

The Sabbath Recorder.

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

Vol. XLV. No. 42.
Whole Number 2331

FIFTH-DAY, OCTOBER 17, 1889.

Terms:
\$2 00 in Advance.

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THOU UNSEEN LOVE.

BY EDWIN H. LEWIS.

I.
Thou unseen love, whose source
No eye can see,
Yet whose cords tenderly
Draw around me,
Strength in our weariness,
In shadows, light,
What though I cannot grasp
Thy depth and height.

II.
What though no human thought
Can tell our guess
All of the Infinite God's
Almightiness,
Father, still let thy love
Guard and forgive;
Master, through thy pure life
Teach us to live;
Lead us in ways of truth,
Spirit all tender,
Comforter, Healer,
Redeemer, Defender.

OUR DUTIES AND OPPORTUNITIES.

BY IRA MAXSON.

Read at the Young People's hour of the late session of
the General Conference.

As Seventh-day Baptist young people, the relation which we sustain to the church and to the world is in some respects peculiar. It is our lot to live at a period in which our influence in deciding the permanency of our church must be felt more deeply than at almost any other, for it seems to be generally admitted that we are approaching a period when our principles will have acquired an acknowledged stability or be entirely swept away. Living at this period and destined soon to take the control of the great moral machinery of the age, we see the necessity of co-operating with our more experienced Christians for the accomplishment of their wise and benevolent plans. We cannot wonder that those at the head of the great Sabbath reform movement should desire to enlist our influence in behalf of the object they are laboring to accomplish. Let the young of this generation heartily enlist in favor of this work, and what a grand movement in behalf of Jehovah's despised truth would be made. Daniel Webster once said that, "the man, the

message, and the occasion were the three essentials to a good orator. The man must be of great heart and of mighty convictions; the message, some great truth; the occasion, the concurrence of startling events calculated to draw attention and impress the hearer." Such an orator was Demosthenes, when the freedom of Greece was the thrilling message, and the march of Philip's army furnished the starting point. Such an orator was Patrick Henry, when human freedom was his cry, while the war-ships of England, and the tramp, tramp, tramp of the invading army gave a startling interest to his words. But above the oratory of senate, forum, or council chamber, stands the orators of the Bible with deeper convictions, with a more momentous message; while death and the judgment gave infinite importance to the occasion. Inspired by the Almighty and thrilled with the convictions of eternal realities, their message was from God, and had to do with man's everlasting destiny in blessedness or woe, while the speaker stood between the living and the dead, to deliver his message. No wonder that, with such themes as God, sin, salvation, judgment, heaven, hell, they could speak and the momentous message should challenge attention. No wonder that with such surroundings we have the fiery zeal of Elijah, the pathos of David, the lightning flashes of John the Baptist, and the irresistible logic of Paul. Indeed, no other orator furnishes such a spectacle as John the Baptist, on the banks of the Jordan, rousing a nation from mortal sleep, drawing them from their homes to the wilderness, cutting them down with his terrific eloquence, till they publicly confess their sins and bow under the baptismal waters in obedience to the command. No uninspired orator can compare with Paul the apostle in bearing the message of salvation to the known world, to myriads of people fast going down to death. Surely he was called of God, and charged to bear the message of life to the dying. The man, the message, and the occasion were pre-eminent.

But the same message of life has lost none of its importance in the eighteen intervening centuries; nay, verily, it has gained in interest as the end draweth nigh, and is yet to be borne to nine hundred millions of our race; and God calls upon us as Seventh-day Baptists to do it. To the other five hundred millions bearing the name of Christians, God calls upon us to bear the message of Mt. Sinai, "Remember the Sabbath day to keep it holy." This message, not of men, nor of angels, is the immutable law of the Lord of Hosts, for all the race, Christian and heathen. The occasion is also opportune. The world is getting ripe for Sabbath truth. The Sunday is fast losing its hold upon the Christian world. The church pleads, remonstrates, and even threatens violent measures, but the case grows steadily worse. The skeptics and infidels raise the cry, "Where is the Bible proof for the Sunday festival?" The attention of thoughtful minds is being turned to this message of God; and wherever presented, in church or tent or popular gathering, draws increasing

audiences and gathers increasing interest. Surely God is getting the world ready; the occasion is upon us; and who will be the John the Baptist to bear the message to the world? All may carry this message for even the weak become mighty when God fills the heart. Brothers and sisters, the call, the message, and the occasion are supreme; and may I not ask the young men of our denomination, and the young women, too, "Who knoweth whether thou art come to the kingdom for such a time as this?"

While we are working to spread the light of gospel truth and liberty, we must not forget our *brothers and sisters in Christ*. Far back in the centuries, when man first enjoyed earth as a habitation, one who was goaded with the feeling that his duty had not been discharged toward his fellow-man, cried out in despair, "Am I my brother's keeper?" And down the ages since then has come these memorable words for each generation to solve; and as we near the close of the nineteenth century, and bask in the sunshine of advanced and advancing civilization, the words of Cain come to us again, and we are forced to admit that *now* more than at any time of the past we *are* our brother's keeper. Let us remember that "none of us liveth to himself," that sooner or later it will be discovered that our influence has been for good or bad. The true remedy for morbid self-consciousness, for a sour and selfish disposition is to be found not merely in going to church, and in saying one's prayers, but in close contact with a suffering world, in a deeper consecration to the welfare of others. Gold is gold in any condition that we may find it, but the stamp placed upon it at the mint fixes the value for the world. So with man. He is a man, but he needs the stamp of Christian friendship and love upon his soul to make him a congenial spirit among his kind. In short, the way to heaven is to *lend a hand!* "God has made of one blood all nations that dwell together upon the face of the earth." The same heart, the same feeling soul in its essential attributes, is the gift of heaven to each human being. Love of home, of life, of friends, of children, of country, of the same Supreme Being, characterize all. "Ye are my people, saith the Lord." To educate the ignorant, refine the gross, make virtuous the depraved, is the duty of the patriot and the Christian. Heaven's displeasure rests upon neglect of duty, and chastening always follows. The divine Word teaches us a positive duty toward every member of the human family in the story of the Good Samaritan. The divine injunction is, "Go thou and do likewise." Paul, the great apostle, says, "Who is weak and I am not weak?" "By the grace of God I am what I am." It is this sinking of self, this recognition of equal worth in a weak or fallen brother, that heaven so richly rewards. Christ looked with compassion even on a Magdalen, and looked her sins away. You and I have a mission to perform in this same field. Wrecks of humanity lie scattered all around us. It is our duty to save such. All classes call upon you for aid; each victim, high or low, rich or poor, has a claim upon you. By the love you bear yourself, by the love you profess for your Saviour, by love of home, kindred, country, and humanity, I charge you not to forget your brother, with whom you walk side by side to a common destiny.

MISSIONS.

BRO. SHAW, of Texarkana, Ark., reports, for the quarter, 32 sermons at four preaching places to congregations of 25; 11 prayer meetings; 22 visits or calls, and the distribution of 250 tracts and other publications.

MRS. M. ARMSTRONG, of Marion, Iowa, nearly eighty-four years of age, sends to the Missionary Society, through her granddaughter, Miss Susie M. Brinkerhoff, of Alfred Centre, a box of knitted lace, the pieces being of two different lengths. It is for sale, and the Corresponding Secretary would like to hear from any persons that are willing to purchase. An accompanying note says that she learned to do this work after she was eighty years old, and too feeble to do other work; and this is her mite to the Lord's cause.

FROM E. A. WITTER.

I can make but very little change in my report from those which have preceded during the summer. Our meetings have been very much interfered with by reason of rain-storms, so that we have had several Sabbaths without any preaching service. As I look over the field I am made to feel that there is growth on the part of many. Their interest in divine things has increased, and they manifest more of life and activity in the work of the Master's kingdom.

I have served the First and Second Westery Churches 13 weeks. Have preached 33 sermons; average attendance, 40; visits and calls, 20. Have distributed a few tracts, aside from furnishing the *Light of Home* and the RECORDER to three families.

I have commenced on my third year of service with this people, and earnestly desire to make it the best year of the three.

CORRESPONDENCE.

TEMECULA, Cal.

I have read in the RECORDER the Macedonian cry from Galicia to our Missionary Board, asking for a missionary for that field. Although I am poor in every sense of the term, I resolved to send ten dollars to help support a missionary for that field for a year at least. I hope enough persons will contribute a like sum, or more, enough to support Bro. Lucky, or whoever the Board may appoint. I feel that, if necessary, we would better drop some of our other work, and labor for the Christianizing of the Jews. I don't believe it necessary to close any of our lines of work, but to put our hands a little deeper in our pockets; for, in years to come, we will never miss the little we give now. I hope and pray that success may crown the effort.

Should there be enough subscribed when this reaches you, or the Board decides not to send a missionary, just give me credit, or the Milton Junction (Wis.) Church, of which I am a member. Should you wish to publish any or all of this letter, please sign me

JIM WAYBACK.

FROM R. S. WILSON.

ETOWAHTON, Etowah Co., Ala.

We have been having some good revival meetings here with the Presbyterians, they having just closed an eight days' meeting. They seemed to enjoy the help of a Seventh-day Baptist very much. I spent the whole time with them, preaching two sermons, opening the prayer meetings four times, and giving several exhortations. Three persons were converted, and

some backsliders restored to a new faith in Christ. The day that the meeting ended, the minister said to me, "God bless you, brother Wilson, I love you much more than I did in the commencement of the meeting." Have also preached once in a Methodist meeting, and was invited to preach for the Missionary Baptists; but the meeting come to a close before I could get there. I was asked by the minister of the Presbyterian Church to keep up monthly appointments at this place, and think I shall for awhile. I have nothing new to write about our church. We keep up regular meetings once a month, and aim at building a new meeting house at Attalla before long, as most of the members live near there. We have already got the ground, and some First-day people have promised to help us in the building of the house. We still live in the hope of building up some day. Pray for us.

CONTRIBUTED ITEMS.

H. W. C.

"Ask of me and I will give thee the heathen for thine inheritance." Psa. 2:8.

A young colored girl from Atlanta, Georgia, has gone to the Congo as a missionary.

Forty-three missionaries have gone out to foreign fields from the city of Toronto during the last six months.

Protestant missions are found in but two of the five republics of Central America—Nicaragua and Guatemala.

Publicity is given to the fact that the curse of opium is being introduced into the South Sea Islands, the Chinese opium dealers having found that large profits can be made on the drug among the natives of Polynesia.

The churches in Samoa are suffering from an incursion of Mormon missionaries, three of whom know Samoan very well, having learned it in Honolulu. They seem to have plenty of money, and to have come to stay.

Christianity was first introduced into the Samoan Islands over fifty years ago. The present population of this group is 35,000. Church members 5,974, and 15,734 adherents; 8 English missionaries, and 342 native preachers and teachers.

ANNUAL REPORT TO THE S. D. B. MISSIONARY SOCIETY.

MISSION TO THE JEWS.

An appropriation of \$400 for the Conference year was made for the support of Ch. Th. Lucky, he being allowed considerable liberty as to methods and places of labor. His work is very largely of a literary character, and seems to be more in line with the excellent work of the Tract Society than of this Society.

"No effort among Israel, till this day, has proved so effective," as the *Eduth Le Israel*, he thinks. The Jews are not being converted in masses; but there is a great stir, and a steady, growing interest. His aspirations are to promote the circulation of the New Testament, and of the *Eduth* among Jews in this and other lands.

Writing from Alfred Centre, June 21st, he announced his purpose to sail at once for Europe intending to visit London, Germany, Galicia, Roumania, Transylvania, Hungary, and, if possible, Palestine.

He is encouraged by what has been accomplished, especially in view of our small expense as compared with the efforts of other Societies; and is hopeful as to the results that may yet be attained. He feels the need of divine guidance; acknowledges the blessing of the Lord upon himself and the denomination; and says that we as a people have great work to do.

MISSION TO GALICIA.

The Board made an appropriation for work in Galicia by Joseph P. Landow, to extend from May 1st, 1888, to June 31, 1889. He sailed from New York, May 9th, 1888, and in due time reached his native land. In preaching the gospel, at meetings for prayer, by personal conversation, and through the distribution of copies of the Hebrew New Testament and of the *Eduth*, in many towns and villages, including "market towns," where thousands of Jews gather in summer months, he sought to bring his countrymen to the acceptance of Israel's only hope. He found difficulties and hard work, especially where Jews looked upon persecuting Roman Catholics as being representative New Testament Christians. But he succeeded in removing prejudices, showing that the New Testament neither favors Roman Catholic principles nor opposes the teachings of Rabbi Moses. There came to him encouraging experiences that gave hopefulness, but the hand of death suddenly took him from his labors, at the home of one whom he had just led to Jesus. He was born in Galicia, Austria, in 1859. His parents were persons of rank, and he was educated for the priesthood. A few years ago, by the labors of Mr. Lucky, he received Jesus as the promised Messiah. For the sake of religious freedom and fellowship he came to America, where he gained many friends. He finally went to Alfred Centre to help on the *Eduth*, was there ordained to the ministry, in April, 1888; and died in Roumania, January, 1889. Memorial services were held at the First Alfred Church, of which he was a member, on Sabbath day, February 9th. It was the testimony of a friend that the life of our departed brother illustrated the value of careful home religious training. He was diligently instructed out of the sacred books of God's ancient people, and in their pious expectations. He exemplified the true relation between the Old and the New Testaments. The Jew, upon accepting the Messiah, need not give up his old Bible, from which, into the new, there is simply progress, not opposition, of doctrine. He also possessed the missionary spirit of the Gospel. After enjoying the privileges afforded here, and being strengthened in his Christian faith, his heart yearned for the salvation of those he had left in the home-land.

Before closing this notice of our work among the Jews, it seems fitting to make reference to the Rev. Z. H. Friedlander, who died in New York City, Nov. 12th, 1888, in the 58th year of his age. For about twenty-five years he labored with fervent zeal for the salvation of his beloved people, principally in Palestine and in New York. Excepting five years under the auspices of the London Society, he for the most part supported his family by his labors. He is said to have been very scholarly, but unassuming. In Palestine he is spoken of as the prince of Jewish missionaries, and was held in affectionate regard. A Jerusalem rabbi said: "If all Christian missionaries were as noble, unselfish, generous, and pious as Mr. Friedlander, the outlook of the rabbi in the Holy City would be serious, as it would be most difficult to check the progress of so able and clever a man." Mr. Lucky and Mr. Friedlander were friends and co-laborers in New York, editing and publishing the *Peculiar People*, a paper in the English language for the spread of Christianity among Jews. Mr. Friedlander felt deep interest in our people, had commenced the keeping of the Sabbath, and was looking forward to baptism. His death looks, in our sight, also like a heavy loss. Such laborers and laborers such Jews as reach

us from Transylvania and other parts, showing the existence and spread of gospel principles among Jews, the prophecies and promises of the Scriptures, and the especial fitness of our people for the work, would seem to be a call of Divine Providence to seek with more zeal and faith to publish Messiah's name among them who, also, are of the seed of Abraham.

(To be continued.)

THE Rev. J. W. Cross, of South Africa, says that in many respects, the heathen is infinitely better off than the poor of the vast cities at home. His wages more than suffice for his needs. He may build his house as large as he pleases with materials close at hand, and it will cost little but the labor. He can accumulate cattle, and if he has been a steady servant the approach of old age finds him a wealthy man. At the same time, heathenism he denounces as "earthly, sensual, devilish." Even parental affection, he says, arises out of instinct. The heathen woman's love for her offspring is fierce and demonstrative as that of a panther. Mr. Cross has never seen it pass into a higher form. The woman is made a drudge, her hands become horny and coarse, while her husband's remain small and delicate. In spite of these things the Kaffir is heroic in suffering, and with mental faculties marvelously acute.

WOMAN'S WORK.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.
What if to-morrow's cares were here
Without its rest?
Better that he unlock the day,
And as the doors swing open, say,
"Thy will is best."

—Sel.

A LADY who had been both ignorant and without care concerning foreign missionary work says that when she joined the Woman's Missionary Society she did it because she had no good reasons to refuse, not that she cared anything about it. But having been, as she puts it, "converted" to this phase of Christian work, she chanced one day to read from a missionary paper an editorial headed, "Was the Woman's Missionary Society a Mistake?" Her own testimony, as though she would answer the editor, was that it had been a God-send to her, and, beyond convincing her that it had not been a mistake, it had proved to be both a financial and an-intellectual benefit to the church.

THE CHRISTIAN CONFERENCE.

The Christian Conference, under the conduct of Mr. Moody, opened in the Chicago Avenue Church, Thursday evening, Sept. 26. About 2,500 people were in attendance. Mr. Hyde, the young evangelist, read selections of Scripture. Mr. Sankey sang a solo, "My Cruse of Comfort Failing." This poem has been lately set to music, but is one that Mr. Bliss has had since the night of the Ashtabula disaster, when his sweet singing brother, P. P. Bliss, lost his life. Mr. Sankey, chancing to receive it at that time. Mr. Moody, in opening the meeting, said that in answer to the many who do or who might ask the question as to the meaning of this Conference, he would put it to them, that it is not to train men for the ministry, but to train a class of men who are scared away from the ministry but who have a passion for saving souls. His faith is strong—and, by the way, his experience in life is such as to warrant the faith—that there are many such men who with the proper help can be made to do great service for the church, and all of this without a bit of hostility to theological seminary or pulpit. He said we want

men to go, with the help of God, to do the impossible things,—men who can go into the saloons and gambling houses and preach the gospel of Christ. Don't be afraid we are going to tear down. We are going to build up. Turning around he said, "I want Mr. Sankey to sing 'Throw out the Life Line.'"

Francis Murphy, who was present, said it was a pleasure to him to be here in this city and meeting, and especially to see this fisherman mend his nets and build a boat. "Christ said, 'Follow me and I will make you fishers of men.' If you want to catch fish you must have bait. Then you must keep very quiet and must not fret. This is a new venture in fishing, and I am glad to be here and see this man mend his nets. In a measure we have been getting away from the simplicity of catching men." But this meeting is to be more than a conference. Out from it comes the new "Evangelistic Training School," open for both men and women, holding through the year. Mr. Moody's thought will be carried out in this way, that the mornings shall be spent in study, under specialist teachers, the afternoons in house to house visitations, and the evenings in evangelistic meetings. Practical evangelism is the theme around which clusters, in the line of training furnished by this school, the best methods for its accomplishment.

Applicants for admission must furnish written certificates of their church membership and character. The thought down in the heart of Mr. Moody was a good one; its practical fruition in the establishing of this Training School is exceeding good; and, all honor to the officers in the Christian army, it is as good a thing for the church through its culture to the laymen, as is the gain to a people through the hand and service of a private in the people's army.

CAUGHT IN A SHOWER.

On a certain day Edward Hammond and his wife, a God-fearing, Bible-reading couple, sat at their table, the Scriptures open before them, conversing on the sad fact that the business of tailoring, in which the husband was engaged, had proved insufficient to afford them support and to pay their rent, and in a very few days they would be constrained to acquiesce in the demand of their landlord to yield possession of the building. The almost despairing words of Edward were interrupted by the entrance of two fine little boys of eight and six years, who, in a breath, cried out to their father and mother for permission to go out with the maid. It appeared that the Emperor of Russia was in the city, on a visit to the King of the Belgians, and certain public festivities were in progress in honor of the notable event.

The children having received the permit they craved, Edward, after more conversation with his hopeful wife, rose and walked toward the door that led from the parlor to the shop, saying as he did so: "You are right, Mary. Your faith rebukes my unbelief. I will try to learn from you and trust him; and at least I know that whatever happens he will not forsake us."

Edward was the son of an English clergyman, who dying early, the education of the young man was summarily put a stop to; and that he might not be charge on his brothers and sisters, but rather that he might aid in their support, he had engaged in a calling which at the outset was by no means congenial to his tastes. His business in Brussels, at first successful, had of late fallen away very much; and, although he was one who had been extremely kind to his assistants and work people, and had been a ready helper to the poor, he now knew of no one to whom, in his extremity, he could turn for assistance.

Upon the day in question, the assistants having been given a holiday, Edward occupied the time, alone in his shop, looking over his account books. While engaged in this manner, a tall officer in gray military undress entered the shop. Rain was falling, and he asked permission

to remain under shelter until it ceased. Edward assured him that he was welcome, and was about returning to his interrupted occupation, when the stranger, who seemed inclined to converse, began talking of the attractions of the city, and then of the rain, which he trusted would not injure the crops. "A little sunshine," he continued, "would do a great deal of good after this rain."

"Yes, with the blessing of God," said Edward.

At this remark the stranger gave evidence of interest, and manifested his approval of the sentiment by responding, "We sow and reap, but God giveth the increase." In the land of his self-exile, grateful to Edward's ears were the Scripture words. They established a bond between the two so casually thrown together, and, after that, talk flowed so freely that when the shower was over both forgot to notice the fact. Edward saying that he was an Englishman, his visitor answered that he had been in England, and went on to speak of the country and the people with interest and admiration, dwelling with peculiar pleasure upon the profitable intercourse he had enjoyed while in London with members of the Society of Friends.

Then the stranger questioned Edward upon the length and circumstances of his residence in Brussels, its advantages and disadvantages, and did not rest until he had heard all about the difficulties under which Edward labored, who his landlord was, and where he lived, and so on. Rising finally, the stranger feelingly referred to some labor of pity and love that had come under his notice while in London, and concluded with the expression of his belief that God who pitieth the sparrows would not forget the Christian man who trusted in him. With thanks for the shelter, and a pleasant glance of farewell, the stranger left the shop, while Edward, going back to his books, felt greatly cheered through the words of sympathy that he had heard, the attentive listening to his troubles, and the evident sharing of his faith in the unseen.

Nevertheless, five anxious, sorrowful days for Edward and his wife wore slowly by, until the morning dawned on which the former must tell his landlord that he was a ruined man, and prepare to quit the house that for ten years had been his home. Again husband and wife sat at the table, the meal almost untouched, discoursing sadly the future. Though not prepared to believe that their God had forsaken them, yet hope, with Edward especially, had well nigh vanished. In this hour of gloom, their boy Willie rushed in, flushed and breathless, with a parcel in his hand.

"Oh! mother, father," he cried, "such a strange thing has happened. A gentleman—an officer—has been in the shop asking for father."

"Nothing so strange in that, my son."

"Not in an officer asking for father, of course. But this was such an officer. He wore a splendid green coat all covered with gold, and a sword with gold on the hilt. He leaped from his horse, and a servant who rode after him took the bridle; then he came into the shop and asked for Monsieur Hammond. Jacquard bowed down to the ground and said he would call you. The officer said, 'Do so, for I have a packet to give him; it is of importance.' Then I spoke to him and told him I was your eldest son, and that he might trust it to me and I would give it to you right safely; I often did your messages for you. 'Then give him this,' said he, 'and say to him these words: 'From his Imperial Majesty, the Emperor of Russia.'"

Edward persisted that it must be all a mistake, but his wife pointed to the address, his own name, on the packet. In much bewilderment he broke the numerous seals, and found within the parchment title deeds which conveyed to him the house from its late owner. An accompanying slip of paper contained these words: "In remembrance of him to whom you gave shelter from the rain last Wednesday." Edward then narrated—what he had not done before—the incident of the stranger's call. With deeply thankful hearts their morning meal was finished, while lips of gratitude and praise uttered those words of the Psalmist: "I love the Lord because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore I will call upon him as long as I live."—*Friend's Review.*

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: 18-20.
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: 26-43.
December 28	Review.	

LESSON IV.—SIN, FORGIVENESS AND PEACE.

For Sabbath-day, October 26, 1889.

SCRIPTURE LESSON—PSALM 32: 1-11.

1. Blessed is he whose transgression is forgiven, whose sin is covered.
2. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.
3. When I kept silent, my bones waxed old through my roaring all the day long.
4. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.
5. I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. Selah.
6. For this shall every one that is goodly pray unto thee in a time when thou mayest be found; surely, in the floods of great waters they shall not come nigh unto him.
7. Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.
8. I will instruct thee, and teach thee in the way thou shalt go; I will guide thee with mine eye.
9. Be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee.
10. Many sorrows shall be to the wicked; but he that trusteth in the Lord, mercy shall compass him about.
11. Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart.

GOLDEN TEXT.—Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5: 1.

INTRODUCTION.—In the 11th and 12th chapters of the first book of Samuel is given an account of the great stain that fell upon the otherwise noble life of Israel's distinguished poet and soldier king. In an evil hour he coveted and took to himself the beautiful Bathsheba, the wife of Uriah, a soldier in one of his armies. In order to escape the consequences of his wicked act he caused Uriah to be placed in an exposed position in the army, so that he was slain by the enemies of Israel, thereby practically adding to the crime of adultery, that of murder. The Lord sent Nathan, the prophet, to reprove him for his wickedness. In a most ingenious parable, the prophet set before the king the wickedness of his despicable acts. Then in burning words of denunciation he reproached David for his iniquitous conduct toward Uriah and his wife, and his sin in disregarding the commandments of God. And now appears the redeeming trait in the character of this great man. He makes no attempt to palliate or excuse the enormity of his wickedness, but at once in deep humiliation, sought through repentance and confession, the forgiveness of his offended God. The 51st Psalm is a poetical statement of his guilt, of his repentance and of his yearning after a newness of heart and life and restoration to the favor of God. Our lesson to-day is the poetical statement of David's experiences in connection with these events.

OUTLINE.

1. The blessedness of the forgiven-sinner. v. 1, 2.
 2. The remorse of a guilty conscience. v. 3, 4.
 3. Forgiveness through repentance and confession. v. 5.
 4. Instruction. v. 6-10.
 5. Joy and gladness of the redeemed. v. 11.
- TIME.—Near the middle of David's reign.
PLACE.—David's home in Jerusalem.

WORDS EXPLAINED.—V. 1, 2. "Blessed." This word has not the strength of expression which is in the original, it being there in the plural, and is equivalent to, "Oh, the blessedness of man!" etc., to denote the most supreme blessedness.—*Leighton*. "Transgressions, sin, iniquity." Three words expressing the complete idea, and covering the whole ground of wrong doing in all of its manifestations. "Forgiven, covered, not imputed to." Three forms of statement to express in the strongest terms the absolute completeness of the work of forgiveness. "In whose spirit there is no guile." The absence of all that is false to himself, to others, and to God. The picture is of one from whom the image of God had been defaced by sin and its consequences, redeemed, transformed, restored to the likeness of his Maker by matchless love and grace. V. 3, 4. "Kept silence." That is, refused to confess; kept sin shut up

in his heart. "My bones waxed old through my roaring." A form of expression to indicate the tortures of an accusing conscience. "Thy hand was heavy upon me." Borne down by the weight of conscious guilt, as if crushed by the everlasting present hand of an offended God. "My moisture," etc. The mental condition is analogous to that of a person whose lips are parched and whose body is burned with raging fever. V. 5. "I acknowledged," etc. Here we have sin, iniquity, and transgression, acknowledged, uncovered, confessed to the Lord. The language is as strong and explicit as can be used to express the absolute completeness of the work of confession. "And thou forgavest the iniquity of my sin." Helpless, ruined, lost, I threw myself upon thy mercy; thou didst graciously, abundantly, lovingly pardon. V. 6. "For this shall every one that is godly pray." That is, for the reasons above stated. "In a time when thou mayest be found." Indicating that a time may come when he may not be found. "Surely in the floods of great waters," etc. The dwellers of the Conemaugh Valley who heard and heeded the first warning that came to flee to the hills, escaped death from the on-rushing flood that in a few moments more carried everything before it in its work of destruction. So shall it be with those who timely seek the Lord by prayer. V. 7. "Thou art my hiding place," etc. Here allusion is made to the clefts in the rocks and fissures in the earth where fugitives might escape their pursuers. So God is a refuge to his people from all that can harm. "Thou shalt preserve me, thou shalt compass me." The whole verse is a poetical statement of the Psalmist's complete trust in God's tender care over him. V. 8. "I will instruct thee and teach thee." David declares that by reason of his own experience in finding forgiveness and peace through repentance and confession he will teach others, and lead them in this heaven-appointed way to God's favor. "I will guide thee with mine eye." Will watch over you in the way. V. 9. "Be not as the horse or mule." That is, irrational, stubborn, waiting to be controlled as by bit or bridle, but yield voluntary and loving obedience. God has used, and is using, every possible means to bring men into harmony with himself by warning, by threatening, but most of all, by his wonderful love. But if none of these are sufficient he has in reserve the power to suppress rebellion and enforce submission. V. 10. "Many sorrows shall be to the wicked." It is possible to remain impenitent, but there is no escaping the consequences of such a course. There can be no victory over sin unrepented of, but final defeat is as certain as fate. "But he that trusteth in the Lord," i. e., he who has found forgiveness through repentance and confession, has accepted the promises by faith, and has experienced their truth, is thereby prepared to trust in the Lord, and is conscious of being surrounded on all sides by just such help in the divine life as he may need. These are indeed the mercies of God. He can say with David, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." Psa. 23: 6. V. 11. "Be glad in the Lord and rejoice." Well may they whose sins are forgiven, whose lives are brought into harmony with the Divine One, rejoice and be exceeding glad, for great is their reward in heaven. Matt. 5: 12. No one has so much cause for rejoicing as has the Christian.

CENTRAL TRUTH.—God's love and mercy as revealed in his readiness to forgive the penitent sinner.

DOCTRINES.—v. 1, 2. Blessedness of the forgiven sinner. v. 3. Sin shut up in the heart produces mental anguish. v. 5. God forgives those who repent and confess. v. 7. God is a refuge to his saints. v. 10. Sorrow and trouble are the fruits of sin.

DUTIES.—1. We are to confess our sins. We are to pray in an acceptable time when God may be found. We are to instruct and teach others in the light of our own Christian experience. We are to accept the truth in voluntary and loving obedience. We are to be glad and rejoice in right living.

DR. EDWARD McGLYNN AND THE PAPACY.

It is high time to remember that the Church of Christ is a living temple, built up with the souls of his poor, and not of cut stone, not of gems, not of stained glass windows. It is a sad fact of history that many of the greatest cathedrals of Christendom are most closely associated with this building up of mere material temples to the worship of God at the expense of the robbery and the neglect of myriads of his poor. It was the effort to build the mightiest temple ever erected by Christendom to the most high, the temple that surmounted the tomb of the Galilean fisherman, it was the effort to build that church that precipitated such scandals on

the world as gave rise to that terrible schism that is yet so far from being healed, the Protestant reformation and the loss of so many kingdoms to the church. And it is also a painful fact of history that the building of the white marble cathedral on Fifth Avenue was at the expense of the criminal neglect of tens of thousands of Christ's destitute children. One of the chief reasons that the Archbishop of New York gave for opposing the Catholic Protector for the salvation of Catholic children in the streets of New York, was that it would interfere with the building of his new cathedral. Then, I should have said, in God's name let the new cathedral never be built.

Is it not high time for the Pope and all Christian ministers to begin to believe in the gospel of Christ, to begin to believe in a kingdom of heaven on earth in which there shall be no master but God? Oh, come out of your marble temples, come down from your so-called throne and walk the earth, preaching Christ's love and justice and judgment. Forego your banking schemes. A precious use to which to put the pence of the poor! All the greater fools you are to be sending your Peter's pence for things like that. Do not be so solicitous about your dignity. Holy Father. Your dignity will always take care of itself. When you are fully converted to a knowledge of the Fatherhood of God and the brotherhood of men, to the love and worship of the man of men, the Son of God, a universal brotherhood will be speedily the outcome. Ancient barbarous superstitions of despotisms and hereditary legislators and landlords and usurers will disappear. Men will be so well instructed in their common rights, not so much as in their common duties, that there will no longer be any room for despots, for master or for slave. The kingdom of heaven will have been begun on the earth. The Lord's will will be done on earth even as it is in heaven. There will be no idlers in the world, there will be no tramps. The idlers who are idlers because they are no longer under the necessity of obeying the law of doing something in return for their living, will devote themselves to some social pursuit. They will feel it to be a crime to get a living out of the world without giving back in the product of their brain or of their hand at least a perfect equivalent.

THE FAMILY.

It is in the family life that a man's piety gets tested. Let the husband be cross and surly, giving a snap here and a cuff there, and see how out of sorts everything gets! The wife grows cold and unamiable, too. Both are tuned on one key. They vibrate in unison, giving tone for tone, rising in harmony or discord together. The children grow up saucy and savage as young bears. The father becomes callous, peevish, hard, a kind of two-legged brute with clothes on. The wife bristles in self-defence. They develop an unnatural growth and sharpness of teeth; and the house is haunted by ugliness and domestic brawls. Is that what God meant the family to be—he who made it a place for love to build her nest in, and where kindness and sweet courtesy might come to their finest manifestations? The divine idea can be realized. There is sunshine enough in the world to warm all. Why will not men come out of their caves to enjoy it? Sometimes a man makes it a point to treat every man's wife well but his own—have smiles for all but his kindred. Strange, pitiable picture of human weakness, when those we love best are treated worst; when courtesy is shown to all but our friends. If one must be rude to any, let it be to some one he does not love—not to wife, sister, brother, or parent. Let one of our loved ones be taken away, and memory recalls a thousand sayings to regret. Death quickens recollection painfully. The grave cannot hide the white faces of those who sleep. The coffin and the green mound are cruel magnets. They draw us farther than we would go. They force us to remember. A man never sees so far into human life as when he looks over a wife's or a mother's grave. His eyes get wondrous clear then, and he sees as never before what it is to love and be loved; what it is to injure the feelings of the loved.—*Christian Journal*.

AMERICAN MASTERPIECES AT THE PARIS EXHIBITION.

In *Harper's Magazine* for September Theodore Child gives this sympathetic criticism of the following three paintings by American artists, which were exhibited in Paris: "Portrait of Miss Corder," by James McNeil Whistler; "Un Profil Blond," by W. T. Dannat; and "Carnation, Lily, Lily, Rose," by John S. Sargent.

The portrait of Miss Corder penetrates beneath the skin, and sheds over the physiognomy of the person a reflection of her thoughts; it is a portrait in some sort psychological, like the portraits of Carlyle, of Miss Alexander, and of the many aristocratic or elegant ladies whom the artist has painted. The chromatic scheme is an arrangement in black and brown. The floor is brownish gray, the background mere luminous gloom—atmosphere that seems black, without being black. Against this background, and enveloped in it, stands a life-size figure of a young woman, with blond hair tightly rolled on the top of her head, dressed in a black dress, a black jacket bordered with black fur and lined with white, holding in her gloved hand a brown felt hat with a long feather, and turning toward the spectator the calm profile of a rather severe face suffused with the rosy vibration of life. M. Florian's excellent engraving [reproduced in *Harper's Magazine* for September] gives a not inadequate idea of the mysterious simplicity of this portrait, which is certainly one of the masterpieces of modern times, worthy to figure beside the great portraits of Velasquez. I know nothing more intensely living, more delicately true to nature, more mysteriously modeled, and more prodigiously skilful in drawing than the face of this portrait, and nothing more marvelous than the painting of the black dress and the silhouette of the whole figure, black against black, so elegant in its sweeping arabesque, so commanding in its serpentine pose and its expression of refined ennui. The painter and the connoisseur may gaze and peer at this portrait as long as they please, but they will never discover how it was painted, for all trace has disappeared of the means used to bring about the end; it suggests no effort; it betrays no evidence of technical skill, and no marks of clever brush-work, glazing, or impasto; it is simply there in the splendor and mystery of its existence, a creation rather than a painting, the materialized vision of the artist whose "White Girl" already in 1863 caused a French critic to characterize him most suggestively as "*le plus spirite des peintres*."

The life-size figure, "Un Profil Blond," bears the sub-title of a "study in red;" it represents a blond-haired woman, with delicate rose and white cheeks, standing and looking at herself in a hand-mirror; she is dressed in red, with a transparent red shawl hanging from her shoulders scarfwise; in her hair is a rose-red flower; in the corner of the room is a red, *sang de bœuf* vase filled with red poppies, and the walls of the room forming the background of the picture are red also. This study in red is a vision of beauty; the general aspect, as a mere color scheme, has the fascination of the most exquisite reds that we know—the velvety red of pelargoniums, the red of azaleas, which has the surface of fine silk, the red of Coromandel lacker, the red of the flame-licked porcelain of the Orientals, the red of the soft tissues of India, the red of the wings of butterflies. Thus, before we realize what the picture is, we already receive an impression of something rich, rare, and precious, and at the same time of something exquisite and quintessential, for the form which we discern in the dreamy ambience is of supreme elegance and fearless purity of line. It is the form of a woman who is an incarnation of slender and serpentine voluptuousness, a woman of subtle physical fascination, a captivating animal of the race of that flower-crowned nymph, whose enigmatic beauty triumphs at Florence in Botticelli's allegory of spring. In the whole exhibition, this picture stands out as something new, unlike all that we have seen—a thing of refined invention. Besides being a vision of beauty, this "Profil Blond" is executed with un-failing knowledge. Every millimetre of the con-

tour is studied with relentless persistency and drawn with impeccable firmness. As in the grand work of Velasquez, who drew nature as it is and as he saw it, the silhouette is cut out sharply; there is not a hair's-breadth of the outline of the skirt, that cannot be followed by the eye and reasoned about; there is not a particle of the delicate lines of the neck, shoulders, arms, and hands, which is not closely observed and mysteriously perfect. There is not an inch of the flesh of the figure where you cannot find, if you look for it, all the modeling that there is in nature—the trace of all the muscles, the place of all the bones; and yet the painting of the flesh appears to be of a flatness, and of a unity of tone that stop just short of excess, and remain incomparable.

"Carnation, Lily, Lily, Rose," is a rare vision which the artist may have seen some summer evening, perhaps, as his boat glided past those fairy English gardens, that slope down to the water's edge, along the Thames. It represents some little girls, busily lighting up a garden at dusk. The impression given by the picture renders precisely what must have been the charm of the spectacle in nature, namely, for the eye, the intensity of the color heightened by the incipient conflict between lamp-light and daylight—the lamp-light only just beginning to make the paper lanterns glow more strongly than the flowers; and for the mind, the earnestness with which the children are working at this preparation for an illumination, unconsciously becoming a part of the scene, like so many moths or fire-flies. This picture is a work of exquisite beauty and refinement, one of those delicate dreams of color and dainty form, that nature suggests, and the artist realizes, only in moments of peculiarly propitious inspiration.

FOR ALL AGES.

It is the fashion of current "liberalism" in the press and pulpit to stigmatize the evangelical ministry and orthodox literature as narrow, bigoted and out of date, because these are faithful to the Word of God, and present the claims of the gospel without fear or favor.

"Advanced thinkers" declare that orthodoxy is a thing of the past; that the utterance of its pulpits are "voices of the past," to which this progressive age gives little or no heed. We are told that "such pabulum belongs to centuries that are dead; when school-houses were few; when priests and ecclesiastical rulers held civil power; when the loving precepts of the Bible were wrapped in a superstitious mantle and crammed into doubtful minds by the invocation of mysterious acts." In the century in which the Son of God appeared on earth school-houses were few, priests and ecclesiastical rulers hurled anathemas and swayed the sword, the loving precepts of the old Bible were wrapped in the mantle of superstition. Amid all this he stood, himself incarnate truth, speaking the words of God, speaking for God, and speaking for all time and for all eternity. His heart overflowing with the immeasurable love of God, he said, "he that believeth that the Son hath life: he that believeth on the Son shall not see life, but the wrath of God abideth on him." Was he narrow, bigoted, intolerant, behind his age? Are they who preach his gospel narrow and bigoted in echoing his words?

The only true progress which the world has ever made has been by the quickening power of that gospel as thus stated. The only true liberty mankind enjoys is in the emancipation it effects from personal sin and civil and ecclesiastical tyranny. All the world over, this progress and emancipation have been effected by those who are now derided as puritanical, narrow and "behind the age." They have always been the advanced men. They raised the Old World from Judaism and paganism. They compassed the Empire of the West, converted the barbarians, and set the standard of the gospel with a new civilization on the remotest boundaries of Europe. When that gospel was shrouded with superstition and priests wielded the civil powers, the world went backward and sunk into religious indifference and stupor. Then believers in

God's Word revived its simple truths, again aroused the nations, and placed them upon the highroad to civil and religious liberty. They fought the great wars whereby the despotic powers of Church and State were forever beaten, and knowledge and liberty became the possession of the people. They crossed the untraveled seas and planted in this New World the citadel of a free church in a free state. They inaugurated and maintained the struggle that made this Union of States. They were pioneers in breaking the way through our forests and across our mountains for the millions that are now crowding our territory. They are now on the outposts encouraging education, industry and commerce, by preaching and living the same old simple gospel that was first heard in Jerusalem and on the shores of Galilee. Those who oppose these dauntless men, and confuse the gospel with their false liberalism are the reactionists. They who deny the obligation and responsibility of faith, reverse the wheels of thought. Their expressed contempt for the Puritan or Presbyterian is an ill-concealed indifference to the "truth as it is in Jesus." They are the lineal descendants of the men of the first century. Of them Gibbon thus speaks: "The various modes of religion which then prevailed were considered by the people as equally true, by the philosopher as equally false, and by the magistrate as equally useful." Thus the advanced (?) school of thought would send us back eighteen hundred years, to the decadent and degenerate age, which the Son of God condemned when he said: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."—*New York Observer*.

NOT SELF, BUT CHRIST.

There is more pulp than pluck in a great deal of what passes for piety. It is an audacious attempt to get a free ride to heaven in a drawing-room car, with plenty of select company and good fare on the road. "Will Dr. A— be in the pulpit to-day? Will the music be up to the mark? Is it likely to clear off? Then I'll try to go to church to-day." With such a soliloquy on Sabbath morning, how much grace is there likely to be left after the wear and tear of the week? The piety that Christ smiles upon is a piety that will stand a pinch and face a storm; that would rather eat an honest crust than fare sumptuously on unholy gains; that gladly gives up its couch of ease to sally on its mission among the outcasts; that sets its Puritan face against fashionable sins. We talk glibly about "taking up a cross," but a cross is intended for somebody's crucifixion. On Calvary's cross we know full well who bled away his precious life. On our cross *self* is to be the victim. Paul, the heroic, was emphasizing that fact when he commanded Christians to mortify their members which are upon the earth. The American revision of the New Testament hits the sense of this passage more accurately: "*Put to death your own members*," etc. Loyalty to Christ often demands the plucking out of the right eye and the amputation of the right arm. The sublime glory of Abraham's offering really was that he was willing to thrust the knife through the very heart of *self*. Oh, it is not the taking up, it is the giving up, that makes a strong, athletic, heroic Christian!—*Sel.*

I AM PAST MY USEFULNESS.

"I am past my usefulness," said an old lady to her minister; "the Lord spares my days, but I can do no good now." "You are doing a great deal of good," said the minister, "you help me preach every Sunday." Of course she was very much surprised. Help her minister preach! why, how? "In the first place," he said, "you are always in your seat at church, and that helps me. In the second place you are always *wide awake*, looking right up in my face, and that helps me. In the third place, I often see the tears running down your cheeks, and that helps me very much."

HISTORICAL & BIOGRAPHICAL.

THE BIBLE SCHOLAR.

In publishing, in June last, in the *SABBATH RECORDER*, a brief history of our earliest Sabbath-school papers, mention was not made of *The Bible Scholar*, three volumes of which were issued. We have since been supplied by its editor with a large portion of the data, which we give in the following account.

When our Tract Society had established its Printing House at Alfred Centre, and undertook the publication of all our denominational literature, the feeling prevailed that it ought to furnish also a Sabbath-school paper for the use of our schools. The subject was agitated in some of our Associations, and other meetings of our Churches, and various resolutions were adopted, urging the Society to undertake the work. But its Executive Board hesitated, fearing that the paper could be published only at a financial loss, and that the difficulty of procuring editorial and other writers could not well be met.

But the demand became so strong that, early in the summer of 1877, twelve individuals at Alfred Centre, N. Y., agreed, after mature deliberation, to assume the responsibility of issuing the paper. The Tract Society was engaged to publish it at cost, David R. Stillman was appointed Financial Agent, and Rev. O. D. Sherman, Editor. The latter entered at once upon the work of canvassing the churches for subscriptions. In August of that year, the first number of the paper was printed and distributed. It was a monthly, had four pages, appeared in good type, and cost twenty-five cents a year. Its first volume was smaller than the present *Our Sabbath Visitor*, while the next two volumes were of the same size. It displayed under the heading this motto, "Thy Word is a Lamp to my Feet." Nearly every number contained a small cut,—occasionally quite a large one, as that of "Apple Picking," in the third volume.

In the first editorial, we find the purpose of its issue stated as follows: "To cherish a love for the Bible, to aid the scholar in its study, to encourage the teacher in his work, to awaken in our children habits of right thinking and ways of pure and honest living, to implant in their tender hearts the divine principle of doing for others, and to bind them with words of love, forbearance and kindly sympathy to ourselves,—this shall be our work."

After a few numbers were published, a Primary Department was added. This was conducted for a time by Miss Sarah Saunders, of Alfred. Articles on Bible Geography, History, and Biography appeared, usually adding some thoughts to the lessons studied at the time in our Sabbath-schools. Rev. A. E. Main, contributed several very interesting sermons for children. An entertaining story, entitled "Harry Newland, or Is It Right," ran through eleven chapters. A most valuable article was furnished by Dea. I. D. Titsworth, of New Market, N. J., giving an account of his resistance, in youth, to temptations to abandon the Sabbath. A prominent feature consisted in urging frequently the plan of systematic giving of five cents a month by every scholar in our schools.

It is very noticeable that the paper, throughout all the volumes, contains a large amount of original matter. Comparatively only a few selections are found in it. A large portion of the short poems, adapted to the capacities of children, were composed by the editor. Also he wrote fully two-thirds of the prose articles.

Various other members of our denomination, sometimes over their own signatures, but oftener over assumed ones, sent brief but well-written pieces. On the whole, the periodical was ably managed, showing a full conception of the true ideal of what such a publication should be for children.

At the close of the third volume, it was suspended. The principal causes of this were the removal of the editor from the place of publication, the falling off in some degree of the subscriptions, and the growing conviction that our people needed a weekly, instead of a monthly paper, which, like similar issues of other denominations, would contain more illustrations, or pictures, and a greater variety of articles adapted to the smaller children. Still, it well was worthy of a better patronage of our Sabbath-schools, and the company who started it deserved the thanks of our people. We learn that the Financial Agent performed his labors without any compensation in money, and that the Editor received "a small pittance" the first and second years of his service, and nothing whatever the last year, besides being compelled to pay out of his pocket about fifty dollars to meet the necessary expenses not provided for by the subscriptions.

EVANS'S DAIRYMAN'S MANUAL.

This book was published in 1851, at Utica, N. Y. Its author, Prof. Gurdon Evans, A. M., had at the time been connected for several years with DeRuyter Institute, where he taught, among other studies, Agricultural Chemistry and Practical Farming. In this work, as well as by his popular addresses before audiences of farmers in Central New York, he was led to prepare a most useful treatise for the instruction and guidance of those engaged in the extensive dairy business of that region. Still, the book is adapted to the needs of those who manufacture butter and cheese in any other portions of our country.

It is 6 by 9½ inches in size, has 235 pages, and is well printed in quite large type. It contains nineteen cuts or engravings, chiefly of celebrated cattle of different breeds. We think only one edition was ever issued. The writing is clear, concise, vigorous, and easily understood. The purpose of the work is expressed in the preface, as follows: "This volume is an attempt, if humble, yet earnest, to supply what I could not but regard as a deficiency in this species of literature." In its preparation, the author availed himself, fully and gratefully, as he states, "of the hints, suggestions, and conclusions, arising from the experience and observation of others, whether directed to scientific inquiries, or occupied with manual exertions." He evidently is in love with his subject, and shows an admirable enthusiasm in every portion of its treatment.

The topics are discussed in sixteen chapters, but can be arranged under the following general heads: First, the dairy—its history and importance; second, the cow—its different breeds, especially those best adapted to the dairy; third, milk—its composition and the circumstances affecting its quality and quantity; fourth, dairy buildings and the care of cows in them and on the farm; fifth, management of the three branches of the dairy, viz: milk, butter, and cheese; and sixth, anatomy and diseases of the various organs of the cow. The matter under the last two heads occupies nearly two-thirds of the work, the former filling sixty-four pages, and the latter eighty-five.

We select the following paragraphs, as show-

ing the style, and somewhat the character of the book:—

"The profits realized from cows will be nearly in proportion to the care and attention bestowed upon them; for cows barely kept alive in the cheapest manner, will just about pay the interest on the capital invested, and the income will range between this minimum and an income of about \$40 per cow, depending chiefly upon the care given to them, modified much, of course, by the breed and the general management of the dairy.

"There is a certain condition well known to every intelligent dairyman, neither too fat nor too lean, more favorable to an abundant flow of rich milk than either extreme. For when a cow is fed so highly or on such food as to give her a tendency to take on flesh very rapidly, the functions of the system appear to be directed to that particular office at the expense of the secretion of milk; and the animal pretty soon goes dry. While, on the other hand, if there is a lack of food, or no more than enough to supply the animal heat, and to keep up vital action, there will be no surplus of aliment to supply the secretion of milk, and the cow will also go dry from this cause. To find the golden mean between poverty and a tendency to fatten, is the true problem of the dairyman."

A PATHETIC SPECTACLE.

In May last, the workmen who were digging the foundation for the new law courts in Rome, discovered a sarcophagus buried thirty feet below the surface. Immediately the telephone called to the spot the members of the archaeological commission, scientific and literary men who watch with jealous care all the excavations in the Eternal City. Under their directions it was carefully raised and opened.

Within lay the skeleton of a young girl, says the *Youth's Companion*, with the remains of the linen in which she had been wrapped, some brown leaves from the myrtle wreath with which, emblematic of her youth, she had been crowned in death.

On her hands were four rings, of which one was the double betrothal ring of plain gold, and another with Filetus, the name of her betrothed, engraved upon it. A large and most exquisite amethyst brooch, in Etruscan setting of the finest work, carved amber pins, and a gold necklace with white small pendants were lying about.

But what is most strange, as being almost unique, was a doll of oak wood, beautifully carved, the joints articulated so that the legs and arms and hands move on the sockets, the hands and feet daintily cut with small and delicate nails. The features and the hair were carved out in the most minute and careful way, the hair waving and low on the forehead, and being bound with a fillet.

On the outside of the sarcophagus was sculptured her name, Tryphæno Creperia, and a touching scene, doubtless representing her parting with her parents. She is lying on a low bed, and striving to raise herself on her left arm to speak to her heart-broken father, who stands leaning on her bedstead, his head bowed with grief, while her mother sits on her bed, her head covered and weeping.

It seems but yesterday, so natural is the scene; and yet it was nearly eighteen centuries ago that these stricken parents laid so tenderly away their dearly beloved daughter, with her ornaments and her doll.—*S. W. Presbyterian*.

AFTER all the most natural beauty in the world is honesty and moral truth. For all beauty is truth. True features make the beauty of a face, and true proportions the beauty of architecture, as true measures that of harmony and music. In poetry, which is all fable, truth still is the perfection.—*Shaftsbury*.

SABBATH REFORM.

AN EXPLANATION.

The silence of the Editor of this Department for several weeks past, entitles his readers and himself to the following explanation. Returning from Europe just in time for the General Conference, the first week or two were absorbed in attending the Anniversaries. Soon after these he was prostrated by acute illness, from which he has recovered only enough to write a few minutes at a time, at this date (Oct. 17th).

He has regretted this enforced silence all the more in view of the pressing demand for work and words concerning Sabbath Reform. The influences which have been silently at work for many years, and which have been intensified in various ways during the last ten years, have borne more evident results during the past year than in any decade of years, hitherto.

The claims of the Sabbath, as set forth in our publications, although yet ignored by the majority of religious teachers, have made a deep impression upon the minds of those who control the current of religious thought. The assaults made upon Sunday by the irreligious, and the disregard of it on the part of its professed friends in the churches, have increased the consciousness of the dangers of no-Sabbathism. As a result a national organization has been effected, and strenuous efforts are being put forth to save the Sunday from complete overthrow and annihilation. As a consequence the public mind is aroused, and the desire to investigate the Sabbath question has greatly increased. Thus the circumstances are opportune, beyond anything in the past, for enlarging and pushing our special work as Sabbath Reformers. Seventh-day Baptists, representing the line of Sabbath-keeping Christians back to the time of Christ, form the one protesting element in all Christian history, against the pagan influences which corrupted the early church, produced the Papacy, and perverted the cause of Christianity, almost to the death. The Protestant Reformation made an excellent beginning towards bringing Christianity back to the New Testament basis. But it has failed to keep pace with the demands of reform, in several particulars, notably in the matter of the decalogue as our universal and eternal rule of action, and of the Sabbath as a divine institution, as God's day. Hence there is a strong drift backward toward no-lawism, no-Sabbathism, and disregard for the Bible as a supreme standard of faith and practice for Christians.

Under such circumstances, Seventh-day Baptists, with centuries of truly Protestant history behind them, with large resources of strength, spiritual and financial, yet undeveloped, are compelled to go forward, or be set down in God's books as recreant to our holy trust, and unworthy of glorious privileges. The year on which we are entering already demands double in every respect above what any year has demanded. We must rise with the occasion.

It is a source of embarrassment and grief to know that some—too many of the readers of the RECORDER—will not read these words; will not care to look beyond the heading of this column. That some will, we know; these will appreciate all we say, and more. To such we appeal for help in awakening those who are indifferent and negligent. Make personal appeal to them. Ask them to remember the faithfulness of the generations which have helped to bring us where we are; to remember the vows they bear; to regard the demands which are on them, be-

cause they are Seventh-day Baptist Christians; not mere denominationalists, but God's chosen workers to defend a great truth—a truth which underlies the whole gospel of Jesus Christ—as the granite underlies the mountains. Plead with them once and again. Their souls need the power from on high which comes truly to those who pray and work, and sacrifice for truth. Here is a large and important field for missionary work among your own brethren. The woe which rests on those who are at ease in Zion, and the curse which fell on Meroz, will settle on every soul among us who is negligent at such a time as this.

THE SABBATH OF ANTIQUITY.

We clip the following from the *Sabbath Memorial* of October, 1888, published by Rev. W. M. Jones, London, England:

The *New York Observer* of October 27, 1887, prints an article by the Rev. George S. Mott, D. D., on the antiquity of the Sabbath, which ought to be of interest to those who assert that the Sabbath was given first at Sinai. In treating of the law of the Sabbath as having a prior origin to that of its proclamation at Sinai, Dr. Mott says:

"And so the Sabbath law holds a similar position. It is one of the primal laws. It even antedates marriage. (This is not quite certain. Adam and Eve were created on the 6th day. Why not conclude that they were married on that day? ED.) Thus ante-dating the Sabbath. And now a question arises: Was a day of rest recognized in the youth of the human race, while as yet the traditions of Adam were only a few centuries old? The silence in the book of Genesis, regarding the observance of the Sabbath, has led to the inference that the day was never held as sacred. But the light thrown upon those early ages by modern discoveries in Assyrian and old Chaldean lore has disclosed the fact that the Sabbath had its place for many centuries after the fall of man. These clay tablets, some of which may be seen in the Metropolitan Museum of Art in New York City, covered with that strange cuneiform character, have been translated. And they tell us of a people called the 'Accadians,' or 'Mountaineers,' who came down toward the mouth of the Euphrates. Already they were an organized nation, possessing a peculiar form of writing, and a systemized legislation and religion. These were conquered by Nimrod. They were probably the first people that consolidated themselves into a nation. Their writings are not preserved; but on these clay tablets are found extracts from their records and traditions. And we find that the seventh day, by a tradition handed down from Eden, was holy at that early age, and was honored by a cessation of all work on it. A series of tablets on the creation have been translated, and one of them thus describes the divisions of time:

The moon he appointed to rule the night,
And to wander through the night, until the dawn of day,
Every month, without fail, he made holy assembly days,
In the beginning of the month, at the rising of night,
It shot forth its horns to illuminate the heavens.
On the seventh day he appointed a holy day,
And to cease from all business he commanded.

"Such was the tradition respecting the Sabbath. But was any respect given to this tradition? Was the Sabbath observed? Here the Assyrian tablets give us most welcome information. Some 2,200 years before Christ, a race inhabited that region who were given to reading and writing. There were large libraries located at different points, and voluminous records were made of all occurrences. These records described, with minute particularity the manners and customs, the civil and religious regulations, and the laws of those early ages; and we learn that the seventh day was known and observed as a day of rest. In 1869 the eminent Assyriologist, George Smith, discovered a religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days, or Sabbaths, are marked as days on which no work should be undertaken.

"Other tablets, referring to the Sabbath, have been discovered and translated. On them the day itself has almost the same name as we have received from the Hebrews—it is called *Sabbatu*.

It is spoken of as a 'day of repose of the heart,' a 'day of joy.' Its observance was enforced by law. Regulations as to this observance are laid down. And they are such as these: It was a day 'when the shepherd of men must not eat meat; must not change the garments of his body; when white robes are not worn; when sacrifice is not offered; when the king must not go out in a chariot, and must not exercise justice wearing the insignia of his power; when the general must not give any commands for the stationing of his troops.' (Lenormant's *Beginnings of History*, pp. 248 and 249, American Edition.) What precisely all these specifications denote, we may never learn; but certainly they signify, that on this *Sabbatu*, certain things were omitted which could be done on other days.

"Now this was the Sabbath law under which Abraham grew up, because Ur of the Chaldees was in the same region. A sad degeneracy from the pure monotheism of the fathers already had shown itself, yet he would hear the seventh day spoken of as a 'day of rest for the heart.' He was accustomed to weekly assemblies for public worship, to hymns of adoration, and to prayer, although much of this was rendered to idols. Also the Sabbath was an institution in the home of the emigrants at Haran; and when Abraham journeyed on to Canaan, the seventh day was still observed as holy. Under the Sabbath influence Isaac grew up, and so he trained his two boys to observe the day. Jacob continued the same in his large family, and when that family went to Egypt they did not leave the Sabbath in Canaan. It was handed on through following generations. For we find this fact in the sixteenth chapter of Exodus, that before the children of Israel came to Sinai, when as yet they were in the wilderness between Elim and Sinai, the manna was given to them, and respecting it, they were told that they must gather on the sixth day, so much as would be needed to last through the morrow, because none would be bestowed on the seventh day. And the reason was, 'To-morrow is the rest of the holy Sabbath unto the Lord.' This expression is repeated several times, and finally in these words: 'The Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.' So the people rested on the seventh day. This was no new thing, and when the fourth commandment was formulated, the time honored regulations for the observance of that day were incorporated into it. The people were as familiar with its requirements as they were with those of the other precepts of the decalogue.

"And so we conclude that the Sabbath has existed from the beginning. But as the true knowledge of God was displaced by the false, to that degree did the observance of the Sabbath wane, until it finally disappeared in the degrading depths of idolatry. Yet I believe, no Sabbath has come and gone, since man was created, but that somewhere precious souls have kept it holy unto the Lord."

OPENING THE HEART.

I knew a little boy whose heart was touched by a sermon on the words, "Behold, I stand at the door and knock." My mother said to him, when she noticed that he was anxious:

"Robert, what would you say to any one who knocked at the door of your heart, if you wished him to come in?"

He answered, "I'd say, 'Come in!'"

She then said to him, "Then say to the Lord Jesus, 'Come in.'"

The next morning there was a brightness and joy about Robert's face that made his father ask:

"Robert, what makes you look so glad and joyful to-day?"

He replied joyfully, "I awoke in the night, and I felt that Jesus was still knocking at the door of my heart for admittance into it. I said to him, 'Lord Jesus, come in!' I think he has come into my heart. I feel happier this morning than I ever was in all my life. How ungrateful and wicked in me to keep him waiting outside so long!"—*Sel.*

THE SABBATH RECORDER.

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"POSSESSIONS vanish, and opinions change,
 And passions hold a fluctuating seat;
 But, by the storms of circumstance unshaken,
 And subject neither to eclipse or wane
 Duty exists."

A CERTAIN writer, speaking of the petty annoyances that sometimes make life a burden, says, "I wouldn't mind being swallowed by a whale but Oh! to be nibbled to death by minnows!"

THE *Hebrew Standard* says that "the orthodox Jew, who sells a bill of goods on Sabbath-day, but has conscientious scruples about cutting a piece of twine on that day, is an orthodox hypocrite." Jesus reproved men of a similar class, who, he said, would "strain at a gnat and swallow a camel." Such men are still to be found, and they are not all Jews.

BRO. S. I. LEE, pastor of a Baptist Church in Western Oregon has come out boldly for the Bible Sabbath. At last accounts from him he was contemplating asking the church to change the articles of faith so as to make them harmonize with the Bible on this question. Whether this would be done, or whether he would be dismissed from the fellowship of the church appeared to be an open question. We shall hope to hear soon the result of the effort.

IT is now proposed to make the eleventh census include statistics of the churches. The Superintendent of this branch of the Department of the Interior has issued a circular calling attention to this proposition. The work of this special undertaking has been committed to Dr. H. K. Carroll, editor of the *Independent*, who is now engaged in the preparation of plans for the accomplishment of this important census. We earnestly hope that he will receive the hearty co-operation of all upon whom he may call for assistance in this great work.

WE talk about our duty to serve the Lord, and it is well to do so, for the sense of the "ought" in all moral relations should be ever-present with us; but when we shall have learned how inexpressibly good God is to us, and how precious his service is, then we shall account it a pleasure that we can do anything for him. The grip of the ought will not be relaxed, but tightened, but the privilege of entering into the plan of God for the salvation of men, and the joy of participating, even in a very small degree, in these labors which shall bring to pass his sweet will, will be an abounding joy.

FREQUENT reports are put in circulation that the Pope, wearied and offended by the presence of a civil government which he cannot control, threatens to withdraw his seat to some other country. Upon this periodical threat an exchange makes the following comment: "But he cannot find any country that will invite him. Moreover, the Italian government has decided that if the Pope chooses to emigrate he can take

his trunk and umbrella, but that he cannot carry off the libraries and treasures of art which belong to Italy. We will keep a lookout for a lone traveler with his big Saratoga and cotton umbrella. No doubt he can find board in any of our small towns and a quiet retreat from his enemies."

THE *Railroad Gazette*, published in New York, makes the following startling statement: "A calculation based upon accident returns in the reports of state commissioners indicates that every year some 2,700 able bodied men are killed and over 20,000 injured in the discharge of their duties as employes of the railroads of this country." This, of course, includes accidents from wrecks and all other sources, but the great majority are traceable to the hand brake and the link and pin coupling of freight cars. It is a well-known fact that the power brake and the automatic coupler have displaced, almost entirely, these death traps, on all passenger trains; and a strong movement is now on foot to introduce the same appliances on freight-trains also. We wish the effort speedy and complete success.

THE Correspondence University, of Chicago, now a chartered institution, with all the powers and privileges of a college, is doing good work for and with a large class of students whose business relations and duties, and whose financial circumstances would otherwise debar them from the benefits to be derived from a course of college work. The college grants no degrees except upon merit, as shown by the satisfactory completion of full courses of study leading to such degrees in the old and well established colleges. Its president is F. W. Harkins, the resemblance of whose name to that of the venerable A. G. Harkness, of Madison University, has led some persons to announce the latter as president of the college, a mistake which has led to some confusion and some annoyance to those in charge. The college is in good working order, and offers rare opportunities to those for whose benefit it was especially organized.

THE Brooklyn Tabernacle, Dr. Talmage pastor, was totally destroyed by fire early last Sunday morning. The loss is about \$150,000, covered by insurance in several different companies. The origin of the fire is unknown though it is supposed to have been a lightning stroke. The electric light men had been engaged up to a late hour the preceding day in arranging a new electric light plant, and had introduced several wires at about the point where the flames were first discovered. The structure was of brick, trimmed with stone and was dedicated in February 1874, the former structure upon the same site, built of corrugated iron, having been destroyed by fire in December, 1872. The seating capacity of this house was 2,800, which was taxed to its utmost every Sunday. Dr. Talmage now appeals to the public for \$100,000, which, with the insurance, he thinks will be needed to build such a tabernacle as the congregation and the general public demand.

CHRISTIANITY is both a doctrine and a life. It is both something to be taught, to be received, to be believed, and something to be obeyed, to be practiced, to be lived. These two sides, or phases of Christianity, are supplemental, one of the other. To say that it is a doctrine and nothing more, is to leave it a thing of beauty and symmetry, but a thing without utility or practical

import; to say that it is a life and nothing more, is to attempt to make a life of that which has no basis in a vital reality. But to say it is a doctrine growing out into a beautiful, symmetrical life, is to put the two phases together, as God puts vital force and symmetrical form together in the growth of the perfect tree. The doctrinal basis of Christianity, is, of course, Jesus Christ. His person and his work are the grand central features of the doctrine to be believed. The story of his life, his ministry, his death and his exaltation, as told by the writers of the gospels of the New Testament, are the truths to be received and believed. But these are not cold and dead formalities; they are living truths, vital in the form of their utterance, and falling like seed into good ground, upon the heart of him who believes them. So the Scriptures declare that to believe on Jesus Christ, the Son of God, is eternal life. From this fountain of life proceeds all healthful activity. The Christian lives an earnest, active, useful life, not in order that he may become an heir of eternal life, but because he is already a child of God, through faith in the Lord Jesus Christ. Christianity is, then, first a doctrine and then a life, just as a seed is first a vital germ and then a living plant. "Faith without works," an apostle declares, "is dead, being alone," and works without faith is solemn mockery. Let us take care that we do not separate, either in our thought or practice, what God has thus joined together.

LAYING ON OF HANDS.

Substance of a paper read at the Yearly Meeting at Farina, Ill., Sept. 14, 1889, by C. A. Burdick.

I.

Is there Scripture authority for the practice of laying on of hands in receiving members into church connection?

The rite or custom of laying on of hands is of very ancient origin. We find one instance of it recorded in the very first book of the Bible. There are many instances of the practice recorded in both the Old and New Testaments. Is there in any or in all of these examples, authority for its practice in receiving members into the church? As the church is a New Testament institution, we must look there for an answer to our question.

We find in the New Testament seventeen passages, in which there is mention of laying on of hands. We will examine them all, so as to be sure to cover the whole ground of New Testament usage in respect to this rite. We shall find these passages falling into several classes or groups, according to the purpose for which the act was performed.

1. In Matt. 19: 15, and in Mark 10: 13, is recorded one instance which, as to its kind, stands alone. It is the case of Jesus laying hands on young children in imparting to them his divine blessing.

2. There are seven passages in the next group, classed in respect to the purpose for which hands were imposed; viz: Mark 6: 5, Mark 8: 23, Luke 4: 40, Luke 13: 12, 13, Mark 16: 17, Acts 9: 17, and Acts 28: 8. In the first four of these passages it is related that Jesus laid hands on the sick or the blind to impart healing or sight. In Mark 16: 17 is recorded the saying of Jesus, that certain signs should follow them that believe. One of the signs is this: "They shall lay hands on the sick and they shall recover." In Acts 9: 17 is the record of Ananias laying hands upon Saul, that he might receive sight and be filled with the Holy Ghost. In Acts 28: 8 we read that Paul laid his hands upon the father of Publius, who was sick, and healed him. In all these in-

stances hands were imposed for the purpose of healing or restoring sight.

3. In another class of examples stand the following: Acts 6: 5, 6, where the apostles laid hands upon the seven deacons, in setting them apart for their special service; Acts 13: 2, 3, where Barnabas and Saul were separated for the work to which the Holy Spirit had called them, by prayers and laying on of hands; 1 Tim. 4: 14, and 2 Tim. 1: 6, in which Paul exhorts Timothy to "neglect not the gifts," and to "stir up the gift" that was in him, through the laying on of his hands and the hands of the presbytery. In these examples, the laying on of hands was connected with the act of setting apart for special ministerial service. According to the understanding of some commentators at least, 1 Tim. 5: 22 belongs to this class. The passage reads: "Lay hands hastily on no man."—*Revised Version*. If Paul does not refer to laying on hands in ordination to some ministerial or ecclesiastical office, then we do not know what he does refer to.

4. In the fourth class of passages are Acts 8: 14-16, and Acts 19: 5, 6. Acts 8: 14-16 reads as follows: "Now when the apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost; for as yet he was fallen upon none of them, only they had been baptized into the name of the Lord Jesus. Then laid they their hands upon them, and they received the Holy Ghost." Acts 19: 5, 6, reads thus: "And when they heard this [what Paul said about John's baptism, and about faith in Jesus], they were baptized into the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied." In both these cases, the imposition of hands was for the purpose of communicating the Holy Ghost.

There remains but one other passage to be examined in which laying on of hands is mentioned, viz., Heb. 6: 1, 2. "Not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Here there is reference to a "doctrine" of laying on of hands, but there is nothing in the context to show what that doctrine is, or for what purpose hands were to be imposed.

I have now referred to all the passages in the New Testament in which the laying on of hands is mentioned; and find, (1) that in all passages, except 1 Tim. 5: 22 and Heb. 6: 2, the purpose for which hands were imposed is clearly shown; viz., for imparting a divine blessing, for healing, for ordination, and for communicating the Holy Spirit; (2) that in none of the passages is reception of members into church connection mentioned; and, (3) that in all except three of the instances in which it is recorded that hands were imposed, the circumstances attending the act exclude the idea that the persons upon whom hands were laid, were received into church fellowship at the time when hands were laid on them. So that if any warrant for the imposition of hands in receiving members into the church can be drawn from any Scripture examples, it must be drawn from one or more of the three, which I have just excepted; viz., Acts 8: 14-16, Acts 16: 17, and Acts 19: 5, 6, in which baptism is also mentioned. Let us then look at these passages again.

In Acts 8: 5-13, we have an account of Philip's preaching in Samaria. Many believed and

were baptized by him. Then (verses 14-17) the apostles at Jerusalem, hearing that Samaria had received the word of God, sent unto them Peter and John, who prayed for them, and laid hands on them, that they might receive the Holy Ghost. On this passage I remark:

1. It is not stated that the mission of Peter and John to the believers in Samaria had anything to do with any rites of reception into church connection; but the purpose of their mission was clearly to do just what it is said they did, namely, to communicate to these baptized believers, by prayer and the imposition of hands, the gift of the Holy Spirit. This seems to have been an apostolic function, for if Philip, who was a fully qualified minister of the Word, and administrator of baptism, could have communicated the Holy Spirit, there would have been no need of sending Peter and John to Samaria. It does not appear that they were sent to preach or to baptize. The people had already believed and had been baptized.

2. Having been baptized, these believers were already in the church, if baptism initiated candidates into the church, as very many hold, and which is probably true, in the apostolic age at least.

The case recorded in Acts 19: 5, 6, is that of the twelve imperfectly instructed disciples whom Paul found on going to Ephesus. They had been baptized into John's baptism, and had not heard of the gift of the Holy Spirit. When they had been better instructed by Paul, they were baptized in the name of the Lord Jesus. "And when Paul laid his hands on them, the Holy Ghost came on them, and they spake with tongues and prophesied." Here, again, nothing is said about reception into the church. It is in another connection that the imposition of hands is put, that of the reception of the Holy Ghost.

The example recorded in Acts 9: 17 is that of Ananias laying hands upon Saul that he might receive his sight, after which Saul arose and was baptized. Even if we are to regard Saul as introduced into the church by his baptism, still the imposition of hands has here no significance in that connection, for hands were laid upon him that he might receive his sight, and it preceded his baptism. So we do not find even in these passages where baptism is mentioned, any warrant for the practice of laying on of hands as an initiatory rite.

It seems highly probable that the church in apostolic times was simply the congregation of baptized believers in any locality, without a formal organization such as we have, and that there was no formal act of receiving members, aside from baptism. At any rate, the imposition of hands, in the examples recorded, have nothing to do with reception into the church. But the question may be asked, "Do not the examples of laying hands on the recently baptized believers in Samaria and in Ephesus, and upon Saul, who was baptized immediately after, warrant us in laying hands on newly baptized believers, though it may not be regarded as initiating the candidates into the church?" I answer (1), in the first two cases named it was inspired apostles who laid on hands, and in the latter case Ananias laid hands on Saul by divine direction (see Acts 9: 10-12); (2) in the first two cases the apostles communicated the gift of the Holy Spirit in the imposition of hands, and this gift was attended by miraculous manifestations of power (see Acts 8: 18, 19, and Acts 19: 6); and in the latter cases the imposition of hands was to restore sight. Can we follow these examples?

In speaking of the apostles as communicating the Holy Spirit, I, of course, regard them as the media, and not the source of that gift.

PAPERS IN THE FAMILY.

Anyone who studies the homes of the people, will find that the reading of a family has a great influence upon its members. Ignorance and intelligence are contrasts which demand different treatment. One who has had long experience as a teacher and pastor says that reading people require less attention and make less trouble than those who do not read. They are far less fault-finding, and have something to think and talk about, other than the gossip of the neighborhood. The introduction of a religious paper into a family is to be regarded as one of the best things that can be done for them, socially, mentally, morally, and also religiously and spiritually. Such scattering of good seed bears a rich fruitage. Whoever takes pains to get good religious reading into families which have not had this means of blessing before, is doing a work the importance of which can not be fully estimated. Results will appear in the home-life, proving its power to restrain, refine, and ennoble all who are subject to its sway. Those who enjoy this kind of literature are sure to be more interested in the Lord's cause, and more ready to do valiant service for his truth. "There is no material harder to work upon than an ignorant man who is often obstinate, or as he is sometimes called 'pig-headed,' in proportion to his ignorance."

Two farmers live side by side in the same town, both out of debt, and well-to-do and equally prosperous, and both members of the same church, but the two men are of very different value in society. One reads a sensational newspaper, because it is cheap, while he receives from it no inspiration toward the Lord's work, and a spiritual life in the world. Its impress upon his children is every way pernicious. The other man has long been the patron of a good religious paper. These men have become as diverse as their reading. The one who reads sensational trash and criminal sketches, has no family altar of worship, and his children are not members of the Bible-school. Their wrong reading has given them wrong tendencies, and has spoiled their relish for the pure and the good. The other home, having much better reading, takes on a much better character. There family prayer is maintained, the parents and children together go to the house of God and share in the Sabbath-school, and they form the beautiful picture of a whole family walking in the way of peace and righteousness.

Though these two men belong to the same church, and have about equal wealth, one gives three times as much as the other for its support, and one ten times as much as the other for benevolent objects outside. One family is led in ways that degrade, and calls for the spending of money on follies; the other, in paths that cultivate virtue and frugality, and constrain to cheerful giving for the glory of him who gave himself for us all.

It is not unwise to conclude that much of the difference is owing to the different reading with which these families have been supplied. Nor is it a mistake to say that there is scarcely any way in which more good can be done to the home, than by sending into it a good religious paper, whose weekly visits shall give the best thought and feeling of the age, and show what is needed, and what is being done for the lifting up of mankind all over the world. J. B. C.

WHEN men know the grace of Christ they will never feel that they have given him enough, and till they know it they have never given him anything.—*Dr. W. M. Taylor.*

YOUNG PEOPLE'S WORK.

"Straight is the line of duty,
Curved is the line of beauty;
Follow the one and thou shalt see
The other ever following thee."

FROM the thoughts suggested by the paper printed this week two facts are apparent to us as young Christians.

THE first is that we must draw the line between right and wrong, and draw it firmly and unequivocally, that no one may misunderstand it, least of all, ourselves.

THE second is that the line had better be drawn close over on the side of right, so as to shut us out from some things which may be right, rather than on the other side allowing some things which may be wrong. The sacrifice we will not feel when life is over, and the evil wrought by "stretching the line" may mar our lives and ruin some others.

DRAWING THE LINE.

BY MISS ALICE CLAWSON.

Read at the Young People's hour of the General Conference.

Youth is a time of many doubts and many questionings. The past is meaningless, the future uncertain, the present an unsolved problem. Right and wrong alike lack the test of experience; and conscience, breaking from the bonds of some childish superstition, trembles to find itself not infallible. The time has come for resolve, and the soul is confronted by its own weakness and indecision. It grasps, intuitively, the great universal principles of life, but it wavers over countless minor questions of right and wrong, and fails in making the close distinction it believes to be between good and evil.

No outward experience can draw the line, as no light, however pure, of one life can pierce all the dim recesses of another. Even the Bible, that best of visible guides, depends so much for its interpretation upon the natural bias of the mind, that its closest students differ, and under various readings the heart is stirred anew, not satisfied. "Is it right?" "Is it wrong?" are questions prompted by the divine within us, and life, flooding the soul with strong, conflicting currents, urges an answer. Whatever the differences of others, or the doubts within, the time of decision has come, the line must be drawn, and from our own knowledge of good and evil, must the principles of life fix themselves. Upon this line, upon these principles, depends the strength of manhood and womanhood. To stand wavering, to be moved forever this way and that, is to lose hope of accomplishing any one of life's worthy aims; and although it is not necessary that each should draw the line in precisely the same place, yet this we *must* hold, who aspire to unshaken nobleness of character, that there should be no loosening of the lines once drawn, and no swerving from principle once fixed.

Every day brings its temptations; in every department of life we are urged to go beyond the bounds set for ourselves. "Just a little," so our weakness pleads. It attacks our faith. Its arrows are small, but sharp pointed with sarcasm, which with many passes for reason. In a liberal age we wish not to be thought narrow. We not only shrink from upholding our own honest opinions, but we change them "only a little" to accommodate them to circumstances, or to the views of others. We extend the line beyond the place where our principles first held it, until,

like a band too often distended, that loses its elasticity, our faith, unfixed, becomes no faith. Result most sad, since on the sea of life, 'tis better to guide the bark by some fixed star, however uncertain the port to which it beckons, than to be moved hither and thither without light, course, or hope.

We are assailed in the manner of Sabbath observance. Here again, who can deny the divine right of each to draw the line as his conscience, enlightened by the spirit of God's word, dictates? And yet, conscience itself is perverted by the prevailing theories of age and place. There was great danger in the old time ideas, which hushed even childish laughter on the Sabbath day; there is more danger in the present idea that we must do nothing *but* laugh, making the day a sort of weekly halting place, in which to forget life and death alike, and sleep, eat, amuse ourselves, content for the time, to be oblivious of the fact that man, though animal, is endowed with soul. The Sabbath was made for *man*, not for the unreasoning brute, but for the divinely-gifted creature made in the image of God. The day of bodily rest is the day of the soul's deeper stirrings. Where earth least draws, heaven most attracts. There is that purely spiritual in the aim of Sabbath observance which empty forms, however rigid, must fail to compass. There can be no Sabbath for the Atheist, none for the Moralist, none for him whose Christianity is but in name. And to the believer in God, to the Christian whose faith is living and real, nothing but the divine spirit within need dictate how, in a time when worldly cares are laid aside, the natural love and worship of the soul shall best express themselves. Wherever we draw the line in regard to the forms, that make the visible part of such expression, be sure the world will see in it the gauge of spiritual growth. Whoever, against the dictates of conscience, encroaches, though ever so little, upon Sabbath sanctity, is in danger of greater transgression; and the spirit of Sabbath consecration, once shaken, is in danger of final, hopeless overthrow. Such encroachment the Christian makes when he allows, on that day, either worldly cares or worldly pleasures to attract the soul, which, else, like the needle to the pole, would turn to its immortal birth-right of divine love and worship.

Where it is, perhaps, hardest to decide, and hardest to hold to the decision when made, is on the question of amusements. The pleasures of life are as diverse as the minds and souls of those who seek them. The clown who, dull of ear and eye, listens in vain to catch the meaning of the music, or looks with unquickened pulse on the beauty around him, has, nevertheless, his portion of life's enjoyment. And from him to man the most enlightened, with soul enlarged and sense refined, there are many grades, and pleasures to meet the wants of each. So it has been said, we may judge of a man by the way he spends his leisure hours. In youth, the strong vital forces lead to action, and pleasure is but another name for activity. The mistake is, when we fail to see that there is an activity of mind and soul as well as of body. Youth is not, as many declare, the only time in which to enjoy ourselves; nor are our earlier years for enjoyment alone. We cannot, if we would, deny the seriousness of life; we ought not, if we could, forget the part we must sustain to well acquit ourselves of life's responsibilities. If, in the pursuit of pleasure, we remember that the primary object of amusement is to rest and refresh; to leave the body better fitted for the work to follow, the mind clearer, and the heart as true to its purposes, then we can, I believe, have little difficulty in

drawing the line where our best interests would have it. The danger still lies in the disposition to forego principle, for what is weak and unworthy in us. The line stretches easily where self-gratification draws, and as easily is the good perverted and does pleasure become dissipation.

There is another matter in which conscience and principle are often tested, and that is strict adherence to truth. The effort to evade the white lie, is what judgment must condemn, if that highest element of character is to be preserved, the great principle, that more than any other, we connect with every manifestation of the divine mind—*divine truth*. Yet the temptation is so subtle. We practice daily deception in business, in society, and do not hesitate to openly justify ourselves by the plea of custom. To the thoughtful, candid mind, custom cannot excuse wrong, nor, in the great cycle of time, can it turn aside its evil effects. Honesty commends itself even to the dishonest. Integrity of speech belongs to integrity of character. Who stoops to deception does a cowardly thing. He measures himself with the one he deceives, and admits himself the weaker of the two. Need we hesitate where here to draw the line? Truth makes no compromises, though we may persuade ourselves to believe so. Whether in jest or in earnest, in a matter small or in one great, deception is dangerous, and its results not to be measured by us who cannot see how, in the skein of life, the little threads make greatest tangles.

These are but a few of the questions in regard to which we are urged to take a definite stand. The character of the future depends upon the principles established now. Have we no clear idea of the right and wrong, in matters that crowd us daily, it is then surely our solemn duty, and one which we dare not evade, to search out the truth. We *must* draw the line; we *must* fix firmly the chosen principles of life, and then as we hope to accomplish life's chosen ends, we must allow no relaxation, and make no concession.

One added word. While we judge our own lives by our own accepted laws, we gain thereby no right to judge another life by that same standard. While we stand firm and unyielding by our adopted principles, we yet may be liberal in the sense that we deny to another no right of standing as firmly and as honestly by his. The line wherever drawn, need not encroach upon the broad Christian charity, that of life's thought and action, is still the holiest motive, the divine end.

OUR MIRROR.

N. B.—Items of news for "Our Mirror" may be sent to the corresponding editor at Leonardsville, N. Y., but if it is desirable to secure immediate insertion they would better be sent to the SABBATH RECORDER, Alfred Centre, N. Y. This applies to items of news only.

The Young People's Society of the First Alfred Church have just entered upon the plan of holding the monthly meeting in the body of the church, at which the public generally are invited, and when a programme is presented. The first of these was held Monday evening, Oct. 7th. Besides the usual reports of committees, and other business, an address on "Christian Work," was given by Rev. L. A. Platts; a brief report of the Philadelphia National Convention was read from the *Golden Rule*, by Miss Lua Clarke; extracts from several little poems, written by Miss Eva St. Clair Champlin, were read by Miss Edna Bliss; letters from absent members were read by the Corresponding Secretary, Miss Myra Clarke; and Miss Susie Burdick gave a brief talk upon her proposed work in Shanghai, China. The exercises throughout were interspersed with music by the music committee. The Society voted to send J. A. Platts as delegate to the State Convention to be held at Saratoga, Oct. 22d and 23d. A large number of new members was received. N. W. Williams is president of the Society, and is working earnestly and effectively to make its sessions and its committee work profitable to all concerned.

EDUCATION.

—THE fall term of Evelyn College for women, at Princeton, N. J., opened on Wednesday, October 2d.

—BOWDOIN COLLEGE opened on the 17th of December with a freshman class of forty-eight. Last year's entering class numbered forty-four. The teaching force has been increased by the addition of assistant professors in the departments of rhetoric and biology.

—THE exercises attending the formal opening and dedication of Clark University at Worcester, Mass., occurred Oct. 2d, in the hall of the main building. There was a large and representative gathering.

—THE Louisville and Nashville R. R. has made a generous donation of three thousand dollars to found a colored Industrial School. It is an act which will be widely appreciated, and will do great good to the people who in particular are beneficiaries of the noble work.

—AMHERST COLLEGE received last week another check for \$5,000 from John H. Southworth, of Boston. This and his previous \$5,000 were unsolicited. The money is especially opportune, as the college is making an effort to raise \$50,000 for a chemical laboratory, and a fire-proof building for its geological and mineralogical collections.

—IN his opening address in chapel last week, President Seelye, of Amherst, dwelt particularly on the importance of college discipline, and said that the students need not fear for their health and other matters half so much as that they should allow outside affairs to detract from the regular college work. This is supposed to be the outline of what is to be the new policy of the faculty in conducting college athletic affairs.

NOBLE GIVING.—There is no human career more honorable in itself or more important in its relation to the rest of humanity than that of the college professor. There is no life service so exacting, so full of self-sacrificing devotion, and yet so inadequately appreciated, and so notoriously underpaid. The professors are, in fact, the college. All else is little more than tradition and reminiscence, wonderfully precious to graduates and students; but still the real presence, the living soul of any college, are the devoted men who stand by it through thick and thin, to guard its fame and evolve its progress, while class after class come and go. Instances of a half century of devoted service in the college class room are so frequent that they elicit but passing notice. It is, however, a coincidence worthy of more than casual comment that the past week has made public the fact that two great American educators had not only given the fullness of their years and the maturity of their great powers to the institution each loved, but at their death had each made his college his legatee. Prof. Elias Loomis, one of the most successful as well as one of the most distinguished astronomers of the age, was a graduate of Yale, and for the last thirty years had pursued his researches as professor of astronomy at his alma mater. He has just bequeathed to her also the income of an estate of nearly \$275,000 to encourage and reward astronomical research at Yale College. President F. A. P. Barnard, the venerable president of Columbia College, who gave the last quarter century of his life to the development of a great university in the city of New York, died several months ago, but the provisions of his will are just made public. Although he, too, was a Yale man, and had taught in several other institutions before being called to Columbia in 1864, such was his love for the institution to which he had given the best years of his life that he bequeathed to it his library, his instruments and the bulk of his fortune. It is gratifying that each of these gifts will bear the name of the founder.—*Ex.*

TEMPERANCE.

—IN England alone we spend at least \$60,000,000 a year on tobacco. What with pipes, matches, cigar-holders, cigarette tubes, cigarette machines, we do not spend less than \$100,000,000 a year.

—MR. SPURGEON, in his new book, entitled, "Salt-Cellars," tersely remarks that "grape-juice kills more than grape-shot." He also advises each married man to keep his wife's husband out of the public house.

—AN eleven-year-old Brooklyn boy died recently in the City Hospital from "alcoholism." The child of drinking parents, he had also been employed to carry cans of beer to workmen, and on his frequent return trips from the saloon drank some of the beer himself. Finally he drank to insensibility, and the empty beer can was found beside his dead body.

—THERE is a great deal said about the prohibition that does not prohibit in the State of Kansas. But "facts are stubborn things," and when they, as in this case, mostly go to show that there is not a single brewery or distillery within its borders, and only an average of one pauper to every 1,358 of its population, while many of the city and county jails are entirely empty, we think the facts are of sufficient bulk and consistence to stop the mouths of the enemies of prohibition.—*Good Health.*

A MEDICAL TEMPERANCE ASSOCIATION.—The medical aspect of the temperance question is a phase of the subject which has not been given the prominence it deserves in this country. In Great Britain there has existed for several years a Medical Temperance Association, which publishes a quarterly magazine, called the *Medical Temperance Journal*. Many of the most eminent physicians on both sides of the Atlantic abstain from the use of alcohol both for themselves and their patients. Dr. Dowknott, founder and medical director of the International Medical Missionary Society, a total abstainer for a quarter of a century, proposes the formation of an American Medical Association, to be composed of physicians in good standing of either school. He calls upon all Christian physicians throughout this country and Canada to send their names to him as willing to become members of such an association. He desires the following points: 1, name; 2, college and date of graduation; 3, how long personal abstinence; 4, how long in practice without the aid of alcohol.

—MR. DEPEW ON TOBACCO.—Hon. Chauncey M. Depew, President of the New York Central Railroad, who abandoned smoking some years ago, is reported as saying to a friend who proffered him a cigar: "I was a confirmed smoker, smoking twenty cigars a day up to about a dozen years ago, when I gave up the habit. I do not now use tobacco. Twelve or thirteen years ago I found myself suffering from indigestion, with wakeful fits at night, nervousness, and inability to submit to much mental strain. I was in the city of Albany one day, and bought a twenty-five cent Partaga. I was walking up Broadway, and at the corner of State street I took the cigar out of my mouth and looked at it. I had smoked about an inch of it. A thought struck me. I had been reading a German savant's book on the unhealthfulness of the use of tobacco. I looked at my cigar, and I said, 'You are responsible for this mischief.' I threw that Partaga into the gutter, and resolved not to smoke again. For six months I suffered the torments of the damned. I wanted to smoke, but I resolutely refused. My appetite meanwhile was growing better, sleep was growing sounder, and I could do more work. After I had worked continuously one day, late at night I thought I would try a cigar as a soothing influence. I lighted a cigar; it was delicious. I enjoyed the aroma of the smoke and the pleasure of the cigar more than I can say. The next day I smoked four cigars, and the next two. I found the use of tobacco was affecting my physical system, and I stopped it entirely, and have not commenced it again, and probably never shall."—*Domestic Journal.*

POPULAR SCIENCE.

DR. ALEXANDER ZOROASTROFF, of Belostok, emphatically recommends to military men, sportsmen, etc., a grease for boots which is said to completely prevent sore feet, and so protect pedestrians from the whole train of familiar affections caused by that minor accident. The ointment is made of four parts of lard, four parts of olive oil, and one part of caoutchouc (raw rubber), which are melted together on a slow fire. Having moistened the sole of the boot with water, the inventor warms the boot in a stove or before a fire, and then smears it over with the compound. The boot is said to become soft, pliable, shining, water-proof, and even more durable.

TREATING HYDROPHOBIA.—There can no longer be any doubt of the value of the method of treating hydrophobia discovered by M. Pasteur. Up to the 31st of May, M. Pasteur had treated 6,950 patients. Of these 1,187 had been bitten by dogs suspected, but not positively known to be mad, and about one per cent of which died. There were 4,686 who had been bitten by dogs pronounced mad by competent veterinarians, and of these less than one per cent died. The remaining 1,077 were bitten by dogs about the madness of which there could be no doubt, as they were secured, and inoculation from their bodies to other animals proved fatal. Of these considerably less than one and one-half per cent died.

AMERICAN PILE DWELLINGS.—Mr. H. B. Cresson, of Philadelphia, has been studying certain stakes or piles, which were first pointed out to him nearly twenty years

ago, by a fisherman, in the mud at the mouth of Naaman's Creek, a small tributary of the Delaware river. These piles are the first indication of anything in North America resembling the remains of lake dwellings in Europe. Mr. Cresson's investigations led to the discovery of three distinct localities near each other. Around these stations were found a very important and instructive collection of stone implements, a few points and fragments of bone and human tooth. At one station a number of fragments of rude pottery were found, and at this were obtained several pile-ends, which are now in the Peabody Museum.

STEAM PLOWS.—That the method of plowing will soon be revolutionized to a great extent on the prairies of the West there can no longer be any doubt. The farmers are already clamoring for a steam plow that will be simple and practical, and they are certain to get it sooner or later. In this age of invention and improvement it is said that whenever a want becomes general, there always springs up something to supply the necessity. Every mechanical implement now in use, calculated to cheapen production and save manual labor, has arisen from the urgent needs of mankind, and hence the steam plow, suitable to the farmer of a few hundred acres, will sooner or later be an assured fact. The self-binder did not make its appearance in the harvest field until the Western prairies furnished more grain than could possibly be harvested by hand to a profit, and the steam thresher soon followed because the same want was the parent of both. The same may be said of the broadcast seeder, the press drill, and the gang plow. The old-style grain cradle that our fathers used to swing, with their wide scythes and five crooked wooden fingers or prongs, is a thing of the almost forgotten past, and has been laid aside forever, with the old-fashioned wooden mould-board plows. In agriculture, as in everything else, new methods have been inaugurated, and in every step of progress the object has been to save labor and make farming easier and more lucrative. There is really little in the way of successfully applying steam power to plowing and harrowing, now that there are so few "stump fields," and a newspaper called *Stoves and Hardware*, printed in St. Louis, and principally devoted to the interests its title implies, thinks that the wonder is that some inventor, who would like to make a fortune out of it, has not come forward with a small and simple steam plow that will fully serve the purpose.—*Scientific American.*

THE DEBT TO MOTHER.

Mothers live for their children, make self-sacrifices for them and manifest their tenderness and love so freely, that the name mother, is the sweetest in human language. And yet sons, youthful and aged, know but little of the deep anxiety, the nights of sleepless painful solicitude which their mothers have spent over their thoughtless waywardness. Those loving hearts go down to their graves with those hours of secret agony untold. As the mother watches by night, or prays in the privacy of her closet, she weighs well the words which she will address to her son in order to lead him to a manhood of honor and usefulness. She will not tell him all her griefs and the deadly fears which beset her soul. She warns him with trembling, lest she say overmuch. She tries to charm him with cheery love while her heart is bleeding. No worthy and successful man ever yet knew the breadth and depth of the obligation which he is under to the mother who guided his heedless steps at the time when his character for virtue and purity was so narrowly balanced against a course of vice and ignominy. Let the dutiful son do his utmost to smooth his mother's pathway, let him obey as implicitly as he can her wishes and advice, let him omit nothing that will contribute to her peace, rest, and happiness, and yet he will part from her at the tomb with his debt to her not half discharged.

BECAUSE Christ loves us, he claims us, and desires to have us wholly yielded to his will, so that the operations of love in and for us may find no hindrance.—*F. R. Havergal.*

By doing each duty fully as it comes we qualify for more light and greater aptitude for succeeding duties. Faithfulness day by day in small things will make us keen to recognize the divine voice with reference to greater things.—*Chapman.*

CHRISTIAN BROTHERHOOD.

OUTLINE OF A SERMON BY H. B. MAURER.

Luke 8: 21. "And he answered and said unto them, my mother and brethren are those which hear the word of God and do it."

1. The Romans held that the rest of the world existed simply for them to conquer. Their ships carried brooms at the mast-head to indicate that all the traffic of the seas should be swept towards the imperial city. The word "rivals" came from the Latin word that meant "a stream." All dwellers on the opposite banks of rivers were rivals, and the stronger Roman power was to absorb its weaker neighbors.

2. The Greek belief was the same. The Greeks held that they were appointed by the gods to be lords and masters over the rest of the world. All outsiders were "barbarians." Even Socrates, their great philosopher, who has been compared with Christ, prayed: "I thank thee that I was born a male and not a female, a man and not an animal, a Greek and not a barbarian." There was no word in the language to express the idea of "humanity."

3. The Jews were also exclusive, and believed that they only were the chosen people of God. All others were unrecognized and were as nothing in God's sight as compared with a single Israelite. Even the early Christians inherited a similar idea, and the Apostle Peter himself shared in it for a long time. The doctrine of the universal brotherhood of man under the fatherhood of God was a hard and slow one for them to master.

But Jesus in the text, disclaiming for the occasion any ties of blood relationship, laid down the necessity for a spiritual brotherhood based on belief. Celsus, the Ingersoll of his time, ridiculed this idea as impossible. But it is realized to-day in Africa, in the Arctic regions, in the extreme East, and the extreme West. The idea is possible under the banner of the Lord Jesus Christ. It is necessary not only to hear this doctrine, but to do it, and this imposes certain obligations.

The first of these is the cultivation of a fraternal spirit. The proof of discipleship is love toward one another. This used to be true, but times have greatly changed, and now the infidel is able to say with a slur: "Behold how these Christians hate one another." How can a man love God, and hate his brother? And this does not depend on your brother's character. Shed your love on the frail, the faulty and the sinful, none are perfect. He who says that he loves God, and hates his sinful brother is a liar.

Another obligation imposed on us is that of forbearance and sympathy for the erring. How we lose sight of this! There is more sympathy among the perfect angelic hosts of heaven for poor humanity than there is here for one another. The nearer perfect we are ourselves, the less we look out for the imperfection of others.

It is the sinful and the imperfect who are the critical and fault finding ones. Jesus was the perfect son of God, yet he sympathized with the confessed adulteress, who made no defence for herself, as against the pack of self-righteous Pharisees who were hunting her. To them he said, "Let him who is without sin among you cast the first stone," and they slunk away from his presence. It is the "whited sepulchres" and "brood of vipers" that have no sympathy for the wrongdoer; but there is joy in heaven over one sinner who is sorry for his sins. Oh, that we had this angelic, this Christ-like spirit. The cockatrice watches at the mouth of its den, ready to pounce on its victim and destroy it. There is too much of this watching. Rather

than help a man out of the mire, we force him down deeper. "A bruised reed shall he not brake." We should consider how fierce was the blast which bruised the reed, before we help to crush it altogether, and "A smoking flax shall he not quench," while the poor quality of the oil which flows through the flax that emits the feeble flame, is a consideration that should make us more tender toward an erring brother, since his moral resources may be poor indeed.

Down in the human heart
Crushed by the tempter,
Feelings lie buried which grace can restore,
Touched by a loving heart,
Wakened by kindness,
Chords that were broken will vibrate once more."

TOPICAL AND SCRIPTURAL ILLUSTRATIONS.

BY H. B. MAURER.

Sectarianism.

"When I behold the strifes and jealousies,
Within the fold of Christ on every side,
Which brethren, who in love once walked, divide
For reasons light as air in just men's eyes,
I think how high-souled worldlings must despise
Such questions vain, so vainly magnified,
And rather trust to virtue's built on pride,
Then drink at fountains where such fumes arise.
Wo to the factious ones, who cause the offense,
And wo to those who blindly misapply
Their measuring line; and if they faults espy,
Straightway religion brand as sheer pretense.
Rather than upward to Christ turn the eye,
And draw the portrait of a Christian thence."
1 Cor. 4: 16. 2 Peter 1: 16.

Steadfastness.

Dr. Pendleton and Mr. Saunders, meeting together, in the beginning of Queen Mary's reign, and speaking of the persecution which was likely to ensue, about which Saunders showed much weakness and many fears, Pendleton said to him, "What, man! there is much more cause for me to fear than for thee, forasmuch as I have a big and fat body; yet will I see the utmost drop of this grease of mine melted away, and the last piece of this flesh of mine consumed to ashes before I will forsake Jesus Christ, and his truth, which I have professed." Yet, not long after, when the hour of trial came, poor, feeble, faint-hearted Saunders, by the power and goodness of God, sealed the truth with his blood, while proud Pendleton played the apostate, and turned Papist. 1 Cor. 15: 58.

Discontent.

An eccentric old gentleman placed in a field on his estate, a board with the following generous offer painted thereon: "I will give this field to any man who is contented." It was not long before he had an applicant. "Well, my man, are you a contented fellow?" "Yes, sir, very." "Then why do you want my field?" The applicant did not wait to reply.

The Same, Yet Different.

Charcoal and diamond are the same material—carbon. One absorbs the light, the other reflects it. There are charcoal Christians and diamond Christians. Matt. 5: 16; 6: 23; 10: 18.

Danger of Bad Company.

The crows, one spring, began to pull up a farmer's corn, which he determined to prevent. He loaded his gun, and prepared to give them a warm reception. The farmer had a sociable parrot, who, discovering the crows pulling up corn, flew over and joined them. The farmer detected the crows, but did not see the parrot. He fired among them, and hastened to see what execution he had done. There lay three dead crows, and his pet parrot with ruffled feathers and broken leg. When the bird was taken home the children asked:

"What did it, papa? Who hurt our pretty Poll?"

"Bad company! Bad company!" answered the parrot, in a solemn voice.

Prov. 1: 15, Psa. 1: 1.

Love a Test.

A candidate before a church meeting, when the examinations were rigid, could give no satisfactory evidence of conversion. He left the room, and near the door turned and said, "I love you all." "Come back," said the pastor, "that is evidence enough." John 3: 14.

Tender Conscience.

William Cullen Bryant, the poet, one morning many years ago, after reaching his office and trying in vain to begin work, turned to the clerk and remarked:

"I cannot get along at all this morning."

"Why not?" was asked.

"O," he replied, "I have done wrong. When on my way here, a little boy flying a kite passed me. The string of the kite having rubbed against my face I seized it and broke it. The boy lost his kite, but I did not stop to pay him for it. I did wrong. I ought to have paid him." Isa. 42: 3.

Hypocrisy.

Did you ever see a counterfeit ten-dollar bill? Yes. Why was it counterfeit? Because it was worth counterfeiting. Did you ever see a scrap of brown paper counterfeited? No. Why? Because it was not worth counterfeiting. Did you ever see a counterfeit Christian? Yes, lots of them. Why was he counterfeited? Because he was worth counterfeiting. Did you ever see a counterfeit infidel? No. Why? You answer; I am through. Job 8: 13, Matt. 23: 28.

TOO INDULGENT.

Many of our readers long past the school-boy and girl age will remember that thrilling story in McGuffey's old first or second reader of a little boy named Henry, who one day wanted a certain white rose he saw on a bush. His nurse would not at first let him have it, but did so after Henry had cried a long time. It happened to be a thorny rose.

Little Henry hurt his hand so badly that he cried louder than before. So, the story said, from that time on to his dying day Henry had only to look at his right hand and think of the rose when he wanted to deny himself anything he ought not to have; a narrative that has caused many parents to wish that their children would sometimes get both hands full of thorny roses.

Here is a story of more modern origin, with the same moral, and even more gratifying results immediately following the boy's perverseness:

Among the passengers on the St. Louis Express, recently, was a woman very much overdressed, accompanied by a bright-looking nurse girl and a self-willed, tyrannical boy of about three years.

The boy aroused the indignation of the passengers by his continued shrieks and kicks and screams, and his viciousness toward the patient nurse. He tore her bonnet, scratched her hands, and finally spat in her face without a word of remonstrance from the mother.

Whenever the nurse manifested any firmness, the mother would chide her sharply, and say:

"Let him have it, Mary. Let him alone."

Finally, the mother composed herself for a nap, and about the time the boy had slapped the nurse for the fiftieth time, a wasp came sailing in and flew on the window of the nurse's seat. The boy at once tried to catch it.

The nurse caught his hand, and said, coaxingly:

"Harry mustn't touch! Bug will bite Harry!"

Harry screamed savagely, and began to kick and pound the nurse.

The mother, without opening her eyes or lifting her head, cried out, sharply:

"Why will you tease that child so, Mary? Let him have what he wants at once."

"But, ma'am, it's a—"

"Let him have it, I say."

Thus encouraged, Harry clutched at the wasp, and caught it. The yell that followed brought tears of joy to the passengers.

"The mother awoke again."

"Mary!" she cried, "Let him have it!"

Mary turned in her seat and said, confusedly:

"He's got it, ma'am!"—*Youth's Companion.*

COMMUNICATIONS.

PLEDGE CARDS FOR THE WEEKLY COLLECTIONS.

Pledges, adapted to the new system of weekly giving, have been printed, and will be distributed as early as possible, with envelopes, for the use of the churches. May we not hope that every member will make use of them, and consecrate something to the Lord's cause. This will make the effort united and successful. If all will take hold of it we shall see the treasuries supplied with funds beyond anything hitherto achieved in our benevolence. For the sake of the truth and of our Lord's kingdom and glory, and for the welfare of men who need light and salvation, let us work together, and thus show that we are co-laborers with God, and endued with his Spirit, as his own sons and daughters.

We give below the pledges, by which it will be seen that while it is planned to make the contributions impartial between the two Societies, so far as practicable, it is arranged so that persons desiring to do so may render some special aid to some specific object or favorite field.

On one side of the card is the following:

SEVENTH-DAY BAPTIST MISSIONARY AND TRACT SOCIETIES.

The work of these Societies is growing rapidly, and the fruitage is full of encouragement. With mission interests multiplying in the West and North-west, in the South and South-west, in Holland and China; and with the increasing publication of truth through books, tracts and periodicals, in this country and abroad; the demand for more laborers and larger contributions becomes imperative. We confidently appeal to you for aid in this—the Lord's work. Will you not, therefore, according as the Lord hath prospered, and as a cheerful giver, fill out the blank below, stating how much you will give weekly to be divided between the two Societies? Will you not pledge at least *five cents* per week, and if God has entrusted you as his steward with means to give more, will you not subscribe such an amount as may be proportionate to your ability, to be given each week by the envelope system, the same to be forwarded every month by your Church Treasurer to the Treasurers of the Societies, that the Lord's cause be not hindered?

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11: 24, 25.

I will give toward the support of the Societies above named, each week during the year, the sum of \$... cts., praying the Lord to bless it for the glory of his name. Date..... Name.....

On the other side is the following:

"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich." 2 Cor. 8: 9.

In addition to the amount pledged to be given weekly to be divided between the Missionary and Tract Societies, many would feel it a privilege to give other sums for some specific object in which they are specially interested. A suitable blank is therefore provided below, and those who desire to make such special donations may fill it out, naming the particular use to be made of it, and whether they wish it applied on Life Membership in either of the Societies. It is hoped that this effort to secure more systematic and liberal giving may hasten the time when our people shall "bring all the tithes into the storehouse, and prove the Lord of hosts, if he will open the windows of heaven," and pour upon us a blessing so great that we "shall not have room enough to receive it." Mal. 3: 10.

I will give \$..... as my special contribution this year to aid the work of..... Society in the department of..... and for the purpose of.....

Date..... Name.....

Please fill these blanks and return the card to the Treasurer of your Church.

The undersigned has been invited by the committee of the Boards to take charge of the work of establishing in the churches of the denomination this system of weekly contributions. And as he enters upon the labor thus assigned him, he feels assured that the co-opera-

tion of pastors and people, so needful to the success of any denominational enterprise, will be cheerfully accorded in the spirit of charity and brotherly kindness, and of earnest devotion to the cause of our Heavenly Father.

J. B. CLARKE, Agent.

MRS. A. J. GREEN.

Mary L., wife of Andrew J. Greene, was born in Berlin, N. Y., Jan. 30, 1832, and died at Adams Centre, N. Y., Oct. 6, 1889. She was the eldest daughter of Joseph and Prudence (Whitford) Hull. In her infancy, her parents moved into Jefferson county, settling in the vicinity where her subsequent life was spent. In 1850, when 18 years of age, with a large number of other converts, one of whom was her future husband, she was baptized into the fellowship of the Adams Church, by Eld. Alexander Campbell. She was happily married to Andrew J. Greene in 1855.

She was a woman of superior intelligence and judgment, of great strength of mind and decision of character. She possessed a tender conscience and a devout Christian spirit. With such qualities of mind and heart she was a power in the community and the church. She was an energetic worker in the church and the Sabbath-school. She had sowed acceptably as associate Superintendent of the Sabbath-school and was the beloved teacher of a large Bible-class for many years. All our denominational enterprises were of great interest to her, and received her liberal support. She was the first Associational Secretary of the Woman's Board in the Central Association, and with characteristic energy and system she did a vast amount of pioneer work in interesting the women of the Association in that enterprise.

For a year past her failing health deprived her of the privileges of public worship, yet her interest and help in the cause continued unabated. She bore her long continued sufferings with great patience and fortitude. As the hour of her departure drew near she conversed freely with her husband and children and declared that she trusted all with the Lord and had no fears for the future. Scarcely has the church ever held so large an audience, on such an occasion, as attended her funeral. Her Sabbath-school class of six men and their wives were her bearers.

A tender loving wife and mother, a warm and constant friend, a sympathetic and generous helper of the needy, her loss is deeply felt by us all.

A. B. PRENTICE.

ORDINATION SERVICE.

In accordance with a call of the Green Brier Church, a council looking to the ordination of two brethren, as deacons, met with said church Sept. 29, 1889, at 10 A. M. The council was called to order by S. D. Davis, and prayer was offered by O. S. Mills. By vote S. D. Davis was made Chairman and O. S. Mills, Secretary. The Church Clerk then read the call and the following delegates responded: S. L. Maxson, of Salem; J. L. Huffman, of Lost Creek; O. S. Mills, Asa F. Randolph, and Mrs. O. S. Mills, of Ritchie; Wm. Wildman and Miss S. C. Wildman, of Copen.

By vote, Jedediah Davis, of Milton, Wis., and all brethren and sisters of this Association present, were invited to participate in the deliberations.

Cornelius S. Davis and Cornelius R. Davis, the two brethren previously chosen by the church, were invited forward, and S. L. Maxson conducted the examination, after which it was

voted "that it is the sense of this council that we are satisfied with the examination, and that we proceed to ordain."

The ordination sermon was preached by S. L. Maxson, from Acts 6: 3; the consecration prayer was offered by J. L. Huffman; the hand of welcome was extended by Judson F. Randolph; the charge to the candidates was given by O. S. Mills; and the charge to the church by S. D. Davis.

By vote, the Secretary was instructed to report the proceedings of this council to the SABBATH RECORDER for publication. After singing and the benediction, the council adjourned.

O. S. M.

THE SUPERNATURAL.

The supernatural is not necessarily contranatural. Crystalizing force, acting according to its laws, and overpowering gravitation, is still natural. The vital, formative forces, building according to their laws and ideals, and controlling lower forces, are still a part of nature. Heredity is still natural when it fits the progeny to the surroundings and life of the present. The power of thought, feeling, and will, to modify, does not break the laws of heredity, but either is a higher part of those laws, or it masters them. The lifted hand shows higher natural volitional power, overmastering the lower mechanical forces. All are acting according to their laws.

The relief of disease by the vital (mesmeric, animal-magnetic) hand, is under law. The subtle power of mind on mind, whether through nerve and brain or above their action, is still not contrary to law. That we are as ignorant of laws in these realms as we were a few generations ago of chemistry and astronomy, is not wonderful. Certain knowledge is of slow growth, yet it grows. So far, clear. What next?

J. P. H.

HOME NEWS.

New York.

ALFRED CENTRE.—A very pleasant reception was given a few evenings since to Miss Susie Burdick, at the house of Mrs. Prof. Larkin. A number of guests were present from Hornellsville, and other neighboring towns. Miss Burdick has a host of friends, all of whom wish her great success in her contemplated work in China.—Dr. Williams and sons are making a short visit to Ithaca, and other points toward the central part of the state, this week.—We have now entered on the last half of the fall term at the University. The term is passing rapidly and pleasantly.

PAL.

SOMETIMES YOU CAN'T ALWAYS TELL.

A wise man says: "A young man used hardly and roughly will be a tougher man in the end. He will go into the fire iron and come out steel." That depends a great deal on whether he does or not. And that, again, depends largely on what the young man is when he goes in. If he is simply bass wood, and the very best quality of bass wood at that, then he goes in for good. He doesn't come out anything. I don't know where he goes, but he doesn't come out again. It won't do to put all young men into the fire. Unless the tempering process be considered a good way to get rid of them. And then when you put the young man of iron into the fire you don't want to keep him there too long, or you'll spoil him. Iron will burn as well as bass wood, if you keep it on the fire long enough. "How long shall you keep him in then?" Oh, bless you; how do I know? Ask the wise man, he began it.—Burdette in Brooklyn Eagle.

MISCELLANY.

"HOLD! FIRE, IF YOU DARE!"

The island of Cuba is a colony of Spain. A short time since an insurrection broke out, and the Spanish government sent troops to put it down. A seaman, who was a native of America, but the son of British parents, was apprehended on a charge of raising recruits against the government, and thrust into prison. There was no proof that he was guilty, and those who knew him best were satisfied that he was innocent; but the authorities condemned him to be shot. Against this sentence the English Consul, Mr. Ramsden, and the American Vice-consul protested, in the name of England and of America, declaring their conviction that the prisoner was innocent of the charge that had been made against him, and demanding his immediate release. They stated also that if his life were thus taken, those who took it would be held guilty of murder by the English and American governments. But the authorities would not yield.

On the morning appointed for his death the prisoner was marched out to the usual place of execution, in solemn military procession, and soldiers were selected to fire and take his life. But the Consuls were there also, and, in the name of England and America, read their protest in the face of the whole company, again demanding his release. The prisoner, now ready to be shot down, fainted, and there were strong signs of impatience among the Spanish troops, who seemed restless till they had dispatched the poor seaman. Another consultation was held by the authorities, after which Mr. Ramsden was told that the remonstrance had come too late; the prisoner, they said, had already been sentenced to death for having taken up arms against Spain, and that sentence they must carry into effect. With this, the order was given to the firing party to "present." An eye-witness describes what followed:

"It was the work of an instant, and Mr. Consul Ramsden and the American Consul, rushing forward with the flags of their respective nations before the levelled rifles of the Spanish troops, and in front of the unfortunate man, shouted, 'Hold,' and Mr. Ramsden—the English flag around him—addressing the officer in charge of the firing party, said, 'Gentleman, as a Consul of Her Britannic Majesty, I cannot stand innocently by and see this foul murder of an innocent man. It is my duty to protect his life; and if you are to take that life, you must take it through these,'—placing himself immediately in front of the condemned seaman, his eyes sparkling, while his manly form heaved with the indignation his speech had so heroically expressed. The American Consul, wrapped in the American flag, with the Stars and Stripes of the Union, stood abreast, and supported the prisoner, whose emotion was intense. A consultation was again held by the Spanish authorities, the execution was stopped, and that day the sailor was set at liberty."

GLADSTONE IN CONVERSATION.

An absurd story has long been current that Mr. Gladstone is habitually uncivil to the Queen. Now, it happens that Mr. Gladstone is the most courteous of mankind. His courtesy is one of his most engaging gifts, and accounts in no small degree for his power of attracting the regard of young men, and undistinguished people generally. To all such he is polite to the point of deference, yet never condescending. His manners to all alike, young and old, rich and poor, are the ceremonious manners of the old school, and his demeanor toward ladies is a model of chivalrous propriety. It would, therefore, have been to the last degree improbable that he should make an exception to his usual habits in the case of a lady who was also his sovereign. And, as a matter of fact, the story is so ridiculously wide of the mark that it deserves mention only because, in itself false, it is founded on a truth which illustrates the subject of our present inquiry.

"I," said the Duke of Wellington, on a memorable occasion, "have no small talk, and Peel

has no manners." Mr. Gladstone has manners, but no small talk. He is so consumed by zeal for the subjects which interest him that he leaves out of account the possibility that they may not interest other people. He pays to every one, not least to ladies, the compliment of assuming that they are on his own intellectual level; engrossed in the subjects which engross him; and furnished with at least as much information as will enable them to follow and understand him. Hence, we believe, the genesis of the absurd story just quoted about his demeanor to the Queen.

No image except that of a torrent can convey the notion that Mr. Gladstone's conversation—its rapidity, its volume, its splash and dash, its frequent beauty, its striking effects, the amount of varied matter which it brings with it, the hopelessness of trying to resist it, the unexpectedness of its onrush, the subdued but fertilized condition of the subjected area which it leaves behind. The bare mention of a topic in which Mr. Gladstone is interested opens the flood-gates, and submerges a province. But the torrent does not wait for invitation. If not invited, it comes of itself, headlong, overwhelming, sweeping all before it in a seething flood of reasoned and impassioned eloquence, and gathering fresh strength and fury from every obstacle which it encounters in its course.

But for conversation, strictly so called, Mr. Gladstone has no taste. He asks questions when he wants information, and answers them copiously when asked by others. But of give and take, of meeting you half-way, and of paying you back in your own conversational coin, he has no notion, he discourses, he lectures, he harangues. But if a subject is started which does not interest him, it falls flat. He makes no attempt to return the ball. And though, when he is amused, his amusement is intense and long-sustained, it cannot be said that his general appreciation of humor is keen. On the other hand, he has a grand capacity for generous indignation, and nothing is finer than to see the changing lights and shades on his noble and expressive face when some "tale of injury calls forth the indignant spirit of the north; the hawk-like features become more strongly marked, the onyx eyes flash and glow, the voice grows more resonant, and the utterance more emphatic. Nothing funnier can be imagined than the discomforture of a storyteller who has fondly thought to tickle the great man's sense of humor by an anecdote which depends for its point upon some trait of cynicism, baseness, or sharp practice. He finds his tale received in silence, looks wonderingly up for an explanation, and finds that what was intended to amuse only disgusted. "Do you call that amusing? I call it devilish," was the emphatic comment with which a characteristic story of Lord Beaconsfield was once received by his eminent rival.—S. W. Presbyterian.

BE'S.

Do you love honey? Would you like to keep be's? Shall I tell you how you may have a swarm of stingless, honey-making be's? Listen:

Be the children of your Father in heaven.
Be ye therefore wise as serpents, and harmless as doves.
Be ye also ready.
Be ye therefore merciful.
Be the children of light.
Be not faithless, but believing.
Be true.
Be not wise in your own conceits.
Be ye steadfast, unmovable.
Be ye not unequally yoked with unbelievers.
Be ye therefore followers of God.
Be ye not unwise.
Be blameless and harmless.
Be ye thankful.
Be not slothful.
Be ye doers of the Word.
Be ye holy in all manner of conversation.
Be followers of that which is good.
Be thou faithful unto death.
Be watchful and strengthen the things which remain.
Be patient.
Be courteous.
Be not overcome of evil.
Be not conformed to this world.

SPECIAL NOTICES.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. (Take elevator.) Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

THE Quarterly Meeting composed of the Otselic, Lincklaen, DeRuyter, Cuyler and Scott Churches will hold its next session at DeRuyter, Oct. 25-27.

Evening before the Sabbath, Preaching by Rev. P. R. Burdick.

Sabbath morning, Rev. F. O. Burdick followed by Sabbath-school.

Afternoon, Conference Meeting.

Evening, Rev. P. R. Burdick.

Sunday morning, Rev. F. O. Burdick.

Sunday night, led by the pastor.

Bro. J. J. White is expected and then he will take the lead in the meetings, and may God bless us with his refreshing presence.

L. R. SWINNEY.

ELD. L. N. BROWN requests his correspondents to address him at Eagle Lake, Texas, instead of Lovelady, as heretofore.

THE following is the programme for the next session of the Seventh-day Baptist Ministerial Conference of Southern Wisconsin, which will convene at Milton Junction, on Sixth-day before the last Sabbath in November, 1889, at 10 A. M.

Have evil spirits the power to work miracles? J. W. Morton.

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

Ought a church to prosper which does not maintain proper discipline? S. H. Babcock.

How best to provide for pastorless churches? E. B. Saunders.

To what extent should religious instruction be encouraged in our common schools? M. G. Stillman.

Is our denomination managed as economically as it might be, with special reference to the General Boards? E. M. Dunn.

How can we interest and set at work for Christ the now latent force, the business men, of our denomination? W. H. Ernst.

S. H. BABCOCK, Secretary.

THE churches that have not already paid their apportionments due the General Conference will confer a great favor upon the Treasurer if they will attend to the matter at their earliest convenience. The amount is the same as last year. See Minutes for 1888, page 21.

WILLIAM C. WHITFORD, Treasurer.

Address till May 1, 1890, 41 E. 69 St., New York City.

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*, '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 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.

BUSINESS DIRECTORY.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY.

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CONDENSED NEWS.

Domestic.

Ten missionaries, under the board of foreign missions of the Protestant Church, sailed from New York for India last week.

Frost is reported at Port Gibson and Jackson, Miss., and Alexandria and Bayou Sara, La., the earliest for many years.

The steamer La Bourgogne, which arrived at New York, Oct. 13th, brought Millet's picture, "L'Angelus," recently purchased for the American Art Association for \$100,000.

A successful experiment with a fourteen ton machine built to fashion steel railroad ties was made recently in Pittsburg. From a three-fourths inch steel plate finished ties were turned out.

Two young newspaper men of Wilkesbarre, Pa., propose doing Europe next year on \$200 each. They calculate to do a great deal of walking and live very plainly. Undoubtedly their calculations will come true.

The oyster was a great sufferer from the great commotion of wind and wave recently on our eastern coast. Hundreds of small oyster planters in the vicinity of New York City have been ruined. Large planters and dealers suffered heavily.

Foreign.

Eighty-seven cases of small pox are reported at Tocorro, N. M.

Ex-King Milan, of Servia, and President Carnot have exchanged visits.

A dispatch from Crete says the insurgents have attacked the Turkish troops, committing outrages at Camea.

A handkerchief in the possession of the empress of Russia is said to have cost \$2,500. It took seven years to make it.

A terrible hurricane has visited the island of Sardinia. One hundred persons were buried in the debris of buildings shattered by the storm, and thirty persons were killed.

The new imperial palace in Strasburg just finished, cost \$600,000, and is reckoned among the finest built by the imperial family of Prussia.

Mr. Goschen is making a tour of the south-west portion of Ireland. The object of his trip is to glean facts to assist him in drafting a new land bill.

The Bavarian government has submitted to the Landtag a bill providing for the laying of a double track on all single track railways in Bavaria. The sum of 50,000,000 marks is asked for this purpose.

The storm has destroyed 100 yards of the Holy Head, London, break-water and the light-house. The coast is strewn with wreckage. A large steamer is ashore off Aberffraw, Wales.

A severe famine is prevailing in the Tavoy District in Burmah. Many of the Karens, who live by tilling the soil, are dying from starvation. The work of the missionaries is greatly hindered in consequence.

John Henry Haines, consul at Bagdad, reports, under date of August 22d, that cholera is raging throughout that vicinity. The epidemic broke out in southern Mesopotamia and spread rapidly, despite all quarantine precautions. People were leaving Bagdad in great numbers. Fifty-nine deaths were reported in one day.

MARRIED.

MURPHY-LOCKE.—In DeRuyter, N. Y., Sept. 20, 1889, by Rev. L. R. Swinney, Daniel H. Murphy and Miss Nora Locke, both of Fabius.

DOUNCE-HARRIS.—In DeRuyter, N. Y., Oct. 6, 1889, by Rev. L. R. Swinney, James D. Dounce, of New Woodstock, and Miss Mattie Harris, of Shedd's Corners.

ROBAR-DAVIS.—At Sharon, Wis., July 20, 1889, by Rev. Stephen A. Olin, Mr. Edwin Robar, and Miss Ella Davis, both of Walworth.

CHAMPION-HUGHES.—In Ashaway, R. I., Sept. 14, 1889, by Rev. Horace Stillman, Mr. Edward Champion, of Hopkinton, and Miss Eliza Hughes, of Westerly.

RANDOLPH-LIPPENCOTT.—At the residence of the bride's father, near Jackson Centre, Ohio, Sept. 26, 1889, by Rev. F. M. Taylor, Mr. Isaac F. Randolph, of New Milton, W. Va., and Miss Verna Lippencott.

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.

DAVIS.—In Alfred, N. Y., Jan. 10, 1889, Joshua Davis, in the 63d year of his age.

Mr. Davis was one of the old and well-known settlers and residents of this country, and among his neighbors and those who had long known him, was held in high respect as a good citizen, neighbor and friend. He was born in Chenango county, and came to this county when a boy of five years, and settled on the land where he made his home, and where he died. In 1855, he married Miss Emily S. Shaw, daughter of the late Mr. P. K. Shaw. During his sickness his mind was moved to see the truths of the Christian religion. He leaves to mourn his loss an affectionate wife and an only son. Funeral at the church, Jan. 17th, the pastor officiating. Text, Rev. 20: 11, 12. J. S.

COLEGROVE.—In Alfred, N. Y., Aug. 15, 1889, of bronchial consumption, Wendell T. Colegrove, aged 15 years, 7 months and 11 days.

Though young, Wendell's mind had been much exercised about the Christian's faith and hope. A year ago his prospect for life was fair, but he would not publicly consecrate himself to God, fearing he might fail of honoring the cause of God. During his sickness his mind was more impressed that his great need was an interest in the Saviour to whom he turned with yearning desire. Wendell was the fourth child of twelve children of Samuel and Fannie Colegrove, ten of whom are still living. Funeral services on the 16th by his pastor, assisted by Rev. T. B. Williams. J. S.

DENNIS.—In Fabius, N. Y., Sept. 13, 1889, Leslie O., aged 5 years, 3 months and 13 days. Three days after, Sept. 16th, Willie D., aged 8 years, 6 months, and 9 days. The next week, Sept. 24th, Leah, the baby, aged 2 years and one month.

These precious children of John G. and Mary Marie Dennis, were suddenly taken away and have left the home so lonely and sad, but they have gone to make up the angel choir in heaven. L. R. S.

BUNDY.—In the town of Richmond, R. I., near Plainville, August 23, 1889, Sister Esther Bundy, aged 88 years, 4 months and 24 days.

She was the widow of the late Rev. William Bundy, and mother of Mrs. Rev. Daniel Davis, both well and favorably known by our people in New England. She was a worthy member of the Woodville Seventh-day Baptist Church, and delighted in its ordinances. She lived on the heights of Christian love, in the sunshine of God's love, where her faith took a strong hold upon God's promises. Although her last days were full of suffering, she bore it all patiently, without a murmur, trusting in Jesus for deliverance. Almost her last words were "keep close to Jesus." Her funeral was solemnized at her late residence, when her pastor spoke from these words: "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in its season." H. S.

LEWIS.—George I. Lewis was born in the city of Albany, Conn., in April, 1816, and died in North Loup, Neb., Oct. 5, 1889, being in the 74th year of his age.

While quite young, brother Lewis was apprenticed to learn the blacksmith's trade, and after completing his apprenticeship, he moved with his parents, at the age of 19 years, to Allegany Co., N. Y. Soon after this he became a Christian, and was baptized by Eld. Ray Green, uniting with the Second Alfred Church. He was married to his first wife, Miss Maranda Fuller, Dec. 31, 1837, who died suddenly Aug. 8, 1845. Oct. 24, 1845, he married Mrs. Susanna Allen, daughter of Eld. Henry Burdick, who, at that time, was pastor of the Seventh-day Baptist Church at Newport, R. I. This wife died last April. Considerable of Bro. Lewis's life was spent working at his trade among those who kept Sunday, but he was always faithful in the observance of the Sabbath. Bro. Lewis has been a member of several of our churches where he has lived, and in all these he has been a faithful brother and an earnest servant of Christ. For several months past he has felt that his work was done, and has only been waiting for the messenger from the "celestial city." Funeral services were held at the church, Oct. 6th, sermon by the pastor, from Psalm 37: 37, "Mark the perfect man, and behold the upright, for the end of that man is peace." G. J. C.

CUNNINGHAM.—In Janesville, Wis., Oct. 7, 1889, of bowel difficulty, Joseph, the son of John and Mary E. Cunningham, aged 26 days.

The beautiful child was buried in the cemetery at Milton, Wis., beside the remains of its grandmother, Aurilla Rogers Boss. Its parents have the sympathy of a wide circle of friends. W. C. W.

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