I sez very respectfully, techin' my hat.

"Yes, yes, Abijah, you start on time, but you don't come in on time," sez she, rather on-patient.

I wuz confustered, and I s'pose I looked so.

"Now," she goes on, more gentle like, "I'll give you one more trial. My last driver used to drive to the Old State House in twenty-five minutes. Yesterday you took thirty-five to reach it. If you can do it in half an hour, seein' as you're a beginner, I'll not send you away. And," she adds, sort o' grashus, "you do make the turn out look very handsome."

My pride wuz teched, I tell you. Didn't know afore I wuz 'spected to drive like Jehu, fast and fur'ous. But I knewed how well enough, tho' I waurn't accustomed to drivin' ladies at thet rate. I gethered up the ribbons, and jest give the off-horse, Peggy her name wuz, the leatest mite of a flick with the fly of the whip, and off we went. Blazes aint nothin' to the way that team travelled. The rail-road train sort o' crawled along ahind us. As for the other teams, they clar'd the track fer us, right and left. Haw! haw! haw! Guess they thought we were a run-away. By the toll-gate we dashed (there wuz a toll-gate on the mill-dam in them times), and the toll man he gaped arter us with his mouth wide open, and his hair standin' up so straight it 'most h'isted his hat off his head. Small boys liked it well enough. "Go it!" sez they. One feller tuck me fer John Gilpin, whoever he may be. They all got outer my way fast enough.

At last we come to the Old State House (her husband's office wuz nigh there, yer see).

I pulls in the ribbons, jumps orf the box, and opens the door.

Thar sot Mis' Downing on the floor o' the kerridge, her blue mantiller all kinder twisted round her neck, her fine musling flounces all tore to bits, and her bunnit, the queerest lookin' ever you see, all crooked an' smashed into flinders, a-boundin' agin the ruff o' the kerridge, the way I'd jolted her long, round them corners.

Thar she sot, watch in her hand, and a rizlute smile on her handsome face, thet made her look like a queen now, fer all her cloes wuz twisted roun' so queer.

"You done well, 'Bijah,"—them wuz her words exact,—"you done it in eighteen minits! Drive straight to the milliner's, till I buy a new bunnit."

Bless yer! I could hev driv over a precipice fer thet woman! She wuz game clean through and through. I lived to her place goin' on ten year, and Mis' Downing she never told me to drive fast agin, you better believe.—*Florence Howe Hall.*

DR. S. MITCHELL, Eye, Ear and Throat Specialist, 63 Main St., Hornellsville, N. Y.

Wanted! Wanted!

A Seventh-day young man, of over one year's experience, desires a position in a furniture store or factory, as salesman, undertaker or repairer. Can furnish references. He is not afraid of work in any line of business. Address, FURNITURE, RECORDER office, Alfred Centre, N. Y.

PERFECTLY SAFE.

Readers of this paper have noticed the large advertisements of Larkin's soap, which have appeared from time to time, and their attention is called this week to the one on the last page. The manufacturers find, by experience, that it is safe to do business in this way with the subscribers of a religious newspaper, since they seldom find anyone who is not perfectly trustworthy. Freed from the element of risk and the expense of traveling agents, they are able thus to furnish the consumer with soap at the lowest wholesale price. By sending a postal card to this firm, a box of the soap, with accompanying goods, will be forwarded at once, to be paid for at the cash price, \$3, or return at the expiration of thirty days. That is, the goods are sent out on trial. Perfectly safe, isn't it? One should, however, mention the fact that he saw the advertisement in the SABBATH RECORDER. Address your postal card, J. D. Larkin & Co., Buffalo, N. Y.

SPECIAL NOTICES.

ELD. J. B. DAVIS requests his correspondents to address him, after October 10th, at Salem, W. Va., instead of New Milton.

REV. J. M. TODD desires his correspondents to address him at North Loup, Valley Co., Neb., until further notice.

TO COMPLETE the proposed set of Conference and Society Reports for Bro. Velthuysen the following numbers are needed: *Conference*, 1825, '45, '46, '78 and '81, and all previous to 1821. *Missionary Society*, 1845, '46,

'51, '57 and '60. *Tract Society*, 1845, '46, '47, '51, '52, '57 and '60. *Publishing Society*, 1850, '52, '54, '55, '57 and '60. A full set of Denominational Reports would be of great value to Bro. Velthuysen, and we are anxious to send them to him at the earliest possible day. Persons who can help us may send the needed numbers to the Corresponding Secretary of the Missionary Society.

THE following Bible Service Institute has been arranged to be held at Berea, W. Va., Oct. 12 and 13, 1889: *Evening after the Sabbath.*

Address: Temperance Work in Bible Service. Rev. J. L. Huffman. Discussion opened by F. F. Randolph. *First-day Morning.*

9.45. Opening Services.
10. Our Text Book and Bible Helps. Rev. O. S. Mills. Discussion opened by Esle F. Randolph.

10.40. Increasing the Missionary Spirit. Mrs. J. L. Huffman. Discussion.
11.20. Entertainments. Mrs. O. S. Mills. Discussion opened by Miss Lillie Meredith.

12. Collection of Questions pertaining to the Bible, and the Bible Service.

Afternoon.

1.30. Opening Service.
1.45. Quarterly Reviews. P. F. Randolph.
2.25. Needs of our Young People.—Rev. S. L. Maxson. Discussion.

3.25. Normal Lesson.—Books of the Bible. C. N. Maxson.
3.45. Questions answered.

4. Review Conference.

It is hoped that, as this Institute is ordered by the South-Eastern Association, all the friends of the Bible Service, throughout the Association, will attend, as far as practicable. INSTITUTE COM.

THERE is believed to be a good opening in this place for a steam laundry. Some Seventh-day Baptist young man, with a small capital, and a fair amount of business tact and energy can establish and maintain a good business. Correspondence on the subject may be addressed to J. P. Mosher at this office, or to W. H. Crandall.

THE HORNELLVILLE Seventh-day Baptist Church holds regular services in the Hall of the Royal Templars, over the Boston Store (Nast Brothers), entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sabbath, at 2 o'clock P. M. The Sabbath-school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

A SABBATH-SCHOOL is held by the Sabbath-keepers residing in Belmont, N. Y., every Sabbath afternoon at 3 o'clock, in the F. M. Church. Anyone stopping in town over the Sabbath is cordially invited to attend. CHAS. STILLMAN, Superintendent.

E. P. SAUNDERS, late Business Manager of the Printing House, having removed to Ashaway, R. I., desires his correspondents to address him at that place.

THE next session of the South-Western Yearly Meeting is appointed to be held with the North Loup Church, beginning Sept. 27, 1889, with the following programme:

SIXTH-DAY.

10.30. Sermon, by G. M. Cottrell, with U. M. Babcock as alternate.

2.30 P. M. Business meeting.

3.30 P. M. Essay, J. E. Babcock.

7.30 P. M. Prayer and conference meeting led by U. M. Babcock.

SABBATH-DAY.

10.30 Preaching by Rev. Mr. Harry, followed by collection for Missionary and Tract Societies.

3.00 P. M. Sabbath-school.

7.30 P. M. Sermon by U. M. Babcock.

FIRST-DAY.

9.00 A. M. Business meeting.

10.30 A. M. Sermon by J. W. Morton, followed by collection for Missionary and Tract Societies.

2.30 P. M. Business meeting.

3.00 P. M. Essay, Mrs. Tomlinson,

3.30 P. M. G. M. Cottrell, the work of the Y. P. S. C. E.

7.30 Sermon by J. W. Morton, followed by conference meeting.

A general invitation is extended to all and an especial invitation to all lone Sabbath-keepers who can, to be present. E. C. BIRBARD, Clerk.

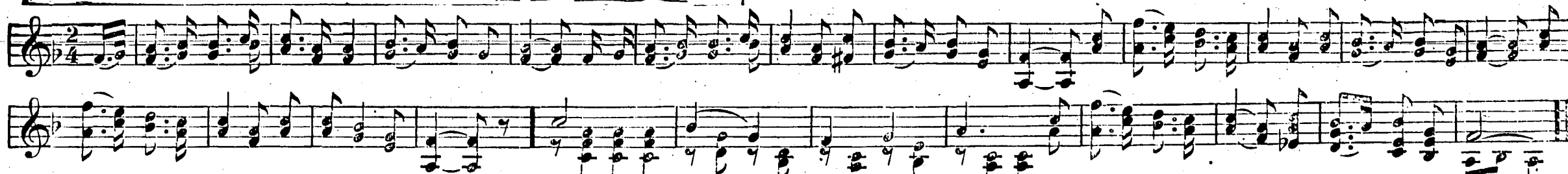
PEERLESS DYES Are the BEST. SOLD BY DRUGGISTS.



Home, Sweet Home.

Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home.
A charm from the skies seems to hallow us there,
Which, seek through the world, is ne'er met with elsewhere.

To thee I'll return, overburdened with care;
The heart's dearest solace will smile on me there.
No more from that cottage again will I roam;
Be it ever so humble, there's no place like home.



THERE is not a home in our Country but what may be beautified, and its comforts increased and appearance brightened, by adding thereto the many beautiful and useful presents named below—in our very liberal offer—which *PLEASE READ CAREFULLY*. You will find something for every member of the family from grandfather down to the baby. OUR BOX will be especially valuable to you if you have just been or are about to be married and start a "Sweet Home" of your own; many of the articles named are just what you need and would otherwise have to pay cash for.

WE propose to supply 300,000 families with "Sweet Home" Soap. In order to induce everyone to write promptly and get a box, we offer our **GREAT BARGAIN BOXES** to the public on the following terms: Send us your name and address on a postal card and we will send you all freight prepaid, a large box of "Sweet Home" Soap (100 CAKES). The box also contains a great lot of Toilet Articles, etc., which we make a present of to all who buy our Box. We want you to keep our goods for 30 days and give them a fair inspection; try them and know they are even better than we describe or you expect. Do it day after day for a month, then pay the bill. We have unlimited confidence in the judgment and sterling honesty of the American people. They know good value when they see it. They appreciate the energy and enterprise of a firm which shows itself capable of doing a service to them either in saving actual outlay or improving the standard of the goods they want to use.

OUR PRICE for the GREAT BARGAIN BOX COMPLETE is \$6.00.

We manufacture all of these articles and know they are of the finest quality, and guarantee they will give perfect satisfaction to everybody who uses them. It would be utterly impossible for us to sell a BOX OF "SWEET HOME" SOAP and include Boraxine and all Toilet Articles named above, besides the large array of Presents (in a proposal) below, if we sold our goods through the grocers or druggists. **We sell only to families.**

OUR GREAT BARGAIN BOX CONTAINS 100 Cakes "Sweet Home" Soap

And all the following articles given away without one cent of charge:

- SIX BOXES BORAXINE.
- One-Fourth Doz. Modjeska Complexion Soap.
- One Bottle Modjeska Perfume.
- One Bottle Modjeska Tooth Powder.
- One Stick Napoleon Shaving Soap.
- One-Fourth Dozen Ocean Bath Toilet Soap.
- One-Fourth Dozen Artistic Toilet Soap.
- One-Fourth Dozen Creme Toilet Soap.
- One-Fourth Dozen Elite Toilet Soap.

A PROPOSAL!

box sold to a family,) of this paper who will within 30 days from date of paper, send us instructions to forward a trial box of "Sweet Home" Soap and dont forget that you are under no obligations to keep the soap if, when you see the box and its content, it does not in every way meet your expectation. We know the great value of our articles as we make them ourselves, and are willing to put them to the severest kind of a test; hence, will send you the box on 30 days' trial and if you are not fully satisfied with it, send us word and we will remove it at our expense. If there is anything more we can do to convince you of the honesty of our motives as well as the liberality of our methods of doing business, let us know.

TO THE READERS OF THE SABBATH RECORDER.

For Introduction, we hereby promise that in addition to the 100 Cakes of Soap and all the fine assortment of Toilet Articles given above, to include in the box everything named below to every subscriber (on this offer only one send us instructions to forward a trial box of "Sweet Home" Soap and dont forget that you are under no obligations to keep the soap if, when you see the box and its content, it does not in every way meet your expectation. We know the great value of our articles as we make them ourselves, and are willing to put them to the severest kind of a test; hence, will send you the box on 30 days' trial and if you are not fully satisfied with it, send us word and we will remove it at our expense. If there is anything more we can do to convince you of the honesty of our motives as well as the liberality of our methods of doing business, let us know.

- SILVER-WARE,**
- One fine Silver-plated Sugar Spoon.
 - One fine Silver-plated Child's Spoon.
 - One fine Silver-plated Butter Knife.
 - One fine Silver-plated Individual Butter Plate.
 - One fine Silver-plated Button Hook.
 - One Lady's Celluloid Pen Holder (very best).
 - One Arabesque Mat.
 - One Turkish Towel.
 - One Wash Cloth.
 - One Glove Buttoner.

- MISCELLANEOUS ARTICLES,**
- One Package Pins.
 - One Spool Black Silk Thread.
 - One Japanese Silk Handkerchief.
 - One Gentleman's Handkerchief, large.
 - One Lady's Handkerchief.
 - One Child's Lettered Handkerchief.
 - One Biscuit Cutter.
 - One Cake Cutter.
 - One Doughnut Cutter.
 - One Handsome Scrap Book or Portfolio.

- PICTURES, ETC.,**
- One Package Assorted Scrap Pictures.
 - Two Celluloid Collar Buttons, (patented).
 - Twenty-three Photo-engraved Pictures of the Presidents of the United States.
 - Twenty-four Pictures.—Many of which are Copperplate Engravings, suitable for framing, and are handsome decorations for the parlor, entitled—
 - Desdemona
 - Our Boys
 - Owl'd Lang Syne.
 - Our Pets.

- GIVEN AWAY.**
- The Darlings.
 - Morning in the Highlands. Evangeline.
 - Evening in the Highlands. La Petite Babette.
 - A Faithful Friend. The Maid of Orleans.
 - Marguerite. After the Storm.
 - Sunshine and Shadow. Love's Young Dream.
 - Jockey Joe. Futurity.
 - Skye Terrier. The Interview.
 - Plunny Fellows. On the Sands.
 - The Monkeys. Yachting.

IT WOULD SEEM IMPOSSIBLE to accomplish all we promise but if you will stop to consider that it takes a small fortune to pay the traveling expenses, salaries of traveling men and commissions of wholesale and retail dealers before selling to you who use the soap; you will see we can easily do as we promise; all these profits and expenses we save when we ship direct from our factory to you who use it, and are able to give you a pure soap, a fine line of toilet articles and as in the case of our great proposal to-day, a large array of useful presents. Knowing this to be true, we have stopped selling our soaps through either the drug or grocery stores and sell direct from our factory to those who use them, giving them all the profits and savings which are usually lost or expended in selling through the wholesal and retail stores. We are just as ready to trust the family as we are the grocer, and our success during the past few years, is proof that our method is appreciated and profitable to the consumer. We give double for the money that other soap firms furnish, and offer to everyone who will simply write their name and address on a postal card and order a box of "Sweet Home" Soap, to send the goods and try the soap every day for 30 days then pay for it, or refuse to buy and we will remove it without expense.

IT COSTS ONLY ONE CENT to buy a postal card on which to write your name and post-office address, and secure our Great Bargain Box all freight charges paid. Write your name and address plainly on a postal card, mail to us and a case of these goods will be delivered at your house on 30 days' trial. We pay freight only to points in U. S. east of Rocky Mountains.

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Some people prefer to send cash with order; we do not ask it, but in such cases we place one extra present of value in the box and ship the same day the order is received, freight prepaid, all other orders being filled in their regular turn.

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