

# The Sabbath Recorder.

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## FAREWELL TO OUR MISSIONARY TEACHER.

(Miss Susie M. Burdick of Alfred Centre, N. Y., this day (Nov. 10, 1889) departs for her mission field at Shanghai, China, as Missionary of the Seventh-day Baptist Missionary Society.)

BY L. C. ROGERS.

I.  
Joy to the land of Sinim,  
Land of the ancient East;  
To teach them words of wisdom,  
To spread the gospel feast,  
There in the Flowery kingdom,  
Across the trackless main,  
The faithful heralds labor,  
That Christ o'er all may reign.

II.  
Off to the land of Sinim  
Let gospel teachers haste,  
For there are many millions  
Upon that moral waste,  
Bound in the chains and fetters  
Of cruel, Christless creeds,  
Of sin and shame abettors,  
Of dark and loathsome deeds.

III.  
Thy listening ear, Dear Teacher,  
Has caught the distant wail  
Of millions in commotion,  
Of hearts that faint and fail,  
Who know no Saviour mighty,  
That hears them when they call,  
And by his love and pity,  
Redeems them from the fall.

IV.  
Thy tender heart responsive,  
Has felt another's woe,  
And at the altar bending,  
Thou pledg'st thyself to go  
And teach a race benighted,  
The true and living way,  
E'en to the cross submissive,  
Most willing to obey.

V.  
Away from home and plenty,  
Away from friends most dear,  
Away from kin and country,  
To pagan lands so drear,  
Away from halls of learning,  
Away from realms of light,  
Oh! Teacher, thou art going  
To cheer a land of night.

VI.  
Shall not thy fair example  
In us some fruitage find?  
Our love become more ample,  
Our hearts and lives refined?  
The cause you love so dearly,  
Our own shall truly be,  
Our prayers and loves go with thee  
Across the widening sea.

VII.  
Joy to the land of Sinim,  
Good-will to fair Kathay,  
Our tears and smiles are mingled  
On this remembered day;  
Glad for the untaught pagans  
The helper helps to save;  
Sad for the home and home-friends  
This side the ocean wave.

VIII.  
Farewell, farewell, Dear Teacher,  
We must not say thee nay,  
Since duty calls to labor,  
We must not bid thee stay;  
But aching hearts submissive,  
And eyes bedewed with tears,  
Are saying, we shall miss thee  
Along the coming years.

IX.  
Sons of the Middle Kingdom,  
Buds of the Central Flower,  
Show kindness to our teacher,  
In dangers darkest hour;  
Receive her mission gladly,  
Her teachings wisely heed,  
And thou, dear Lord, assist her  
In every time of need.

X.  
Good-will to far off China,  
Joy to our mission band,  
Another comes to join you,  
Comes from the father-land;  
Take courage, veteran teachers,  
The night is dark and long,  
Joy cometh in the morning,  
And then the triumph-song.

XI.  
Strong is God's word of promise,  
On this we may depend,  
He will be with us always,  
Be with us to the end;  
Go then, in faith, Dear Teacher,  
Our faith increased by thine,  
Our mutual prayers be fervent,  
Our work with love combine.

XII.  
May peace attend thy footsteps,  
Where'er thy lot shall be,  
Amid the snowy ranges,  
Across the wanton sea,  
Thy hopes be bright and joyous,  
Thy heart be tuned to praise,  
Success attend thy labors,  
And glory crown thy days.

ALFRED CENTRE, N. Y., Nov. 10, 1889.

## THE IMPORTANCE OF BIBLE-SCHOOL TRAINING.

BY REV. A. LAWRENCE.

There is no department of work which is of more importance, considering the results attained in character and purity of life, than Bible-school work, for it has to do with the earlier stages of mind and heart growth. Early impressions are the most lasting. The formative period in the child's life is the most important period, and what is then engrafted in the mind and heart will work out in the after life. This susceptibility of the mind and heart, in childhood and youth, is too often overlooked, perhaps not intentionally, yet really overlooked.

Child-training arises from two principal sources—the home, and the world outside of home. The child is all the time receiving impressions from different sources; some good, but many of them in their tendencies, at least, towards evil. Against these evil tendencies there must be counteracting influences brought to bear, changing wrong to right impressions. There are two important sources from which this counteracting influence must flow. One is the home and the other is the Bible-school. It is of the latter that we design to speak in this article.

First of all, then, what is meant by Bible-school? A school, as the term is applied, means an institution established for the purpose of imparting useful and practical knowledge, the result of which is to develop the resources of mind in the children and youth, preparing them for exigencies of mature life. The importance of this line of work is not to be overlooked in our endeavor to develop the spiritual resources of the soul. From this definition or conception of a school, it is easy to define a Bible-school. The Bible is the book of divine revelation, the book in which is revealed the relations which God sustains to us and we to him, out of which relations grow the duties and obligations we owe to God. A Bible-school is, then, an institution the express purpose of which is instruction in those things which the Bible teaches, and the application of its truths to the heart and life. The Bible-school is to give the heart an incentive towards a pure and holy life.

How best to instruct the scholar in a Bible-school is a question which does not particularly come within the immediate scope of the subject of this paper; yet we cannot but say a few words respecting how these truths should be taught. They should be so taught that the scholar shall not feel repelled from a pure and holy life, but drawn towards it. In every Bible truth should be seen the kind and loving father's hand guiding his child upward toward himself. The Bible-school is no place for airing some pet theory or for giving fanciful interpretations to the Word of God, interpretations which, when compared with other portions of the Word, are found to be utterly unscriptural. The Bible and the Bible alone should be the text-book. The hour, the place, the day and the Book should combine to give a just conception of the high significance of the work to be done. The result of this contact with the pure Word of God should be the development of the moral nature from sinfulness

into purity and holiness of life. This is the first great object sought. Another object to be sought in Bible-school work is to lead those who have been drawn towards God out into work for others. The Bible-school work is not truly done except as those who are workers are led to do it because they love God and are intensely desirous to see others, especially the young, consecrating themselves to God.

From these considerations it will appear that great responsibilities rest upon teachers. They must themselves be filled with the love of God and the love of souls; and they must be diligent students of the Word of God, and wise in the adaptation of its truths to the minds and hearts of those under their care, for the work of the Bible-school has a more direct effect upon hearts than the other departments of church work, not excepting the preaching service. The Bible-school workers must therefore be alive to the work and to the demands of the hour.

Passing over much that might be said on this important subject, let us note a few points by way of summary:

(Continued on page 725.)



## MISSIONS.

FROM DR. SWINNEY.

SHANGHAI, China, Sept. 11, 1889.

During the hot, sultry days a note came from a friend asking me to spend a couple of days with her for rest and change. While there, enjoying the evening, and when it was nearing the time to retire, word came in that a group of soldiers were standing at the gate desiring me to go and visit their officer's wife, who was very ill. "How did they know where you were?" exclaimed my friend. But I was busy thinking what was best to do. My assistant was not there, and not even a servant to accompany me; it was night, and the place unknown. But when my friend said she would go with me, we were very soon riding in rickshas with the soldiers running on before. After the distance of a mile or more we left our rickshas, and, passing between long lines of soldiers and through a reception room filled with officials, we entered a large, well-lighted room, with foreign windows and good furniture, but with soldiers stationed just inside the door. Turning to the left towards the bed, I was met and courteously greeted by the official, but with the first glance at the face of the sick one, I exclaimed, "Why, is she dead?" Putting my hand upon her forehead I stooped instantly to satisfy myself if it was true or not. "Oh no," said the husband, "there is still motion at the heart, and, see her eyes," as he lifted the lids, "there is a little life there, I think you can do something for her." Putting my ear down to listen I discovered a feeble throb or two, and then all was still. Scanning again the beautiful face I recognized her as the *tata* I had met when dining with a mandarin's wife, and who had come once with her to call upon me, but whose home I had not yet known.

The husband was now earnest and anxious that I should do something, but I said there was no hope, and calling for a small looking-glass, I showed him and the others to their satisfaction by this and other means that there was no life there; puerperal convulsions, I saw, had done their work. The nurse coming in just then I enquired more concerning the case, and with regrets asked the husband why he did not send for me sooner, but received the same answer I had often received before, that they did not realize there was any danger until just at the last. As there was nothing more that could be done I prepared to leave, and when we had passed out again into the night air my friend exclaimed, "Oh, I was never in such a strange place before in my life!" But I was more occupied in questioning myself whether or not, in the few times I had met the lady, I had used all the opportunities presented in speaking to her of the way of life, and if I had embraced every chance in giving her tracts and gospels, as far as was possible.

A few days ago we made another visit. This time to a woman who has manifested some interest in the doctrine these last few months, since she has been ill. They have a fine, large house, but poorly planned for health. The living room has rooms on three sides, with not a single window, nor any chance for light or air excepting from the open door, or from the kitchen, on one side. At the far end a door leads into the sick room, which is so dark that it is some time before I can even see the white mosquito curtain around the bed. At this visit I soon called for a light, and then noticed there was one window, but that it was carefully closed and

sealed. We can but pity the people in this country who so persistently sleep in close rooms, believing windows to be the chief means of entrance for evil spirits. Our words at this time were of the doctrine, of prayer, and of the scripture passages she had committed to memory. She said her daughter sometimes read to her from the gospel we had given her some time previously. Nor could we leave without hearing her speak of her former trials—trials one would think could scarcely be endured—and now to see her illness and inability to move from her bed, with consequent dependence upon others, was enough to sadden one's heart, especially as her circumstances and surroundings are fixed for life, with no hope of change, according to the custom of the Chinese. Oh, the darkness in that room beyond the simple absence of the sun's rays, and the struggling of the soul after light! While at the mission she had learned for the first time that there was a better way to live, and on that account now said she had no greater desire than to get well, that she might come and help us work, and learn more of the doctrine.

On that same afternoon we also visited Kie Niang Niang. I was sorry to see her husband at home, as he has been so cruel to her on account of the doctrine. But after a little while I went over to the corner of the room where he was mending the spinning wheel, to see if I could make friends with him and remove some of his prejudices. It was interesting to see the ingenious manner in which he repaired the broken part with the simple means at hand; none, perhaps, but a Chinaman could do the same. When he had finished I tested its working powers by spinning a little while myself, and can say that when he left the room it was with some show of politeness and good humor. As Kie Niang Niang has received so much persecution, she will not now speak of her thoughts and feelings before the taunting neighbors who crowd in and around the door when we come. So I had arranged with my assistant that I would go into the yard to see the cotton they were drying in the sun, and thus drawing all the neighbors with me, allow her to have a quiet talk with the old lady by herself. They spent the time very profitably, she said afterwards, repeating Bible verses and in talking about prayer. When we left, some time after that, she said there was one thought that always remained in her heart, and that was, "Thanks to our Heavenly Father for his great mercies."

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

#### SOUTHERN MISSOURI.

R. S. Holderby, general missionary, succeeded W. K. Johnson, on account of the ill-health of the latter and of his family; and now Bro. Holderby resigns on account of the continued sickness of his wife. We extend to all our fraternal sympathy. He reports 18 weeks of labor, 12 preaching places, 57 sermons, congregations of about 49, 30 prayer-meetings, 30 visits, the distribution of about 500 pages of tracts, and 5 additions—4 by baptism; and writes of a promising outlook, and of many who seem almost ready to embrace the true Sabbath and keep it.

#### SOUTHERN ILLINOIS.

C. W. Threlkeld, general missionary, reports 46 weeks of labor, 151 sermons, congregations from 5 to 500, 25 prayer-meetings, 409 visits or calls, the distribution of 1,500 pages of tracts, 7

additions—5 by baptism, the organization of the Crab Orchard Church, and the ordination of a deacon. He writes from Crab Orchard, Ill., June 1st.

In presenting you this annual report, a strange mingling of joy, fear, and hope prevades my mind. The work becomes more and more solemn, important, and indispensable, as I go out into the uncultivated fields, see the increasing demands for laborers, and hear the Macedonian cry all along the line. Notwithstanding the sharp contest and bitterness upon the part of some, the truth has found, and is still finding, its way to many homes and hearts. I feel assured that it is not a majority that are so hostile to truth. I joy in the fact that it is our privilege to carry the whole gospel to the lost and the erring; but when I see so much undone, I am made to inquire whether I have discharged my whole duty. The mistakes of the past year are perhaps many; but I feel assured that something has been accomplished for the truth. Since returning to the field last autumn, I have been induced to make Crab Orchard the center of my labors. Work has, however, been done in adjacent and remote communities, as far away as Villa Ridge, 50 miles distant. I saw that to save our cause and church property there, something must be done, and done quickly. Victory is measurably ours; at least, we are established in many respects as never before, with a good outlook if there be continued effort. I feel grieved many times that I have not reached my own beloved native State, for I know the cause suffers there. But I am almost worn out, physically, trying to shape the work here so as to leave it. Still I seem as far from it as ever before. I feel glad that Brother Johnson has the privilege of visiting the Associations, seeing so many brethren and members of the Board, and talking with them face to face on these great questions. And now, at the end of the Conference year, feeling, as never before, burdened with the importance of our special mission as a people, having given myself, life, money, property, all, in consecration to my Master, I shall cheerfully abide your decision of continuance or discontinuance.

F. F. Johnson, of Stone Fort, Ill., appointed to assist Elder Threlkeld, reports 23½ weeks of labor in Southern Illinois, 80 sermons, congregations of 50, 5 prayer-meetings, 296 visits or calls, and the distribution of 10,000 pages of tracts and other publications.

#### ALABAMA.

R. S. Wilson, Etowah, Etowah Co., missionary and colporteur, reports 21 weeks of labor, several preaching places, 43 sermons, congregations from 5 to 200, 21 prayer-meetings, the distribution of 1,700 pages of tracts, and the organization of one Bible-school. The Flatwoods Church numbers 8 families and 12 resident members. People are desirous to hear the gospel preached, and manifest a good deal of interest in the presentation of Sabbath truth. Three persons are waiting for baptism, as Bro. Wilson has not yet been ordained.

#### ARKANSAS AND TEXAS.

J. F. Shaw, general missionary, reports 49 weeks of labor, 79 sermons, average congregations of 62, 91 prayer-meetings, 173 visits, 423 pages of tracts distributed, and 17 additions—3 by baptism. He writes:

After the first of May I visited Lovelady, to assist Bro. L. H. Brown. Bro. Brown has labored earnestly since going there, and has won many friends among all denominations. His labors for the Sabbath brought the Disciples out against him in a challenge for a public discussion on the abrogation theory. The result was that Eld. Levi Speer and I will begin the discussion on July 4th, God willing. While I do not like discussions yet the interest of all the denominations at that place demands it. We have agreed that the discussion shall be decently conducted in the interests of truth; and having met Elder Speer, I believe that he will meet me



in a pleasant spirit. Brother Snell and family, Brother Brown, and a sister named Damron, are the Sabbath-keepers there at present; but a deeper interest, and a greater demand for our literature, have obtained there than ever before. During my services some whose prejudice had been too great to admit of their coming to hear me on my former visits, came to hear me, and professed themselves pleased with my sermons. I wish to speak again, as formerly, of the model way in which Brother Snell and family keep the Sabbath. It is truly a little church in their own household. They have a regularly conducted Sabbath-school, prayer and praise meetings; and, stately, Brother Brown preaches to such as come in to meet and worship with them. Our people are now holding meetings with reference to colonizing a few miles from Texarkana during this year, which we are led to believe has become absolutely necessary for us if we ever feel ourselves in a condition to be serviceable to the cause and rear our children to be Sabbath-keepers. I hope to give some of my time in gathering our scattered and lone Sabbath-keepers into it, believing it will be a service rendered to the cause.

## SOUTHERN ARKANSAS AND NORTHERN LOUISIANA.

D. R. Stratton, general missionary, reports 6 weeks of labor, 34 sermons, congregations of 40, 5 prayer-meetings, 53 visits, and the distribution of about 300 pages of tracts. He writes:

I report labor at Rondo, Gardiner's school-house, and Fairland. I went to Fairland by request of a Baptist minister named D. C. Easley, who, through some one, become interested about the Sabbath. I held two series of meetings at that place, with good congregations and attention. There was some opposition by other denominations, but not rude. Elder Easley and his wife, and his son and his wife, have been converted to the Sabbath, and the Elder believes that enough will be gathered to organize a church this year. We hope this will be true. This place is twenty miles from Texarkana. We preached at Rondo several times by request. The people were desirous to learn something of our views. I was asked by the people to deliver an oration on Decoration Day, which I did, making many friends. I preached at Gardiner's school-house several times, to small congregations. The people were willing to talk on religious subjects.

## HAMMOND, LA.

The Board made an appropriation for three months' labor by W. C. Titsworth, who went South for the benefit of his health, with the understanding that should it seem best to himself and the Secretary, one-half the Sabbaths should be spent outside of Hammond, at points in Louisiana or Mississippi. He was able to report but 6 weeks of labor, including one Sabbath in New Orleans, 6 sermons, average congregations of 28, 9 prayer-meetings, and visits to the several families. Hammond is a place of much interest and importance. In New Orleans there are three or four persons who seem loyal to Seventh-day Baptist principles; but it is the opinion of the leading brother there, and our own, that much up-building cannot be expected, unless we should establish a regular mission there, under right leadership.

(To be continued.)

EVERY ache and pain, every wrinkle you see stamping itself on a parent's brow, every accident which reveals the uncertain tenure of life and possessions, every funeral bell that tolls, are only God's reminders that we are tenants at will, and not by right; pensioners on the bounty of an hour. He is closing up the right of way, warning fairly that what we have is lent, not given; his, not ours. His mercies so much gain. The resumption of them is no injustice. Job learned that, too, by heart; "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

## WOMAN'S WORK.

AH, there are mighty things under the sun,  
Great deeds have been acted, great words have been  
said,  
Not just uplifting some fortunate one,  
But lifting up all men the more by a head.  
ALICE CARY.

FRANCES POWER COBBE holds *courage* to be a personal duty—and rightly does she do it. She says to shrink from pain and danger, when we are called on to bear the one or confront the other, is to renounce our moral obligations for a motive so base that even the headlong pursuit of pleasure may be deemed less to attain the dignity of our nature.

## EDUCATIONAL IDEALS IN MISS BRIGHAM'S LIFE.

Abstracted from *Our Day*, October number for 1889.

Miss Brigham exemplified the power of a quiet consistent life, wholly devoted to the highest ends.

Through such souls alone.  
God, stooping, shows sufficient of his light,  
For us 'i the dark to rise by.

Though one of the most distinguished educators of the country, she was in no sense before the public eye, but she lived in the midst of hundreds of city girls, such a pure, earnest, consecrated life, that they had no need to go beyond the walls of their school-room to find their highest type of cultured Christian womanhood. Dowered by nature with superb health, unusual beauty, fine intellect, and a sweet and gracious dignity, she was rarely fitted for her chosen work. She attended Mt. Holyoke in her girlhood, and afterwards became a teacher there. Two years were given to Mt. Holyoke, three to Ingham University. In 1863, Miss Brigham accepted the call to Brooklyn, where first as teacher, then as associate principal in the Brooklyn Heights Seminary, she found scope for her power and the labor of her life. She governed with a firmness that was never severe, a gentleness that was never weak. She was, because of her inherent qualification, a constant stimulus to her pupils. "You young people can do anything," was a favorite expression with her. She gave lavishly of her wisdom, her strength, her time.

One of her friends said of her that she had "the genius for friendship." She possessed its two requisites of tenderness and truth; she never met one with half-hearted attention. This gave her a power, through the development of it, in social and philanthropic circles. Her life was crowned with humility. Her power lay not alone in the largeness of her heart, but in the strength of her intellect. She had a fine mind, with a special talent for detail and classification. She went straight to the heart of things, sifting, judging, and arranging with innate discrimination of values. Her knowledge was never obtruded. She seemed to prefer being told to telling. She possessed the faculty of acquiring from all sources, and was always abreast of the times. The secret of her beautiful life lay in her deep, all-persuasive spirituality. It was what Miss Brigham was that told. In religion, as in all else, she was broad, progressive, tolerant.

When in 1888, Mt. Holyoke Seminary obtained its College charter, it was a surprise to no one but herself, that Miss Brigham was immediately invited to become its first President. Hers was a nature "capable of conceiving and choosing a life's task with far-off issues, yet capable of the unapplauded heroism which turns off the road of achievement at the call of the nearer duty,

whose effect lies in the breaking of the hearts that are close."

The friends of Mt. Holyoke rallied grandly to her support. From all over the country, from hundreds of enthusiastic alumnae, came letters bespeaking their delight and their loyalty. What she would have accomplished, what a college Mt. Holyoke would have become under her wise, steady, and progressive rule, will never be known. The Lord did remove her. In the hour of its fullest triumph, Mt. Holyoke was plunged into the direst calamity that has marked its history since the death of its first leader. In the full vigor of matured womanhood she passed beyond our sight; but the rhythm of her life was broken with no jarring discords.

Her work still goes on. In the many lives she touched, and never touched except to better, will be found her continuing influence.

We have made the above abstract, because we would call a halt on the part of any one under whose eye this page may come, that by the influence of such a life as Miss Brigham's, encouragement, and helpfulness, and hopefulness may be increased. Several of the most noble of women, in the public walks of life, have, within a few months, gone to their rest, and it is well that we stop to search, in the record of their lives, for the secret of their real success. It is sufficient to be inspiring to the life of any young girl, to know how the noble women of our day have lived, how they have come to be the noble women that they are; and by the printed page many of us who have not come directly under the personal influence of these great, and greatly good women can be greatly inspirited and blessed.

## RIGID HOUSEKEEPING.

"Yes," said Mrs. Benson, sinking into a chair, and fanning herself with slow movements of the palm leaf, as if too tired for even that small exertion; "Yes," I never neglect my duties on account of the weather. I sweep this room every Friday, winter and summer, and I do it thoroughly, too, take all the furniture out, dust behind pictures and wipe the windows. When I've finished the room is clean!" "But," pleaded her visitor, "the grass comes to the front door, you stand far from the road, no children make a litter, and you keep the doors closed most of the time; the room cannot need sweeping so regularly." "It is my rule," said the inflexible housewife. "I don't believe in saying myself and neglecting my home. Nobody can ever accuse me of that sin."

"Yet you are worth something to your home, and you lessen that value when you are worn out soul and body, when you have only the remnants of your strength left for those whom you love most dearly, and when you grow old twice as fast as you ought. I believe in cleanliness, but not to the extent of worshiping it as if it were a graven image." "My mother always swept the whole house every week, and I intend to do the same," persisted the little woman, quite unmoved by all the argument. To plead with her was a manifest waste of nervous force. Belonging to the school of rigid housekeepers, she preferred martyrdom to comfort, and from a lofty height surveyed less "thorough" fellow-creatures. One's heart aches, though, at the absurdity of sacrifice so needless, at the sorrow for vitality so uselessly expended. When there is so much to do and so much to enjoy, when the life we have to do and enjoy in is so very brief, why fritter it away on sweeping rooms that are already clean?—*Christian Intelligencer*.

FRIENDSHIP has a noble effect upon all states and conditions. It relieves our cares, raises our hopes, and abates our fears. A friend who relates his success talks himself into a new pleasure, and, by opening his misfortunes, leaves part of them behind him.



## 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 VIII.—SOLOMON'S WISE CHOICE.

For Sabbath-day, November 23, 1889.

## SCRIPTURE LESSON—1 Kings. 3: 5-15.

5. In Gibeon the Lord appeared to Solomon in a dream by night, and God said, Ask what I shall give thee.

6. And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

7. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

8. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

10. And the speech pleased the Lord, that Solomon had asked this thing.

11. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies: but hast asked for thyself understanding to discern judgment:

12. Behold, I have done according to thy word; lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13. And I have also given thee that which thou hast not asked, both riches and honor; so that there shall not be any among the kings like unto thee all thy days.

14. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15. And Solomon awoke; and behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace-offerings, and made a feast to all his servants.

GOLDEN TEXT.—Wisdom is better than rubies. Prov. 8: 11.

## DAILY HOME READINGS.

- S. 1 Kings 3: 5-15. Rewards of a right choice.  
 M. Gen. 3: 1-19. Penalties of a wrong choice.  
 T. Num. 14: 1-12, 26-29. Penalties for a wrong choice.  
 W. 2 Chron. 1: 1-17. Rewards of a right choice.  
 T. Jonah 3: 1-10. Rewards of a right choice.  
 F. Luke 15: 11-24. Rewards of a right choice.  
 S. Matt. 6: 19-38. A right choice commended.

## INTRODUCTION.

David was now to be succeeded by his son Solomon, and the kingdom had reached the highest state of peace and prosperity. Never could a young king come to his throne under more favorable circumstances, especially as he was to succeed his father. The government had passed through the most trying struggles, and had conquered peace and perfected its organization, and had reached a very high state of literary culture. David's talents as a musician, and the extraordinary skill employed in perfecting the musical service of the sanctuary, gave an inspiration to all the people. But Solomon was young, and flattered for his beauty and wealth, and though he had inherited many of the best talents and traits of his parents, yet the transference of the rulership to his inexperienced hand, was an event, and surrounded with uncertainties. At the time of his accession he was about eighteen to twenty years of age; fair, with "bushy locks, dark as the raven's wing, yet not without a golden glow, tall and imposing."—Tuck. Solomon reigned a few months in conjunction with his father before he became sole king. As soon as his father died he took various measures to carry out the last instructions of his father, and to establish himself firmly on the throne. The lesson for to-day gives us an account of what occurred very early in his reign. He planned a great festival, with a view, doubtless, to consolidate all the leading men of the nation in the interests of his government. He summoned, as guests, the captains of thousands and of hundreds, the judges, governors, and the chief of the fathers. 1 Chron. 1: 2. This great religious festival, and at the same time political council, was held at Gibeon, the great high place, near Jerusalem. This had been the place of religious service and the seat of government in former times. Here Solomon offered one thousand burnt-offerings, and a large part of the flesh of the sacrifices was used for feasting the multitude of guests during the several days of the festival. By these solemn services Solomon designed to show the people that he was loyal to the religion of their fathers;

and during this convocation he took occasion, not only to learn the sentiments of the national representatives, but so far as he could, to unify their sentiments and commit them to the support of his reign.

## EXPLANATORY NOTES.

V. 5. In Gibeon the Lord appeared to Solomon in a dream by night; and God said, Ask what I shall give thee. Most likely this dream occurred near the close of this great festive week. His mind was now wrought up to a very high state of religious fervor, and he was intensely anxious as to the highest interests of his reign. In this state of mind the Lord revealed himself to him very distinctly in a dream, and invited him to make his deepest wants the subjects of request before the Lord. The Lord is never displeased with large asking, if it be done in the proper spirit, and never fails to surpass the measurement of the requests.

V. 6. And Solomon said, Thou hast shewed unto thy servant David, my father, great mercy, according as he walked before thee in truth. In Solomon's reply he expressed his appreciation of what the Lord had done for his father, and of course this was a ground of hope for divine mercies toward himself. He remembered also that the divine mercies had always been bestowed upon his father in direct connection with his father's humble, trusting obedience. In this indirect way he recognizes the conditions of the divine blessings. And thou hast kept for him this great kindness that thou hast given him a son to sit on his throne. He here recognizes himself as a gift of mercy to his honored father, and in the same breath recognizes his relation to God as the giver.

V. 7. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. Solomon here refers to his own exalted position with the very weighty responsibilities, and to his own utter weakness and great need of wisdom and judgment. Compared with his father who had just passed away, he was a mere child, wholly dependent upon wise counsel and divine guidance. This was a remarkable confession for this exalted young man to make, yet he made it out of the conscious sense of his soul.

V. 8. And thy servant is in the midst of thy people which thou hast chosen, a great people. Solomon directs his thought to his real position as a young king over a great and turbulent people, and a people, too, that God has chosen and led through great struggles and conflicts. This fact makes the young king's position all the more responsible before the Lord. God doubtless had some great plan and end in view for this people, and Solomon, from his very position as king, would be responsible to carry out God's plan. Having stated these several considerations, viz.: God's mercy to his father, his own position now as he takes his father's place, the magnitude of the nation, and the great plans to be effected through his own administration, he comes to the request of his heart.

V. 9. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad. The king of Israel of that age had to exercise the function of supreme judge in all the great, difficult questions that might arise in his kingdom. In view of this fact Solomon deeply felt the need of profound judgment and clear understanding. He must have a mind endowed with penetrative sagacity and unbiased decision as to what is right and just in all his administrative service among his people. He was fully aware that for all this he must look to a higher source than mere human wisdom. His people was very extensive and lived in contact with different nationalities, and hence the more abstruse and difficult problems of politics and philosophy would come to him for final solution. His one prayer, therefore, was for an understanding heart, to discern between good and bad, and thus to be able to judge over God's people.

V. 11. And God said unto him, Because thou hast asked this thing and hast not asked for thyself long life, etc. Here is revealed the fact that God takes particular notice of what are the burdens of desire; it makes all the difference in the world what the suppliant asks for; so with Solomon, if he had asked for some good to himself exclusively the divine answer would have been very different. But since self was left out of his request, God was pleased with his asking.

V. 12. Behold, I have done according to thy word; lo, I have given thee a wise and an understanding heart. The Lord here assures Solomon that during all these young years of his life he has been leading him into the courts of wisdom, his father's courts, where he has seen exemplified all the principles of a wise government. In short he has enjoyed advantages superior to those enjoyed by any other man living. The Lord has given him these advantages and if he will properly use them he will have an understanding heart and be able to

judge his people aright. If he will keep his heart loyal to the will of God and honestly take wise counsel of the revelations that are already made to him he need fear no competition in the world.

V. 13. And I have also given thee that which thou hast not asked, both riches and honor. He reminds Solomon of the great advantages in the way of earthly power in wealth, which has been conferred upon him even without his seeking. He shall have nothing to fear in the matter of poverty or dependence on his neighboring nations.

V. 14. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. Here is a promise made in addition to the great gifts already bestowed; his reign shall be lengthened through all the years of his strong, vigorous manhood. But this promise is made upon a certain and well defined condition. With this condition unheeded and unfulfilled the promise is utterly invalid.

V. 15. And Solomon awoke; and, behold it was a dream. It was a revelation by dream. The Lord has revealed himself, to his ancient servants, in dreams as distinctly and as positively as he has revealed himself in other ways. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants. From the convocation and great festive week at Gibeon, Solomon now turns to Jerusalem the new capital, for his kingdom, and in appropriate services indicates that this place is hence forth to be the seat of his government. He makes the usual offerings in the various departments and attends this service with a great feast. It is the transition from the ancient tabernacle which had never been removed from Gibeon to the new tabernacle which David had set up in Jerusalem, into which he had brought the sacred ark. Here Solomon must now proceed to build the temple for which David had made provision. But this new movement of Solomon depended very much upon the revelation and promises which God had made to him in the dream.

## THE SLEEPING BOY.

A great deal is said about the "contagion of wickedness"—hardly enough, perhaps, of the power of goodness to shine upon others, and make them bright like itself. In the *Live Oak* I find an anecdote which well illustrates how one kind deed prompts another.

A boy ten years old, pulling a heavy cart loaded with pieces of boards and laths taken from some demolished structure, is an every day sight in our large cities. Tired and exhausted, he halted under a shade-tree. His feet were sore and bruised, his clothes in rags, his face pinched, and looking years older than it should. The boy lay down on the grass, and in five minutes was fast asleep. His bare feet just touched the curbstone, and the old hat fell from his head and rolled on the walk. In the shadow of the tree, his face told a story that every passer-by could read. It told of scanty food, of nights when the body shivered with cold, of a home without sunshine, of a young life confronted by mocking shadows.

Then something curious happened. A laboring man—a queer old man, with a wood-saw on his arm—crossed the street to rest for a moment under the same shade. He glanced at the boy and turned away; but his look was drawn again, and now he saw the picture and read the story. He, too, knew what it was to shiver and hunger. He tip-toed along until he could bend over the boy, and then he took from his pocket a piece of bread and meat, the dinner he was to eat if he found work, and laid it down beside the lad. Then he walked carelessly away, looking back every moment, but keeping out of sight as if he wanted to escape thanks.

Men, women and children had seen it all! The human soul is very kind and generous, but sometimes there is need of a key to open it. A man walked down from his steps, and left a half dollar beside the poor child's bread. A woman came along and left a good hat in place of the old one. A child came with a pair of shoes, and a boy with a coat and vest. Pedestrians halted and whispered, and dropped dimes and quarters beside the first silver piece. The pinched face suddenly awoke, and sprang up as if it were a crime to sleep there. He saw the bread, the clothing, the money, the score of people waiting around to see what he would do. He knew that he had slept, and he realized that all these things had come to him as he dreamed. Then what did he do? Why, he sat down and covered his face with his hands and sobbed.—*Kind Words.*



THE IMPORTANCE OF BIBLE-SCHOOL TRAINING.

(Continued from first page.)

1. The Bible-school training is important, because it opens a grand field for our older church-members to work in, and it gives them an opportunity to do a grand work for God. They often express a desire to be more useful in the Master's vineyard. Where can they find a field of labor that will yield larger returns for labor put forth than that done for Christ, in leading the young to embrace him as their Saviour? It is a source of regret that so little interest is felt in this work by many of our older church-members. If they only could see how important Bible-school training is, they would, it seems to me, be more interested in, and also try to help their children to be interested in, the Bible-school. May God hasten the time when the church, as a whole, will feel that there is no work which is more important than Bible-school training.

2. We recognize the importance of the Bible-school training in the fact that it affords the youth of our church and congregation an opportunity to obtain a knowledge of the Bible. The lessons are arranged to give the scholars as complete an understanding of the truth as possible. And this knowledge of truth enables them to repel the attacks of Satan.

3. We note the importance of Bible-school training in this fact that it brings the relations we sustain to God and he to us forcibly to our minds and hearts. Not only does it teach us what those relations are, but it helps to a true conception of the necessity of trying to meet the obligations which those relations put us under to God.

4. The importance of Bible-school training is to be found in this fact that it is one of the great forces which produce moral elevation of character. No true moral purity can be discovered outside of religious influence and knowledge. All true moral reform must be brought about through the church and her agencies. All other forces are only spasmodic in their action. The church and her agencies are a continuous, ever increasing force for moral development.

5. Its importance grows out of the potential influence it exerts upon the social life of the nation. Just how great this influence is we will not attempt to describe, for the reason that we have not time or space to devote to so great a theme.

6. We note its importance in the fact that the church must depend upon the Bible-school for its perpetuity in a large measure. The largest proportion of the membership of our churches are the Bible-school scholars who have been led through the Bible-school training to give their hearts to Christ, and to consecrate themselves to his service. It is the great auxiliary of the church—the recruiting office from which the army of the church militant must draw her recruits for aggressive work for Christ.

May God so impress us with the importance of this kind of work that we will be more in sympathy with it; and show our sympathy by doing all we can, by his help, to advance it, and to make it a greater force for good in our midst.

THE PRAYER-MEETING.

Remembering that the prayer-meeting is the people's meeting, and that its object is united prayer and helpfulness in the Christian life, what are some of the conditions on the part of the members to secure a good meeting? Some prayer-meetings are bad, some poor, others good, many better, and a few best.

1. The people should think about it beforehand. In order for this, they should know what the subject is to be. One good way is, to have

a list of topics for each week-day meeting printed for each quarter, and for the Sabbath-evening prayer-meeting let the subject be the topic of the morning sermon. The advantages of this are: (a) If the brethren know what the topic is to be, they have no excuse for not being prepared; (b) they will listen to the morning sermon better; (c) what they talk over together, will be more firmly fixed in their minds. This method also has an educating effect, and develops the facility of talking upon some particular subject.

2. The brethren should come with tender hearts, not to be warmed, but already warmed, and then the meeting will not be most done before the fire begins to burn. There is a difference between bringing live and dead coals to a furnace.

3. Let the first part of the meeting be spent in prayer, communion with God, and then communion with each other. Have some one or two to offer a general prayer, briefly embracing the needs of the meeting and parish, and then have a dozen or fifty persons follow in short sentence prayers, which will not occupy more than a quarter of a minute each. The difficulty with some brethren in some prayer-meetings is that they pray too long. As some said, "They pray one into the spirit and then pray one out of the spirit."

All public prayers, excepting the parochial prayer of the pastor in the Sabbath service, should be very brief, and not exceeding the Lord's Prayer in length. A good man had better make two short prayers in the same meeting than one long one. Some people try to tell the Lord a great many things, and think it is prayer. Others think they must go over just so much and the same ground in each prayer; but the helpful prayer is the direct one, which is confined to a special thanksgiving or a single request; and when several unite their hearts in brief supplication, it is a union of prayer. The last prayer-meeting we attended, thirty-six sentence prayers were offered in less than fifteen minutes, and a more tender service we have seldom known. Look out for long prayers, and remember we are not heard for our much speaking.

4. Be prompt. A great many good brethren dislike to be first, and hence wait for some one else. Thus there are long pauses, while the members are waiting for each other, but in a prayer-meeting, as in music, promptness is one of the conditions of success. When silence is because of the special presence of the Spirit with his convicting and melting power, then let there be silence, and let the Spirit speak; but when it is because no one has anything to say, or because one is waiting for another, then it is a wet blanket. People say a few moments of silence does no harm, but it depends upon what causes the silence. A prayer-meeting that drags does not revive Christians, nor convict sinners, nor please Christ. Let every brother, in particular the brother who feels weakest, be the first to bear his part, and then he is all the more ready to enjoy what the others shall say.

5. Brethren should be brief in their remarks, never over five minutes, and generally not over three. Some brethren like to preach sermons in the prayer-meeting. Let them go out into a school-house and not practice upon their brethren. The work of those who speak in the prayer-meeting is not to teach, or even instruct, but to testify. "Ye are my witnesses, saith the Lord." When the pastor preaches about "faith," or "hope," or any other grace, the mission of the brethren is to testify to the truth of what the pastor has said, to bear witness of how that particular truth has helped them in their lives, and thus comfort each other, and let the world know that what the preacher said is true. They have found it so. Keep this testifying idea uppermost, and the words will be helpful and easy. Not the constant repetition, "I love Jesus," but a constant testifying to the truth as we have found it in our own lives.

6. All remarks should be helpful. No man should growl or grumble, or tell how heavy his cross is, or what a hard time he has, or how low Zion is, or what a great sinner he is, or pour out his troubles in any way, in a prayer-meeting. The secret closet is the place for that. No one has a right to scold or find fault, or lecture his brethren in a prayer-meeting. No one should say a discouraging thing, but only the hopeful, helpful things. Remem-

ber that the prayer-meeting is not a Jewish wailing place, but a meeting for Christian helpfulness. Its atmosphere should be hope and joy, so that a sinner coming in would feel that these Christians are not only serious and honest, but have a joy, and are a happy people. When a prayer-meeting is so dull and destitute of life that it requires grace to attend it, then it is a miserable misrepresentation of the Christian life. Be honest in a prayer-meeting, keep back, that which may discourage any one, avoid all affectation of earnestness, testify to no more than you feel, and repress no glad and hopeful emotion but tell how Christ has helped such a sinner as you are.

7. Yield constantly to the gracious influences of the Spirit. Let him melt your heart, trust him to help you, and remember Christ is with you, and your meeting will be prompt, cheerful, tender and helpful. It may be that some other denominations have dealt too much with the emotions in their social meetings, but we have gone to the other extreme and made our prayer-meetings cold with their thoughtfulness, and too frequently chilled and repressed honest spiritual emotion and joy. An orthodox prayer-meeting stirred with a Methodist stick is about the thing.—*Smith Baker.*

IS CHRISTIANITY LOSING ITS HOLD?

We do not believe that the churches are losing hold on the people. Nor do we believe that the highest intellect of the time is hostile to Christianity. Even in science it is not so. People are not now overawed, as they were twenty years ago, by the rush and glare of physical discovery. Huxley and Tyndall do not intimidate as they did once; they have been assigned to their true place in the roll of Popes, and their fulminations are rated as those that proceed from Rome. Their screamy politics and their blunders off their own field—witness Mr. Huxley's broken-down and bankrupt criticism of the New Testament—have also helped to open people's eyes. Men like Professor Stokes, the President of the Royal Society—who with little command of literary snip-snap is a more powerful and eminent scientist than either—are growing more numerous. In literature we need not speak of Browning and Tennyson. Our higher journalism, too, is largely Christian. The *Saturday Review* has from the first adhered to the High Church party—had Dean Church among its first contributors, and later on Canon Liddon. Of the pronounced and growingly positive religious views of the *Spectator* we need not speak. The tone of the daily press to Christianity is upon the whole increasingly respectful, and religious intelligence is better given than ever. Among the monthlies, the *Fortnightly Review* found it profitable to abjure agnosticism; the *Contemporary*, although professedly neutral, is really Christian; and the *Nineteenth Century*, though never happy without an article from Professor Huxley, makes room for replies. All the British quarterly reviews are distinctly on the side of religion. And we must not omit a reference to the religious press. We venture to say that in tone, in temper, in ability and in influence it never stood so high as now, and its circulation has prodigiously increased and is still steadily growing.

We do not wish to make too much of these facts, though they should not be left out of view. Nothing in Scripture or history promises us an unbroken progress for Christianity. Times may return like that hour of darkness when there was none to speak for Jesus but the malefactor on the deadly tree. We must not plume our wings and utter notes of joy as if the worst of the storm were over. The opposition may come to a fearful pass at last. Even now there is much to make us grave. The wise will renounce the attempt to divine the near future, but they know that though the rain descends, and the floods come, and the winds blow, their house will stand for it is built upon the Rock.—*British Weekly.*



## HISTORICAL & BIOGRAPHICAL.

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

BY D. R. STILLMAN.

#### EARLY LEADERS.

At a meeting held at the house of Edward Green, August 21, 1812, the Society made choice of Stephen Coon, Sr., to take the lead of its meetings, until a new choice should be deemed necessary.

At a meeting held August 6, 1813, David Satterlee was called on to "improve his gift in the ministry of the gospel, and to take the lead of meetings on the Sabbath."

In September, 1815, George Stillman was chosen to take the lead of the meetings.

October 2, 1816, the date of the organization as an independent church, George Stillman and Daniel Babcock were chosen deacons, and were presented to the council called to organize the Church, for ordination; and on the next day the ordination took place, with the following exercises:

Introductory sermon by Eld. Henry Clarke; examination of candidates; laying on of hands by Eld. William Satterlee; hand of fellowship by Eld. Clarke, who also gave the charge usual for deacons, together with the charge of baptizing.

July 4, 1817, Daniel Babcock and Richard Hull were called to the work of the ministry, to serve alternately. On February 5, 1819, it was voted that Nathan Pierce and Abram C. Crandall improve their gifts whenever the case might require.

May 6, 1821, Eld. Amos Satterlee united with the Church, becoming the first ordained minister in its membership.

September 12, 1824, a council consisting of Elders Eli S. Bailey, William B. Maxson, and John Greene, met with the Church for the examination and ordination of Daniel Babcock and Richard Hull to the ministry. Elder Bailey was chosen Moderator; and after satisfactory investigation of the unanimity of the Church in the call, the council, having invited Eld. Amos Satterlee to unite with them, took a recess to examine the candidates. After the examination the council reported in favor of the ordination, which took place on the 16th of September, with the following exercises:

Introductory discourse by Eld. Bailey, from 2 Cor. 5:20; consecrating prayer by Elder Maxson; charge by Elder Greene; hand of fellowship by Eld. Satterlee.

In the latter part of 1830, or early in 1831, Eld. Spencer Sweet, of the First-day Baptist Church, embraced the Sabbath and united with this Church. His name first appears on its business records in January, 1831; and in the following April the Church expressed its freedom for him to preach among us, and in April, 1832, the Church voted that Elders Hull, Babcock, and Sweet, should preach alternately, once in three weeks.

#### PASTORS.

The first record found of a proposition to call a pastor of the Church is under date of Nov. 7, 1830, when a day of fasting and prayer was appointed in view of the proposition. The service was held Dec. 26th, at which it was voted not to make a selection.

In September, 1836, a resolution was adopted calling Eld. Alexander Campbell to labor with the Church one year. The call was not accepted. In February, 1837, Eld. Joel Greene was

called to labor for a season, and at once entered upon the work, which appears, from the church records, to have continued about four months. During this time his labors seem to have been largely devoted to matters of discipline, family visiting, and the settlement of matters of difference which had naturally arisen from the diverse views and interests of the resident ministers and their personal friends. In the last report he seems to have been quite successful. He also assisted in revising the Constitution and Articles of Faith and Covenant of the Church, which were much improved in expression, and reduced very nearly to their present form.

In July, 1837, the Church appointed a committee to correspond with Eld. Wm. B. Maxson with reference to accepting the pastorate; and Bro. Halsey H. Baker, then a licentiate, was invited to labor until time to leave for Conference, which he did. The negotiations with Eld. Maxson proving unsuccessful, the subject seems to have rested until March 3, 1839, when, after an extensive revival under the labors of Eld. Stillman Coon and Bro. James R. Irish, it was voted to give the latter a call to the pastoral charge of the Church for one year. The call was accepted and arrangements were made for his ordination on the 3d of April, and Eld. Stillman Coon was invited to labor as a minister during the intervening time. At the appointed time, Eld. Irish was ordained, and entered upon his duties. In February, 1845, he tendered his resignation, which was not accepted; and he continued his labors until he removed to Dodge's Creek, in the town of Genesee, some time during that year.

July 20, 1845, the Church voted to call Eld. Nathan V. Hull to take the "pastoral charge of the church for one year, and as much longer as we are mutually satisfied." In September, the Church renewed the expression of the desire for the services of Eld. Hull, and at the same time appointed a committee to secure ministerial labor until a pastor could be obtained. The committee secured the services of Eld. Lucius Crandall, who commenced his labors about the first of January, 1846.

On the 1st of March, 1846, a definite reply was received from Eld. Hull, the conditions of which were promptly accepted, and he entered upon his labors about the 1st of May, and was continued by annual vote until June 4, 1848, when he was called as permanent pastor, "Until such time, as in the providence of God, a change shall be deemed necessary, leaving the salary to be determined from year to year." Under this vote he held the pastorate until his death, on the 5th of September, 1881.

On the 2d of October, Eld. A. H. Lewis was called but the call was declined.

Nov. 6, 1881, Eld. Chas. M. Lewis was called; and having accepted, entered upon his labors, January 1, 1882, and continued in the service until his death, on the 17th of February, 1883.

March 11, 1883, Eld. A. E. Main was called, but declined; and on the 8th of April, a call was extended to Eld. W. C. Titsworth, who accepted, and commenced his labors the first of September; and continued in the service until the close of 1887, when he resigned on account of his health.

Eld. Thos. R. Williams was chosen to succeed Eld. Titsworth, and was engaged by the Trustees of the Church for the term of eight months, commencing January 1, 1888.

At a special meeting held June 24, 1888, to choose a pastor from the close of Eld. Williams' engagement, Eld. W. C. Titsworth was recalled, and entered upon his duty, Sept. 1, 1888. But the work proved too great and the climate too

severe for his enfeebled bodily condition. In February following he decided to try a warmer climate and departed to Hammond, La., leaving the supplying of the church in the hands of Eld. T. R. Williams. April 22, 1889, seeing no prospect of being able to return to the church, he formally resigned his pastorate. The Church, after some delay, hoping to hear a more favorable report from Eld. Titsworth, finally accepted his resignation, with deep sorrow.

On the acceptance of Eld. Titsworth's resignation, the Church asked Eld. Williams to continue the supply of the pulpit until the settlement of a permanent pastor. May 26, 1889, Eld. Williams was chosen pastor for one year, the term to begin September 1, 1889, in which capacity he is now earnestly serving.

The Church has been very fortunate in having, for its pastors, only men of good mental attainments and of high Christian character, who have enjoyed the full confidence of their parishioners.

#### THE SECRET OF IT.

"No one can help liking her; she is a general favorite wherever she goes."

The young lady alluded to in these flattering terms was not handsome. Her face certainly was attractive, but not because of particularly fine features or a rare complexion; it seemed something better than these. The neat and becoming dress indicated no lavish use of money or means of adornment often captivating to many persons, so the charm so vividly recognized as belonging to this young lady was not of an exterior character. A few inquiries revealed the fact that apart from a good common school education, she had not distinguished herself in society because of educational advantages, or become a general favorite because her conversation sparkled with wisdom. It was not quite proper to ask questions bearing directly upon the standing of any particular member of the social circle; perhaps observation might prove enlightening, so without appearing to bestow special attention on any one person it becomes interesting and profitable for us to engage in conversation and learn if possible something more about this quiet, pleasant favorite. It is astonishing how rapidly facts and traits reveal themselves, and how in little ways the habits and general character of a person will manifest themselves. To begin with, it soon became apparent that the home training and "mother's influence" had been of the right kind. There was no show of fine manners attempted, yet the fine manners were certainly there. In talking, the voice was low and agreeable, and no loud laughing marred the girl's presence. But the chief charm of her character, the keynote of her popularity with her friends, seemed to have been struck when the conversation became somewhat personal. Not one word would she say against any one. The conduct of one of their number, which to say the least was unaccountable and unjustifiable, was freely discussed, but for each phase of delinquency she found an excuse. When pushed for an answer as to what she would think were reports proved to be true, her only reply was that it would be time to exercise forgiveness and cherish only charitable feelings when it was certain their friend's failings demanded that much of them. And this we discovered in time was why people learned to expect only kindness and consideration at her hand, and loved her accordingly. And what wonder! In this world of emulation, of envy and of strife, where each is trying to push his or her way above others, how refreshing it is to come across a person who is willing not only to give others a chance, but is willing to exercise love and forbearance towards all. It is an almost angelic nature that can refrain from seeing and condemning the faults and failings of others. Looking upon a person who has learned early in life the invaluable lesson of exercising "charity for all" we feel like pronouncing a sort of benediction over the young head. Towards such an one the heart warms, and instinctively the hope arises that the mercy shown to others may be shown to the kindly one in turn.—*Christian at Work.*



## SABBATH REFORM.

### WHAT IS THE REAL ISSUE?

The *Religious Herald* is credited with the following by the *Christian Intelligencer*:

The *Religious Herald* says that in regard to Sunday-observance it is well to face the real issue. The question no longer is whether we are to keep the first day of the week or the seventh; whether the Lord's-day is grounded on the fourth commandment or not; whether the restrictions of the Jewish Sabbath apply to our Sunday or not. But the real question is whether we have any day of rest and worship. Alas, when one considers the fearful laxity of many who profess and call themselves Christians, as well as the incessant attacks upon holy time by an ungodly world, he is constrained upon to confess that this is too true an account of the matter. The Sunday newspaper, Sunday excursions, Sunday traveling and visiting, Sunday entertainments and the like, bid fair to make an end of the day of rest and worship.

If the *Herald* will look backward in history, and study a book known as the Bible, it will discover that the first attack made upon sacred time, was made by those who discarded the Sabbath and introduced the Sunday as a semi-pagan holiday in its stead. The real issue, therefore, is whether the church will return to the solid ground of God's law, thereby finding at once the source of authority and ground for conscience in the matter of sacred time. All those things which the *Herald* complains of, and which are increasing day by day, have come as a result of the teaching that there is no sacred time under the gospel. This theory, starting in semi-pagan philosophy, has been retained because men know no other way of avoiding the claims of the seventh day. Here, then, is the real issue, an issue which the *Herald* and all other religious teachers must meet and settle. The trouble, according to the *Herald* and its compeers, is largely within the Church. The other things complained of are a result of the influences which the Church exerts directly against the doctrine of sacred time, or which it fails to exert in favor of it. All this is an unavoidable result of the efforts to sustain the Sunday in place of the Sabbath. When the *Herald* is willing to meet the real issue, it will find solid ground. Until it is willing to do this, its trouble, and the general disregard for all sacred time, will continue.

### THE BAPTISTS OF ILLINOIS AND SUNDAY REFORM.

The Baptist General Association, of Illinois, held its last anniversary in October. Among other questions, the observance of Sunday was considered, and the following resolution was adopted as the sentiment of the Association:

*Resolved*, That in view of the prevailing tendency to make the Sabbath a holiday, and a day of dissipation and of toil, and so denying to thousands one day in seven for rest, that we urge every possible effort to discountenance Sunday sports and endorse every movement wisely made to secure the proper observance of the Lord's-day and especially all efforts looking to the reduction of work on that day; and that we commend the movement of the National Sabbath Association to prevail upon Congress to enact proper laws in regard to the reduction of Sunday traffic, and such other violations of Sabbath-observance as come within their control.

In point of general indefiniteness, this resolution would become the average political convention, which desired to say something that could be interpreted so as to fit any candidate. The main points which are fairly definite are these: to discountenance sports, and to reduce work on a Sunday. The "glittering generalities" about "every movement wisely made," and "proper observance," and the like, may mean whatever the interpreter desires. Considered in the light

of the Bible—the only basis of genuine Baptist faith—this resolution uses the words "Sabbath," "Lord's day," and "Sunday," in a manner wholly deceptive. Still more un-Baptistic is the appeal to the civil law, rather than the Scriptures, as the ground of authority and the source of help. The resolution contents itself with commending "wise efforts," and especially the effort to secure National legislation for promoting the observance of Sunday, so far as it comes under the control of Congress. Such resolutions, passed by Baptists, show how strong the tendency is to relegate the whole question of Sunday-observance to the civil law, and to avoid the discussion of its authority in the light of the Scriptures. The evils which must continue to flow from such an attitude on the part of Christians in general, and Baptists in particular, are beyond computation. The Sabbathlessness which is now threatening the church, has arisen through a disregard for the Scriptures, hitherto. The secret of this inconsistent course is found in the fact that men dare not appeal to the Bible in direct support of the sacredness of Sunday. Such an appeal compels them to accept "the Sabbath according to the commandment," and to discard the Sunday. It is a matter as significant as it is deplorable, that Baptists have fallen into this unscriptural and self-destructive method of treating the Sabbath question. No other result can come, while they refuse to be true to their avowed creed,—the Bible the only rule of faith and practice. It is quite impossible to be a Romanist and a Baptist at the same time, "no man can serve two masters."

### ANIMAL SAGACITY.

When a seal comes up through the thick ice on a pleasant summer day, he is quite wary at first as he stretches himself for a comfortable snooze on the ice so close to his hole that the slightest motion of his body will send him over the slippery edge, and, with a stroke or two of his fins and a splash of his tail, he is out of sight beneath the ice again. Having kept a sharp lookout in every direction for a number of minutes, and seeing nothing suspicious, he allows his heavy head to fall on the ice to take a nap; but they are short naps indeed, and every two or three minutes he raises his head and surveys the surroundings for probable mischief. The polar bear, seeing these movements from the top of some high hummock of ice, crawls stealthily on his prey, taking advantage as much as possible of every little piece of rough ice to conceal his figure, already well protected by his white color on the ice. Having gotten as near as he possibly can by such methods, he lies flat on the ice, and commences "hitching" himself along by short, spasmodic actions, watching the seal keenly all the while. Should it look up from its slumbers, the bear remains as motionless as a piece of ice, for which he hopes to be taken by this ruse, until the seal throws his head down again, when he once more commences "hitching" forward. By this series of very slow and laborious creepings, he manages to get within ten to twenty feet of his victim, when, watching his best opportunity when the seal is in the midst of one of his short slumbers, he makes a quick rush, striking it over the head with his paw, and grasping it by the neck with his teeth. A single miscalculation in this scheme, and the seal is below the ice through his hole, dashing a mass of spray in Mr. Bruin's face with his pliant tail. Should the seal have crawled up on the edge of an ice-floe from the water, and attempt to escape thereto, the bear being close upon him, the latter will not hesitate—so the Eskimo say—to dive after the seal; and, although in the water the seal is his superior in activity, occasionally the bear is rewarded with his prey by a lucky snap of his jaws.

### WHITMAN'S RIDE.

This is the title of one of the recitations prepared for Bible day. At the time of its occurrence Oregon—and Idaho and Washington were included under this name—was claimed by both England and the United States.

In 1836, Dr. Marcus Whitman and the Rev. H. H. Spaulding, each having just married, started

with their brides for a tour of thirty-five hundred miles, as missionaries to Oregon, these being the first women to cross the Rocky Mountains in the interest of missions. When this missionary party had advanced about twenty-five hundred miles from home, and were on the Pacific slope, they dismounted from their horses, and spreading their blankets and lifting the American flag, they all knelt around the Bible, and with prayer and praise, took possession of the western side of the continent, for Christ and his church. Meantime, the English were aiming to secure Oregon, under the provisions of joint occupation with the United States.

In October, 1842, Dr. Whitman was called to visit a patient at Walla-walla, and there joined a dinner party, at which a young priest, hearing announcement of advancing English emigrants, shouted: "Hurrah for Oregon! America is late, and we have got the country!"

Then Whitman was aroused. Within two hours his Cayuse pony, white with foam, stood before the mission doors, where his associates were in conference. He determined to reach the city of Washington at the earliest possible moment, though it meant a horseback ride of nearly four thousand miles. Instant preparations were made, and in twenty-four hours he had started on his long and perilous journey. Once his little party were lost in a mountain snow storm, but the intelligence of a mule ridden by the guide saved them. The hardships of the way were exceedingly severe.

He arrived in Washington just five months from the date of starting. His coming was opportune, and the information he brought saved Oregon to the United States, although there were some who questioned the wisdom of his leaving the mission station for such a purpose and at so great risk.

The next year, through Whitman's efforts, a cavalcade of two hundred wagon loads of American emigrants, and 1,300 head of cattle, entered Oregon, generated and guided by Whitman. The later history of Oregon is known to all.—*Christian Secretary.*

### RESPONSIBILITY OF WEALTH.

Besides the reckoning for sins committed and opportunities neglected, there is a solemn account to be rendered by many for the use of property. This is as much a gift of God for which we are accountable, as our powers of mind or emotions of heart. It is a pertinent question for each one to ask himself, though it might be impertinent to ask another, "Have you not more than is needful for reasonable wants? have you not more that you ought to use for God than you do use for him? Is there nothing which you are holding for self upon which God has a prior claim?"

Some think that this is a branch of stewardship that pertains only to the rich. But those who think so have not learned the lesson of real benevolence, nor received the true teaching of Christian experience. It is doubtless true that very rich men do not exercise their stewardship as faithfully as men of more moderate incomes; they give, indeed, and some of them give frequently and nobly; but human hearts are all alike, and where one rich man gives in proportion to what has been given to him, multitudes give only a pittance from their abundance, and few rise to the Gospel idea of duty or privilege in this matter. If, however, one has nothing to bestow, is it not because self has made too large demands for comfort or indulgence or prospective accumulation, or because carelessness and lavish expenditure have wasted the portion which ought to be given to the Lord? The answer to such questions will surely come from an awakened conscience.

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful; for he had great possessions." Matt. 19: 21, 22.

"The silver is mine, and the gold is mine, saith the Lord of hosts." Haggai 2: 8.

Wealth is God's. If it is selfishly hoarded or recklessly spent, leaving God out of the account, he may give riches wings, and leave their former possessor a prey to poverty and want.—*Sel.*



# THE SABBATH RECORDER.

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WHENE'ER thou lodgest in human breast,  
 O contentment, precious treasure,  
 That mortal may count himself truly blest,  
 For troublesome care doth not molest,  
 Or rob him of his pleasure.

THOSE who wish the *Helping Hand* for 1890, are requested to send their orders early, that the mailing list may be made up in ample time. The first number ought to be mailed by the middle of December, and the lists will need be to completed some time before that. Send your orders soon.

ELDER JAMES BAILEY, of Milton, Wis., now past eighty years of age, has been seriously ill for several weeks past. We are glad to learn, from a paragraph in a local paper, that he is again recovering. Bro. Bailey's many friends, east and west, will pray that he may be spared to witness many days of service in the cause of the blessed Redeemer.

SOME one has said we never graduate in religion, "because the nearer we get to God, the more we see there is to be learned." Viewing the sun at our distance from it, we can easily take it, and much more, into a single glance, but the earth on which we dwell, though many times smaller than the sun, is a vast field for exploration. "Nearer, my God, to thee."

THE lecture of the Rev. Mr. Emmet, on the American Indian, last week, was a very interesting and instructive one. The speaker made a strong plea in behalf of his race. It was a matter of surprise to many of his audience, to be told that a man, with Indian blood in his veins, cannot become a citizen, however intelligent and useful he may be, or however loyal to the best interests of the country. Such a constitutional provision as this may have been necessary in the early history of the country, but certainly it is high time that our constitution was so changed that intelligent, industrious, and loyal dwellers in the land may become citizens of the country whenever they desire to do so, irrespective of blood or color. That there should be some wholesome restrictions upon immigration, we have no doubt; and that our naturalization laws should have regard to the essential qualifications of citizenship is equally clear; but neither the one nor the other should exclude any man from the possibility of citizenship on the mere accidents of his birth.

THE *Florida Times-Union* publishes an account of some effort to suppress Sunday traffic in St. Augustine. After quoting from the municipal ordinance of that city under which some arrests have been made, the editor of the *Times-Union* says:

A more thoroughly confused and ambiguous law can hardly be conceived. It certainly attempts to punish something committed on the Sabbath day, but what Sabbath and what things? Saturday is beyond all question the Sabbath referred to in the ten commandments and throughout the Bible, and it is still observed as such,

by all Jews and many Protestant Christians. To avoid all obscurity arising from this fact, the laws of New York and most other States use the word Sunday instead of Sabbath.

That, certainly, is a frank admission. If all writers and teachers, as well as law-makers, would carefully distinguish between Sabbath and Sunday, the Sabbath question would very soon be cleared of much of the fog which now envelopes it, and the way to true Sabbath reform would be much easier than it now is.

FEW persons have any adequate conception of the enormity of the opium trade between England and China, and other oriental countries. In its effects upon the physical and moral character of those addicted to its use, opium is many times worse than the vilest stuffs which pass in our country as alcoholic beverages. It is more subtle in its operations and more destructive in its effects than anything else known, and hundreds of thousands of our fellow-men are falling victims every year to its terrible ravages. The importation of this drug by "Christian England" into China, is said to be destroying more men and women, breaking up and ruining more homes every year, than all the missionaries in that country are saving. Not only this, but the fact that this deadly evil is continually forced upon the country by a people calling itself a Christian people, presents, at once, one of the most insuperable barriers against the spread of the gospel that can be presented. We can sit in our comfortable homes and say it is unreasonable to charge such an evil to the account of Christianity, and so it is. We can easily distinguish between that godless greed of gain which scruples at nothing which will further its own selfish ends, and which is the motive for this wicked traffic, and that spirit of self-denying sacrifice, which, in the love of Christ and the love of souls, takes the word of life to the perishing; but we can hardly expect this of the heathen who see only that the opium trader and the missionary come from the same country, and have the same general appearance. It is clearly, then, the duty of all who love the Redeemer's work to do what they can to counteract this giant evil, both that they may help to stay the tide of death which it is producing, and that they may remove the most serious hindrance now known to the progress of the blessed work of saving souls. A memorial is now in circulation in this country against the opium traffic. A change will occur in the opium treaty with China in 1890, and this seems an opportune time to agitate the subject. Everything done in this direction is a service rendered to the cause of missions. Any of our readers who wish to know more about this movement, and especially all such as desire to assist in it, can obtain copies of the memorial, with explanation and appeal, by addressing the *Oriental Evangelist*, 104 Franklin St., Chicago, Ill. We should be glad to see this memorial circulated extensively throughout all our churches. It can certainly do no harm, and might do much good.

## DELICIOUS HARMONY.

BY H. B. MAURER.

The *Christian Inquirer*, in an article on unanimity of belief among Baptists, says:

With the most elastic framework of government, and the largest liberty of thought, and the most unrestrained independence of personal expression, we are held together, to the surprise of sects that depend on bishops, synods, general assemblies, and the like human contrivances.

So often has that sentiment been expressed

that it is believed by nearly all Baptists beyond peradventure, but if weighed in the balance it will be found wanting. Of course, if "the most unrestrained independence of personal expression" of any unpleasant aspect of Baptist belief is to be suppressed, and no discussion of it is to be permitted either in the press or in the conferences, then those surprised sects might conclude that there prevails among Baptists such unanimity as is above mentioned; but to such as think independently, read the Bible in its own white light, and whose belief has not been formed in any denominational mold, and who have observed that there are phases of Baptist belief which "twere better not to dwell on," such sentiment would approximate to the facts if it read, "So far as we are agreed, with the most elastic frame-work, . . . we are held together," etc.

Let us now suppose a conference of Baptists at which there is "the most unrestrained independence of personal expression." An essay is read on "The Sabbath," in which strictly Bible ground is taken, tradition is discarded, and no theories are advanced based on inferences drawn from the stock "proof" texts (so remotely irrelevant to the Sabbath that one is amazed that any intelligent Baptist could ever use them): John 20:19, Acts 20:7, 1 Cor. 16:2, and Rev. 1:10. How the Baptists "are held together" would furnish a surprise, not to the "sects that depend on bishops," etc., but rather to many lay Baptists to whom it has never occurred that any Baptist doctrine could be questioned. We will suppose that there are ministers present (whose names could be given,) who do not agree with the manuals of the churches of which they are respectively the pastors, and also those eminent scholars who have been candid enough to concede the weakness of Baptist Sabbath theories. A free, open discussion would elicit the following diverse expression of conviction. One would say, as a prominent Baptist author wrote to me, "There is no Scriptural evidence of a change of the Sabbath from the seventh to the first day of the week, nor is there, in my opinion, any divine authority for such a change." While the editor of the *Examiner* might reply (see *Examiner* of April 11, 1889), "After the resurrection of Jesus there is not a verse in the New Testament that even implies an obligation to observe the seventh day as a Sabbath. The first day of the week became the Lord's day. See John 20:19, Acts 20:7, 1 Cor. 16:2, Rev. 1:10, and Col. 2:16. Two of the best commentators say that this last allusion means no longer keeping the Sabbath, but the Lord's day." Wonderful Baptist reasoning that! These two speakers, having already expressed diverse convictions, a third, in language written me by a famous Baptist preacher, would contradict both; "The Christian is not a time being at all, consequently no commandment is given him to observe days.

. . . The church has no more to do with it (the Sabbath) than the sons of English parents born in this country and living here have to do with English law." Since this sentiment, as well as the theories expressed by the *Examiner's* "two best commentators" places the Sabbath among the things ceremonial and typical abolished by the death of Christ, and since it is well known that Sabbath-keepers hold no such theory, since the Sabbath was instituted before the fall, and cannot therefore belong to things typical any more than marriage, which was also instituted then, the following concession from a Baptist scholar of no mean repute, whose high standing is acknowledged by all denominations, is expressed in this discussion



would not add much to the doctrinal harmony: "I am in favor of the fullest discussion of all points in a kind, Christian spirit, and have no sympathy with the assumption that my own denomination has a monopoly of that spirit. I have always considered the arguments of our Seventh-day Baptist brethren peculiarly strong as against and render the assumption of certain Baptists unanswerable." In an argument with a well known pastor of one of our largest Baptist churches, he propounded such Sabbath theories that I asked him if he preached them from his pulpit. His reply was, "I could not preach on the Sabbath question, and I would not." I replied, "What a pitiable condition you are in that you cannot preach on a subject with which religion must stand or fall, and now prominent before the country. Surely it cannot be because you are unable to find a text, for there are over one hundred in the Old Testament and over sixty in the New on the subject." Let us now suppose that pastor present at this discussion. If there he should express himself as he cannot before his congregation, he would be at variance with those, on the one hand, who believe that the day of the Sabbath was never divinely changed, but who do not observe the Sabbath because their churches do not, and, on the other hand, with those who observe a pagan-papal holiday, given a Scriptural semblance by calling it the "Christian Sabbath," or "Lord's day," and associating with it the resurrection. Still another speaker would voice the argument so often and so illogically used, that there can now be no such thing as a Sabbath, even in honor of the resurrection, for in circumnavigating the globe there is an apparent gain or loss of time, therefore it is impossible to fix upon any specific day of the week for religious observance of any kind. He would be followed by another speaker, taking Dr. A. H. Strong's otherwise excellent work on theology as his authority, declaring, "If I celebrate the seventh day of the week it marks me as an earthly man; . . . if I celebrate the first day of the week I am marked as a heavenly man." To this brother one of New England's most prominent Baptist preachers might reply in words which he used in reference to the Seventh-day Baptists, "They have the Bible on their side, while we have the practice," or in the words of one of America's most prominent Baptist authors and preachers, who recently thus expressed himself: "I do not want to argue with the Seventh-day Baptists on Bible grounds, if I do they will get the best of it."

Several of the brethren would now add that this whole discussion is "much ado about nothing," any way. That the change from the seventh to the first day is a matter of very little moment, which way of disposing of the subject would be answered by some one quoting from Dr. Geo. Dana Boardman's recently published book, in which he speaks of the change as a great revolution. Let us further suppose that the author of the tract, "The Lord's Day," published by the American Baptist Tract Society, is present. This author would meet the ignorance, as well as bad taste and grace manifested by those who, although they believe that the Messiah to the Jews is our common Saviour, that the Bible, written by Jews, is, or ought to be, our common guide, and that to "sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven," is our common hope, yet with a sneer apply the term "Jewish" to the only Sabbath the Bible knows of, and to the practice of those who observe this Sabbath, with the statement, "The weekly Sabbath was instituted

in the Garden of Eden, at the beginning of human history. The record of creation concludes with these words: . . . 'And God blessed the seventh day and sanctified it.' If it was then established, it was certainly not a Jewish institution, but was intended for the whole race. The Jewish Sabbath was simply the ancient Sabbath re-established. The Sabbath had an important place in the Decalogue, which was a brief summary of the moral law. This law . . . can never cease to be obligatory on all men."

This interesting conference is already becoming too lengthy, and we shall have to adjourn until next week.

#### WILL OUR WEALTHY CHURCHES HINDER THE SPREADING OF THE GOSPEL?

This may be a startling question, and perhaps one upon which many of our churches have never thought. I shall not try to prove in this article that our wealthy churches do prevent the spreading of truth, for with their money of which many give liberally they help in many ways. The thought uppermost in my mind is, "Why will not those churches referred to, make an effort to get along without a pastor, for a year or two, if needs be, that some of the weak, isolated churches might have the gospel preached to them?" I occasionally hear of some good, thoroughly energetic man, whose heart is full of the love of God, being asked by the Missionary Board to go out on the frontier and do some missionary work. What answer do they receive? "My church, over whom I have watched so long, are not willing to let me go." We read in the Bible that "He that loveth father or mother more than me is not worthy of me." How will it be with those who love their pastor more than they do spreading the gospel and the Sabbath truth?

Some say they can get ministers who will do well enough to preach to feeble churches. There is where our people have always made a great mistake, in my opinion, and one great reason why we have had no more enlargements. There are none of the feeble churches but what have intelligent members and could appreciate an efficient minister, if our wealthy churches would make the sacrifice and their pastor would go with willing heart and hands to do the work that is waiting to be done. This is no criticism upon the faithful men who have gone upon the frontiers and given their noble lives to the work; but it is a plea for more men, and for more of the same spirit of sacrifice on the part of our ministers who can command large salaries, and on the part of the churches who are able to pay good salaries. There are none of our self-supporting churches but what have educated men and women as members, who are capable of reading a sermon and offering a prayer, or conducting a Sabbath service to the honor and glory of God. If you could not get a minister try this plan and see if the Lord will not bless you in the effort, and let your pastor go, if he will, and I trust there are none but what would go, if able.

The prophet declares, "Woe unto them who are at ease in Zion," and the field is white for the harvest, and the laborers are few, compared to the wants and needs of our people. Again I ask, Will not those churches, whose pastors have been called to work for the Missionary Board, let them go? I am sure God will bless the willing sacrifice, and much good will be done and our borders will be enlarged.

A SUBSCRIBER.

#### PEARLS.

It was in India that men first seemed to have recognized the beauty and value of the pearl. There is an ancient Indian myth which tells us that all things were commanded to bring their choicest gifts to the God of the universe. The sky brought a rainbow, and it was put as a halo round his head; the earth brought a ruby which was placed upon his forehead; but the sea brought a pearl, and this was set upon the heart of the God, for to him it was the most precious of all.

You have doubtless read of the great pearl fisheries in the Eastern Seas, where men dive into the waters, and bring up the rough, coarse shells, in which they hope to find precious pearls. It is said that in one large fishery district in the Persian Gulf, there are about 30,000 men searching for pearls.

When Jesus spoke of "goodly pearls" and of the "pearl of great price," he was speaking in parables, and if we say you have many pearls, we do not mean that you have actually in your possession, pearls that men buy and sell. Yet we can say that you may possess many precious pearls. There is one, for example, which if we think of it, we might call a "true oriental pearl," for this is the name given to those of greatest value—that is, the pearl of truth. There are also the pearls of honesty, of courage, of tenderness, of humility and love.

The pearls, for which men search in the seas, are formed by mollusks, or shellfish, which give forth a strange secretion, lining the rough shells with a smooth and beautiful surface. This is mother of pearl; but in addition to this, there are to be found in many shells, the round, oval or pear-shaped pearls, which alone are of great value. It may seem strange to you that these, so pure and lustrous, should spring from some disease, or from the presence of some foreign particle within the shell. Say that a grain of sand has found its way there; the little sensitive animal within the shell, covers it with successive layers of secreted matter, and so the pearl begins to grow.

This may perhaps explain to us how some of the best pearls in human character are formed. We might almost say that God puts the grain of sand into the shell of our life—or what Paul has called "the thorn in the flesh," and round this he is building up, so to speak, some pearl of character, all the more pure and lustrous that it is born of sorrow and pain.

Many years ago a Frenchman, named Jacquin, discovered a process for making pearls, and there are now manufacturers in Paris and Venice, and we are told the imitation is so close that only a skilled eye can detect the difference. Take care that your pearls are genuine. Others, as they watch your lives, cannot always rightly tell the false from the true, but there is one above who cannot be deceived.

Once, in Egypt, a certain queen dissolved in wine, a pearl of enormous value, one that had been given as the ransom of a province; and in England, a courtier of Queen Elizabeth crushed to powder a pearl valued at several thousand pounds, and sprinkled the pearl dust in his wine cup as he drank the Queen's health. This was foolish waste, but reminds us of what many do to-day; for the Bible tells us of a pearl far more precious than these; one whose preciousness was so great that it was a world's ransom—the pearl of Jesus' love; or we can say, that Jesus is himself the pearl. This rich treasure he is willing to give to all, and yet many set no value upon it, though it is the pearl of great price.

Try to learn lessons from pearls. Let them tell you what should be the purity, lustre and value of human life; let them remind you of the pearls of character, which should grow in you more precious and perfect day by day; but be not content with all your goodly pearls unless you have with them the best of all, the one pearl of great price.—*London Messenger.*

PATIENCE strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hand, and tramples upon temptations.



## YOUNG PEOPLE'S WORK.

### FORGIVENESS.

BY MARK LEVY.

We sit and think in bitter pain  
Of thoughtless words and deeds,  
And conscience weaves a gloomy chain  
As on them memory feeds.

Forgetting quite the caustic task,  
And with no wrong intent,  
We write and speak in reckless haste,  
And kindest hearts are rent.

Reflection may reveal the fault  
And quickly bid explain;  
The Christian mind in full revolt  
Denies the wish to pain.

We know full well such words and deeds  
Must wound the firmest friend,  
And sow a crop of wrathful seeds  
That will kind feeling end.

But still we can contrition show;  
True friendship will respond,  
And will forgiveness quick bestow  
And stronger forge the bond.

And if forgiveness is withheld,  
We'll seal a manly part;  
When we contrition have upheld  
We'll bid our pain depart.

We must not let grief's gloomy chain  
Entwine the Christian mind;  
For sin and sorrow Christ was slain,  
Forgiving all mankind.

*Each Christian has to pardon much,  
To be forgiven more,  
Before he has the Christ-like touch  
Sent from the golden shore.*

THE Christian virtues and graces of forgiveness, self-denial, and unselfish love, even toward enemies, are very attractive as displayed in our Saviour's life.

THEY also seem very beautiful when exhibited on a grand scale in some great man or on some remarkable occasion or in such circumstances as to make the one possessing them an object of admiration or of reverence before the whole world.

BUT in our daily homely lives, in the common experience of the most of us who are doubtless never to become heroes or martyrs, saints or shining examples of piety, these virtues seem gray and dull. They are to us not merely unattractive, but somehow ugly and disagreeable,—and so we shun them. But let us remember that the world is full of these common lives, and he who by a loving, gentle, forgiving, self-denying, Christ-like spirit beautifies one of these common lives and renders fuller of joy the common lives of those around him does the Master's work in the Master's own way, and shall surely have the Master's blessing.

### OPENING OF THE SHUTTERS.

BY MISS FANNIE E. CLARKE.

We enter a room which we have been told is very beautiful. We have heard of the heavy carvings, rich tapestries, and beautiful statuary which adorn the apartment, but we see nothing of all the magnificence of which we have heard; and why? Because the shutters are closed, the draperies fall heavily over the windows, and only sufficient light can enter to reveal to us the outlines of the objects about us. Can it be we are in the midst of so much beauty? We try to imagine that it is so, but in this faint light we get but a vague idea of it. We go to the windows, draw back the rich curtains, and throw open the shutters, when instantly the room is transformed into marvelous splendor. The pure sunlight streams in on gleaming marble statues, costly paintings, antique furniture, richly colored carpet and draperies, and objects of rare beauty collected from

all parts of the earth. We gaze with admiration on the splendor which was revealed to us when we opened the shutters and permitted the bright light to enter and drive away the darkness.

This darkened room, with all its hidden beauty, represents only too well the condition of the hearts and minds of the many people whom we meet on every side. They have closed the shutters to the light of the Sun of Righteousness, which, if only permitted to enter, would illuminate their whole being. They "hear Christian friends tell of rapture divine," but in the dim moral light which enters their souls they cannot see or experience the light of divine truth. In the closed and darkened recesses of their hearts may be concealed those beautiful elements of character which, if lighted by the redeeming love of the Light of the World, would make them instrumental in bringing many more to the light. If they, through ignorance or indifference, are groping in the dark, is it not the duty of each one who knows the power of this wondrous light, to uncloset the shutters which darken their hearts, and let in such a flood of heaven's pure sunlight, that they may feel its influence and realize the beauty surrounding them, of which they have heard, but which they have not felt?

This we may do, by keeping our own hearts open to the light, by showing in our own deeds the truth of our words. Sometimes a kind act, or a word of sympathy is the key which will unlock the shutters of their hearts. If we, standing in a room into which the light is streaming through the open shutters, see a brother groping blindly around in a dark closet, we should pause to consider, before ridiculing or judging him, that he is doing the best he can with the little light he has, and that we could do no better if laboring under the same disadvantages.

When we think of whole nations that are still in darkness how many of us are wholly satisfied with the assistance we are giving toward opening the shutters and scattering the darkness of heathenism? Perhaps we set apart a small amount each week, or each month, for mission work, and feel that we are doing our part; but are we sure our mite is not too small when we consider how much has been bestowed upon us? How few of us fully realize what it is to leave home, innumerable friends, and all that makes life dear to us, to go to a heathen people and labor for them! All the young people who had the privilege of being at the Conference and listening to the words of our young sister, who is so soon to go to the work, must have been impressed by her words, and led to feel that she needs our help in throwing back the shutters to let the light shine in; and although we remain at home while she goes to the field of action, we may aid her by our sympathy, our prayers, and our offerings. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4: 6.

### THY WILL BE DONE.

It is strange that Christians should so often utter with hesitancy the petition, "Thy will be done," or express it plaintively in sacred song; as though God's ordering of affairs might prove unacceptable, and should be invoked with reserve, and accepted only in resignation. A lurking wish to have our own way, at any hazard, underlies this spirit; an injustice toward our heavenly Father that connects nothing but trials with his will, forgetting the innumerable joys which come to us directly from his hand. Yet it is just because God's will shall be done for his children, that they are bidden to be strong, very courageous, not anxious, not afraid,

always thankful, to abound in hope, to rejoice in the Lord alway. This state of mind is, however, a high standard of Christian character, and one not easily attained. He is reaching toward it who, when he has prayed "Thy will be done," is quieted at heart, knowing that he has committed his way to the wisdom which makes no mistakes, and to the love that will never tire.—*S. S. Times.*

### THE OLD GARRET.

A charming old place was that great dusty attic,  
With its dim nooks enlivened with spider and mouse,  
The store room of rubbish, the joy of the children,  
That precious old garret in grandmother's house!  
There were chairs lame and backless, and books minus  
cover,  
A tiny tin foot-stove, a great spinning wheel,  
And another much smaller that went by a treadle,  
A pair of wool cards, and a queer little reel.

There were bunches of odorous herbs on the rafters,  
"Much better than drug stuffs," grandmother would  
say;  
And we daintily tasted of mint and of catnip,  
As we spent in the garret some long rainy day—  
Going up the steep stairs with our clatter and laughter,  
While grandmother's chiding up after us steals:  
"Now, children, be sure and not get into mischief,  
And whatever you do, pray, don't trouble the wheels!"

But how could we help it, when there they were stand-  
ing,  
Just longing for some one to give them a twirl?  
So out of sheer pity we patted them lightly,  
And sent them a-swing in the old dizzy whirl.  
Then there was a cradle, the quaintest of cradles,  
With a roof o'er the head and red painted sides.  
How many dear babies had slept in its shelter,  
And cooed as they went on their lullaby rides!

There were roomy old chests that were filled to o'erflow-  
ing  
With treasures and relics of years long since gone;  
We dressed in the garments of obsolete pattern,  
And made the place ring with our chatter and song.  
No zest of the pilgrim in search of rare relics  
In old moldy ruins, or catacombs' gloom.  
Can equal the eager and patient ransacking  
Of children let loose in an old attic room.

We made believe visits, and parties, and weddings,  
We sewed for the dolls, assumed housekeeping cares;  
And had circuses gay with the dogs and the kittens  
We carried or coaxed up the steep narrow stairs.  
Alas for the children, the poor little children,  
Who never in such an old garret may play!  
A garret stored full with its treasures of rubbish,  
The dearest of dens on a long rainy day!

### THE OLDEST BANK NOTES.

The oldest bank notes are the "flying money," or "convenient money," issued in China, B. C. 2697. Originally these notes were issued by the Treasury, but experience dictated a change to the bank under Government inspection and control. The early Chinese "greenbacks" were in all essentials similar to the modern bank notes, bearing the name of the bank, date of issue, the number of the note, the signature of the official issuing it, indications of its value in figures, in words, and in the pictorial representation in coins or heaps of coins equal in amount to its face value, and a notice of the pains and penalties following counterfeiting. Over and above all was a laconic exhortation to industry and thrift: "Produce all you can: spend with economy." The notes were printed in blue ink, on paper made from the fibre of the mulberry tree. One issue in B. C. 1399 is all carefully preserved in the Asiatic Museum at St. Petersburg.

### 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.

ON the evening of October 26th, the Christian Endeavor Society of the First Verona Church held a social at the home of W. C. Perry. The programme for entertainment comprised recitations by Misses Nora K. Perry and Vie Newey, a declamation by Ira Newey, a select reading by Miss Effie Conger, an original story by Miss Lillian I. Williams, music, a New England supper and sociability. A pleasant and profitable evening was spent. L. I. W.



## EDUCATION.

—THE beautiful new gymnasium at Vassar College, the gift of the alumnae, was completed during the summer, and many improvements were made besides in the main building and in the grounds. The art collection has been extended, and includes now a gallery of valuable casts.

—FRANKLIN COLLEGE (Ind.) enrolled 150 new students at the beginning of the fall term. Prof. W. B. Johnson has been elected to the Chair of Chemistry and Physics, in place of Prof. A. B. Chafee, resigned, and a new instructor in Modern Languages has been appointed, in the person of C. E. Goodell. The new chapel was completed during the summer, and dedicated at the opening of the college year.

—THERE is one less College in Tennessee. Carson College, at Mossy Creek, Tenn., and Newman Female College, have joined their forces, and the result is Carson and Newman College and co-education. Most of the faculty of Carson College are retained, and also several of the Newman faculty. The consolidation has been beneficial in both its branches, and over two hundred students are now enrolled.

—RALEIGH, N. C., is anxious to secure the removal of Trinity College (N. C.) to that city, and has offered the trustees equally commodious buildings and facilities, if the removal should be accomplished. The College has undergone a remarkable development, under the administration of its young President, John F. Crowell, a Yale graduate of the class of '83. Prof. F. E. Welsh, a graduate of the Universities of Michigan and Jena, has been elected to the Chair of Ancient Languages.

—THE UNION COLLEGE, as its name implies, was founded by the union of the various denominations, existing at the time of its organization. The undenominational character is still maintained. President Webster and about half the faculty are Presbyterians, but there are also three Methodists, two Episcopalians, two Reformed and one Lutheran. This broad church feature is reflected in the students, who are of nearly every Christian creed. Thus, Union is essentially a Christian college, and as Dr. Nott was said to control the students by his morning prayers, so Dr. Webster now largely effects the same purpose by his earnest talks in chapel.

—COLLEGE PRESIDENTS.—The *Boston Herald* says: "The election of Seth Low, as President of Columbia College, recalls the fact that laymen, and especially men of affairs, are becoming, in increasing numbers, the heads of our literary institutions. The idea that a clergyman is necessary as a proper figurehead has passed away. Where the clergyman and the business man are well combined in one individual, as is the case with Dr. Dwight, of Yale; Dr. Patton, of Princeton; Dr. Smith, of Trinity; Dr. Seelye, of Amherst; Dr. Carter, of Williams; and Dr. Andrews, of Brown, the old custom is still continued, but Union College is building up an independent and vigorous life under Dr. Webster, who is a layman; Dr. Gilman has been successful as a lay president at Johns Hopkins; Dr. Adams and his predecessor, Dr. White, at Cornell, are both laymen; the tradition of ministerial presidency at Harvard has been effectively broken in the successes of Dr. Eliot, and when a new president is chosen at Dartmouth rumor says that he will not be a clergyman. This indicates that the future presidents of our Colleges and Universities, are to be men of the first order, in powers of administration and management, rather than leaders in the field of letters, or scholarship, or science."

## TEMPERANCE.

—THE Georgia legislature is considering a bill to prohibit saloons everywhere in the State, outside of incorporated towns and cities.

—It is reported that a prominent Chicago physician has opened a private hospital for the treatment of professional business men addicted to the drink habit.

—It is calculated that 60,000 gallons of wine are drunk at the communion-tables of the various religious bodies in America, every year. All the wine contains alcohol.

—ALEXANDER McDougall, the vice-chairman of the Manchester Board of Guardians, estimates that the suppression 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.

—A VERY practical and inexpensive way of aiding temperance is the erection of drinking fountains and wa-

tering troughs, in front of churches and reputable business houses. It is a well-known fact that, in large cities, the only convenient place for watering horses is in front of a saloon, and that many men are driven into a saloon through thirst, who would gladly patronize a fountain if it were at hand.

—THE constant use of beer gives the system no recuperation, but steadily lowers the vital forces. Our observation is that beer drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our large cities are beer drinkers.

—FIVE young men were received into the Madison Avenue Presbyterian Church, of Albany, N. Y., previous to its last communion. When the intoxicating cup was passed to them at the Lord's table, they refused it, just as they would do at any other table. Their action has brought the question of the contents of the Eucharistic cup before the church, and the discussion waxed warm. Fifteen or twenty members uphold the young men. Some are openly against them, and many wait to be convinced.

—THE *Popular Science Monthly* gives the following: "M. Marebel reports, that of 3,000 convicts in France, examined with respect to their habits of drunkenness or temperance, seventy-nine per cent of vagabonds, from fifty to fifty-seven per cent of assassins and incendiaries, fifty-three per cent of offenders against morals, seventy-one per cent of thieves and sharpers, and seventy-seven per cent of offenders against property were drunkards. Drunkards are nearly as numerous among youths under twenty as among adults."

—A REMARKABLE dinner was lately given in Norwich, England, by a well known temperance Sheriff, George White, to celebrate the wedding of his daughter. Elegant invitations were issued to 1,100 of the aged poor of the city, and fully two-thirds of this number responded. The dinner was an elaborate one, and served in good style by the principal citizens of the town. The oldest guest was 96 years of age, and there were several over 90. True to his temperance principles, the only drinks furnished by the Sheriff were milk, lemonade, and coffee.

—AT Butte, Mont., a railroad contractor visited an opium joint. The man, according to the dispatches, was crazy drunk with liquor when he visited the Chinese joint and he insisted on taking a double allowance, taking his own smokes and those prepared for another. The natural result ensued in the death of the reckless "pipe hitter." The Chinaman, Ah Chung, and his wife have been arrested, charged with murder, and extraordinary precautions have been taken by the authorities to prevent lynching, which is threatened by the railroad men. But nothing is said about lynching the men that first made him drunk.

—IN Maine they have, under prohibition, one criminal in every 1,587 persons; in Iowa, under the same law, they have one criminal to every 2,000 inhabitants; while Massachusetts, under license laws, has one criminal to every 478 of the inhabitants, Massachusetts, it will be seen, presenting the worst record. The prison commissioners of Massachusetts, in their last report, after a thorough investigation, recommended an appropriation of \$500,000 to enlarge the jails of the commonwealth. They recommend an appropriation of \$350,000 to build a reformatory prison for drunkards. The expenditures in Massachusetts for jails and county courts, the past year, were \$1,500,000, for paupers \$2,000,000, for lunatics \$750,000. Ninety-five paupers out of every 100 are rendered so by the saloons, and 60 lunatics out of every 100 come from the same influence.

## POPULAR SCIENCE.

ACCORDING to the *Engineer* there is no properly recorded instance of a locomotive attaining a greater speed than eighty miles an hour; back pressure and various resistances, including that of the air, will, it is asserted, prevent any higher speed than this being reached.

WORK OF ELECTRICITY.—There are now in use in the United States more than 5,650 central electric stations for light and power. There are 210,000 arc lights and 2,600,000 incandescent lamps. There were fifty-nine electrical railways in operation in March last, and eighty-six roads in process of construction. The increase of capital in electrical investments during 1888 was nearly \$70,000,000. These are very significant figures, and they

point unmistakably to the course of future inventions and discoveries.

DOOR TELEGRAPHY.—The London front door wears a great iron breast-plate, or metallic breast-pin, writes Brick Pomeroy, over which hangs a flat sad-iron handle in the name of a knocker. Listen. One solid knock on the door. That means a servant, a tradesman or some one to see a servant. Two knocks, the return of some member of the family. Three regular knocks, a caller. One loud knock, followed by two lighter ones in quick succession, the postman. One loud knock, two light ones and one loud one, a telegraph message, here called a wire. One thundering loud knock, and in about three seconds another one, equally loud and commanding with the first, a policeman, whose call may be to inform you that you have left a lower window open or a front door unlocked.

POWERFUL STREAM.—The new fire boat which New York will have next spring will be one of the nautical wonders of the port. She is to throw four solid four-inch streams of water, and the range of these streams will be from 350 to 450 feet—solid water not spray. It is asserted that the firemen can bore through the brick and stone walls along shore with ease with these streams just as miners in the mountains bore into and wash down the faces of solid cliffs with streams carried down the mountain sides. To fully comprehend the power of a four-inch stream it should be remembered that it is from eight to twelve times as large in cross section as the streams from the ordinary fire engines, while the nozzle velocity of the water is several times greater. The efficiency of such a stream is probably twenty-five times as great as the stream from an ordinary engine. The new boat will flood out a fire as with a deluge anywhere within 2,000 feet of the water front.

OLEOMARGARINE.—The *American Analyst* of a recent date publishes an article on the manufacture of oleomargarine, which concludes as follows: "A more particular description of making oleomargarine may be given thus. Only the best and freshest fat can be employed. This is the caul fat, which, as soon as taken from the animal, is carried in clean vessels to the oil house. Here it is thoroughly washed in cold water, cut up and melted in steam-jacketed kettles at a low temperature, to prevent any tallowy smell or flavor, granulated, and then pressed in clean linen cloths by hydraulic pressure to separate the stearine. The remaining oleo oil is pumped from its containing tanks to the butter mixer. Oleomargarine consists of oleo oil and milk, with a little salad oil added in winter to keep it soft. The oleo oil added to milk brings the fatty percentage of the mixture up to about what cream would be. It is then churned, washed, salted, worked and colored the same as butter. It may be added that the manufacturer of one of the finest brands of gilt-edged dairy butter informed the writer that good oleomargarine helped him to sell his best butter, while poor dairy butter injured the sale of choice varieties.

LUMBER MACHINERY.—The enormous amount of machinery for saw, shingle, and planing mills that is being constantly turned out and sold might be taken as evidence that, rapid as has been the rate at which timber has been converted into lumber and shingles, the thirst for money was so great that lumbermen were multiplying and reaching out, and that the standing timber was bound to go faster than ever, in spite of all that could be said. Such a view would be only partially correct. True it is that men are ambitious to make money where it has been made before. Thus old plants are enlarged and new ones established. But the opening up of new regions—not only in the South and on the Pacific coast, but in parts of the North-west, where railroads have tapped bodies of timber not hitherto accessible—accounts for a large part of the demand for new machinery. Nor is this all. The improvements being made all the time in mill equipments result in the replacing of much old machinery with new. Most lumbermen are wide-awake, and they want the best appointments of all kinds. New mills go in fast, but the rapidity with which the country fills out and expands calls for some increase in facilities for lumber manufacture, the trouble being that where there is a promising opening for manufacture, the thing is pretty sure to be overdone.—N. W. Lumberman.

THE revelations contained in the Bible are made to man in words; and these words, like those contained in any other book, are to be interpreted by applying to them the established laws of language. The meaning of the words when thus ascertained, is to be accepted as God's rule for human faith and practice. What the words mean he means. His authority attaches to that meaning.



## COMMUNICATIONS.

### NEW YORK LETTER.

We had a very pleasant gathering at our church Sabbath morning, Nov 2d. Dr. J. M. Stillman, of Milton College, Wis., in the absence of our organist, presided at the organ. We are glad to welcome him among us, and hope his stay will be one of pleasure and profit. There were those present who, as church choristers, have had quite a large experience among our people:—Dr. Stillman, O. E. Burdick, who is studying medicine in the University, and the present pastor of the church. It did my soul good to have a full volume of Sabbatarian music not only fill our little room, but roll out into the halls and down the stairs among the young men gathered in the Y. M. C. A. reading room. We hope that passers by on the street were also cheered by it. Our hearts were made glad by the addition of one member to our church, Prof. Corliss F. Randolph, of Mt. Hope, N. J. Bro. Randolph has a good position as teacher in the public schools in that thriving little village of eight thousand inhabitants. Come on, young men. We want more to locate within the bounds of our church. May these faithful laborers thus scattered in these different localities do much to uphold the cause of the blessed Master!

At the Baptist Ministers' Meeting this, Monday, Nov. 4th, an excellent paper was presented on the subject of saving souls. Especial emphasis was laid on personal effort. Ministers stay too much in the study and mingle too little with their people. In five years the net increase in the Baptist churches of this city was about two hundred, in the Methodist churches only one hundred and fifty. The speaker thought that more personal work would also solve the difficult question of empty pews. Many interesting personal experiences were given, showing how personal effort had accomplished much good. The brother made this startling confession: "I have seen the time when I would rather hear it said, 'That was a powerful sermon you preached to-day,' than to hear a lost soul enquiring the way to Jesus." The paper was timely, and full of good suggestions. J. G. B.

### SOME BIBLICAL CONCEPTIONS OF THE FUTURE WORLD.

The Bible does not take the forms of science and philosophy. It speaks to the common sense of all men in all ages; yet its truths are gradually given forth, during the course of the centuries. But even its latest and completest utterances are not systematized. Each age, school and individual thinker must endeavor to understand and formulate for use the truths, as of nature, so of revelation.

1. *Sheol, Hades.* The Bible speaks of a spirit world in general; the world of the dead. In the "Authorized Version" hell, when not modified by the connection, and the grave, when speaking of the person, not the body, refer to this "underworld," or world of the dead. David expects to meet his son there. From it Peter speaks of him as not yet at that time ascended.

2. *Destruction, the deep, the bottomless pit, the abyss.* Those who are imprisoned there are shut out from this world. The legions of unclean spirits at Gergesa were afraid of being commanded to go into the deep. We see Satan cast chained into the bottomless pit.

3. *Tophet, Gehenna, hell fire, once, hell,* denote the most fearful and wicked state. "Tophet is prepared for the king." Soul and body may be destroyed in Gehenna. The fire is prepared

for the devil and his angels. Those who hate and despise are in danger of "hell fire." Wicked proselytes are children of Gehenna.

4. The ancient patriarchs were gathered to their fathers. The rich man and Lazarus are separated by a great gulf. The repenting, trusting robber was promised on the day of his death to be with Jesus in Paradise, and that although he was "put to death indeed as to flesh but made alive as to spirit," and was about to go and make an announcement to the spirits in prison.

5. But Christ is risen from the dead ones. He is passed through the heavens; is gone to prepare a place. Paul desired to be with him. He strove if by any means he might attain to the resurrection from the dead ones. Long ago it had been written, "Many of those who sleep in the dust of the earth shall come forth. These shall be for everlasting life, and those for shame and everlasting contempt. He who has prepared a place will receive his own to himself. To them death is not death. He will raise them up. Having begun the good work in them, he will perform it till he presents them unreplicable in love."

There are, then, a spirit world, a destruction or abyss, a Gehenna of fearfulest sin and pain, a Paradise and a Christ-heaven.

Let each of us ask, "Am I fitted to be a sharer of the inheritance of the saints in light? Whither am I going?"

BIBLICUS.

### TRACT SOCIETY.

Receipts in October.

#### GENERAL FUND.

Mrs. Charles Potter, Plainfield, N. J.	\$ 10 00
Interest, Bequest Diana Hubbard	4 50
Church, Dodge Centre, Minn.	2 08
G. H. Lyon, Bradford, Pa.	5 00
Mrs. M. A. Pratt, Scott, N. Y.	1 00
Mr. and Mrs. A. G. Greene, Scott, N. Y.	1 00
Lilla Burdick	50
T. H. Tucker, Boulder, Colo.	18 00
W. C. Burch, Brookfield, N. Y.	1 00
Cash, West Edmeston, N. Y.	50
Church, Alfred, N. Y.	18 37
Geo. H. Babcock, Plainfield, N. J.	500 00
Womans Aux. Society, Church, Leonardsville, N. Y.	50
Sabbath-school	9 00
Wm. A. Babcock, account note, Leonardsville, N. Y.	2 00
Y. P. S. C. E., Adams Centre, N. Y.	10 00
Woman's Missionary Society, Nortonville, Kan.	25 00
Woman's Executive Board	5 53
J. A. Baldwin, Beach Pond, Pa.	7 50
Frank H. Williams, Alfred Centre, N. Y.	2 00
Evangelical Society	9 00
Lizzie West	2 00
Mrs. C. M. Lewis	1 30
Mrs. E. T. Platts	2 60
Ladies' Corresponding Auxiliary Missionary Society, Coloma, Wis.	2 80
A Friend, Coloma, Wis.	2 50
Church, Nile, N. Y.	10 00
Church, Welton, Ia.	4 14
Sabbath-school, Farina, Ill.	5 17
Church, North Loup, Neb.	17 62
Book Sales. 1 Sunday Laws	1 25
2 Sabbath Commentary	1 20
4 Hand Books	1 00
	\$681 06

#### HEBREW PAPER FUND.

Mrs. R. E. Wheeler, Leonardsville, N. Y., Peculiar People	\$50 00
Prof. C. E. Crandall, New Haven, Conn., Peculiar People	10 00
Eduth	10 00
Ellen Fitch, Leonardsville, N. Y., Peculiar People	5 00
Mrs. Mary F. Haven,	5 00
	\$80 00

E. & O. E.

J. F. HUBBARD, Treas.

PLAINFIELD, N. J., Nov. 1, 1889.

## HOME NEWS.

New York.

ALFRED CENTRE.—Miss Susie Burdick started last Sunday night, 10th inst., on her journey to Shanghai. She expects to meet another young lady missionary in Chicago, with whom she will make the trip across the continent. They expect to sail from San Francisco the 21st. On the evening before her departure many of her Alfred friends, of whom she has a host, called upon her at her father's house to say good-by, and to bid her God-speed in her noble work. PAL.

BERLIN.—One reason why so seldom anything appears in the "Home News" department from Berlin may possibly be a good one why some-

thing should be written from here oftener. Berlin is not only situated in the north-east corner of the Empire State, but is also one of the north-east corners of our denomination, so far from the center of the circle of our churches as to be but seldom visited by our brethren and sisters, and especially so by any of our ministers. By reading the obituaries in the RECORDER it would seem that almost every one that was not born in Hopkinton, R. I., was born in Berlin, N. Y. If this should be anything like a near approach to the fact, the many who now live and remember Berlin as their native place, would be glad to hear, through this medium, anything that pertains to the welfare of their early home. We are obliged to meet, and overcome, as best we may, the common ills and perplexities of life, but our peculiar surroundings introduce us to many others that are not common to other localities. So it may be that we appreciate it the more when any of our ministering brethren visit us. This was true of a visit just made us by Eld. H. P. Burdick, who came very unexpectedly to us on Sixth-day, October 25th, and remained till November 4th. He was with us two Sabbaths. During this last week a "Teacher's Institute" was in session, occupying four days and evenings. Upon invitation Eld. Burdick lectured one evening before the Institute, with great acceptance, and on another gave them a fifteen minutes' talk on a topic suitable for the occasion. On every other evening, except the last, he preached in the Seventh-day Baptist Church. His discourses were marked by a high-toned spirituality, were unique and intensely practical. The evenings were mostly bad for the people to get out, so the congregations were not large, but were, we trust, interested and greatly benefited. The impression left on the people was good, and we bid him God-speed in his work on other fields of labor. B. F. R.

Rhode Island.

FIRST WESTERLY.—About three weeks ago we left the home in which we had lived since coming onto this field, and took up our abode in a very pleasant home situated between the two churches we serve. It is the house into which my dear wife and I contemplated moving nearly a year ago. It is situated quite centrally in the field we occupy, thereby making all points more easy of access than when living at one side.— On Wednesday evening, November 6th, as we were busily engaged in finishing up the work of

settling in our new home, our attention was attracted by some one calling out, "Whoa." Upon going out to see what was wanted, we found a company of friends gathering from the 1st Westerly society and from Lotteryville, and other invited friends, for an evening's visit. The number continued to increase, till forty-two were ushered in. Under the leadership of Albert Langworthy, the company took possession of the house as they welcomed their pastor into their midst, by giving him one of the severest poundings he ever took. He submitted with as good grace as possible, and sustaining no injuries he certainly holds no feelings of hardness toward the invaders. After a season of social chat and song the company were served with refreshments. At a seasonable hour the company, after listening to remarks of acknowledgement, and a prayer by the pastor, dispersed to their several homes, leaving behind many substantial tokens of their friendship and good wishes. The most valuable thing left was the good cheer which filled our home and hearts. We thank the friends for their visit and kind remembrances, and pray that the blessing of the Lord may attend them continually.

E. A. WITTER,  
MISS BELL WITTER,



Illinois.

STONE FORT.—A word from this field may not be amiss by this time. I had expected on reaching Bethel, near Crab Orchard, to begin at once with a series of work to continue indefinitely until the interest prevailing should be worked up, but on reaching the field I found that there was more sickness than had been known for twenty years, temporary and malarial fevers, supposed to be consequent upon the unusual, wet spring following two very dry years. The trouble seems to prevail in all the adjacent States. After spending a few days with Bethel society, I came to Stone Fort, and concluded to spend some time here in trying to "strengthen the things that remain," as there was not quite so much sickness; and we have had some good interest, but after all the work has been hindered by continued cases of sickness, together with new cases arising in the community. Many that are able to be up, are fearful of exposure to any extent. I find Christianity at as low an ebb here among First-day folks as I ever saw it in my life; there are no successful efforts in the churches that I know of this fall, so far. I am praying and hoping for a turn in the awful tide of sin and indifference that prevails. As cool weather has reached us, we look for good health again. We are thankful that no deaths have occurred among our people yet. We shall continue to press the gospel claims with all our energies. Pray for us. C. W. THRELKELD.

Nov. 5, 1889.

## HOW TO SUCCEED.

A gentleman, who is now a prosperous merchant, in conversation with a representative of the *Economist*, said that his life was changed by a simple performance of duty.

"I was a clerk behind the counter of a large retail store in Boston, at a small salary. I had been out of work some time, and when I secured the position in Boston I was thankful, and made a mental promise that I would perform my duties thoroughly. I had been working for two days with poor success; trade had been quiet, and it was difficult to get any customers. I felt somewhat down-hearted because my counter had been idle for some time. A customer making his appearance I tried my utmost to effect a sale, but, do what I might, I could not please the man. Everything was either too light or too dark, and if the color was selected for his satisfaction, the quality was not what he desired. I have a quick temper, and at times during the transaction I felt that I could strangle the customer; but I quickly curbed my temper and went at him tooth and nail. I felt that my reputation as a salesman was at stake, and it was a question of conquer or be conquered. At last I made the sale, and with it came a great satisfaction; but I was not done with the man yet. I wanted to sell him more. He said something about sending his wife around to look at some dress goods. I promised to send some samples of new patterns as they arrived. The customer thanked me and said:

"It has taken you a long time to sell me a few goods. Are all of your customers as hard to please as I?"

"It takes some customers but a short time to make their selections, while others wish to go slower; we are bound to please them all," I answered.

"Does it pay your house to devote so much time to so small a sale?" he inquired again.

"Yes," I replied. "I have taken pains to give you what you want. I know you will find the goods as I say. You will have confidence and come again, and the next time it will not take so long."

"After getting his package he walked out of the store. In three days I mailed samples of the new dress goods to his wife, and the circumstances passed entirely out of my mind. In about a month I was transferred to another

counter and received a slight advance in wages. Much to my astonishment I was taken away from this department after only a month or six weeks' trial, and placed in another position. I could not believe that I was not giving satisfaction, because with each change an increase of wages was made. One morning I was informed that Mr. B. wished to see me. I went to the office with surprise and some fear. I was more surprised when I saw sitting beside my employer my customer of a few months back. He proved to be the moneyed partner of the concern, whose other business interests kept him away from the drygoods store almost entirely, and he was known to but few of his employees, although he knew that I was a new man as soon as he saw me, and thought to see what metal I was made of. That he was satisfied is proved by his making me a buyer of the several departments where I sold goods. My prosperity began with the tough customer, and now I thank goodness that I got him, and that I did not show my disposition to strangle him."—*Christian Union*.

## THE VALUE OF A HOBBY.

A lady I knew, who has made her mark in the literary world, once asked a great authority on the matter what he would suggest for a fresh line upon which to exercise her pen. His answer was, that if she had a hobby she had better write about it. A great many of the groans we hear from literary aspirants whose efforts do not meet with success, would not be uttered if these good people only tried to write of what they know something about. All have not the talent for fiction or imaginative work; but to those who have taken up botany or entomology, or have any science or favorite occupation as a hobby, if the desire seizes them to write, then there seems a better chance of success if they draw upon what they have learned by practical experience and the close observation of an interested eye. To throw the smallest ray of light upon any of God's wonderful works in Nature is to do good work for the world; and most of the men and women who have made their mark in this way have done so by giving to the world the results of that which they learned by the pursuance of what, in its embryo stage, was perhaps only a hobby.—*The Quiver*.

## THE CHRISTIAN'S REWARD.

1. It is not fully in this life, but is supplemented by the hope and promise of the life to come. The Christian's love of God holds this cheerful thought in mind to his last day, until the sun of light fades from his eyes, and he crosses the dark river of death. It is the most potent influence in regulating his life.

2. The reward of a clear conscience, an upright purpose, a sincere and holy faith, are enjoined upon the Christian's heart from experience. These experiences grow with his growth and enlarge with his improved knowledge of the ways of God with his children. It cheers him in his loneliness and grief, in his sorrow and discouragements and disappointments. The crucifix shines all the brighter to the true Christian, though his mortal eyes are dim from age, and care has set his wrinkles, and worry has done her awful work in the life of the individual.

3. The years of a Christian's life are in the hands of Providence. He knoweth the Lord, and the Lord walketh with him, and he directeth all his paths. These paths are all to the glory of his holy name.

The rewards spoken of in the Bible are of various characters. Some relate directly to rewards in this life. The psalms of David, and the wise sayings of Solomon the King, indulge very remarkable freedom of speech as to the rewards of justice, mercy, righteousness of life and purpose. The charitable are said to cover a multitude of sins by their acts of love. The charms of finding yourself warmly praised, accompanies the sympathetic reality of these ancient writers. The rewards of cultivating gracious powers of the spirit, are not the chief or full charm; from a knowledge and experience of their beneficent influence, we can reach out to preach and carry the good news of salvation to those about us. Herein

comes the sacrifice of Christ, which we find in the New Testament. If we read it, and the more we read, the more sensible do we become of the blessings and benefits occurring to the Christian.

"He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink, unto one of these little ones, a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward."

We know what it is to send things to anyone. People know what it is when a thing is sent. It is said, that our Heavenly Father knoweth how to give good gifts unto us, better than a parent does to his child. Shall we doubt the Creator of our souls, that he is able to do more and better for us than we can ask or think?—*Christian Secretary*.

## CONDENSED NEWS.

## Domestic.

There are indications that the anarchists have transferred their headquarters to St. Louis.

Idaho has voted overwhelmingly for statehood. Out of 18,000 votes polled at the late election not more than 1,000 were against the constitution.

All the employes of the iron furnaces of the Mahoning Valley, O., have been granted an increase of ten per cent in wages, to take effect November 17th.

Delivery by carriers in cities and towns having 5,000 or more population will probably be recommended by Postmaster General Wanamaker in his report. The present limit is 10,000 population, or \$10,000 gross postal revenue.

The President formally opened the Southern Exposition at Montgomery, Ala., November 5th, by touching the key of a telegraph at the White House connected with the exposition building and thereby starting the machinery in machinery hall. A message of congratulation was sent to the managers of the exposition by the President and members of the Cabinet.

J. N. Hudson, treasurer of the United States, in his report covering the last fiscal year, says: The year was a remarkable one in the history of the public finances, both the revenues and the expenditures having been exceeded but few times since the foundation of the government. The former amounted to \$387,020,058 and the latter to \$299,288,978 inclusive of \$17,292,372 paid in premium on bonds purchased. The surplus revenues June 30th were \$87,761,060, a decrease of \$23,580,193 compared with the year before, counting premium on bonds as ordinary expenditure.

## Foreign.

The report of the murder of Missionary Savage in New Guinea is declared to be untrue.

It is officially denied that the Bulgarian question will be submitted to the Pope's arbitration.

A royal decree has been issued ordering an inquiry into the disordered finances of the Rome municipality whose accounts show a deficit.

The volcano of Colima, Mexico, is again in a state of eruption. Many houses have fallen and the woods for many miles are on fire.

The *Svet* says that China is arming her troops on the Russian frontier with repeating rifles and the soldiers are being drilled by German officers.

In an address to the tenantry of the Ponsonby estates, November 10th, Canon Keller announced that two hundred houses would be built to afford shelter to evicted persons.

The British steamer *Queensmore*, from Liverpool, caught fire while on the voyage and was so badly burned that she sank. She went down off Mizen Head, a cape of Ireland.

The closing of the Paris exhibition was marked by a brilliant *fete* November 6th. Four hundred thousand persons were present, the largest attendance since the opening of the exhibition. There were a few slight accidents due to the crush.



## MISCELLANY.

## REMEMBERED HIS FRIEND.

Col. D. Howard Smith, three times Auditor of Kentucky, who expired suddenly at his home here on Monday, was one of the intimate personal friends of James G. Blaine when the latter was a young school teacher in Kentucky. Col. Smith was a native of Georgetown, and inherited a large fortune. He began the practice of law there, and a year or two afterward young Blaine came to Georgetown to teach school. Although Col. Smith was several years Mr. Blaine's senior, they took a great fancy to each other, and most of the school teacher's leisure was passed in the lawyer's office. Col. Smith had a great admiration for his young Northern friend, and thought his talents would bring him notoriety, though he did not expect him to attain to the prominence he now has. He used to say that Mr. Blaine, although only a youth, was even then remarkable for the polish of his manners, and dressed extremely well, though his salary was very small. He was not only a favorite of Col. Smith, but had many warm friends around Georgetown who still think most kindly of him. Mr. Blaine's future wife, Harriet Stanwood, was also then teaching in Kentucky and Col. Smith was well acquainted with her.

In the lobby of Alexander's Hotel, the day before his sudden death of heart disease, Col. Smith told how he and Mr. Blaine met after the civil war and renewed their acquaintance and friendship of long ago. Col. Smith had been a Confederate soldier, and by bravery had won his military title. "I had been elected Auditor of Kentucky," said he, "but my political disabilities had not been removed, and this had to be done before I could take charge of the office. I went to Washington for this purpose, and the next day visited the House of Representatives. Mr. Blaine then wielded a commanding influence in Congress, and I meditated asking him to assist me in the removal of my disabilities. I was in doubt about the matter, though, as he had perhaps forgotten me.

"Finally I decided to call upon Mr. Blaine, though I was very doubtful about my reception. I went on the floor of the House where I had some friends, and after I had taken my seat Mr. Blaine came along. He caught sight of me when a few feet away, and recognized me in a moment, although he had not seen me in a great many years. Instantly disengaging himself from his friends, he ran up to me, and, with tears in his eyes, put one arm around my neck and warmly clasped my hand in his. Calling me his dear old friend, with a voice full of feeling, he asked how I was, what I was doing there, and if he could be of any service to me. I was very much affected by this hearty greeting, as I had no claim in the world on Mr. Blaine and no reason to expect he would hold me in such warm recollection. I told him what I wanted; he said he would attend to the matter, and he was as good as his word, for in twenty-four hours my disabilities were removed. I am a thorough Democrat, but a sincere admirer of Mr. Blaine, for he was a true friend to me."

MR. GLADSTONE says: "If I had to select, from the beginning of the world down to the present time, and so on to its close, the fifty years in which I would pass my active life, I would chose the half century in which I have lived, because in that half-century there has been the emancipation of the slaves; there has been the emancipation of the restrictions upon the Catholic; there has been the emancipation of all the restrictions upon the Corn Law; there has been the emancipation of the voter from restrictions upon suffrage. It has been fifty years of emancipation, and the only half-century of which that can be said.

THERE is no escape from opinions, inferences, actions, save in sterility of thought. Deserts alone are free from vegetation. The fertile field is occupied; if not by this, then by that; if not by seemly, then by unseemly growths.—*Bascom.*

## BOOKS AND MAGAZINES.

*The Treasury for Pastor and People* for November even surpasses its own excellence, which has won for it the most favorable notices both from the press and the foremost preachers of the day. Its aim is to furnish what every preacher and Christian worker needs, and its success has been eminent. Twelve college presidents, in addition to its noble corps of contributors, will write expressly for it during the coming year. The portrait of Dr. J. R. Day, of the Calvary Methodist Church, N. Y., is given this month with a view of the church edifice, a sermon by him and a sketch of his life. Dr. Wm. M. Taylor furnishes an admirable sermon on *The Purposes Subservied by the Records of the Sins of Good Men in the Word of God*. A Children's Service, on *Unpleasant Children*, is by Dr. McEwen, of London, and an Exegetical Comment by Professor Terry on *The Apocalypse of Noah*. The Leading thoughts of Sermons are by Drs. Goodwin, Henson and Dray. Leading articles are by Prof. Bisbee, on *Defects in the Pulpit and Pew*, with the *Remedy*; by Dr. J. Aspinwall Hodge, on *What is Christianity?* by John M. Peacocke, M. D., on *The Disposal of the Dead*; by Dr. J. M. Phillips, on *Church Growth and How Secured*; by Dr. Winslow, on *Explorations in the Fayum*; by Dr. T. L. Cuyler, on *The Girdle of Love*; by Dr. A. H. Moment on *The Sunday Newspaper*, with many other contributions of great worth, and Editorials on *Creed and Deed*, *Clerical Common Sense*, "Make them Uncomfortable," etc. Yearly, \$2 50; Clergymen, \$2 00; Single copies, 25 cents. E. B. Treat, publisher, 5 Cooper Union, New York.

## Companion Pictures.

Another handsome reminder of the continued enterprise of *The Youth's Companion*, the favorite family paper, has come to us in the form of a Colored Announcement Card, printed in fourteen colors. It is folded in the centre, and has on either cover companion pictures.

Spring is represented by a beautiful maiden who is returning through the fields, her hands filled with trailing arbutus—that delicate spring flower which grows so plentifully in many localities. On the companion page, the farmer's daughter is pictured coming through the harvested grain, carrying a well-filled pitcher and basket. The bearer of the noon-day lunch is a welcome sight to the hungry reapers. The interior of the card contains an array of authors and articles for the coming volume unsurpassed by any paper.

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## SPECIAL NOTICES.

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.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets. The Mission Sabbath-school meets at 2 P. M. The preaching services are at 3 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: Rev. J. W. Mortno, 973 W. Van Buren Street, Chicago Ill.

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

WILLIAM C. WHITFORD, Treasurer.  
Address till May 1, 1890, 41 E. 69 St., New York City.

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.

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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 HORNELLVILLE Seventh-day Baptist Church holds regular services in the Hall of the Royal Templars, over the Boston Store (Nast Brothers), entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sabbath, at 2 o'clock P. M. The Sabbath-school follows the preaching service. Sabbathkeepers 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.



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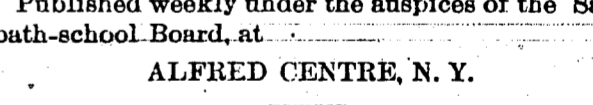
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MARRIED.

BOARDLEY-PIERCE.-At Marlboro, N. J., Oct. 29, 1889, by Rev. J. C. Bowen, Mr. Benjamin Boardley and Miss Ida S. Pierce, both of Quinton.

DIED.

CRANDALL.-In Friendship, N. Y., Nov. 3, 1889, Sarah A., wife of John C. Crandall, in the fifty-fifth year of her age. J. C. C.

BURDICK.-In DeRuyter, N. Y., Oct. 29, 1889, of paralysis, Rosetta A. Richmond, widow of the late Sylvanus F. Burdick, aged 53 years, 11 months and 21 days.

She was the daughter of Roswell and Thankful Wells Richmond and was born in the town of Truxton. At the age of seventeen she made a profession of religion, was baptized by Eld. Russell Burdick, and united with the Lincklaen Church. When they moved to DeRuyter, with her husband she joined the church here and was one of its most faithful and devoted members. For many years, moved by her deep love for the Master, she has furnished flowers for the pulpit, and thus God's house has been filled with fragrance and beauty. After having given her only child to her sister, the third stroke of paralysis brought on a deep sleep, from which her redeemed spirit entered into the rest which remains for the people of God. L. R. S.

THOMPSON.-At Pleasant Grove, Moody Co., South Dakota, Oct. 31, 1889, of heart disease and paralysis, Mrs. Emma Thompson, aged 46 years. She leaves, to mourn her loss, an affectionate

husband and four children, an aged father and two sisters. Funeral services were conducted in the Seventh-day Baptist church on First-day following, Nov. 3, Rev. Dr. Trewartha officiating.

MONROE.-At DeLuce, Ark., Sept. 29, 1889, Nettie Irene, infant daughter of T. H. and S. P. Monroe, aged 6 months and 7 days. J. L. H.

Two thousand Indians occupying the Wind River reservation, just south of the Yellow Stone National Park, in Wyoming Territory, are in want, and many will die of starvation before spring.

Five Chinese lepers have been shipped home from San Francisco on a Hong Kong steamer. Among them was Chin Tun, who was sent there from New York, where he had been employed as cook for laborers on the Croton aqueduct.

A scene of frontier excitement occurred in the streets of Kansas City, Sunday, Nov. 3d. It lasted five hours, and during that time a herd of stampeded Texas steers had possession of the thoroughfares in an area of about two miles square. A number of persons were tossed on the horns of the beasts, and eight steers were killed.

Sunday School Announcement.

WIDE-AWAKE Sunday-school superintendents and teachers are already on the lookout for the best things for the new year. Such of these as are already acquainted with The Sunday School Times know that no effort nor expense is spared to secure for that paper, each year, that which will be in the highest degree helpful to its readers. It is believed that the following outline of its plans will meet with general approval, and also that the new publications for Sunday-school scholars, The Scholar's Magazine, and The Scholar's Lesson Guide, will be welcomed as fresh and timely helpers in their field.

THE SUNDAY SCHOOL TIMES. A 16 page weekly paper for superintendents, pastors, teachers, the older scholars, and all Bible students. This paper has been so widely adopted by schools of all denominations that its regular issue during the past year has exceeded 125,000 copies per week.

The variety of reading-matter, outside of the lesson department, will, for 1890, include special articles, already definitely arranged for, from many eminent Christian writers, among whom are:

Rt. Hon. William Ewart Gladstone, M. P., who will write one or more articles on "The Impregnable Rock of Holy Scripture." Bishop Ellicott, Canon Farrar, Professor A. H. Sayce, and Miss Amelia B. Edwards, of England; Professor Franz Delitzsch of Germany; Professor Godet of Switzerland; and, from America, the Rev. Dr. R. S. Storrs of Brooklyn, President Patton of Princeton, Professor Fisher of Yale University, Professors Briggs and Schaff of Union Theological Seminary, Bishop Foss of the Methodist Episcopal Church, and President Broadus of the Southern Baptist Theological Seminary.

The International Sunday-school lessons will be treated in The Sunday School Times each week, during 1890, as follows:—President Dwight, of Yale University, will furnish the "Critical Notes" on the New Testament lessons, and Professor Green, of Princeton, those on the Old Testament. Dr. Cunningham Geikie, of England, will present, in his graphic way, "The Lesson Story." The eloquent Dr. Alexander McLaren, of England, will continue his practical lesson articles. Bishop Warren will give his vigorous "Teaching Points." Dr. Trumbull, the Editor of the paper, will supply "Illustrative Applications." Dr. A. F. Schaffler will continue the "Teaching Hints," as will Faith Latimer the "Hints for the Primary Teacher;" while the "Oriental Lesson-Lights" will come from the pen of Canon Tristram, of England, the noted Palestinian traveler and writer.

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