

# The Sabbath Recorder.

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## SUCCESS IN LIFE.

A representative of the *Golden Rule* recently had an interview with that wise philanthropist, General O. O. Howard, on the above subject. The conversation was taken by a stenographer and reported to the *Golden Rule*, in which it was published. There is in the answers of General Howard so much practical, good common sense that we deem the report of the interview worth reprinting entire:

1. *What, in your view, are the chief dangers which beset the young men of to-day?* You precede your question by the words "success in life." It is difficult to define a successful life. Probably the true success is obtained when a good character is reached; but we usually regard a man as successful who has obtained a competency, and is happy in his circumstances and surroundings. Only a few reach large wealth. Now in order to attain a good character there must be honest dealing with one's self. Where a good character is the objective point, the chief dangers to young men are from those influences which tempt them to deviation from uprightness, from straight paths and honest ways. The special dangers of this time lie in getting the wrong objective before the eye. Under this deceptive will-o'-the-wisp the young man is in haste to get rich, and becomes careless of his methods. He greatly desires popularity, and by this desire is led astray. He yields to fashionable temptations in high social life—temptations to overdress, temptations to go without sufficient rest at night, temptations to drink wine and strong drink, and temptations varied in color, which come under the head of social evil. Perhaps the strongest, earliest temptation to a youth is brought to him by foolish and seducing literature, and other such influences which beget impure thinking.

2. *What are some of the qualities that will insure a successful life?* Probably, where there is a good bringing up, the important primary asseveration of our Lord of the necessity of the new birth has early been accepted. Then my idea of true success, is not hard to secure. The qualities are good sense, thoughtful consideration, frequent meditation, constant prayer, and persistent effort. If a young man is a farmer, or a merchant, or a mechanic, these qualities will make him a good farmer, a good merchant, or a good mechanic. If he fall into error and into sin, he may have the Friend of friends for his constant adviser, and he will soon know almost instinctively to what human friendship he may turn without fear. Yet, even if he only aims to secure wealth, with an earnest desire to use it well, these qual-

ities, which I have named, will stand him well in hand. Even in the worst places of the earth to day, the upright man is "like a tree planted by the rivers of water."

3. *Does a young man of to-day have as many chances of success as his father or grandfather had?* Yes, just as many chances as his father or grandfather in the attainment of good character; and in the way of variety in the good things of this life the fields have been multiplied, and the openings to a young man are multitudinous.

4. *In what part of the country would you advise a young man to seek his fortune?* This question implies advice as to the pursuit of a young man. Every young man should have some definite calling, and of course he must determine, in view of all his surroundings, never neglecting the advice of his parents and friends, that business for which he is most fitted. I think there is just now too great a tendency towards the cities, and that those young men would reach a livelihood with contentment sooner by watching the opportunities which the country affords,—farming, gardening, stock-raising, carpentering, blacksmithing, timber-raising, and a hundred other things which the country life opens to every youth. All things considered, a young man born and bred in the country, where there are good school, church and social privileges, has the advantage over the average youth who hurries to the city for employment. Still, even to-day there is plenty of room, as one has said, "in the upper story of every profession and trade." As to the part of the country, I cannot well say. Of course for very successful farming the Western prairie land has an advantage over our Eastern farms; but I have thought that other advantages in the East counter-balance all the abundance of the West. Strength of character is often developed in the rocks of New England.

5. *How would you have a young man choose his business or profession, supposing he had no very decided bent in any direction?* In such a case as this question implies, I should say, sit down with some true, well-furnished friend, and canvass the field of occupations, and also pray for guidance. The mind will not then be long in coming to a satisfactory conclusion.

## WHAT THINK YE OF CHRIST.

BY REV. A. W. COON.

"What think ye of Christ? Whose son is he? And they say unto him the son of David."

Much has been written upon this question and well written; but it seems to me that the one thought which the Saviour wished to bring out is often left untouched.

The question has reference to his origin and nature. The Pharisees very readily answered, "The son of David." From the reply of Jesus to this it appears that the question had no reference to his humanity, for he was the son of David, as the son of man. "How then doth David in spirit call him Lord, saying, Jehovah said unto my Lord, etc. By reading this carefully we see that Christ, in the question, was not, directly or indirectly, immediately or remotely, the son of David. We learn from Acts 11: 34-36 that the Lord was Christ who came into the world and invested himself in humanity. Christ means one sent and qualified—The Anointed.

Take another answer. Peter says, "Thou art the Christ the Son of the living God" Matt. 16: 16. Jesus affirms this by saying, "Flesh and blood hath not revealed this unto you, but my Father in heaven." We learn, then, that the Lord is Christ and that Christ is the Son of God, hence the Lord is the Son of God; but the Lord took upon him humanity. Here we have

a sublime mystery, a new creation, begotten of the Holy Ghost, and born of the virgin. Jesus nearly always speaks of himself as the Son of man, but the disciples speak of him as the Son of God. Both must be true. We learn that the Son of God and the Son of man is the same person, and that this Son of God and Son of man is the Lord of David and he says the Lord is God, (Psa. 100: 3) and, in Psa. 118: 26, that God is the Lord. Now we see that the Lord Jesus Christ is God and the Son of God. Does it follow, then, that Christ the Lord who was made flesh and dwelt among us, was the same person as God the Father? If so the Son of God was the Father of himself, which is absurd. They cannot be the same. But we have proved that Christ is very God, and this must be true because he is the Son of God, just as I am a man because I am a son of a man. The same reasoning would prove that this humanity was perfect man. He was perfect God and perfect man, mysteriously united, constituting one unique and indivisible personality who died on the cross. But did God the Father die? No, it is absurd. Was it simply a man, the human, that died to redeem the world? Nay, it was vastly more, it was the Son of God.

All this is in harmony with John 1: 1, 2, "In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh and dwelt among us." Substituting the term Son, which is really the Word, the Divine Communication, and we have the true idea of the text. Thus "in the beginning was the Son, and the Son was with God, and the Son was God," because he was the Son of God. In the beginning was the Word (Son). This shows his eternity.

This is what we think of Christ in the line of the question, What think ye of Christ? All honor to his holy name!

## "HEREIN IS LOVE."

When Louis XII. ascended the throne of France, he caused a list to be made of his persecutors, and affixed against each name a large, black cross. When this became known, the enemies of the king were terrified, and many of them fled, fearing that they were doomed to death. Louis, however, had them recalled, and when they came before him, informed them that they had entirely misunderstood his action. He had put a cross opposite their names, in order to remind himself of the sacrifice of Christ, and that he might be strengthened by the example of him who prayed for his murderers, to do good to those who had despitefully used him and persecuted him. He then, with an assurance that they would be perfectly safe in his realm, dismissed them, no longer his enemies, but his friends.

When the late Dr. Duff read and explained the above text, to some intelligent Hindu youths, they were so much impressed with the sublimity of the teaching, that for days they were heard repeating the words, "Love your enemies! bless them that curse you!" adding, "How beautiful! Surely, this must be the truth!"

## MISSIONS.

FROM O. S. MILLS.

As we prepare our second quarterly report, we feel to thank God that we are able to report a better, healthier condition of affairs here, than at the time of our previous report.

Contrary to the practice of the past, and not without discouragements, we have regularly maintained a weekly meeting on Sabbath afternoon. A meeting especially for young people has alternated with one for the church and society generally. The attendance has varied from 10 to 65. The value of such meetings is not appreciated, on the part of many, as we wish it were. Our brethren and sisters will not make the sacrifice necessary to attend such meetings that they will to attend preaching service.

My wife accompanying me, we have spent much time visiting, especially such Sabbath keeping families as live quite a distance from the church and are not often seen at its appointments. We find among these, quite a number who, amid discouragements, are striving earnestly to serve Christ.

Work for the Association having called me to Salem, we drove through by way of New Milton, where we visited several families of the Middle Island Church, and spent the last Sabbath of the quarter attending their Bible service, after which I spoke to a small, though interesting and appreciative audience. This church is in great need of regular pastoral care.

Twice during the quarter we have had the privilege of administering the ordinance of baptism to members of our Sabbath-school. Six in all have thus united with the church. Also, a wandering brother has been restored. All classes treat us kindly, and with these things to encourage us, although there are many things which tend to discourage, we press forward in the work for our Master. Pray for us that our work may be well done, that God may abundantly bless.

BEREA, W. Va.

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

TRENTON AND ALDEN, MINN.

W. H. Ernst, now of Albion, Wisconsin, reports 17 weeks of labor, about 15 sermons, congregations from 10 to 35, 25 visits, and the distribution of about 250 pages of tracts.

S. R. Wheeler, of Dodge Centre, Minn., writes:

I have spent four weeks in service with Trenton and Alden churches, having made, by my own conveyance, two trips, one in April and the other in May. I am sure much lasting good will result from even this amount of work. These visits give spiritual food to the Christian, urge forward the serious, and warn the sinner. I cannot feel satisfied without saying something which shall aid those churches to secure a pastor. Most surely the Trenton and Alden churches need a pastor. They cannot live without one. Who will be the man to do this work? Who will go and save them from a lingering death, build them up and save sinners? These churches have been unfortunate in past years, and God, who has seen and heard all, knows where the fault has been. Now is the time to bury all the past that has been wrong, and pray God that he will in mercy forgive and graciously smile upon those churches and build them up. God is able. The human agency is needed. Chiefly now is wanted an earnest, faithful, and consistent minister of the gospel as their pastor. The call is a loud one. It is a great opportunity for some one to do valiant work for Christ. Though the discouragements may seem serious, they will melt away. Though the weeds may appear tall, the wheat is there. O, where is the reaper? Can those

churches give a pastor a support? No, not at present. How can a pastor live? No one need fear, God will provide. How would the cause ever have been advanced if no one had worked until a support was assured? What a sad condition, if every pastor who does not receive a full support should resign? President Allen, of Alfred University, once uttered words something like these: "If any one is called to preach the gospel, he must preach it. If he is fully supported he can give his full attention to it and be the more efficient. If only half-supported, he must still preach and provide in some other way for the other half of his living. If not supported at all, he must still preach as best he can under the circumstances, while earning his living in other work. And if he is to lose his head, still preach the gospel." Such words, spoken as direct address in the class-room twenty-five years ago, have been remembered, and they are worthy of remembrance by every young man who enters the gospel ministry. That was sound instruction then; it is sound instruction now. The apostles acted upon this solid basis of duty. So with the Reformers. So with the noble band of Seventh-day Baptist ministers in the past generations. So with the pastors of our churches at the present day. Most of them are obliged to do something to supplement their ministerial income. One pastor raises about one hundred dollars worth of onions each year. Another receives as much from his poultry yard. Another raises a few acres of corn, and doubles its market value by feeding it to domestic animals. Another raises and markets an acre or two of potatoes. Another produces the luscious strawberry and other fruits. And so long as it is on the sacred page that Paul made tents to support himself, so long will it be no disgrace, but an honor, for a minister to provide for his family, by working with his own hands, when necessity requires it. I was glad to see this doctrine advanced by Bro. Main, our missionary editor. Let this good advice be carried out; and the Trenton and Alden churches can, at least, have one pastor between them. It is right for a pastor to supplement his support by honorable means, but it is a serious damage to the blessed cause of the Master, for a minister to lack faith in God, and refuse to go to work, until a full support is assured.

WELTON, IOWA.

J. T. Davis, missionary pastor and general missionary, reports 21 weeks of labor, 34 sermons and addresses, congregations from 30 to 50, 25 prayer-meetings, 35 visits, and 4 additions—3 by baptism. He writes:

There are eleven Seventh-day Baptists at Marion, besides some members of Seventh-day Baptist families not professing; and two in Cedar Rapids. I now go to Marion once a month, with the understanding that my expenses are borne, with a surplus for the Missionary Society. The Adventist friends (anti-vision) are very friendly.

GARWIN, IOWA.

E. H. Socwell, missionary pastor and general missionary, reports 42 weeks of labor, 64 sermons and 8 addresses, average congregations of 55, 78 prayer-meetings, many visits, the distribution of 1,200 pages of tracts, 1 addition by baptism, and the organization of the Grand Junction Church. He writes:

I am forcibly reminded of the small amount of visible good I have accomplished; yet I remember that seed-time and harvest are distinct periods, and that we may not always reap abundantly during the time of sowing. I have tried to be faithful in scattering the good seed, and have been rewarded by seeing some of the seed spring up and grow, and even bring forth fruit. While I have seen these encouraging signs, I still look forward to a more bountiful harvest by-and-by. The prospects on the Garwin field I consider very encouraging. Our church appointments are regularly attended by nearly all of the society, and, with some irregularity, by all. There is a broad field here for work, and, I think, a fair opportunity for spreading Sabbath truth. I have been impressed of late that it would be wise for me to secure the privilege,

in churches of the neighboring towns, of preaching upon the question of the Sabbath; and had not my time been otherwise occupied I should have made a move in this direction before now. I see no signs of any special prejudice against our people in this vicinity, such as is manifest in some other localities, and I regard this as quite encouraging. I have made two visits to Grand Junction, 100 miles west of here, and preached to the brethren, organizing a church among them, and doing such work as I found possible. The prospects of building up a stronger church at that point are very favorable. The real need here at Garwin is more time upon the part of the pastor to give to the work. I feel crippled in this respect, since I am obliged to devote quite a share of my time to aid in my support, which ought to be given to visitations and personal work, which I doubt not would result in good. At Grand Junction, they stand in sad need of more preaching and pastoral care. I think if they could only have the earnest labor of a faithful minister of the Word, their borders would be enlarged, and the people encouraged and strengthened. During my two visits among them, I have tried to do all I could for them; but they need more work done, and at more frequent intervals. It is their desire to secure some one to preach to them and take general oversight of their spiritual affairs, who can support himself after they have aided him as they can in this respect. If they could succeed in finding such a man, I have no doubt but he would find a rich field of labor among them, and have his labor abundantly rewarded. So long as it is their desire, and until they can be otherwise provided for, I shall continue to look after them and give them all the help I can; but I sincerely hope they may soon have more unremitting and efficient labor performed for them, than it is possible for me to give. Upon these two fields there are abundant opportunities for Christian labor; and we enter upon another year with earnest prayers and strong hopes of accomplishing more than has been our privilege to report thus far.

LONG BRANCH CHURCH, HUMBOLDT, NEB.

U. M. Babcock, missionary pastor, reports 39 weeks of labor, including appointments at Pleasant Hill school-house; 43 sermons, average congregations of 60, 76 prayer-meetings, about 150 visits or calls, and 1 addition by baptism. He writes:

There is much encouragement in the fact that we have the best lot of workers among the young people here that it was ever my fortune to know. They hold a weekly prayer-meeting on Seventh-day night, and the last was as encouraging as any I have attended. There is like need of much missionary work. They would have me to come to the Marion county Church, Kansas, and to other places; but they do not at present feel able even to pay my expenses. So I stay at home, do what work there is to be done here, preaching for this church, and filling an appointment at the Pleasant Hill school-house, and tend a garden, raising my own vegetables. The church is being painted and refitted, and we hope to have it in good condition by winter.

KANSAS AND NEBRASKA.

Madison Harry, general missionary, reports from his new field 8 weeks of labor, 26 sermons, congregations of 25 excepting at Nortonville, 2 prayer-meetings, many visits, and the distribution of about 75 tracts. Writing from Nortonville, Kan., he says:

I spent about three weeks assisting in the meetings here. Have made two trips to Emporia and Dow Creek, and one to Elmdale and Oursler. In May and June was much hindered in the holding of meetings by excessive rains, high waters, short nights, and a busy season. Could scarcely do more than get acquainted, preach a few times, and make a few visits. Dow Creek, six miles north of Emporia, and Oursler seem to be points of interest and importance. Good may be done there, if impressions made and opportunities offered are followed up. Later in the season, if meetings are held, we hope that, under divine blessings, God's cause may be built up. Of course the prevailing prej-

udice against us is on the Sabbath question; but at Dow Creek, although I did not preach on that subject, there is quite a degree of inquiry and conviction. One brother, who has been a Baptist minister, confessed to me that there is no other Sabbath or Lord's day in the Bible beside that of the fourth commandment. Others are thoughtful. But it will take work, right living, and the power of God to accomplish results. I have not yet been in Nebraska; but hope to be there before long.

WESTERN KANSAS.

A small appropriation having been made for the benefit of H. E. Babcock, pastor at Friend, Scott Co., Kansas, he reports 8 weeks of labor, 8 sermons, congregations of 30, the distribution of 350 pages of tracts, the organization of a little church at Adell, Sheridan county, and the ordination of S. S. Coon to the ministry and of Henry H. Marble as deacon. Trials incident to the settlement of most new sections of country come to our friends on the Western frontier, and give them a claim upon us for words and acts of encouragement and help.

(To be Continued.)

CONTRIBUTED ITEMS.

One of the missionaries of the China Inland Mission, a Scotch gentleman worth a million, is living in China on twenty-five cents a week, using his fortune all in the work.

Every week there are printed in the Bengali language, in Calcutta, and circulated, 10,000 sermonettes written by Bishop Thoburn. If the funds are furnished, it is proposed to print them in five different languages every week.

At the Paris Exhibition, the Ni All Mission carries on work in two halls outside the two chief entrances in Avenue Rapp and Place du Trocadero. Daily meetings are held (as well as Sabbath services) in French and English.

At a recent union prayer-meeting of the Christian women of Tokio and Yokohama, it was resolved by those present to give a copy of the Bible to the Empress on her next birth-day, May 26th, and I was requested to have a copy of the new Reference Bible prepared especially for that purpose. For a time there was a reason to fear that the plan could not be accomplished, and I was requested, in advance, to send a copy of the Scriptures to one of her imperial officials, in order that he might examine it, and decide whether it was a suitable book to be placed in the hands of her majesty. The decision was favorable, and now there will be much prayer offered that the book may become, not a mere ornament in the imperial household, but a source of light and joy.—*H. Loomis, in Bible Society Record.*

THE SPIRITUAL LAW IN THE NATURAL KINGDOM.

BY G. S. JUDD.

In the oscillations of the intellectual pendulum, many people are swinging from the extremes of materialism and agnosticism, over to the other extremes of Christian science, faith-cure and spiritualism. It is a suggestive fact, that has come under the writer's personal observation, that men hitherto altogether irreligious and unbelieving, in the last year or two, are consulting with great faith, or rather credulity, and eagerness and considerable expense, the mediums of familiar spirits, who are said to hold communion with their dead, and this is carried on by staid old farmers and business men, to an extent little dreamed by the general public.

This is, indeed, so much the case, that it is about time for the defenders of the Christian faith to change front, and meet this new enemy, or new advance of an old enemy, or at least to restate the law, the facts, and the evidence, and make the argument, and arrive at a just judgment in the case.

And here, as elsewhere, there is a demand for much careful painstaking thought, analysis and experiment, along the border line of the spiritual and physical forces, so called; but that there is an urgent demand for a new survey, a readjustment of the boundary line between the two provinces,

the extreme claims of the opposing forces abundantly prove.

The mind that deals with and discovers first principles must, of necessity, be a downright, honest and simple mind, and for the most part serious, for in all inanimate nature there is never a joke, there is not a smile; and if there be a Minnehaha—a "Laughing Water"—it is in the poet's fancy; if there be a moan of the ocean, if the wind sings dirges, it is all but the warp of imagination and the woof of our sadder memories. Nature is serious, reverent, earnest. Let us begin, then, in a spirit of profound reverence, and yet of cheerful liberty of thought, by affirming our belief in God as an invisible spirit, a person who has, for the most part, made man after his own moral and intellectual nature, which argues that the more we know of God, the model, the more we will know of man; the being modeled.

Now the most exact and intimate knowledge we can have of God, is by studying the character of his highest representative, the perfect man Jesus, who lived, more than any other man before or since, along, nay, on both sides of the boundary line, between the seen and the unseen, the spiritual and the material, and there are in the record of his life, data and incidents which are very suggestive and significant of some, as yet, undeveloped powers and capabilities in man, bearing upon the spiritual law in the natural kingdom, and lying so closely along the border line, that many mistakes will be made in their classification, by those unskilled in experiment and argument. And all must admit that, no matter how much thought we give to these subjects, no matter what our just or pretended claims may be to knowledge, that each succeeding generation of wise honest thinkers, makes advances beyond the limits of our knowledge, which at best, and forever here will be but in part, where spiritual, and many times material truths, or truths about material things, are seen as through a glass darkly.

Will you please read carefully the context of Mark 5: 25, and Luke 8: 43, how that while Jesus, who was in the laboratory of the spiritual world, manufactured the laws of gravitation and cohesion, who, by the strange alchemy of a divine science, had compounded all the chemical and vital forces, and stored up in the soil, the air and sunshine, all the medicinal and curative and healing powers of all the herbs and vegetable drugs known and named, or yet unknown and unnamed, in the United States Dispensary; that while Jesus was walking along with the crowd of people, a sick woman, with a hemorrhage of twelve years' standing, twelve years of pain and weariness, of doctoring, expense, and disappointment, this poor woman, believing in his power to heal, stealthily touched him, and was cured by him who seemed not conscious of the touch, except as he was conscious that healing power had gone out of him, which could only be done by faith. Was this a physical force, or was it a spiritual power he exercised, or was it a spiritual power effecting a physical result, as was the case in every miracle he performed? These incidents in the life of Jesus, coupled with James 5: 14, 15, have formed the basis of Christian science and faith-cure. What do you think about it? They are advocated by some of the most prayerful and pious souls among us, who by every fair consideration are entitled to their day in court, a time to be heard, a fair judgment.—*Christian Standard.*

CHARITY should always be exercised toward those whom we regard as in error. A man's vision of truth may be greatly affected by early training and associations. One who has inherited false opinions and breathed an atmosphere of doubt from childhood has much to hinder him in his search for truth, and finds it difficult to discard mistakes, prejudices and heresies. If it has been our more favored lot to be reared in the knowledge of God's Word and reverence for its authority we have reason for profound gratitude, while we should learn to be tender and forbearing to those who have missed such advantages.

WOMAN'S WORK.

THE COB HOUSE.

Willy and Charley, eight and ten,  
Were under the porch in the noon-day heat;  
I could see and hear the little men,  
Unseen, myself, in the window seat.

Will, on a cob house, was hard at work,  
With a zeal that was funny enough to me.  
At eight, one has hardly learned to shirk;  
That comes later, as you will see.

For Charley, by virtue of riper age,  
Did nothing but stand and criticize;  
His hands in his pockets, stage by stage  
He watched the towering castle rise.

"And now, after all your fuss," says he,  
"S'posin' it tumbles down again?"  
"Oh," Will answers, as cool as could be,  
"Of course, I should build it better then."

Charley shook sagely his curly head,  
Opened his eyes of dancing brown,  
And then for a final poser said,  
"But s'posin' it always kept tumbling down?"

Will, however, was not of the stuff  
At a loss to be taken so,  
"Why then," he answered ready enough,  
"I should keep on building it better, you know."

And seeing the wise world's wisest knot  
Cut at a stroke with such simple skill,  
Older people than Charley, I thought,  
Might learn a lesson of Master Will.  
—*Kate Putnam Osgood.*

WHILE American women are universally conceded by all foreigners to be the most beautiful, they are unsparingly criticised for their lack of grace and repose. The manners of a European woman betray, at once, her position, but no such criterion of social rank can be accepted in this country. Among the most cultivated classes there is an abruptness of motion, a vehemence in action, which should never be witnessed outside of the impulsive age of girlhood. It is time to study methods for correction of so serious a fault. Perhaps, among Eastern and Western women, rather than in the South, the lack of this gracious repose is most apparent. There is a peculiar charm about a Southern woman's manner, which is well worth the analysis of her country women. As a nation, we are called a nervous, impulsive, undisciplined people, and instead of growing indignant at such criticism, we should stop to consider whether, after all, it is not just. We believe that with the growing interest in physical culture we shall study more closely the secrets of graceful movement, and all symptoms of physical development, which tend to sacrifice grace to strength should be condemned. The American woman's lack of self-restraint is quite as often due to abnormal, nervous conditions, as to other causes. True, the woman who is a cook to-day, and the wife of a Congressman to-morrow, will not greet you with the *savoir faire* of a Russian princess, but, all things being equal, the woman who has learned the laws of physical well-being, has learned the art whose charm transcends beauty of feature.—*From Dress.*

WOMAN'S EXECUTIVE BOARD—TREASURER'S REPORT.

For the Quarter ending October 15, 1889.

Dr.	
Received for Missionary Society .....	\$ 82 18
"    Tract Society .....	22 40
"    Teacher Fund .....	207 25
"    Nurse Fund .....	38 00
"    Board Expense Fund .....	9 75—\$ 359 58
Cr.	
To A. L. Chester, Treasurer Missionary Society .....	\$ 82 18
To J. F. Hubbard, " Tract Society .....	22 40
To account Teacher Fund in Bank .....	207 25
To " Nurse " .....	38 00
To M. F. Bailey, Secretary .....	5 00
To Balance Board Expense Fund .....	4 75—\$ 359 58
Total amount Teacher Fund on Hand to date .....	\$395 48
" Nurse " .....	55 00
Total amount Board Expense Fund on hand to date .....	63 60
E. & O. E.	NELLIE G. INGHAM, Treas.
MILTON, Wis., Oct. 15, 1889.	

## SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1889

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

## LESSON VII.—DAVID'S LAST WORDS.

For Sabbath-day, November 16, 1889.

## SCRIPTURE LESSON—2 SAM. 23: 1-7.

1. Now these be the last words of David. David, the son of Jesse, said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,
2. The Spirit of the Lord spake by me, and his word was in my tongue.
3. The God of Israel said, the Rock of Israel spake to me, he that ruleth over men must be just, ruling in the fear of God.
4. And he shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.
5. Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation, and all my desire, although he make it not to grow.
6. But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands.
7. But the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place.

GOLDEN TEXT.—He hath made with me an everlasting covenant, ordered in all things, and sure. 2 Sam. 23: 5.

INTRODUCTION.—David made such a lamentation over his son Absalom, that the joy of victory was changed into the sadness of a funeral, and had not Joab, his commander-in-chief, called his attention to the fact, he would have been entirely deserted by his people. He prepared himself for receptions and the error was remedied. Preparations were made to receive David back to Jerusalem as king. Shimei who cursed the king came to meet him, and David would not allow him to be killed for his cursing. Mephibosheth also came and showed David how sad he was at his calamity, and that Ziba his servant had misrepresented him to the king. Barzillai showed great kindness to David in accompanying him to Jerusalem. David did not assume the reins of government without some difficulty. Sheba, a Benjamite, led a rebellion which included all the tribes of Israel except Judah. So David commanded Amasa to assemble the men of Judah in three days, but he did not return in the appointed time, and fearing lest the rebellion would become too powerful to subdue, he sent Abishai with what forces he had to overtake Sheba. When they were near Gibeon, Amasa went before them, but Joab, who attended Abishai, by stealth killed Amasa. They came to Abel in the tribe of Dan where they found Sheba, and when they assailed the place, the inhabitants agreed to give them Sheba's head if they would withdraw from the place. This was done. Three years of famine came upon the land, and David inquired of the Lord why it was sent, and he replied that it was because Saul had slain the Gibeonites. David inquired of them what atonement should be made. They said if some of Saul's sons should be delivered to them to be hanged, they would be satisfied. Afterwards the famine ceased. Four times the Philistines warred with Israel but were defeated. Chapter 22 is a beautiful Psalm, nearly identical with Psalm 18.

## OUTLINE.

1. Who David was. v. 1.
2. By whom he spoke. v. 2.
3. The character of David or Christ. v. 3-5.
4. The condition of wicked men. v. 6.
5. The character of those who contend with wicked men. v. 7.

PLACES.—Jerusalem is evidently the place where David was at this time.

PERSONS.—David is the king of Israel and has his throne in Jerusalem. Jesse was the father of David and seven other sons and perhaps two daughters. He was the ancestor of all the kings of Judah, and also of Christ. He was the grandson of Ruth, and the great-grandson of Rahab. Thus he had Moabitish and Canaanitish blood in his veins. Jacob was the grandson of Abraham, and was afterwards called Israel from whom the twelve tribes of Israel immediately sprung. "Belial," means worthless fellow, and stands for wicked men. The *Rev. Ver.* renders it "ungodly."

TIME.—1018 B. C. About five years after the last lesson.

## HELPFUL SCRIPTURES.—Read 2 Sam. 19: 1; 22: 51.

WORDS EXPLAINED.—"Last words of David." The last composition or psalm, but not the last words of any description, for he probably lived three or four years after this. "Raised up on high." Made king. "The anointed." When he was made king. "The sweet psalmist of Israel." He was the psalmist for excellence, not only of the whole Israelitish nation, but of the whole world. His writings are very precious to the true lover of God in every land and in every age. "The Spirit of the Lord spake by me." He was inspired of God to write the psalms he did. This shows that David believed that he was directed of the Holy Spirit in his writings. "The Rock of Israel," evidently means the same as "The God of Israel" in the same verse. "The Lord is my Rock." 22: 2. "He that ruleth over men must be just." This seems to refer to the proper character of any king, with especial reference to David. It may be rendered, "He that ruleth in man is the Just One;" or "the Just One rules among men." This refers more naturally to Christ. The 4th verse seems more appropriate to Christ than to David. "The light of the morning," or twilight, may refer to his infancy and growth into manhood, manifesting continually increasing power. So also did he in his religious life. "A morning without clouds," may refer to his sinlessness and complete embodiment of God's Spirit. "Tender grass." This thought is used several times in speaking of Christ. Isa. 53: 2. It evidently refers to his starting from a small beginning. In the 5th verse David seems to direct attention to his own personal reign. He feels that he had not entirely complied with the high ideal given above, but receives comfort from the fact that God had made a covenant with him, and he believes it will all come out right, though he cannot see how it is so now. Should you make a very small change in the pointing in the text, and make it a question, it would read as follows: "For is not my house (family) established with God, because he hath made with me an everlasting covenant?" This centers the attention on David's posterity instead of on himself. Verses 7, 8, refer to the enemies of David, or Christ, or both. The metaphor of these verses is from hedging: "The workman thrusts the thorns aside, either with his bill, or hand protected by his impenetrable mitten, or glove, till getting a fair blow at the roots, he cuts them all down. The man is 'fenced with iron,' and the handle of his bill is like 'the staff of a spear.'" *Clarke.*

CENTRAL TRUTH.—God guides and gives ultimate success to his children, but the wicked will be destroyed.

DOCTRINES.—The last words of our friends are treasured up with much care. The character and office of a man gives force to his words. A sweet singer will carry conviction and draw people where no others can have effect upon them. No honor can come to a man equal to being used as God's mouth-piece. Righteousness and justice should characterize every ruler. Christ's character and attributes were grand and glorious. The wicked shall be rejected as thorns. Severe means will be needed to deal with them. The man who deals with them will need the sword of the Spirit and the shield of faith.

DUTIES.—We should use our faculties in God's service. If God has given us a favorable position it should conduce to the advancement of God's cause. If God has made us promises we should rest assured that they will be fulfilled. He who would deal with bad men must be prepared for the battle. We should not undertake this without the power of God to support us.

## GOD'S CALLS.

If there is any fact beyond doubt it is that the calls of God are ever sounding in human ears. No one, either in the world of hope or despair, can say that no gracious call of divine mercy has ever reached him. No man ever existed in whose history messages from the lips of infinite love did not entreat him to go out of the lower sphere of life into nobler and better conditions. "Come up higher" has always been the burden of the divine solicitations. Is it not strange that the world has gone on wondering at Abram's faith ever since that morning when he left Mesopotamia, as if it were extraordinary in any sense except in contrast with the world's faithlessness. Why should there be such an ado over a man's going from poverty into wealth, from shame to glory? Why should he be forever praised for exhibiting common sense? Why should he be the marvel of all history for following what ought to have been an instinct? We ought to be more profoundly astonished that he received the call than that he obeyed it.

There is nothing in human life but calls. The first was for human incarnation. Whether the soul existed before its incarnation, or came into existence in connection with it, is a question of philosophical speculation. The fact, however, is there was a call for a trinity of soul, mind and body, to be enthroned by divine wisdom in a being capable of happiness, and of becoming infinitely glorious to our Creator. When man rebelled against the original purpose, God called him back to his lost loyalty. He is still calling men to come out of their present condition, with its limitations and humiliations of sin, into something higher and better. In every change of life he bids us arise and depart. How many are his appeals to the young, whose skies he ever arches over with the bow of hope and promise. He calls them out of entanglements of sin while yet its meshes are but threads, and before in their tension they become as bands of iron. He calls on men and women in mid-life to get out of selfishness before it grows tough and sinewy, and gives opportunities to conquer it by sending disappointment and afflictions to accomplish this end.

He breaks loose the heart's tendrils and takes away its worldly props. He prunes away the objects upon which the affections have fastened. He employs memory as his angel to revive the past, and the Spirit of God for present impression, fixing the thoughts upon mercies and obligations. He lures by the hope of something better, a force so vital and vivid in youth, all to the end of leading onward and upward to something more satisfying to the soul. We rise and depart whether we will or not, when we are compelled to assume life's responsibilities.

We are no more content than young eagles in the nest, who feel the instinct to depart long before they have the courage or ability to go. Children are ever surprising their parents by their rapid advances toward an unknown future, and they lay aside their merriment and go out all too soon to necessity, duty and destiny. The very ripples of laughter upon their faces are a prophecy of coming shadows. The book of destiny must be read page at a time; we cannot do as when we are wearied with a novel, turn over to the back to see how it ends. How many baffled anticipations have proved that man can go best when in the divine lead, even when no outline of form or purpose could appear. There are always undercurrents which exercise a disturbing influence upon all our calculations. Those born rich come to penury, while the poor rise to affluence. Who has not learned the lesson of God's fatherhood which his dealings with men are intended to teach? There is wisdom, strength and comfort in the verse which the Arab drones out in gutters as he journeys through the desert:

"Trust in the veiled hand that leads  
None by the path that he would go;  
And always be for change prepared,  
For the world's law is ebb and flow."

We depart at God's call; for to this end we came into the world. The young bird is hatched not for the nest, but for the skies. To every young life after the glamour of expectation is passed comes a dull sinking of the heart, terrible and often fatal, especially when cut loose from the influence of Christian home. The cure for all homesickness is companionship with God, obedience to trust in his calls, which lead into Canaan where neither a sense of exile or orphanage will ever come. We depart at the mandate of God when we go out to help the needy in the sacrifices of personal comfort and relationships. How the apostle longed to stay with his own people, of whom he so passionately said: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh," but God sent him out of his land, not knowing that he was to die a martyr in a strange land. Obedience is the omnific word that solves all mysteries and gains all victories. Blessed are they who, in response to divine bidding, go to the front. These are they who keep sin from universal conquest. They are the sentinels between the sleeping church and danger. We are all emigrants at the call of God, leaving the sparks of our campfires to smoulder behind us. What have we left to regret? All the more ought we to press forward, redeeming the time.—*Presbyterian Observer.*

## FOR JESUS' SAKE.

Annie Grim stood on the dunce stool for the third time that week. The offense was twisting her tangled brown curls into horns, so that little Lottie May laughed outright and disturbed the school. The hands of the clock were pointing to four, and the other children were marching, two and two, out of the school-house, most of them looking wistfully over their shoulders at the shabby figure standing on the stool, and wearing a pair of worn-out men's boots. Annie was a general favorite; the older children would miss her merry chatter and romps, which brightened the long way home, and the little ones would miss the strong young arm in crossing fences and ditches. When the last child had gone out, Miss Laura turned to her pupil and said, wearily: "You may sit down, Annie, and study the lesson you missed this morning." The big boots came down heavily from the stool, and their owner dragged them slowly across the room to her seat, into which she carelessly dropped, bending her curly head over a greasy spelling-book.

For some moments not a sound broke the stillness, save the occasional snapping of the coals in the stove. The school mistress leaned her head on her desk and closed her eyes. From time to time two brown eyes glanced at her from over the greasy spelling-book, and suddenly they flashed in astonishment, for tears were stealing down the teacher's cheeks. Poor Laura was disheartened. The children had been hard to manage. A letter had come from home, saying her precious father was not at all well, and added to her anxiety, was the certainty that her salary would not be paid in time for her to go home to spend Christmas. Her head ached and her heart ached, but she knew him who was "a man of sorrows and acquainted with grief," and her lips moved silently in prayer for strength and comfort.

As the watching eyes in the corner gazed, a mist gathered slowly in them, quenching their defiant sparkle. Two dirty little feet were drawn from the boots and crept noiselessly across the room, a little arm was wound around the school-mistress's waist, and a sweet voice said, hesitatingly, "Please don't cry, Miss Laura, and I'll never make horns or do anything to trouble you again." The teacher drew the child towards her, and in broken tones told her of the cares that burdened her, and of how she tried, through all, to bear them for Jesus' sake, and do her duty faithfully.

"Miss Laura," said Annie, "I have troubles, too; but I cut up and try to forget them. How can you be so sweet and good?"

Then Laura lifted the child to her lap and told in simple language how the dear Saviour loves and cares for every one, and how he wants us to take up our cross and bear it patiently, looking to him for strength and guidance. When she finished, Annie was sitting bolt upright, a hopeful light shining in her great brown eyes as she said:

"Oh, I am so glad you told me that. I'll tell Tim to-night, and father, too. We used to be better and go to church till mother died, and then father took to drinking, and Tim and I don't say our prayers, or try to do anything for Jesus' sake. Tim rides with the mail bags, rain or shine, and he's sick, and father takes the money and spends it as fast as Tim gets it, and that's what's breaking my heart. But I ought to be good and help them to remember, instead of being so wild and naughty."

Miss Laura again urged the little girl to go to Jesus with these troubles, and assured her of his loving comfort, and then Annie pulled on the old boots and they walked home in the gathering twilight. It was a precious influence the teacher had left with this little girl, who, through her example and teaching, had been led to see Jesus. Soon Annie had made the poor home cheerful with fire-light, and set the evening meal. Then, with hope in heart, but with anxious eyes, she watched for the home coming of her father and brother.

Soon her face brightened, for some one rode up to the door of the post-office and handed the mail bag to the post-master, then on to the stables, for Tim took care of the horses too. The moments seemed ages to the girl at the window, and she thought she had never known Tim to

walk so slowly, as he came towards the house. She could wait no longer, but rushed out and caught him by the arm. As the rays from the fire fell through the open door into the boy's face, it showed a hopeless, almost despairing look, and when the door was reached he fell helpless into the room; other footsteps came rapidly up the path, and in a moment Mr. Grim was bending over his boy with a pale face.

An anxious week followed, and then the mail carrier was better. During the nights of silent watching, Annie told her father of her conversation with her teacher, and, with tears, begged him for her sake, and Tim's, but most of all, for "Jesus' sake," to lead a better life, and when Tim was better she told him, too, and it was beautiful to see the pale face light up, as he whispered, "Yes, 'for Jesus' sake,' we will lead better lives, trusting all to him."

And they were faithful to the end. Tim became a minister of the gospel, and won many souls to his Master, and years after we find Annie a happy wife and mother. The old gray-haired man, whom the children call "grandpa," often gathers the little ones around him, and tells them how the sweet duty of living for "Jesus' sake," planted in the heart of a child by her teacher, worked a miracle in the home and lives of three of their nearest and dearest.—*Ex.*

## WHAT MR. LOWELL SAID.

I fear that when we indulge ourselves in the amusement of going without a religion we are not, perhaps, aware how much we are sustained at present by an enormous mass all about us of religious feeling, and religious convictions, so that whatever it may be safe for us to think, for us who have had great advantages and have been brought up in such a way that a certain moral direction has been given to our character, I do not know what would become of the less favored classes of mankind if they undertook to play the same game.

Whatever defects and imperfections may attach to a few points of the doctrinal system of Calvin—the bulk of which is simply what all Christians believe—it will be found that Calvinism, or any other ism which claims an open Bible and proclaims a crucified and risen Christ, is infinitely preferable to any form of polite and polished skepticism, which gathers as its votaries the degenerate sons of heroic ancestors, who, having been trained in a society and educated in schools, the foundations of which were laid by men of faith and piety, now turn and kick down the ladder by which they have climbed up, and persuade men to live without God and leave them to die without hope.

The worst kind of religion is no religion at all; and these men, living in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution.

When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet, ten miles square, where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted—a place where age is revered, infancy respected, manhood respected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and there ventilate their views.

So long as these very men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom.

## THE PRAISE OF BOOKS.

SOCRATES, B. C. 468-399.

Employ your time in improving yourself by other men's writings; so you shall come easily by what others have labored hard for.

CICERO, B. C., 106-41.

Keep your books, and do not despair of my being able to make them mine; which, if I accomplish, I shall exceed Croesus in riches, and look down with contempt upon the houses and lands of all the world.

SENECA, B. C. 58—A. D. 32.

It does not matter how many, but how good, books you have.

It is much better to trust yourself to a few good authors than to wander through several.

PLUTARCH, A. D. 46-120.

We ought to regard books as we do sweetmeats, not wholly to aim at the pleasantest, but chiefly to respect the wholesomest; not forbidding either, but approving the latter most.

QUINTILIAN, A. D. 42-115.

Every good writer is to be read, and diligently; and, when the volume is finished, is to be gone through again from the beginning.

ST. PAUL, A. D. 65.

For whatsoever things were written afore-time were written for our learning.

FROM THE PERSIAN.

A wise man knows an ignorant one, because he has been ignorant himself; but the ignorant cannot recognize the wise, because he never was wise.

They asked their wisest man by what means he had attained to such a degree of knowledge? He replied: "Whatever I did not know, I was not ashamed to inquire about."

HINDU SAYING.

The words of the good are like a staff in a slippery place.

RICHARD DE BURY, 1287-1345.

In books we find the dead as it were living; in books we foresee things to come. These are the masters who instruct us without rods and ferules, without hard words and anger. If you approach them they are not asleep; if investigating you interrogate them, they conceal nothing; if you mistake them, they never grumble; if you are ignorant, they cannot laugh at you.

*The Missionary Review of the World* for November, is not a whit behind the numbers which precede it; indeed, the *Review* shows constant growth and improvement. The masterly pen that gave in the August issue "Islam and Christian Missions," gives us here a paper equally interesting and thrilling, entitled, "The American Missionary in the Orient." Every missionary society in the land ought to circulate it as a tract, by the ten thousand; it would have telling effect. Whoever this unknown writer may be, he shows a wonderful mastery of the subjects he writes upon, and a marvelous power to inform, impress and enthuse. There are several other notable papers in the number, such as "The Great Crisis in Japan," by Dr. Ellinwood; "The Ministry of Money," and "The Crisis in Cities," by Dr. Pierson; "The Historic Churches of the East," by Prof. Schodde, a grand sketch of "The Student Missionary Uprising," a "Christian College in Brazil," by Dr. Chamberlain, a highly interesting account of the recent Continental Missionary Conference, at Bremen, and a stirring Poem by Mrs. Merrill E. Gates. All this in one department, filling 46 pages. Each of the other 7 departments is full of matter equally valuable, embracing Missionary Intelligence, Correspondence, International Department, Monthly Concert, Editorial Notes, Organized Work (reports of societies and many tables of statistics), and The Monthly Bulletin. The influence of such a Review, full of rousing thought, and burdened with the facts bearing on the work of world missions, and scientifically presented, is a mighty power for good in the universal church.

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## HISTORICAL & BIOGRAPHICAL.

ELD. OLIVER PERRY HULL.

BY REV. W. H. ERNST.

May 29, 1859, Eld. Hull received a call from the Milton Church at a salary of \$400. Here he remained about four years. As we have seen, he was not one of the conservative kind. Radicalism was his prevailing inclination. This trait fitted him more for the aggressive field of lecturing on reformatory subjects, than performing the patient and instructive work of a pastor. He was quite frequently absent while in charge of this large church, in holding debates on the Sabbath question, and in visiting the newer communities farther west. He stirred up opposition to his administration here by the boldness of his preaching. He was not like the physician who gives what the patient enjoys, not what he thinks is needed, regardless of taste, and yet, as far as possible, in the form of sugar-coated pills. Near the close of his pastorate at Milton, he invited Rev. D. E. Maxson, D. D., of Alfred Centre, to supply the desk during his absence. He soon resigned, and moved in the fall of 1863 to Minnesota, and settled over the Dodge Centre Church, then called the Wasioja Church. While pastor here he homesteaded a farm near the village of Alden, in that State, about fifty miles away. After several years he resided permanently on this farm, and preached for the Carlston Church in the neighborhood. His duties in this position were quite varied and arduous. It was no small task for him to bring wild land under cultivation and to erect the buildings on it with no railroad near, and markets at a distance. The surrounding people were nearly all poor, and he was called upon to assist them in various ways, particularly in entertaining them at his house. His income for preaching was meager. His rides to see the members of his flock were often long. The winters were severe, and fuel could only be obtained by hauling it many miles, oftentimes forty, from the "big woods." Usually he would labor hard all day on his farm, and then go great distances to attend evening meetings for preaching or lectures. He was specially tried by the departure of members of his church who embraced Adventist views. In this way he worked as long as his strength lasted. He adopted the motto which his brother Nathan admitted was his also, viz.: "It is better to wear out than to rust out."

While living at this place he visited Adel, Iowa, where his sister, Mrs. Hannah Tawney, resided. Here he spoke several times on the subject of the Sabbath, both in the court-house and in the Methodist church, and had large audiences, particularly of unbelievers. The pastors of the churches of the place did not receive his lectures very kindly. The following is an abstract of one delivered on this subject.

"The Present Crisis." 1. Notice the pending issues of the nation. Commotions of the people, often regarded as calamities, are usually the upheavals of truth, or the workings of God's providence for the relief of groaning humanity. See Joseph, Moses, Pilgrim Fathers.

2. Nations, as well as individuals, stand before the world's grand tribunals, and are compelled to testify positively or negatively for man's civilization. The office of Greece to develop literature; of Rome, liberty or self government; and of the Jews, the atonement.

3. To America is given the privilege of exhibiting all these sublime truths in one grand drama.

4. In the Bible we find all these great movements historically and prophetically mapped out.

The above may be considered as a fair specimen of his brief plans for sermonizing.

In the fall of 1868 he was obliged, on account of his health, to leave Minnesota and come to Milton, Wis., to spend the few remaining days of his life. His severe labors and hardships had resulted in the gastric consumption, a disease of the stomach. A rash developed itself on his breast to the extent of being almost unendurable. In attempting to scatter this so as to find relief from pain, his whole body was affected by the disease, and he rapidly declined in strength and lost much flesh. His last appearance in public was at Albion, Wis., in a meeting of the North-Western Association; many will remember how he looked at the time, standing pale and emaciated, leaning upon the desk, talking for a few moments, with short breath, concerning his great interest in the cause of God as advocated there. During his sickness his brother Nathan visited him. Knowing that this separation would be the last on earth, he could not say good by, although he made several attempts to do so. The sight was very affecting.

The last night of his life was very painful. The paroxysms of his stomach were fearful. He remarked, "This is the fatal night." He gradually sank amidst the groans which he uttered and the sobs of his family and other sympathizing friends, until the flickering life burned out suddenly. Before him there was no fear of death, as the Lord was with him in mercy and strength. This event occurred January 23, 1869, when he was fifty-five years, seven months and eight days old. Truly he was cut down in the midst of his years.

Before closing let us notice some of the other leading traits of his character. Among these was his fondness for the more general gatherings of our people. He was often from the first in attendance upon the sessions of the Association of Western churches. Occasionally he preached the Introductory Sermon and presented essays on some assigned topics. He was usually appointed a member of the committee on education and the state of religion, and frequently their chairman. He was sent once by this body as its delegate to the General Conference at Brookfield, N. Y.

He was by nature inclined to religious and emotional sentiments. This was becoming to his usually gentle and loving disposition. His desire to reach out and take hold of the Almighty was a controlling element in his life. This was conspicuously manifested in devotional meetings.

He had a winning, musical voice, and spoke with great readiness. He had the reputation of being a "smooth talker." A gentleman with whom he once debated on the subject of the Sabbath was quite slow of speech, and seemed annoyed at the easy flow of words commanded by his opponent. Feeling his disadvantage he blurted out, "I cannot be expected to keep up with Eld. Hull for he talks with both ends of his tongue."

As before noticed he was pre-eminently a social man. This characteristic helped him greatly in his pastoral work, and especially among young people. It gave him a speedy introduction to strangers. The landlady of the Half-way House between Alden and Owatonna, Minn., told us once that she was well acquainted with Eld. Hull. She had known him to come into the bar-room of the hotel, filled with men of the roughest character, who doubtless had

never seen him before. On his entering the place would be in the utmost confusion, each one talking loudly to his nearest neighbor. But in a short time they would all be listening intently to him, as he had entire control of the conversation. She said she never witnessed the same effect in any one else in all her life.

He was highly appreciated as a neighbor. An acquaintance remarked, "I lived by him many years and never saw one more accommodating and sympathizing. We did not always agree in politics and we had warm discussions; but we were just as good friends afterward as before." A lady once asked, "Who do you think is the best man I ever knew?" She replied, "Eld. O. P. Hull." She had resided near him for a long time. Surely, this was a great compliment! All in all there is no attainment of a man which has greater influence for good in this world than his personal goodness. Nothing else furnishes such rich assurance that after passing the dark river, all is well on the other shore.

### SKETCHES OF THE FIRST SEVENTH-DAY BAPTIST CHURCH OF ALFRED.

BY D. R. STILLMAN.

The first record of an association which resulted in the formation of the Church, is dated July 4, 1812. After reciting the objects of the meeting and the agencies through which it was called, this record gives the following basis of union:—

#### ORGANIZATION.

##### Section I.—Articles of Faith.

Art. 1. We believe the Scriptures to be the word and truth of God; and with the light of the Divine Spirit, is the rule of our faith and practice.

Art. 2. We believe the ten commandments that were given down to Moses on Mount Sinai to be binding on us, and the Seventh-day to be the Sabbath of the Lord.

Art. 3. We believe the words that Christ told Nicodemus in being regenerated and born of the Spirit, and believe we have experienced the same.

Art. 4. We believe in following the example of Christ in baptism by way of immersion, and in the institution of the Lord's Supper.

Art. 5. We believe also in the requirements of laying on of hands, washing one another's feet, and religious fasting; but would not make these three points so essential as to debar from fellowship.

Art. 6. We believe in the resurrection of the dead and eternal judgments, future rewards and punishments according to the deeds done in the body. This we believe; Lord, strengthen our faith.

##### Section II.—Articles of Covenant.

Art. 1. We, the subscribers, do covenant together, as brethren and sisters, and bind ourselves through the assistance of God, that we will continue our meetings on the Sabbath-days, as far as the hand of providence will admit; and try to worship God as the Lord may persuade our souls, and to live weekly as becomes Christians.

Art. 2. We agree to watch over each other jointly and severally for good; that is, to try to admonish all disorderly conduct in whatsoever way it may appear, by Scriptural measures and with the gospel; and try to live in obedience to the law and the gospel of God, and to encourage holiness and persevering. This will we do if God permit.

Now there were about twenty-four members, males and females, viz.: Stephen Coon and his wife, Nathan Green and his wife, Clark E. Crandall and his wife, George Lanphear and his wife, William Saunders and his wife, Stephen Coon, Jr., and his wife, Luke Maxson and his wife, William Davis and his wife, Edward Green and his wife, Maxson Green, James Fisk, Rebecca Stillman, Britty Wells, Sally Coon, and Nancy Teater. These joined covenant, and kept up our Sabbath-meetings, and were wonderfully blest both in union and increase to our number.

In September, 1813, it was decided to form a church whenever a convenient opportunity should offer. On the 3d of October, Eld. Wm. Satterlee, of Berlin, being with them, the mat-

ter was laid before him; and after consultation, the society preferred separate organization, and became a branch of the Berlin Church. The members of the society who had formerly been members of a First-day Baptist Church in Brookfield, usually designated as Eld. Marsh's Church, united with the Berlin Church through this "Branch;" and several who seem to have held no former church connection received the "ordinances," and likewise joined the Berlin Church. From this time, the terms "Branch" and "Society," in the records are used synonymously to designate the organization until it became an independent church.

At a meeting held August 11, 1816, George Stillman, Clarke Crandall, Daniel Babcock, Abel Burdick, Abram Crandall, Richard Hull, and Nathan Green, were appointed to prepare articles of faith and covenant, and a church constitution; and it was voted to send letters to the Berlin and Brookfield Churches, asking for assistance in organizing the Branch as a separate church. In accordance with the request, Elder William Satterlee and Bro. George Maxson, from Berlin, and Eld. Henry Clarke and Bro. Charles Babcock, from Brookfield, met with the Society on the 20th of October, 1816; and after examining the Constitution and Articles of Faith and Covenant, and ascertaining the state of Christian fellowship among the members, it was decided to grant the request. After a sermon by Eld. Satterlee from Matt. 18:15-17, Eld. Clarke gave the hand of fellowship to the Church through Bro. George Stillman, who had been chosen to represent the Society for that purpose.

(To be continued.)

## SABBATH REFORM.

### CLOSING THE SALOONS ON SUNDAY.

Field Secretary Crafts, of the American Sabbath Union, and some of his compeers continue to charge the Seventh-day Baptists with favoring the open saloons on Sunday. Everyone who is familiar with our repeatedly-expressed opinions on that question knows that such charges are absolutely false, even though Mr. Crafts may not design to mis-represent us. We have, from the first, plead the prohibition of the liquor traffic at all times, and in all places. We have always insisted that since the state creates a day of leisure through Sunday legislation it is bound to protect that day against the saloon, which finds in this enforced leisure of the masses, its most profitable day for business. When we object to the Sunday law, because it forbids legitimate business, on the false ground that Sunday is a sacred day, we do not in the most distant manner support the saloons. That is an illegitimate business,—speaking from the standpoint of higher law and of right, even though it may be legalized by the State—which ought to be forbidden on every day.

We have repeatedly shown by the experience of those who have attempted to enforce the Sunday laws, that existing laws which recognize the saloon as a legitimate business on all days, except Sunday, give the saloon immense advantage in every struggle for their enforcement. The usual course, on the part of the saloonist, is to apply the Sunday law to other forms of legitimate business, which the letter of the law forbids, but which common custom and common necessity require. Thus an unequal warfare is entered upon, by which the saloonist, interfering with the delivery of milk, the running of street cars, and similar legitimate items of business,

soon compels the friends of temperance to desist, and leave them in possession of the field, and the rich harvest which comes through Sunday sales. Let our readers understand, once for all, that our opposition to Sunday legislation is not opposition to legislation against the saloon. If the friends of Sunday hope to retrieve its failing fortunes by the aid of the civil law, they can do no wiser thing than to separate Sunday legislation, as such, from all anti-saloon legislation. If it be not possible to obtain prohibitory legislation for all days in the week, and if it be possible to obtain such legislation for Sunday alone, that legislation should be separated entirely from any other form of law. If legitimate business is to be forbidden, let it be done by enactments which are in no way complicated with the legislation against the liquor traffic. This is demanded as a matter of policy on the part of temperance reformers; and if the W. C. T. U., and other advocates of Sunday legislation, would seek such modification of existing laws as would take away from the saloon its present power to retaliate by interfering with legitimate business, great gain would be made in the matter of temperance reform through civil law.

We trust that this re-statement of our position will close the lips of Dr. Crafts, and all others, in the matter of false accusation, and mis-representation of our position. Whether it shall do this or not, we shall continue to insist upon such distinction in legislation as will condemn the saloon and its business at all times and in all places. We shall also continue to insist that religious liberty forbids the interference on the part of the civil law with any legitimate business upon Sunday, both as regards Sabbath-keepers, and all others whose manner of spending Sunday does not interfere with the interests of the commonwealth. The religious phases of the question belong to the church, and to the department of religion; and the civil law may not regulate these, more than it may questions of baptism, rites, ceremonies and religious actions in general.

### FALSE DISTINCTIONS.

A late number of the *Central Baptist*, St. Louis, contains the following:

#### "THE SABBATH."

At the Baptist Ministers' Conference, this city, Monday, Sept. 2, Eld. J. S. Kirtley, pastor of Delmar Avenue church, read a paper on "The Sabbath."

He contended that there should be a clear distinction between the Sabbath, as an institution which only required a rest, one day out of seven, and the Sabbath as an arrangement by which some particular day is required. He said that the Sabbath, as an institution, was a perpetual obligation as a part of the moral law. That he thought it had been observed from the time of Christ, but that the Jewish Sabbath was made for the Jews, and was observed by them, from the time of Moses in the Wilderness. He took the ground that the Jewish ceremonial arrangement passed away with the Jewish dispensation, while the Sabbath institution was a part of the moral law, and was sanctioned by the example of Christ and the Apostles. His whole essay was able and very plausible, and manifested much thought upon the subject. It was approved by nearly all the members of the Conference, and highly eulogized as removing the difficulties urged by those who contend for the Jewish Sabbath against the Christian Sabbath. He believed that a uniform Sabbath-day should be established by law, as purely a civil institution.

The effort to make the Sabbath, as an institution, as distinct from direct obedience to the letter of the fourth commandment, is a common subterfuge on the part of those who seek to retain the authority of the law, in part, for Sunday, and yet disregard the Sabbath, which will not bear the light of Scripture nor the analysis of logic. An institution exists only when the laws out of

which it springs are obeyed; when the law is broken the institution ceases to exist. This is as true of legislation, in regard to time, as of any other form of legislation. Time is an essential element in the law, and if the time be disregarded the law is broken. All divine laws express, as accurately as language can express thought, the real intent and spirit of the law, it is more than folly to talk about disobeying the letter of the law, and keeping its spirit, especially a law formulated by divine wisdom.

It is possible to observe the letter of a law, without entering into the spirit of it; but one cannot keep the spirit of a law, and disobey the letter, unless through ignorance of what the law means; for the Spirit formulates the law according to its spirit, and expresses it as it ought to be expressed.

No attempt would be made to avoid the letter of the fourth commandment, if men did not find themselves keeping Sunday and required to support that practice in some way. The source of such false distinction is the desire to be free from the obligations to the Sabbath, and yet maintain some authority for the observance of Sunday. Until men are willing to accept the law, wholly, they must find in the future, as in the past, that no sacred time can be maintained in connection with any day. The divine law alone produces the Sabbath. The human law produces only a holiday. When such lame logic is "eulogized as removing the difficulties urged by those who contend for the Jewish Sabbath against the Christian Sabbath," it shows to what straits of anxiety Baptists are driven in hope of escaping the claims of God's law.

Mr. Kirtley is said to believe "that a uniform Sabbath-day should be established by law as purely a civil institution." Here we have an impossible proposition. A Sabbath-day cannot exist except upon a religious basis. The nature of the law of the Sabbath, the design of the Sabbath, and the history of both the Sabbath, and the Sunday prove this. Mr. Kirtley would have men declare Sunday the Sabbath, when all experience shows that, at best, human law can make only a holiday, and this in face of the Law of God, which long ago fixed "a uniform Sabbath-day," and commanded the Baptists of St. Louis to keep it holy. Having decided to ignore God's law, these servants of God propose that the law of Missouri shall improve upon God's arrangements, and make Sunday sacred—"as purely a civil institution." Brethren, you have taken rather a large contract.

A GERMAN captain was drilling a company of volunteers. The parade ground was a field near the seaside. The men were going through their exercises very nicely, but the captain thought he would give them a lesson about obeying orders. They were marching up and down in the line of the water at some distance from it. He concluded to give them an order to march directly toward the water, and see how far they would go. The men are marching along. "Halt, company," says the captain. In a moment they halt. "Right face," is the next word, and instantly they wheeled around. "Forward, march!" is then the order. At once they begin to march directly toward the water; on they go, nearer and nearer to it. Soon they reach the edge of the water. Then there is a sudden halt. "Vat for you stop? I no say halt," cried the captain. "Why, captain, here is the water," said one of the men. "Vell, vat of it?" cried he, greatly excited. "Vater is nothing; fire is nothing; everything is nothing; ven I say forwart march, den you must forwart march." The first duty of a Christian soldier is to learn to obey.—*The Christian*.

# THE SABBATH RECORDER.

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 REV. W. C. DALAND, Leonardsville, N. Y., Young People's Work.

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

"If thou love him,  
 Walking truly in his ways,  
 Then no trouble, cross, or death  
 E'er shall silence faith and praise,  
 All things serve thee here beneath,  
 If thou love God."

THE Y. P. S. C. E., of Alfred Centre, is sending extra copies, back numbers, etc., of *Our Sabbath Visitor* to various persons in Sabbath-schools which do not take the paper, with the request that they be distributed among the children. *Our Sabbath Visitor* ought to be in every school and in every family in our denomination.

It is now expected that Miss Susie Burdick will leave her home in this place, for her work in Shanghai, China, on Monday, Nov. 11th. The thoughts and prayers of many hearts will follow her in her journey across the continent, and over the Pacific to her new home beyond the seas.

It has been observed that our people were never better organized for united work than now. All interests are represented in the various organizations, and all classes—men and women, young and old, clergy and laity,—are embraced in the workers. May God grant us each a large baptism of the Holy Spirit for our personal duty in whatever place our work may be assigned us.

A MISSIONARY Secretary recently made the statement that eighty years ago the Regular or Missionary Baptists, and the Anti-mission Baptists, were just about equal in numbers. Now the latter has 46,000 communicants and the former has 3,000,000. In other words, instead of being equal in numbers the two branches stand as one to sixty-five. And yet it is difficult to make some good people see that the spirit of missions is the life of the church.

FROM a private letter of Mrs. Randolph, at Shanghai, China, we learn that the son of Tsung Lan, who had been their teacher, died about the middle of September, after a brief illness. He was a member of the little church in that city, an excellent teacher, and a kind-hearted man, but not without his faults, which were a source of anxiety and care to the missionaries. They are now hoping that a younger brother of this man will prove an efficient teacher whom they may employ to aid them in the study of the language.

THE official figures, showing the westward movement of the center of population in the United States for the last ninety years, present some interesting facts. The average movement during this time has been a small fraction over five miles per year, or 457 miles in ninety years. The smallest movement in any decade of the period was from 1800 to 1810, thirty-six miles; the largest was from 1850 to 1860, eighty-one miles; and the next largest was from 1870 to 1880, fifty-eight miles, the

center at the latter date being at Cincinnati, Ohio. At the same rate of progress it will require about one hundred and twenty-five years for the center of population to overtake the geographical center of the United States, which is near Topeka, Kansas.

AN exchange truthfully and forcibly says: "It is as much treason to coin a penny as a twenty-shilling piece, because the authority of law is as much violated in the one as the other. There is the same rotundity in a little ball or bullet as in a great one. The authority of God is as truly despised in the breach of the least commandments, as some are called, as in the breach of the greatest, as others are called." This will help us to understand what the apostle James meant when he said, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. Now he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."

## ABOUT THE FIVE CENTS A WEEK.

Although considerable has been said about this plan of raising money for our society operations, many inquiries continue to be made about it, some of which we desire here to answer.

1. The sum given, whatever it is, is to be divided equally between the Missionary and Tract Societies. Suppose the amount pledged by any person to be just the five cents a week; this, for a year of fifty-two weeks, would amount to \$2 60, and this would give \$1 30 to each society from that subscriber. If any other sum be pledged, it would be divided in the same manner.

2. The amount mentioned, five cents a week, is designed to be the minimum, or least amount which any one would subscribe. The pledge card, which is being distributed everywhere among our people, and which each person is asked to fill out and sign, asks that the subscriber pledge "at least five cents a week." This, of course, means that many persons can give more than five cents a week, and that no person who is able to give more than five cents will take advantage of this minimum figure, to escape doing his whole duty. Some will be able to give 10 cents, some 25 cents, others 50 cents, and others still larger sums. It is expected that all such persons will make their pledges, in all good conscience, as offerings to the Lord, each according to his several ability. On the other hand, if now and then one should be found whose circumstances actually forbid so large a subscription as five cents a week, a smaller sum, given in the spirit of a willing offering to the Lord, will be acceptable, and will receive the blessing of the Lord.

3. As announced in the cards which are being sent out, it is expected that the subscriber will place the amount of his weekly subscription, each week, in an envelope provided for that purpose, and, in some way most convenient to each community, pass the same to the treasurer of the church who is expected to make monthly remittances of the same to the treasurers of the Missionary and Tract Societies. The object of this is to get regular, systematic work, on the part of our whole people, and to secure regular monthly supplies to our denominational treasuries. This cannot be done without a little effort on the part of each member. No more can we do the ordinary work of life without continual thought and care for small details. The housewife has to get breakfast for her family three hundred and sixty-five times a year, year after year, through a long life; the farmer does his

"chores" with like regularity and persistence; and the man of affairs goes over the little details of his business every day in the week, sometimes hardly excepting the Sabbath-day. Shall we, then, account it too much trouble to give a few minutes thought and a little effort once a week to the work which the Lord has graciously given us to do for him? On the contrary, let us do it with joy, accounting it a privilege to be thus a laborer with him. It is high time that we make the Lord's work a matter of business, to be attended to with the same regularity and persistence that we use in doing our own business. If this plan shall help us to do this, it ought to be adopted by every one of us with conscientious earnestness.

4. The plan which is being put before the people, recognizes the fact that many persons, after they shall have made a regular weekly contribution to the general treasuries of the societies, through their own churches, as above described, will desire to give various sums in their own names to special objects embraced in the work of one or the other or both of the societies. The card makes provision for pledges of this kind, as well as for the regular weekly contributions, blanks for the weekly pledge being upon one side and blanks for the special pledge upon the other.

5. The cards for pledges, the envelopes for the weekly collections, and blank account-books for the use of the church treasurers are all furnished by the societies, and are being distributed by Eld. J. B. Clarke, who is now at his home in Alfred Centre, for the purpose of superintending the introduction of this system of benevolence into all our churches. Questions for further information concerning the plan, and application for additional cards, envelopes and books should be addressed to him.

Now, brethren, let us all fall into line, and, under the lead of those whom we have chosen to lead us in this work, give this plan a full and fair trial for a year; and then, if it has not proved itself the best way to do our work, we can look for something better. The plan is now on our hands; let us work it for all there is in it.

## TOPICAL AND SCRIPTURAL ILLUSTRATIONS.

BY H. B. MAURER.

### Forgiveness.

A soldier was about to be brought before his commanding officer. He was an old offender and had often been punished. "Here he is again," said the officer, "flogging, disgrace, solitary confinement, everything has been tried with him." Whereupon the Sergeant stepped forward, and apologizing for the liberty he took, said: "There is one thing which has never been done with him yet, sir." "What is that?" said the officer. "Well, sir," said the Sergeant, "he has never been forgiven." "Forgiven," exclaimed the Colonel, surprised at the suggestion. He reflected for a few moments, ordered the culprit to be brought in, and asked him what he had to say to the charges? "Nothing, sir," was the reply, "only I am sorry for what I have done." Turning a kind and pitiful look on the man, the Colonel addressed him, saying: "Well, we have tried everything with you, and now we are resolved to forgive you!" The soldier was struck dumb with amazement. The tears started in his eyes and he wept like a child. He was humbled to the dust; and thanking his officer, he retired—to be the old, refractory incorrigible man? No! from that day forward, he was a new man. He who told us the story had him for years under his eye, and a



better conducted man never wore the Queen's colors. Luke 15:11-24.

Firmness.

It is recorded that at a critical moment in the battle of Waterloo, when everything depended upon the steadiness of the troops, a courier came dashing into the presence of the Duke of Wellington, announcing that unless the army at an important point was immediately reinforced or withdrawn, they must soon yield before the impetuous onsets of the French. By all these the Iron Duke sent back the same spirit-stirring message, "Stand firm." "But we all perish," remonstrated an officer. "Stand firm," again answered the inflexible commander. "You'll find us there," rejoined the other as he fiercely galloped away. The result proved the truth of his reply, for every man of that gallant brigade fell bravely fighting at his post, but their firmness won the day. 1 Cor. 15:58, Phil. 4:1.

Faith in Action.

A poor little street-girl was taken sick one Christmas, and carried to a hospital.

While there she heard the story of Jesus coming into the world to save us. It was all new to her, but very precious. She could appreciate such a wonderful Saviour, and the knowledge made her very happy as she lay upon her little cot.

One day the nurse came around at the usual hour, and "Little Broomstick" (that was her street name) held her by the hand, and whispered:

"I'm havin' real good times here—ever such good times! S'pose I shall have to go 'way from here just as soon as I gets well; but I'll take the good time along—some of it, any how. Did you know 'bout Jesus bein' born?"

"Yes," replied the nurse, "I know. Sh-sh-sh! Don't talk any more."

"You did? I thought you looked as if you didn't and I was goin' to tell you." 2 Thes. 5:16-18.

Sectarianism.

Fish caught on the top are of various kinds, but scientific men tells us, that down deep they are all of one kind.

Religious Restraint.

In Adam Bede, Geo. Eliot describes one of her characters as she sat near the water's edge contemplating suicide, "wondering if it were very painful to be drowned, and if there would be any thing worse after death than what she dreaded in life. Religious doctrines had taken no hold on Hetty's mind; she was one of those numerous people who have had godfathers and godmothers, learned their catechism, been confirmed, and gone to church every Sunday, and yet for any practical result for strength in life, or trust in death, have never appropriated a single Christian idea or Christian feeling. You would misunderstand her thoughts during these wretched days, if you imagined that they were influenced either by religious fears or religious hopes." Psa. 19:13.

Wrong Tests.

The man who judges Christian theism by the errors of its sects and the vices of its imitators is very much like the man who, having heard a good deal about the ocean, sets out from his inland desert to see it, and plants himself where a great sewer empties into it from a populous city. He sits down on a dock to contemplate the muck and mire when the tide is out. He looks at the oyster cans and paper collars and dead dogs; he surveys the sluggish refuse that bubbles and crawls in tepid currents, and he exclaims:

"Well, is this the blue, sparkling sea, whose

foam gave birth to Aphrodite and whose crested billows have rolled so long through poetry and song. It won't do." Matt. 7:16.

Friendship.

"I think General Grant one of the most magnanimous men we have ever had in public life, and I was very much struck with an instance of it. When Conklin precipitated himself from the Senate it was very much against General Grant's judgment, and that was known, and yet he attempted in every way to befriend Mr. Conklin and shield him, to such an extent, indeed, that everybody thought he was on Conklin's side. A man expostulated with him, saying, 'General Grant, you don't believe that he did right?' 'No, sir; I don't.' 'Well, how is it, then, that you are on his side now?' The reply is worthy to be written in letters of gold. 'When is the time for a man to show himself friendly if it be not when a friend has made a mistake? It is not the time to leave a man when he has made a blunder.'"

'Then speak no ill, but lenient be  
To other's failings as your own.  
If you're the first a fault to see,  
Be not the first to make it known.'  
Prov. 18:24.

Faith.

When, therefore, God made faith the very foundation of religious life, when Christ came and said, "Believe, that ye may be saved, and if ye believe not ye shall be lost," he did not speak of any new thing. He did not introduce a new faculty into the mind. He merely took this old faculty of faith, and gave it new direction, and new impulse, and a new object.

Up in yonder garret there is an old telescope; a good instrument, but for some reason unused. The children, as they rummage through the garret, light upon it and drag it out, and it becomes one of their favorite playthings. They twist the screws, and look through the glasses, and laugh at the strange distortions of objects. But at night their tutor shows them the wonders and glories of the sky through that which before had been but a toy.

Hypocrisy.

"When I cum to New York," said a countryman, "I allers go round holdin' on to my pocket-book like grim death. You can't tell what minute some fellow may rob you. This city is full of thieves." "Do you carry much money with you?" "I've got about \$200 now. I sold an old hoss this morning and I shored up, for \$200 that wasn't worth \$75. I see in a minute that the feller I sold him to didn't know nothin' 'bout hosses." Matt. 7:2-5.

THE WEEKLY ENVELOPE PLAN OF GIVING.

While engaged in the effort to reinforce our Home Missions, and our China Mission, and our Publications Mission, we cannot fail to see the great need of the re-enforcement of the treasuries for the maintainance of these and other extending branches of the Lord's work. The new system which has been so generally approved by the churches of late, is deemed the best that we can follow, namely: the regular systematic weekly use of envelopes to secure the needed offerings. This can in no way interfere with the existing arrangements in any of the churches for the raising of funds for their own expenses, as these benevolent gifts can be gathered in connection with the usual collections on the Sabbath. Many who have tried this method bear testimony that they have found it "every way admirable if properly kept before the people, and if the interest in the causes to be supported is not allowed to flag." Pastors and the workers should feel that much depends upon

them, as well as upon the people, to give the plan the highest success.

Since the Young People's Societies are called upon to bear an important part in preparing the way for this new line of action, it may give them encouragement to quote some words of Francis E. Clarke, the President of their United Society, and Editor of *The Golden Rule*. He says: "We expect our Societies to be training schools in Christian liberality as well as in all other graces. It is worth quite as much to know *how to give* as to speak or to pray in public. Many Christians grow up grasping and penurious, simply because they have not learned to give; their education in this direction has been neglected. Now the essential things in cultivating a spirit of benevolence, are warm, generous hearts, information concerning the world's needs, and some method that requires systematic and regular contributions." In regard to the *weekly envelope plan*, he says, "I have sought the testimony of hundreds of pastors who have tried it, and in nine cases out of ten they speak favorably, most of them enthusiastically, of it;" and he expresses the earnest wish that all the Young People's Societies might enter into some such effort, and that "the missionary treasuries might be re-enforced by hundreds of thousands of dollars during the coming year."

Now let our young people, and all others in our ranks, act energetically, to make effective the system which has been adopted, and in due time we shall see, with joy, larger contributions than have ever been made for the Lord's cause by our denomination.

J. B. CLARKE.

ADVANCE OF CHRISTIANITY.

Most of the idolatrous superstitions of men now lie buried in the past, and Christianity slowly, silently, irresistibly mounts the throne from which it never abdicates.

Years ago it swept across the plains of Asia, up the rugged slopes of the Caucasus, put Pandora's precious box of Hope and Evil among the fabled myths, lifted Prometheus tenderly from his rocky bed and buried him within the silent past. It has traveled the boundless waste of sea from island to island, and put Oceanides and Nereides, the ocean gods, to flight. It has invaded the solitudes of deserts, penetrated the dark interiors of continents, and dispelled the barbarism of savage hordes. Mouldering and crumbling empires, founded upon the false religion of the gods, have been rebuilt upon its eternal foundation. It has traveled round the globe, lifting men and women out of the dark abyss of ignorance and superstition into the sunlight of God, and laying quiet finger upon the fabled gods to teach them silence.

The song of Jesus Christ was sung, and the muses ceased their chanting; the love of God was played, and Orpheus' harp was silenced. Hushed is the thundering eloquence of Polyhymnia; the soul of Hercules was long since burned away in Mt. Olympus, and the wild beasts no longer dread the giant. The bewitching love of Venus has fled and left her desolate and the nymphs no longer seek the forests, the oceans, or the streams. The gospel of truth mounted the thrones of earth, and Atlas was crushed, to rise no more. The misty shroud that hung over Olympus, veiling it in strange and sacred honor, has been thrown aside, causing the gods to flee from their mountain haunt.

The unimpassioned rocks no longer move at the sound of Amphion's golden harp, and Orpheus' melodious strains lull no more the wierd streams. Hushed eternally is the song of the nymphs. Stilled forever are the sweet symphonies of muses, and the lovely daughters of Atlas have changed to shining stars. Where once the wine cup of Bacchus was sipped, and the fiery bolts of Mars were hurled; where the giant Ymir, by Odin, Vili and Ve, was slain, and where Jupiter overturned hills and mountains, and caused the earth to quake; the Christian banner waves above them in the breeze. The fabulous traditions and idol superstitions have gradually decayed and wasted away, and in their stead has been planted a knowledge of the true and living God.—*Christian Standard*.

## YOUNG PEOPLE'S WORK.

WE desire to call attention to the earnest words of our contributor this week, which will, if heeded, increase the efficiency of our Young People's organizations.

ORGANIZATION is necessary to effective work. But the methods of organized work must become thoroughly a part and parcel of the *nature*, so to say, of the working body. The human frame is well organized; there are bones and sinews, muscles and nerves, and all work according to principles, many of them purely mechanical. There are levers and joints and pulleys and tubes and pipes. But all are covered by flesh, and the contour of the human body does not reveal the contrivances within.

WHEN one wishes to perform an action he does not consciously command the nerve, and the nerve transmit the message and the muscles obey; and the most important part of the work, like that of the heart and the digestive functions is done without voluntary determination. The organization is elaborate, but the workings thereof are imperceptible. Only in disease or in dissection do they become evident. So with the organization for Christian work. It is right to have Y. P. S. C. E.s, and committees, Sabbath Schools, and all other contrivances, if they do the work well. But the mechanical workings must not be obtrusively prominent. Only the graceful contour of the perfect body of Christ, the church of God doing her appointed work and without the appearance of effort must be observed. Every labor must be spontaneous and plainly come from the heart, else it will be in vain. God help us all to do our work, and that with perfect success!

### COMMITTEE WORK.

BY PERLEY L. CLARKE.

The constitution of the Y. P. S. C. E. requires that each of the standing committees shall report bi-monthly. And all members who desire to see progressive work done, think that the plan is a good one. But it sometimes requires a great deal of perseverance on the part of the society to get the reports for which the constitution calls.

No one rises to report, and everybody wonders who the committee are. The Secretary looks up the list of committees, and finds that such a one is chairman. But the chairman is absent, or, if present, pleads that he had forgotten, or didn't know, that he was on the committee. And so the hearing of the report is put off for one week. And when said report is finally handed in, it simply informs the society that the committee has found no work to do, and hence *nothing has been done*. Of course this is not always the case, but it does sometimes happen. And all who have had experience in such matters, know how foolish and discouraged such a report makes a society feel. And in such cases it is not surprising that people wonder why there is so much red tape about the Y. P. S. C. E. It was not the design of the framers of the C. E. constitution that there should be any *red tape*, and when the work is properly conducted, committee reports will cease to be matters of form.

Space will not permit me to write of each of the several committees, and so remarks concerning one or two lines of work will suffice.

Members of the Sabbath-school Committee

sometimes do not know what their duty is or how to perform it. I can conceive of but one hindrance to effective work in this line, and that is the opposition of the Sabbath-school Superintendent. No one ought to be Superintendent who would discourage such work as the Committee is designed for, and I believe that such heads of Sabbath-schools are few, but as it is an established fact that some people oppose and condemn the C. E. movement, it is not impossible that such Superintendents exist; and where such is the condition, there might be some excuse for the committees reporting "no work done." But if it is a live committee it will find work to do, be the Superintendent what he may. But we will suppose that the conditions are favorable, and that the committee are inclined to work.

First, let them apply to the Superintendent for advice and counsel.

Second, let them observe for themselves what particular kind of work, such as they can do, is most needed for the Sabbath-school. Then follow the scripture injunction, "Whatsoever thy hand findeth to do, do it with thy might." And be assured that when the time comes for the bi-monthly report, not only will you have material for the report, but also you will have the report itself, ready to present when called for. Make it a practice to invite persons who do not attend Sabbath-school to become members. Report to the Superintendent any whom you have invited, so that, provided your invitation is accepted, he may have forethought in assigning the new member a class. It is sometimes a good plan to have someone of the Sabbath-school Committee near the door during Sabbath-school to attend to and to conduct visitors and strangers to some class. Of course this is the ordinary work of the Superintendent, but quite often the time and attention of that officer are required elsewhere, so that he cannot at the moment look after visitors. And a stranger entering the Sabbath-school room and seeing no place to go, or finding no one to welcome him, is quite apt to feel that he is not wanted and to mentally resolve that he will not be found in such an embarrassing position a second time. And thus any previous work of the Sabbath-school Committee may be undone.

In some localities, the Social Committee is regarded as unnecessary. But there are few so unfrequented by visitors, that there is no chance for social work. Nor are many communities so thoroughly acquainted that the committee can find no work among the local residents. I have known a person, a stranger to all but a few members of the society, repeatedly to attend the prayer-meetings, and go away each time without being noticed by more than two or three persons. Sometimes the stranger is at fault, but more often such treatment is due to neglect on the part of someone else. The work of the Social Committee is "to provide for the mutual acquaintance of members," and "also to seek an acquaintance with strangers." And because, as is sometimes the case, it may not be deemed advisable to hold sociables and entertainments for this purpose, the work of the Social Committee is none the less necessary and important. Strangers ought never to be allowed to feel that they are *strangers* or that their attendance on prayer-meetings is a matter of indifference to the society.

As an incentive to continuous and progressive committee work, it seems to me a wise plan that the chairman of each committee be furnished with a record book of appropriate style and size,

in which the bi-monthly reports of his committee shall from time to time be written. In the front of this book, that part of the Constitution referring to his special committee should be printed or written, and thus the members of a committee, not only may know what is expected of them, but they will also have a record of work done by previous committees; so that they may profit by the wisdom and experience already gained. Also each retiring committee could leave suggestions and recommendations to their successors, and any unfinished work engaged in would not be dropped because of a change in the membership of the committee.

Consistent and faithful work has the promise of great reward. "Endeavor" is our watchword; and that means busy minds and busy hands.

"In due season we shall reap, if we faint not."

### BRAVE SURGEONS.

The coolest courage in time of war is not always shown by the officer or soldier. The surgeon and ambulance nurse carry on their work of saving life as undismayed in the midst of shot and shell as the men whose work it is to take it.

An anecdote is often told by the sea-faring folk who live on the shores of Buzzard's bay of a certain Dr. Ebenezer Swift, who went from among them to serve in the Mexican war. He was surgeon in Gen. Kearney's division under Gen. Scott through all the battles of the campaign.

During the battle of Molino del Rey, he was so busily occupied with the wounded that he did not perceive that the American lines had fallen back, and that he was left exposed to a raking fire from the enemy.

Gen. Worth, passing, ordered him sharply to fall back, adding:

"You are drawing the fire from Chapultepec!"

The busy doctor glanced up at the clouds of smoke and dust, and answered, absently:

"In a moment, sir. After another amputation."

A similar story is told of three American surgeons who volunteered their services to the Russian army during the war of the Crimea. They soon were disgusted with the poverty and the savage butcheries on both sides; but in every battle they were in the thickest of the fight, digging out the wounded and aiding them, although they were repeatedly warned to fall back to the surgeons' tents in the rear.

During the final battle before Sebastopol, Russian officers were incensed at seeing these young fellows busy at their work in the most exposed part of the field. An orderly was sent to them with an angry message. He galloped up, and, with a volley of oaths, demanded as from the commanding officer, "what they were there for?"

One of them, covered with blood, looked up with a smile.

"Tell the General," said he, "that we are here to remind the world of civilization in the midst of this brutality."—*Youth's Companion*.

### OUR MIRROR.

N. B.—Items of news for "Our Mirror" may be sent to the corresponding editor at Leonardville, 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.

A SOCIETY of young people was organized at Texarkana, Ark., on Sabbath, September 21st, with eleven members. Miss Annie Smith is President, Miss Ada Shaw, Secretary, and Teddie Beard, Treasurer; Miss Eva Shaw, Maggie Granberry and Willie C. Miller were appointed a committee on constitution and by-laws.

## EDUCATION.

—THE world moves, and colleges and universities move with it. Both Harvard and Cornell seniors have selected colored men for class orators.

—ONE in twenty of the students in five of the leading Government schools in Japan is a Christian, but only one in fifteen hundred of the general population.

—THE Astor Library in New York City now contains 250,000 volumes. The new catalogue, in four volumes of 4,000 pages each, has just been completed at great expense.

—THE total number of students at Wellesley this year is finally found to be in the vicinity of 640, of whom 173 are in the freshman class.—At Evelyn Female college at Princeton fifty students are in attendance. The course covers four or five years, and the services of the professors of Princeton college are brought into requisition.

—GRISWOLD COLLEGE, at Davenport, Ia., of which Bishop William Stevens Perry, of the Diocese of Iowa, is president, possesses in lands, buildings and endowments, a capital of nearly \$500,000. The college comprises the theological department (Lee Hall), a collegiate department (Wolfe Hall), a collegiate school for girls (St. Katherine's Hall), and Kemper Hall, a preparatory school for boys. During the past year the collegiate department has received \$10,000 and St. Katherine's Hall \$40,000 from the estate of the late Miss Sarah Burr.

—CORNELL is now enjoying one of the ablest and most interesting courses of lectures ever delivered before an American university or college. It is by ex-President Andrew D. White, on History and Political Science. Two years ago he delivered the same lectures at Washington, Baltimore and New Orleans. At the national capital the course was delivered at the special request of judges of the supreme court and senators. Mr. White added materially to his reputation as a profound scholar and deep thinker by these masterful discourses.

—MANUAL TRAINERS.—FROM a group of illustrated articles on educational topics in the *October Century*, we quote the following: "It is as a public-school problem that manual training has its chief interest. In organizing these schools whether special schools of high grade as a part of the public system, as in Philadelphia, or with manual training in each grade of school, as in New York, the faculty must consist of trained specialists. The men in charge of the mechanical departments, wood working, metal shop, forging, constructions, etc., must be men trained for the work by long experience in great industrial establishments, or possess mechanical skill of high order, acquired in special technical training. A man may be a fine mechanic, yet the school cannot use him unless he is also a real teacher. A man may be a real teacher, yet the school cannot use him unless he is also a fine mechanic. The men in charge of drawing, of mathematics, of electrical and of mechanical engineering, of literature, of history, and of economics must be practical teachers, trained at the university, or possessing an equivalent preparation. There is danger that in the haste to equip these schools the men fitted to direct them may be ignored. The success of the new movement demands as a primary condition the co-operation of skilled mechanics, practical educators, and the ablest graduates of scientific and polytechnic schools. Unless qualified men direct these schools, they will be mere shops. In the end the requirements of the new education will be a powerful factor beneficial to the teaching profession, as that profession is more likely hereafter to attract men of the highest type of mind when the possibilities in ethical training are made possible in the schools. Not only must the school be directed by high-minded men, it must also be equipped with adequate material and laboratory facilities."

## TEMPERANCE.

—JOHN BERRY, aged twenty, was taken to Bellevue hospital in New York recently, suffering from insanity, caused by cigarette smoking.

—THE amount of the drink bill in England for 1888 was some \$625,000,000, or \$15 for every man, woman, and child in the United Kingdom.

—THE Anti-Alcoholic Congress, in Paris, has passed a resolution to the effect that the governments of the world ought to be asked to place prohibitive duties on alcohol, and to exempt tea, coffee, etc., from customs.

—ALEXANDER McDUGALL, the vice-chairman of the Manchester Board of Guardians, estimates that the sup-

pression of the drink traffic in the United Kingdom would put an end to the waste which now alone brings two and three-fourths millions of people to wretchedness and poverty.

—SENATOR FRYE predicts that "within a few years a national election will be fought on the question of the abolition of the liquor traffic."

—ONE of the examination papers of a young miss in a city school contained the question: "Which zone produces the highest type of man?" In unmistakable characters the answer read: "The Temperance Zone."

—THE Union Pacific Railway has decided to allow no more liquor to be sold in its hotels. In view of the fact that the company owns a large part of the principal hotels along its route, a great deal of practical prohibition is sure to result.

—IT is estimated that 67,850,565 bushels of grain are used in the production of malt and distilled liquors in this country annually. This fearful waste would furnish to each of the 1,000,000 families of our working classes an equivalent of six barrels of flour, while the \$900,000,000 spent annually for intoxicating liquors would give each family a bank account of \$900.

—THE "World's Temperance Petition," addressed to the Governments of the world, asking for a total prohibition of the traffic in liquor and opium, has already received some 150,000 signatures. A little over one-half of these are from various foreign countries, and among them are the names of 22,000 Karen women.

—SAN FRANCISCO spends \$40,000 a day in her dram-shops. Probably \$10,000,000 of this is thus wasted annually by her working men, who talk about being "enslaved by capital, monopoly, and Chinamen." One-half of this money would build them 5,500 houses, at \$1,000 each, every year. No other act of Congress could ever improve the condition of workingmen who drink, more than an act of total, eternal prohibition.

—DR. ALBERT DAY, of Boston, one of the most successful of temperance workers, recently said that, by reason of the odium attaching to the use of alcohol many persons in high places had been led to secret tippling, and had resorted to the use of "outlandish, and sometimes deadly drugs" to secure the effect of inebriety. He declared he had known persons to become drunk upon Jamaica ginger, chloral, cocaine, quinine, various nerve tonics, and tea.

—THE Cleveland, O., *Catholic Universe*, writes the following vivid paragraph: "We see no way for a well-formed Catholic conscience to keep a saloon. We wish to God that every Catholic would quit the business. Look around. Take a generation or two. Where does the money made in liquor go? It is better to leave your children without a cent. For there is blood on that saloon money—the heart's blood of insulted, undeservedly despised, neglected and heart-broken fathers, mothers, wives and sisters. The guardian angels of the poor dejected orphans have cursed that money, and the broken down drunkard has breathed upon it the hell fire of his own despair.

—"In the land of the Dakotas, in that goodly land and pleasant," it is pleasant to see how prohibition is being established in the mountains. The people of North Dakota felt so sure of victory that all efforts were turned to defeat prohibition in South Dakota. A correspondent from Bismarck says:

The liquor men in the State are completely undone. So sure were they of victory that they permitted the campaign fund that had been raised by the liquor dealers of the East to be transferred to South Dakota, where the prohibition strength was known to be almost irresistible. The amount of money thus transferred was over \$80,000, and now the northern dealers are in mourning. The money did no good in South Dakota, for the prohibition majority was too large to overcome, but if used in North Dakota it might have saved them. As it is, they feel that the election has gone by default and that the State has constitutional prohibition, which means perpetual prohibition, as a change can be effected only by an amendment to the constitution.

—SEVENTEEN years ago, during Mr. Moody's first visit to Liverpool, the interest in religion and temperance became so strong that it was decided to fight the saloon on its own ground, and establish attractive coffee houses. The plan received influential support, and a place was taken near the line of docks. It was fitted up exactly like a saloon, minus the liquor, with bright and gilded ornaments, free reading room, and light refreshments, served elegantly, but at the lowest possible rates. All appearance of charity was avoided, ample capital was provided, and the enterprise was successful. Now, after the lapse of seventeen years, there are sixty-six coffee or cocoa rooms in Liverpool fitted to meet the requirements of all classes of the population. They have proved the strongest offset to the saloon ever devised, and have never paid a dividend of less than 10 per cent.

## POPULAR SCIENCE.

NATURAL gas as a fuel has been in use about fifteen years. There are now employed in its transmission for fuel purposes 27,350 miles of pipe mains. There are in Pittsburgh 500 miles, which carry a supply to 4,268 private houses, 40 iron-working establishments, 37 glass-working places, 83 foundries and machine shops, and 450 enterprises of different kinds not enumerated. This represents an annual consumption of 7,000,000 tons of coal.

A CURIOUSLY considerate invention has been produced by a Frenchman, in the shape of a noiseless clock, for use more especially in sick rooms. In place of the usual pendulum, the hands are set in motion by the unrolling of a chain, the end of which is fastened to a buoy floating in a tank of liquid. This fluid escapes at a uniform rate, and can be utilized to feed a lamp wick, thus giving the apparatus the double character of clock and lamp. When the lamp is lighted the necessary diminution of liquid takes place by combustion, and at other times by carefully regulated dropping.

A MINING company in Colorado has recently broken into a remarkable cave consisting of wonderful chambers whose ceilings and walls are hung with glittering stalactites, and covered with crystalized lime and lead, giving it the appearance of diamonds shining through a net-work of lace. In one chamber several bodies were found in different attitudes. They were in a good state of preservation, but when disturbed they broke in pieces and crumbled. Several articles, such as a stone bowl, flint ax, etc., were found with them. The bodies do not seem to be those of Indians, but evidently belong to some prehistoric race.

HEART FAILURE.—"It would be an excellent idea," says the *Manchester Union*, "if physicians of the present day would invent some other reason for about all of the deaths that occur nowadays than the cheap fraud, 'heart failure.' This might not be of serious moment were it not for the fact that hundreds of people are being nearly frightened to death by the constant use of the cause for sudden deaths, and many people who are sick, and necessarily have some heart symptoms, are kept in constant terror by reading or hearing in other ways of death after death by heart failure. There are probably no more deaths from heart failure in these times than heretofore, but a new cause for death has been coined, and the nervous and timid are being severely injured by it." We would suggest that hereafter physicians use the term "cardiac asthenia," which has a learned sound and means just the same. The immediate cause of death in many diseases being, in fact, "heart failure," we do not see how otherwise the "nervous and timid" can be protected.—*Scientific American*.

CELLULOSE SILK.—Man is gradually developing an ability to dispense with the familiar old-time processes of manufacture in supplying his wants, which is fraught with startling suggestiveness in relation to the future advancement of the race. The latest illustration of this fact that has come to our attention is afforded by a French savant, named De Carbonnet, who, it is claimed, has discovered how to make silk without worms. He began his experiments some time ago with the guiding idea that the peculiar appearance of silk was the result of the spinning of a liquid. After many months of repeated and unsuccessful trials, he produced several yards of silk in this wise: He poured a collodion solution into a copper receiver which emptied into a system of small glass tubes. These tubes terminated in capillaries, which carried off the solution in fine thread-like streams. In the second system of glass tubes, filled with water, the fine streams became fine threads, which, before leaving the water, were caught mechanically, and wound around tiny rollers. After being heated and cooled in an acid of special gravity and temperature, the threads were made less combustible than cotton by being saturated in a simple chemical preparation. The quality of the silk goods manufactured from these threads is fine. The threads are cylindrical, and are from one to forty micromillimetres in diameter. They sustain a weight of 25-35th kilograms per square millimetre. Ordinary silk bears a weight of 30-45th kilograms per square millimetre. De Carbonnet's silk is much more brilliant than ordinary silk, and absorbs and holds coloring matter more satisfactorily. As yet only a few pieces have been produced by the new process. Several of them are shown in the Paris Exposition. De Carbonnet is confident, however, that further experiments will enable him to manufacture silk cheaply and in large quantities. In fact, he thinks that in a few years hence the silkworms may as well go and die, as machinery will then be doing their work much better than they can do it themselves.—*American Analyst*.

## COMMUNICATIONS.

### WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Nov. 1, 1889.

Congress will be called upon early in the session to discover and put in force some methods of relieving the Supreme Court docket of its enormous burden of cases. When the court opened its present term it found over 3,500 cases awaiting final action. Without the filing of an additional case, the regular terms for three years would be occupied in clearing the docket. But every year increases the average number of cases filed. Widening business transactions start legal questions that as yet have not been answered by the courts. The Supreme Court is inadequate to consider half of them. As it is, suitors wait for years to be heard, or, warned by the example of others, rather suffer injustice than ask the court for a decision that may not be rendered in years.

General Nelson A. Miles, commanding the Division of the Pacific, has submitted his annual report to the War Department. On the subject of desertion, of which there were 405 cases during the year, out of 6,040 men, Gen Miles urges, among other things, that their enlistment be made for three instead of five years; that worthy men be allowed to re-enlist for one year; that sergeants be paid \$50 a month; that the artillery branch be increased, and that men, so far as possible, be allowed to choose in what division they shall serve. Gen. Miles has much to say, also, upon coast defenses. He says that to properly defend the Pacific Coast would require 573 modern guns and mortars, at a cost of over thirty million dollars.

Ex-Secretary Bayard and Miss Mary W. Clymer will be married Thursday, Nov. 17th. The ceremony will be at the residence of the bride's mother on H street, instead of the parish church, St. Johns. The event is desired to be a quiet affair, and the bride therefore preferred not to have a wedding in church. After the ceremony, to which a small company of the older and more distinguished friends of Mr. Bayard will be bidden, the couple will go North, returning at the end of their tour to Wilmington, Delaware, where they will reside. Mr. Bayard's political record is probably closed. The State of Delaware, small as it is, has found that it has men of fair intelligence outside the blue-blooded Salisbury and Bayard families, and their royal prerogative is no longer recognized.

It is gravely announced that Hon. John R. Thomas, of Illinois, has again declined to accept a lucrative position, this time it being the place of Cherokee Commissioner. It is further alleged that Secretary Noble urged him to accept, but met a firm refusal. In other words, after worrying his heart out in the fight for a dozen prominent affairs, Mr. Thomas is not willing to accept so small a bribe as the Cherokee Commissionership. The case of Mr. Thomas is a sad one. Since March 4th he has been a candidate for every prominent office in the gift of the government. He personified a longing and hunger for the spoils. He has had sufficient opportunity in this year of our Lord to learn that the way of the ex-Congressman is as hard as that of any common transgressor.

The Civil Service Commissioners have decided to ask the District Attorney to bring action against all persons concerned in the preparation and distribution of the political assessment circular recently issued by the Old Dominion Re-

publican League to Republicans in the government employ. Those persons so concerned, who are not in government service, will be prosecuted under Section 12 of the Civil Service act, which provides that no person shall, in any government building, solicit or receive a contribution for any political offense. Soliciting and receiving in a government building is thus the gist of the offense, and the sending of a circular for such a purpose addressed to an employee at a government building is believed to be covered by this section. Messrs. Elam, Godwin and Verser will be prosecuted under Section 11 of the act, being government employees.

Mr. George W. Childs, on one of his flying visits to Washington, this week, said that while he did not care to talk about the proposed removal of Gen. Grant's remains to this city, he would probably have an early interview with Mrs. Grant on this subject. He further added that at the time of Gen. Grant's death no definite offer of a burial place was made, except that coming from the mayor and aldermen of New York. While Mr. Childs was so intimate with Gen. Grant, especially in his last year, he heard him express no strong desire that he might eventually be buried at any particular place, although he expressed some preference for West Point.

### WAS CHRIST CRUCIFIED ON FRIDAY?

I am aware that many of our most able scholars say he was, but do the events, as recorded in the Bible, sustain them in their position? Mark, Luke, and John, agree that he was crucified on the preparation day, and that the Sabbath drew on. All Bible students will agree with me that the day following the preparation was a Sabbath, regardless of the day of the week. The Sabbath referred to in Matt. 28:1 and Luke 23:56 can be no other than the weekly Sabbath, and Matthew says that it was "in the end of the [this] Sabbath" (Revised version, "Late on the Sabbath day,") that the women went to the sepulcher, and the angel said to them, "He is not here, for he is risen, as he said." In Matt. 16:21; 17:22, 23; 20:17-19; Mark 9:31; 10:32-34; Luke 18:31-33, and 9:22, we find that Jesus told his disciples when they were alone that he would rise the third day, and in Mark 8:27-31 he tells them, "And after three days I will rise again."

The above was addressed to the disciples privately. To the public he says in Matt. 12:39, 40, "An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly so shall the Son of man be three days and three nights in the heart of the earth." Again, in Matt. 16:4 he gives the Pharisees and Sadducees the same, "And there shall no sign be given unto it but the sign of the prophet Jonas." To the Jews, in John 2:19, he says, "Destroy this temple and in three days I will raise it up." "But he spake of the temple of his body." John 2:21. In Matt. 27:62-64, we find that the chief priests and Pharisees understood that he was to be in the tomb three days and three nights, for they went to Pilate the next morning, gave their reason, and said, "Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night and steal him away."

Again, if the day meant by Matthew in chapters 27:62 and 28:1 was the same, why not plainly say so? In Luke 24:6, 7, the angel said to the women, "He is not here, but is risen. Remember how he spake unto you while he was

yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men and be crucified and the third day rise again." And then the words of Christ himself (Luke 24:46), "And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." Is it possible that the angel was mistaken, when he, "late on the Sabbath day," said to the women, "He is not here, for he is risen, as he said." If he was not, then Christ certainly was not crucified on Friday.

In the quotation given above the indefinite statement, "the third day," and "after three days," were addressed to the disciples; to the public was given the definite "three days and three nights." The former believed in Christ, but the latter were unbelievers. In the light of the above, would it have been possible for this person, called Christ, to have been crucified on Friday, raised "late on the Sabbath day," and still be the promised Messiah? To my mind, if we cannot prove by the Scriptures that Christ was in the tomb three days and three nights, then we are without a Saviour, and the Jews were right when they said he was an impostor.

T.

### WHY NOT ATTEND THE PRAYER-MEETING?

There are no meetings which, as a general rule, have such a small attendance as the weekly prayer-meetings. You may take a church of two hundred members, who are always present at every other religious gathering, and when the evening comes for prayer-meeting not more than ten of the number will be there. What is the cause of this? Invariably either the people are too tired from the duties of the day, or there is some business which *must* be attended to that particular evening. Some feel indisposed, others are expecting company, and so each one has a reason for not going, and all are sorry it happened so but will have to be excused. If the minister changes the meeting to the next evening, so as to give them the privilege of attending, something unexpectedly occurs to detain them at home. Our meetings, consequently, are dull, and the minister, as well as the few who meet with him, get discouraged, for no new faces are seen there. If there is an entertainment of any kind held in the hall or church, those same people will always manage their affairs so as to be there first, to be sure of reserved seats. If there is a surprise party, no matter what the weather is they must go, for there they have a good time playing games, laughing and gossiping until late in the night, but as a rule the prayer-meeting, usually closed before nine o'clock, is too long, and it makes it late before they get back home, and they cannot be broken of their rest! Is this right? Ought not we, as church members, endeavor to the best of our ability to do all we can for him who died for us? Should we remain idle and let the minister do all the work? Dwight L. Moody relates the following anecdote: "I have great respect for the woman who started out during the war with a poker. She heard the enemy were coming and went out to resist them. When some one asked her what she would do with the poker, she said she would at least let them know what side she was on." Is not this just what we ought to do? Do we let the world know which side we are on when we remain away from the prayer-meetings? I sincerely believe if we would be successful workers in the Lord's vineyard, we *must* let every one know we are on the Lord's side. May God help us all to be as diligent in working for him as in our business affairs, and when our earthly work is completed, gather us all home, an unbroken band, there to "receive the crown of glory which fadeth not away."

PANSY.

## HOME NEWS.

New York.

ALFRED CENTRE.—The Green block will soon be ready for occupancy. The rooms in the second story have been plastered, and are receiving their finishing coat of paint; the stores have been ceiled in hard pine, and are being shelved for the reception of goods; plate glass fronts are in, and it is not hard to imagine the fine displays of merchandise they will soon make the passer-by, inviting him, and her, in to look—and to buy. Strangers in our town pronounce the building one of the handsomest in this part of the State.—A new thing for Alfred was a "Butter and Cheese Convention," held in Chapel Hall the 31st ult., under the auspices of the State Commission for the promotion of the dairying industry. Many practical suggestions were made respecting the care and feeding of cows, the making of butter and cheese, etc., which did not fall upon listless ears, as is evidenced by the plans which some are making to profit by them. Col. Curtis spoke out of a large experience and, even if one does not keep a cow, he could not help being interested, as the Colonel speaks with so much earnestness and assurance. He illustrates the Psalmist's saying, "I believed and, therefore, have I spoken."—The Young People's Society, with the consent and hearty co-operation of the pastor, has undertaken to revive the monthly missionary concert in place of the usual prayer-meeting, on the first Sabbath eve in the month. The first of these was held last week. The pastor being unable to be present, the meeting was conducted by Prof. Wardner Williams, the President of the Y. P. S. C. E. Besides the devotional parts of the meeting, Miss Susie Burdick, now under appointment for our China mission, made some interesting remarks on the growing interest of Christians generally in mission work, and Rev. L. A. Platts gave a short address on "The spirit of Missions the Life of the Church."—On Sabbath, the 2d inst., the pastor being unable to occupy the pulpit, on account of a severe cold, Prof. L. C. Rogers preached a most excellent and timely sermon on the "Cause of Weakness in the Church." PAL.

RICHBURG.—Although we no longer claim a place among the strong churches of our denomination we are still trying to hold up the light believing that our weakness, instead of excusing, demands of us the greater activity. The appointments of the church are reasonably well attended, and the earnestness manifested is that of people who realize the responsibility resting upon them. One evidence of such zeal assumed a tangible form on the night of Oct. 29th, in a donation of one hundred and thirty-five dollars, the largest of any during the five years of the present pastorate. Still better than this, we enjoy peace in the church, such as we hardly dared hope for one year ago.—This being an experimental year with us, it may be of interest to many to learn of the practical workings of a plan suggested by Bro. Main in the Missionary Department of the RECORDER some time since. The church, owing to financial embarrassment, not feeling warranted in promising a salary, and still expressing a desire to retain our services, we decided to try the aforesaid plan, except the part relating to help from the Missionary Board for one year, at least. The secular business engaged in has been farming, an humble and rather unremunerative calling, yet, under the blessing of God, it has supplemented the little given by the church, to the extent of a comfortable

living, while the increased respect of the better part of the community for one willing to share their toils and burdens is a reward not to be lightly esteemed. Nor has such work prevented us from filling the regular appointments of the church. Pastoral visitation is, of necessity, somewhat limited, but not altogether overlooked, and every Sunday afternoon is given to the interests of a school for the otherwise neglected children of the village. We are thankful for strength to perform this labor without placing additional burden on our already overtaxed Missionary Board.—Now if you will permit one recommendation to all unemployed ministers, especially those in the prime and vigor of manhood, it is this: Do not be afraid to cast your lot with the feeble churches; the stronger ones can provide for themselves. Your effort will be appreciated, and you will be fed, while your labor in the humble sphere may be the more acceptable to the Master because of the sacrifice attending it. And lest some young brother, accepting this advice, should feel, in after years, that the picture was overdrawn, let me add, Do not expect that every day will be cloudless, or that all men will even credit your effort to a worthy motive. This was not our Saviour's experience, and the servant should not be above his Master; and the promise to those who suffer with him is that they shall also reign with him.

B. E. FISK.

OCTOBER 29, 1889.

LEONARDSVILLE.—Our church and society has been listening to some very able and instructive sermons of late, from our beloved pastor. The services last Sabbath, Oct. 26th, were very interesting. Our church was beautifully decorated with autumn leaves and flowers. The choir were in the best of spirits, and sung the chants and hymns in perfect manner; in the anthem, by Dudley Buck, the choir fairly outdid themselves. This was followed by one of the best and most practical sermons, from Eccl. 9:10, "Whatsoever thy hand findeth to do, do it with thy might," etc., that I have heard in any church under any circumstances. The whole congregation, including the boys and girls, gave it their utmost attention.—Our Sabbath-school is doing excellent work under the able corps of teachers, together with the Superintendent, Mr. A. Whitford. Nearly all classes are full, and the hour spent is very profitable. After the study of the lesson by the classes, the Superintendent spends some time asking general questions, many of which are not brought out by the teachers. Our black-board exercises are enjoyed by both great and small.—We have commenced preparing music for Thanksgiving; both choirs are to unite in the service and to sing responsively; our pastor has already given two rehearsals.—Our Ladies' Benevolent Society meets from week to week, sometimes at their respective homes, and sometimes at the church parlor. I think now they are planning to send a box of clothing, bedding, etc., to some of our worthy brethren in the far west.—I wish I might suggest that our churches would send in a brief article of Home News once in two weeks, at the longest, and tell us how they are prospering, how they conduct their Sabbath service, how the Sabbath-school prospers, how the prayer-meetings are attended, that we may take counsel together through our valuable medium, the RECORDER, that we all may become more and more interested in the work of sister churches, and that we shall better serve God.

COR.

NEW YORK CITY.—Our services start off well, and the outlook is quite as promising as at any time since my connection with the church.

Some of the members are deeply interested, which is still more hopeful. We expect some additions in the near future. Dr. J. M. Stillman; Wm. C. Whitford, of Brookfield; O. E. Burdick, and some others are to be with us during the winter.—I have had already invitations to speak in missions and churches all of which, as far as practicable, I intend to accept, hoping that in this way our acquaintance and usefulness may be extended.

J. G. B.

Rhode Island.

NIANTIC.—It is some time since we have communicated with the brethren of our beloved Zion, but we assure you that it is not for want of interest in the work, but because it seemed best to wait.—The covenant and communion season of both churches, held the first and second Sabbaths in October, were indeed seasons to be remembered, because of the blessed spirit manifest. At Niantic (the Second Westerly Church,) but few were in attendance, yet all seemed possessed of a spirit of deep earnestness, and at the close of the meeting a number arose, thereby pledging themselves, with the pastor, to a renewed consecration to the Master's work. Some, who have been but little concerned about their own activity in the past, are now asking prayers that they may come to enjoy the reality of the Christian religion.—The zeal of the First Westerly Church is good, and a spirit of earnest labor, on the part of many, is quite apparent, and evidences quite a growth in the past two years.—A weekly prayer meeting has been organized with this church, and is held Friday night, at 7 o'clock. We held our first meeting last Friday night in the church. The attendance was good and the spirit commendable, even encouraging to all present. This is a hopeful society. The young people growing up here are coming into the work, giving hope and strength to the church.—Interest in both Sabbath-schools is increasing. We hope to see good wrought for the Master on this field during the winter, such as has not been for a long time. We are trying not only to hold, but to gain ground for the Master.

E. A. W.

## SAVED BY A FLOWER.

A German florist, Hans Struben by name, earned a precarious living in London in the reign of James First. Through the competition of wealthier men, he was reduced to extreme poverty. He struggled on manfully for two years, but at last, half-madened by want, in despair, he resolved to end his life, and took his way to the London docks, intending to throw himself into the Thames. In one of the alleys through which he passed was a neat little cottage with a plat of flowers two yards square in front. His eye was caught by a plant unknown to him. He stopped to examine the bush filled with exquisite crimson and purple bells. Its singular beauty checked him in the very jaws of death.

An old woman came to the door. The plant, she said, had been brought to her by her son, a sailor.

Struben, with great difficulty, secured a cutting from the plant. He turned his back on the black river, full of new hopes. When the flower was brought into the London market, it commanded enormous prices, and Struben became a wealthy man.

THE Quarterly Meeting composed of the churches on the Berlin and Coloma fields will hold its next session at Coloma, commencing on the evening following the Sixth-day of the week before the first Sabbath in December. Introductory sermon by W. H. Ernst. Elders J. W. Morton and W. W. Ames are also expected to be present. May the presence of Almighty God, attend to bless and do us much good.

E. D. RICHMOND.

COLOMA, Wis., Oct. 25, 1889.

## MISCELLANY.

### A QUEEN'S PRESCRIPTION.

"What is the matter, Alice?" asked Mrs. Temple. "Your face is flushed, and you seem to have no appetite."

"There is nothing the matter with me, mother," replied Alice, somewhat petulantly. "I don't feel well, that's all."

"If you don't feel well you must feel ill," persisted her mother, "and I must insist on your seeing Dr. Campus."

"I think Alice ought to see the Queen of Sweden's doctor," remarked Aunt Ellen, who was making a tidy in her big arm chair.

"Who is the Queen of Sweden's doctor?" asked Alice in surprise. Does he live here?"

"He lives in Sweden, I believe," answered Aunt Ellen, with one of her queer smiles, "and his name is Metzger."

Alice looked at her aunt in a puzzled way for a moment, and then broke into a laugh.

"Is it a story you want to tell?" she asked, interested at once.

Aunt Ellen, sixty years old, but with the face and figure of forty, was the life of the Temple household, and always had some quaint and interesting anecdote to relate.

"It is a story," she replied, "but it is true. The Queen of Sweden," she went on, "is, as you must know, a very rich woman. If any woman could be healthy she could. She had the finest rooms in the fine palace, the very best of food and drink, and the best of medical attendance when she was ill. Strange to say, she was frequently ill, and the court physicians tried in vain to cure her. They tried all their old medicines and many new ones; tempted her appetite with new dishes, and bade her take daily rides, but the Queen of Sweden kept getting worse. She was so nervous. Her rest was broken at night with horrid dreams, her temper became irritable and life became a burden."

"I don't know whether Alice is that bad," said Mrs. Temple with a sigh, "but she isn't far from it."

Alice looked irritated at this remark and said nothing.

"Well," continued Aunt Ellen, with another smile, "the king of Sweden became very much alarmed and sent for Dr. Metzger, who had been doctoring the Empress of Austria. He came, had a long talk with the Queen, and then gave her a prescription. It was not in Latin, but in plain Swedish, and it read:—No more carriage or horseback riding, except on state occasions, if you want to go anywhere you must walk."

"O dear," exclaimed Alice, "I always thought carriage driving and horseback riding were very healthful. I am sure I would hate to give them up."

"So did the Queen of Sweden, but having placed herself in the doctor's hands, she took the prescription like a sensible woman. But that was only a beginning; the next prescription was much more trying. The doctor laid out a space in the royal garden about forty feet square and ordered the Queen to prepare it for planting vegetables."

"Dig it up with a spade!" cried Alice in amazement, "how could she do that?"

"She thought she couldn't," answered Aunt Ellen, quietly; "but Dr. Metzger was firm, and the Queen set to work in short skirts, bare arms and thick soled shoes. The first day's digging, she said, nearly killed her; the second not much better, and on the third she finished the job, and ate a large beefsteak with a wonderful appetite. The next day the doctor told her that she must dust and put in order her suite of rooms—five or six—every morning, and when that was done, he would find some other household work for her to do."

"A queen doing housework?" said Mrs. Temple, incredulously. "Everybody would laugh at her."

"Nobody laughs at queens in Europe—at least not openly," replied Aunt Ellen, smilingly; "and I presume very few people saw her engaged in these unusual occupations. The Queen did not laugh at first; in fact she cried many times, but she soon began to smile. Day by

day her back and limbs grew stronger. She could walk miles without fatigue; she slept well, and had a healthy appetite for healthful food."

"And is she cured?" asked Alice.

"Not entirely. At any rate, she is still taking Dr. Metzger's prescriptions, but she is getting better every day."

Alice was silent for a moment, and then she said, thoughtfully:

"I suppose this story is aimed at me?"

"At you and girls like you," answered Aunt Ellen frankly. "My dear, I never took five cents worth of medicine since I was five years old, and your doctor's bill is always a hundred dollars a year. I always walk in preference to riding. I insist upon keeping my own room in order, and when I am in the country I work in the garden every day. I think I saw you yesterday looking on while John set out the geraniums and verbenas in the yard."

"I'll do it myself next time," said Alice, remorsefully; "and I'll begin Dr. Metzger's prescription this very day by walking to and from the Normal school."

"If you do," said Aunt Ellen, "you need not see Dr. Campus; it will be quite unnecessary. Earn a right to be healthy with hard work, and happiness will come in its train."—*Christian Secretary.*

### CHRIST AND HIM CRUCIFIED.

We shall never get right by socialistic theories, anarchical programmes, and a certain vulgar power of befooling the trustful classes; we can only get right by Jesus Christ and him crucified. Of course, a proposition of this kind would be received with execration by socialists and anarchists of the baser sort. He who proclaimed this doctrine would be scoffed at with certain derisive epithets, and would be honored by the brand of certain contemptuous criticism; yet the preacher, the teacher, the Christian, must never fold his flag as if in defeat, he must unfurl it and say still more sweetly and still more loudly, "The world's only hope is in Jesus Christ and him crucified."

What have we seen amongst persons who would undertake to work the economics of the age on the basis of other theories? We have seen tyranny of the worst description, selfishness that had been saturated in the very pools of corruption, narrow-mindedness that could not take in the whole of any question, an obstinacy mistaken for firmness and a recklessness which was characterized as splendid generalship. I will have justice on all sides, I will hear every man's case, be he great or small; the beggar in the ditch shall have all the benefactions that justice can confer upon him, and the man who thinks for the world and guides its affairs shall not be denied justice because he has acquired eminence. Do not listen to the men that want to merely ~~merchandize life and rule it by schedule and stipulation~~; the only real security of life, joy, progress, and heaven you will find in Jesus Christ and him crucified, when properly interpreted. Christ will put all business right; Christ will pay every laborer his wages; Christ will sanctify the millions of the capitalist, and keep the richest man modest and humble within the environment of his life. The world can never be pacified, the classes can never be united or reconciled, the balance of society can never be properly established except in connection with Jesus Christ and him crucified. This is not a mere doctrine, a section of metaphysical inquiry, a dreamy sentiment that only leisurely minds can contemplate; this is the real force and the real secret of life and action.—*Dr. Joseph Parker.*

A SENSIBLE, polite person does not assume to be better or wiser or richer than his neighbor. He does not boast of his rank, or his birth, or his country; or look down upon others because they have not been born to like privileges with himself. He does not brag of his achievements or of his calling, or "talk shop" whenever he opens his mouth. On the contrary, in all that he says or does he will be modest, unpretentious, unassuming—exhibiting his true character in performing rather than in boasting, in doing rather than in talking.—*Sel.*

### SPECIAL NOTICES.

☞ THE next session of the Quarterly Meeting composed of the Rhode Island and Connecticut Churches, will be held with the First Hopkinton Church, beginning Sabbath morning Nov. 23d with the following programme:

#### Sabbath-day.

10.30 A. M. Sermon by O. U. Whitford.

2.30 P. M. Study of the Sabbath-school lesson conducted by the Superintendent.

4 P. M. The Young People's Meeting conducted by the President of the Y. P. S. C. E.

7.30 P. M. Praise Service with Bible Reading conducted by E. P. Saunders.

8 P. M. Sermon by L. F. Randolph.

#### Sunday.

10 A. M. Paper by Harvey C. Burdick, "How can we make our Sabbath-schools more efficient?" Also a paper by Horace Stillman on "Materialism."

11 A. M. Sermon by O. D. Sherman.

2.30 P. M. Paper by Mrs. O. U. Whitford, on "Our Young People."

3 P. M. Sermon by A. McLearn.

7.30 P. M. Sermon by E. A. Witter, followed with prayer and conference.

Opportunity will be given for discussion upon all the papers. All are invited to be present and assist in making this one of the best meetings of the kind ever enjoyed here. E. A. WITTER, Sec.

☞ WANTED.—At once, a Seventh-day Baptist, reliable, willing and able, to work on a Florida grove, farm and garden; to look after work by others; and to make his employer's interests as his own. A stranger will be required to give references.

Address,

A. E. MAIN,  
Sisco, Fla.

☞ 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. 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.

Pastor, Rev. J. G. Burdick, 1289 10th Avenue.

☞ 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 Yearly Meeting of the New Jersey and New York City Seventh-day Baptist churches, will be held with the Church at Shiloh, N. J., commencing on Sixth-day, Nov. 15th, at two o'clock P. M.

Brethren and friends from our sister churches are invited to attend J. B. HOFFMAN, Secretary.

☞ TO COMPLETE the proposed set of Conference and Society Reports for Bro. Velthuysen the following numbers are needed: Conference, 1825, '45, '46, and '81, and all previous to 1821. Missionary Society, 1845, '46, '51, '57, and '60. Tract Society, 1845, '46, '47, '57, and '60. Publishing Society, '52, '54, '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 HORNELLSVILLE 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.



