

The Sabbath Recorder.

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CONTENTS.

Mission to the Indians of Iowa; Thanksgiving.....	753
MISSIONS:—Paragraphs; Annual Report to the S. D. B. Missionary Society. Statistical; Contributed Items; A Pastor's View.....	754
WOMAN'S WORK:—The Woman's Executive Board.....	755
SABBATH-SCHOOL:—Lesson.....	756
Providence; Who will Thank You?.....	756
HOME NEWS:—Hornellsville, N. Y.; Andover, N. Y.; Berlin, N. Y.; Utica; Wis.....	757
An Incident and a Comment.....	757
HISTORICAL AND BIOGRAPHICAL:—Sketches of the First Seventh-day Baptist Church of Alfred; Correction.....	758
Orthodoxy Dead Again.....	758
SABBATH REFORM:—Tradition against the Bible; Well Satisfied.....	759
A Daisy Lesson.....	759
EDITORIALS:—Paragraphs; A Worthy Book; Brazil.....	760
Topical and Scriptural Illustrations; Sorrows of Genius.....	761
YOUNG PEOPLE'S WORK:—The Difference—Poetry; Paragraphs; What is the Use of Trying? Points for the Clerk; Things a Woman can Do; Our Mirror.....	762
Blunders of Painters.....	762
EDUCATION.....	763
TEMPERANCE.....	763
POPULAR SCIENCE.....	763
COMMUNICATIONS:—Our missionary at Nortonville; To the Missionaries—Poetry; Washington Letter; From Bro. M. Harry; Hammond, La.....	764
CONDENSED NEWS.....	765
MISCELLANY:—The Ordinary Vest.....	766
BOOKS AND MAGAZINES.....	766
SPECIAL NOTICES.....	766
BUSINESS DIRECTORY.....	767
CATALOGUE OF PUBLICATIONS.....	767
MARRIAGES AND DEATHS.....	768

MISSION TO THE INDIANS OF IOWA.

BY REV. E. H. SOCWELL.

Three miles from Tama City, Iowa, and sixteen miles from us here at Garwin, is an Indian reservation comprising about 1,300 acres of good land, lying on both sides of the Iowa River and inhabited by almost 1,300 Indians, known locally as *Musquokies*. They are spoken of in the records of the Indian Department at Washington, and in the Annual Report of the Presbyterian Foreign Missionary Board, as the Sac and Foxe tribe, but according to the best light I can get, I am persuaded that they are a remnant of the Foxe tribe. After the close of the Black Hawk War, when further resistance to the United States was useless, the Sac and the Foxe Indians gradually drifted apart, the Sacs remaining in the Indian Territory, and the Foxes returning to Iowa, and in 1846, they were granted legal permission to remain in the State. When they left the Sacs the Foxes became known as Separatists or Deserters, which in the Indian tongue is *Musquokies*. They have a spoken language which is used always among themselves but it has never been reduced to writing. Many of them understand English and speak it in a broken manner.

Here upon their reservation they continued to live, doggedly entrenched in their old habits of dress and manner of living, without regard to the changes going on around them. They remain upon their lands from April till October or November, when many of them wander away to their old haunts along the rivers for the purpose of hunting and trapping. Quite a large number are absent at present.

Six years ago the Presbyterian Foreign Missionary Board established a mission at Tama City for the benefit of these Indians, and placed it in charge of Miss Anna Skea, who for nine years had been a successful missionary among the Dakota Indians farther west. Until this mission was started these Indians had been

sadly neglected, were ignorant, uncivilized, and entirely without God—their reservation being as a heathen island in the midst of a sea of Christian life and influence. At one time the mission was removed to the government building on the reservation, but it was soon found to be almost impossible to carry on the work in this way, because of the jealousy of the Indians which led them to construe every attempt to improve the buildings, or to erect necessary out-buildings, as an invasion on their rights; and they would not come as freely to the government building as they did to the mission-rooms at Tama City, therefore the mission was moved back to Tama, where it still remains. For a time Miss Martha Shepard was associated with Miss Skea. She had been a faithful and successful missionary among other tribes, but it was found that the quiet and gentle Miss Skea had achieved a marked influence over the Indians, so much so that if they wanted instruction in anything, or if they wanted a letter written, they declined the attention of Miss Shepard, and went to Miss Skea; hence Miss Shepard was relieved and the sole charge of the work was given again to Miss Skea. Recently the mission has been transferred to the Home Board.

For five days in the week the mission-rooms are often thronged with these half-civilized red men. They come for sympathy, to have letters written, to have garments cut, and to sew on the sewing-machine. The boys and girls are induced to take lessons in reading, spelling, and arithmetic, and the story of the cross is told them and illustrated with wall pictures. The word *school* is obnoxious to them, especially to Metahwaqua, the head chief, and the children are not permitted to go to school, but much informal instruction is given them with promising results. Miss Skea tells me that many of the young men and women are anxious to learn to read and write, but the prejudice of the chiefs against it makes them timid. This prejudice, however, is growing weaker and it is thought that the time is near by when a school may be opened in the government building. The attendance at the mission-rooms during the past year has been steadily increasing, and a greater interest is manifest in the instructions given.

Miss Skea spends quite a good share of her time upon the reservation, visiting in the wigwams and bark huts, trying to elevate these degraded and superstitious beings, and to point them to God; and, though the work moves slowly and is attended with many difficulties, there has been much progress made. There is a growing desire for something better than their present way of living, and the missionary has strong faith to believe that her quiet seed-sowing will, in God's own good time, result in a harvest that people are not looking for. A former Presbyterian pastor at Tama City thinks that if these Indians were a thousand miles from godless and plotting white people better results could be attained. I cannot doubt this statement for I see very plainly that many peo-

ple in this country, and some professors of Christianity, treat these ignorant people as mere animals, thinking nothing of wronging and insulting them at pleasure.

It has been my privilege to visit these Indians in their rude homes and to meet them in the mission-rooms and upon the streets and I find many of them quite attractive and intelligent in appearance, and while there is much to repel, the thought of the immortal soul should urge one to help elevate them to a higher and spiritual life. I find Miss Skea to be a very pleasant, kind woman, fully devoted to her arduous work. She furnishes a pleasant Christian home for the poor Indians though they are ill-treated and wronged by many others of her color. May the Lord bless her and her labors and those for whom she toils.

GARWIN, IOWA, Nov. 15, 1889.

THANKSGIVING.

"O give thanks unto the Lord, for he is good: for his mercy endureth forever."

This day is designed to be, and by National and State authority is appointed for, a *religious* festival, in which to call to mind the goodness and mercy of God in his dealing with us as a nation and as individuals. It is to be feared, however, that the religious ideal has well-nigh disappeared from its observance, and a general jollification has usurped its place. Preachers, if they notice it at all, too often make it the time for discussing political, social or scientific questions; and the people, so far as they observe it, make it, to a great extent, a day of feasting, social pleasure, sports, and games.

Doubtless political affairs, social problems, and matters scientific, have a place in the ministry of the Word. It is not amiss to call friends and relatives around the home table and feast upon the bounties provided. Social gatherings and all the rest may not be liable to indiscriminate condemnation. Surely we would not argue for an ascetic keeping of the day. But in all that we do, ought not thanksgiving to God for his goodness and mercy have the first place, and find fitting expression? Is it out of date to "be joyful in the Lord?" Is it old fogyish to "come before his presence with singing"? Have we grown so wise, and become so refined by our culture, that the "good tidings" from heaven have lost their significance, and the preacher, if he would have us listen, must seek out some *new* thing, or discuss a "live" question?

"O come; let us return unto the Lord. In his presence is fullness of joy; at his right hand are pleasures for ever more."

It is still true that "he giveth to all life, and breath, and all things, for in him we live and move and have our being." He is "God over all, blessed forever more," "a present help in time of trouble."

Prayer is not wasted breath, uttered into soulless space, nor is praise meaningless formality. He heareth the needy when they cry, and out of the infinite fullness of his fatherly heart he answers, and is well pleased when grateful hearts send back songs of praise and thanksgiving.

"Praise the Lord for his wonderful works: unto the children of men."—Morning Star.

WHEN you have given yourself to Christ leave yourself there and go about your work as a child in his household.—C. S. Robinson.

MISSIONS.

BAPTISTS, Methodists, Presbyterians, and Episcopalians, are carrying on missions in Brazil.

EIGHTY years ago the East India Company was trying to keep missionaries out of its possessions. Now, the British East African Company has invited the Church Missionary Society to place missionaries at its trading stations!

In writing of his visit to the Semi-Annual Meeting of the Minnesota Churches, Eld. Morton says: "There seemed to be a spirit of revival, especially at the close; and I trust we may hear of additions to the church in the near future."

THE receipts of the Church Missionary Society last year were \$1,229,838 08, the largest in the history of the Society. Fifty-nine missionaries were appointed, of which twenty-six were women; and about one-third of the women go out at their own charges.

ENGLISH and German warships have been given the right, by the Sultan of Zanzibar, to search all Zanzibarese vessels; and he has decreed that all who enter his dominions after November shall be free, thus outlawing the slavetrade in a large part of eastern Africa.

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

(Concluded.)

MINISTERIAL AID FUND.

From the interest of a permanent fund, thoughtfully furnished for this purpose, we are enabled to yearly assist needy and worthy students for the ministry. The continued good thus accomplished cannot but be a source of great satisfaction.

THE MISSIONARY YEAR.

For the sake of greater uniformity and greater convenience of all concerned, we recommend that the Society adopt the following resolutions:

(1.) *Resolved*, That, until otherwise ordered, the reports of all foreign and home missionaries, and of missionary pastors made to the Board, and the report of the Board to the Society, of work performed, of expenditures therefor, and of the receipts of the treasury, shall be for the year beginning July 1st and ending June 30th.

Resolved, That, as a rule, all appointments and appropriations for missionaries and missionary churches, shall be for the year ending December 31st.

CORRESPONDING SECRETARY'S YEARLY STATEMENT.

A little over one month of the twelve, was occupied in connection with the visit to the London Missionary Conference; about 5½ months were spent in the North, during which time I attended the anniversaries at Leonardsville, N. Y.; 1½ months in Louisiana; and 4 months in Florida, circumstances of health appearing to require my longer sojourn in the latter State.

Statistically, I report work as usual on the RECORDER and Annual Report; 24 sermons and addresses; 10 meetings for Bible study, and 6 prayer and other meetings; 589 communications received, and 695 written; 333 packages of printed matter mailed; the organization of the church at Hammond, La., with 20 members, and the ordination of a deacon.

Not being able to attend the Associations, the interests of the Society were represented at their six annual meetings, in their usual order, by T. L. Gardiner, O. U. Whitford, L. R. Swinney, L. A. Platts, E. M. Dunn, and J. F. Shaw. To these brethren our thanks are due.

I am again placed under obligations to the

Board and Recording Secretary for their patience and help in my absence; but I hope, that by some means, there will soon be a change in respect to this absence.

CONCLUSION.

"The Field is the World." It will be seen from the reports of our missionaries, how imperative is the call for help. In our own country, West, North-west, and South-west, the fields are white for the Lord's harvest, but the reapers are few, and the measure of means for sending laborers is smaller yet. All along the line, from the springs of the Mississippi to the silver sands of the Gulf, hands are outstretched, and pleading voices are calling, "Come and help us." The doors are open wide. God's golden opportunities are offered to us for redemption. Will we improve them? God's promises are sure. He that soweth liberally shall reap abundantly. But the tide of opportunity waits not for the laggard. Taken at its flood it bears to rich success, but neglected it is gone, and gone forever. Dear brethren, will you not pray for these neglected fields, and give for them of your means as never before? Bring your tithes and your offerings to the Lord's store-house, that he may pour upon us such a blessing as we have hardly dared to even hope for.

Our Holland Mission gives promise of rich rewards for labor bestowed. Once the Low Countries were the bulwarks of Protestantism in Europe, and it may be that in the near future Holland, behind her massive dykes, may stay and roll back the flood of no-lawism that now is sweeping over Europe.

In regard to our China Mission, we may say, that the very plain command and examples of the Bible require that we help send the gospel of redemption to earth's uttermost parts. The progress of religion in the world, and of Christian truth, has come from obedience to this command, the missionary Paul being the church's pattern. There are remarkable intellectual and religious awakenings, to-day, in unchristianized lands; and the experience of the vast "Middle Kingdom," in this awakening, will be neither small in amount, nor of little importance in its relation to the world's progress toward the coming kingdom of our Lord and of his Christ. There is a manifestly providential supply of workers for our little mission in China, whose history is one of encouraging growth. And we cannot stand in the presence of the All-knowing Owner and Judge of us all, and say that we are not able, were we willing, to supply the needed missionary funds. These facts clearly show that Seventh-day Baptists did not make a mistake in establishing the Shanghai Mission; and that they will not make a mistake in growing more and more loyal to the work of evangelizing the very ends of the earth. Upon this loyalty to the principles of a world-wide evangelization, depends the presence of our Lord with the various and important branches of our home work.

When Israel was smitten before the Philistines, and about four thousand men were slain, the elders wondered as to the cause of their defeat, and said, Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that when it cometh among us, *it may save us out of the hands of our enemies*. But, in spite of the ark, they were again smitten with a very great slaughter, and the ark of God itself was taken. After a long time, the Philistines again went up to the battle; but there had been a great reformation in Israel, for they said to Samuel, Cease not to cry unto the Lord our God for us, *that he will save us out of the hand of the Philistines*. And now it is the Philistines that are discomfited and

smitten before Israel. To trust in the ark of God was to bring weakness and defeat; to depend upon the God of the ark was to insure strength and victory.

We Seventh-day Baptists profess to be the special conservators of another holy symbol of religion. We need not, indeed, tremble for the Sabbath, as Eli's heart did for the ark of God; for it, too, has a heavenly guardian and vindicator. But let us beware of trusting too much in the symbols of our holy faith, and depending too little upon the God of those symbols. Dear brethren, if like Israel in good Samuel's day, we would confess our sins, and make the whole burnt-offering of entire consecration to God, returning unto the Lord with all our hearts, and serving him only; if we would give unto the God of the Sabbath all rightful service, and to the Lord of Missions the obedience of love and faith, the friends of the Sabbath would multiply, and the cause of missions go forward, as never before.

In behalf of the Board of Managers, and approved by them, Westerly, R. I., Aug. 10, 1889.

ARTHUR E. MAIN, *Cor. Sec.*

ALFRED, N. Y., Aug. 22, 1889.

STATISTICAL.

Reformed (Dutch) Church in America.—Missions in China, India and Japan, 14 stations, 127 other preaching-places, 56 foreign missionaries, 274 native helpers, 51 churches, 5,089 communicants, 762 additions during the year, 45 theological students, 121 other schools with 3,730 scholars, and contributions of \$8,058 07. Receipts of the Board \$93,142 24. Deficit due at bank \$23,500.

Presbyterian Church in the United States of America.—Missions in the various parts of the world, 104 stations, 89 outstations, 532 foreign missionaries, 1,209 native helpers, 321 churches, 25,359 communicants, 3,070 added during the year, 123 theological students, 24,415 Bible-school scholars, 543 other schools with 27,394 scholars, and contributions of \$38,741. Receipts of the Board, \$852,815 85. Exclusive of \$75,863 34 borrowed from the Investment Fund, there is a deficit of \$44,696 62. There is a decrease in receipts, while the results of the work in the missions is encouraging.

General Synod of the Reformed Presbyterian Church in North America.—One mission in India, 8 outstations, 11 missionaries, 12 native helpers, one church with 18 communicants, 6 added during the year, 100 adherents, 2 Bible-schools with 40 scholars, and contributions by the native church of \$100. Increase in receipts of the Board of \$4,500.

Presbyterian Church of England.—129 outstations, 40 missionaries, 183 native workers, 44 churches, 3,597 communicants, 6,016 adherents, 212 additions to churches, 4 theological seminaries with 34 students. Receipts, about \$70,000, with a balance to new account of nearly \$2,500. This Board gives special attention to medical work, 11 of its 29 men missionaries being medical men. Mission work is carried on among Jews in London and Morocco.

Welsh Calvinistic Methodists, England.—Besides 3 missionaries in Brittany, a mission in Assam, with 8 stations, 91 outstations, 21 missionaries, 82 native helpers, 136 preaching-places, 8,080 attendants, 5,134 church members, 294 added during the year, 6,903 Sunday scholars, 4,197 day school scholars, contributions by natives \$3,845. Expense of the Assam mission, \$42,760. Balance on hand, \$9,965.

United Presbyterian Church of Scotland.—86 stations, 142 outstations, 85 missionaries,

528 native workers, 16,363 communicants, 233 schools, 14,676 scholars. Expenditures, \$152,805, with a balance to new account of \$18,240.

Free Church of Scotland, Committee on Foreign Missions.—29 stations, 183 outstations, 118 missionaries, 578 native workers, 33 churches, 6,279 communicants, 818 additions during the year, 23 theological students, 298 schools of all kinds, 25,052 scholars, contributions, exclusive of school and medical fees, \$8,040. Cost of missions, \$289,485. Balance to new account, \$69,050.

Presbyterian Church of Canada.—27 stations, 36 outstations, 90 missionaries, 230 native workers, 3,598 communicants, 294 additions, 10 Bible schools, and 53 other schools with 3,072 pupils.

United Presbyterian Church of America.—Missions in India and Egypt, 10 stations, 175 outstations, 57 missionaries, 402 native helpers, 34 churches, 8,812 communicants, 3,831 additions, 145 Bible-schools, 7,773 scholars, 236 other schools, 9,639 pupils, contributions of \$7,553 30. Receipts of the Board, \$108,585 13.

CONTRIBUTED ITEMS.

BY H. W. C.

"The Lord shall be king over all the earth." Zech. 14: 9.

The Southern Presbyterian Church propose to establish a mission on the Congo.

Japan is moving forward on the line of self-support. In 1882, 92 churches were self-supporting, and 157 partly so.

The imperial University of Tokio has 138 professors and teachers, all but 16 being Japanese. This year's students number 788.

While only one in 1,500 of the population of Japan is a Christian, one in 20 of the students in five of the Government schools has been converted.

The Japanese government has removed the tax from Christian churches, thus placing them on the same basis of Shinto and Buddhist temples. The barriers are breaking down.

Of the 100,000,000 women in India, only one in 800 is under instruction. There are 23,000,000 widows, or about every fifth female in India. Every third Brahmman woman is a widow.

"How earnestly has the Lord commended to us Prayer for Missions! When he says: 'Pray the Lord of the harvest, that he will send laborers into his harvest'—what is this, but a missionary prayer 'which he has laid with plain words in our mouth?' And when he taught us 'Our Father,' as the prayer of his church, he has interwoven missions into it so that they are to be a daily exercise for us, like the prayer for daily bread. For if we sincerely pray the first three petitions, it must be our earnest concern, that the blaspheming of the name of God among the heathen may have an end, that on this account the kingdom of God also may be brought to them through the preaching of the gospel, and that in all lands even unto the ends of the earth the will of God may be accomplished, so that the whole world may be full of his glory. Yes, the Lord's Prayer is a daily prayer for missions."—*Evangelisch Lutherisches Missionsblatt.*

A PASTOR'S VIEW.

Rev. Daniel March, D. D., of Woburn, Mass., has just completed a journey round the world, in which he traveled forty thousand miles for the purpose of finding out for himself how missions are succeeding. He sums up his impressions in *The Congregationalist*, as follows:—

"I came home with full assurance that the American churches may rely with the utmost confidence upon the character, the ability, and the final success of their representatives in the mission fields of the East. They are careful and considerate in their plans, ready and versatile in adaptation, earnest and spiritual in teaching, and they keep the one grand aim of their sacred commission ever in view. Their intelligence, their personal deportment, their private homes, and

their manner of living, are constantly showing the heathen, better than words can tell them, what Christianity can do for the uncounted millions of the East, who are living and dying in ignorance, and poverty, and superstition. The American missionaries are not afraid to have it said that in their schools and medical practice, in their incidental lectures, and in all their intercourse with the people, they are intent upon making "proselytes." They do not hesitate to say and to show that the sole purpose for which they are in the East is to make disciples of Jesus. They are trusted and honored all the more by the heathen for the frankness and fearlessness with which they avow the object of their coming.

"People in the home-land often wonder that mission work among the heathen moves so slowly, and that it has accomplished so little already. They do not consider how hard a task it is to change the faith, the customs, and traditions of ages. They do not see or hear of half that has been done. Even the casual traveler can see that in all heathen and Mohammedan countries the thrones of darkness are shaken to their foundations, and the strongholds of superstition are tottering to a fall. They are still strong, and they will stand a great deal of shaking, and they will not go down in our day; but go down they must before the silent shafts of the Prince of Light. Even some special and spasmodic efforts of late to brace them up are sure signs that their supporters see the weakening of their power. They are all things of the past, and they cannot live in the light of to-day. The great monuments, the gorgeous temples, the magnificent tombs of heathen and Mohammedan art, all tell of an age which has gone never to return. There is no sign that such great works will ever be repeated to gratify the pride of a cruel despotism, or witness the power of a false faith.

"All over India, and Burma, and Siam, and China, and Japan, the traveler sees evidences of a power which was great and mighty in former ages, but which has no part now in the living forces of the world. It is the light coming in from Christian nations which has wrought this great change in all the East. The masses of people are still in darkness, but they are losing faith in their old superstitions. They are beginning to see that the new religion from the West comes to them with a message of truth and of power, of life and of liberty. It will take more than one generation to break the long bondage of ages, and set the people free. But the dawn brightens in all the East, and it will shine on more and more to the perfect day. We are not to lose faith or slacken effort in their behalf if the day comes slowly, and sometimes the sky is overcast with clouds. It has taken a thousand years to bring forth the best life and thought we have now in America. And we must not faint nor be discouraged in Christian work if it takes a tenth part as long to bring the multiplying millions of the East into the glorious light and liberty of the children of God.—*Baptist Missionary Magazine.*

KEEP your conduct abreast of your conscience, and very soon your conscience will be illumined by the radiance of God.—*W. M. Taylor.*

WOMAN'S WORK.

THE WOMAN'S EXECUTIVE BOARD.

There is so much misunderstanding, so great a lack of reliable information, and so many queries concerning various phases of the work of the Woman's Executive Board that it seems to be the duty of some one to take the lead in a discussion of these things. If it can be clearly shown that there is no net gain by their efforts, it certainly would be a great relief to the officers, as far as time and expense is concerned, to disband and go back to the old way; but if there is gain we can and must "go forward" at what

ever cost, hoping a keener sense of justice and right will adjust some of the difficulties now so keenly felt. Just what are the results none can tell at present, but that they are commensurate with the efforts put forth I feel very confident from personal knowledge.

All conversant with the true state of affairs will, I think, readily admit that there is a widely deepened interest in all denominational work, and a much larger number of our women contributing regularly to our various treasuries.

How much of the increase for the past few years is due to these efforts no one can tell, but surely few would dare declare that none of the increase has thus resulted. The warm, appreciative, grateful letters from our missionaries and laborers on the frontier for boxes sent them, have been sources of great encouragement among so many discouraging things. This work though not yet complete in system and arrangement is certainly the outgrowth of this organization. Some advance has been made, year by year, but with perseverance and patient effort we hope and expect for greater efficiency in this line of work.

The use of calendars and thank-offering boxes but just begun among us, though used for years in other denominations, has quickened spiritual life and activity, and touched a chord in many hearts that vibrates with a keener sensitiveness to our great obligations and responsibilities.

But the question oftenest asked, and concerning which there is most ignorance and misunderstanding, is that of salary of our Corresponding Secretary. With an untiring devotion, a never flagging energy, and a marked ability universally acknowledged, she has toiled on for years with *no salary*, till she is broken down in health from over-work—your work, dear women, quite as much as hers. For services rendered, the Tract Society paid her the past year the sum of one hundred dollars and the Missionary Society two hundred. This has been reported as salary perhaps, but it is not "a stated allowance for services," as it applies only to last year, and so far as I know is all she has ever received, and there is no assurance for any thing for the future; yet the work can not stop, though the worker for want of appreciation and support may fall, to rise no more. All the societies in the denomination have been asked to contribute together the sum of one hundred dollars for Board expenses, for postage, stationary, etc. Many have responded cheerfully and promptly but the sum has never yet been raised any year, nor would it pay the bills if it were. Who does? Our faithful Secretary has done it year after year. How long shall such injustice be tolerated? With these facts before you, will you not most cheerfully respond to the call from your Associational Secretary when asked for your apportionment of these expenses and if our work is worth sustaining, let us work together heartily, cheerfully, promptly and prayerfully.

The observation of years has forced upon me this conviction, and I believe the statement can not be controverted, that all unkind or severe criticism of any of our Boards or public work is based upon *ignorance*, and any one who indulges in it ought to plead guilty to the indictment.

Will not the other Associational Secretaries give us their views in regard to these questions? Dear sisters shall this work be sustained? Does it pay? If so let us devise some plan speedily by which our faithful and beloved Secretary shall have a just and fair remuneration for her services.

E. A. WHITFORD.

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 X.—SOLOMON AND THE QUEEN OF SHEBA.

For Sabbath-day, December 7, 1889.

SCRIPTURE LESSON—1 Kings 10: 1-13.

1. And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions.
2. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Solomon, she communed with him of all that was in her heart.
3. And Solomon told her all her questions: there was not anything hid from the king, which he told her not.
4. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built.
5. And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her.
6. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.
7. Howbeit, I believed not the words, until I came, and mine eyes had seen it: and behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.
8. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.
9. Blessed be the Lord thy God, which delighteth in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice.
10. And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.
11. And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug-trees, and precious stones.
12. And the king made of the almug-trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers: there came no such almug-trees, nor were seen unto this day.
13. And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

GOLDEN TEXT.—She came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. Matt. 12: 42.

DAILY HOME READINGS.

- S. 1 Kings 1-13. Solomon and the Queen of Sheba.
 M. 1 Kings 4: 25-34. Solomon's greatness.
 T. 1 Kings 3: 15-28. Solomon's judgment.
 W. Eccl. 7: 11-19. Excellency of wisdom.
 T. James 3: 13-18. Wisdom from above.
 F. 2 Tim. 3: 10-17. Wise unto Salvation.
 S. Luke 11: 29-36. A greater than Solomon.

INTRODUCTION.

Following the dedication of the temple in the last lesson, the seven days feast of the tabernacle was celebrated. In the ninth chapter we have God's covenant with Solomon in a second vision, showing on what condition Israel should be blessed, and the throne established, and threatening the destruction of the temple and the overthrow of Israel in case of disobedience and apostasy. Mutual presents are made between Solomon and Hiram, King of Tyre, who has generously assisted in the construction of the temple, after which Solomon strengthened his kingdom by building and fortifying certain cities, especially border towns in the far north, and on the highway between Joppa and Jerusalem, as well as cities for storage, and for chariots and horsemen. Finally, besides providing for the three annual feasts, he fitted out, with Hiram's help, a fleet of ships on the Red Sea, which brought him abundance of gold from Ophir. Then follows our lesson.—*Helping Hand.*

EXPLANATORY NOTES.

V. 1, 2. *And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions.* Solomon had come to be known throughout the Orient as a young king of great influence and power, on account of his wealth and wisdom. The kingdom over which he ruled had now been well established over fifty years, and had come to be acknowledged by the surrounding nations as superior to them in its government and in its rapid accumulation of wealth and strength. Sheba was a wealthy country in southern Arabia, on the south-eastern shores of the Red Sea, bordering on the Indian Ocean

and hence referred to in Matt. 12: 42 as "The uttermost parts of the earth." The queen of Sheba having heard of Solomon, his great power and wisdom, determined to investigate for herself the validity of these wonderful reports. She resolved to prove his wisdom by hard questions. The journey to be made could not have been less than 1,500 miles, and with the means of travel at her command must have required at least seventy-five days, subjecting her to severe hardships and perils in the great wilderness through which she must pass. Of course her train was made up of many attendants with their camels laden with treasures transported for presents to this famous king of Israel. *And she came to Jerusalem with a very great train, with camels that bear spices, and very much gold and precious stones.* The queen's country was really the great spice country of the ancient world, and it was also the market for the few important spices of the other parts of the world, and hence it became the center of this kind of commerce. It was also remarkable for its products of gold and precious stones, hence if this wealthy queen would transport her best gifts to a foreign country she must take them from these peculiar treasures of her own land. *And when she was come to Solomon, she communed with him of all that was in her heart.* Whether she had ever met Solomon before is uncertain, but as royal families they could at once enter into communion with each other, touching all great questions of mutual interest.

V. 3. *And when Solomon told her all her questions.* With the Orientals it was a custom to bring hard questions as an introduction to personal acquaintance; this seemed to be a way by which they measured each other's wisdom and skill. The answer to these questions would form a basis upon which their knowledge of each other could be established. This custom was peculiarly distinguished among the royal families and the more important characters. It was the special privilege of the distinguished guests to propound the most difficult and unexpected questions possible. But we are told that Solomon was equal to the trying emergency, and in his wise answers more than met the highest anticipations of the queen of Sheba.

V. 4, 5. *And when the queen of Sheba had seen all of Solomon's wisdom and the house that he had built, and the meat of his table and the sitting of his servants . . . there was no more spirit in her.* Having first taken some measurement of his wisdom in his answers to her deep questions, she turned her attention to his work, first in the construction of his own palace, its magnificence and beauty; and then the order of his royal household, its abundant supplies for his table, the perfect discipline of his servants, and all who ministered to him. She was astonished beyond measure, probably she had never seen the like before.

V. 6. *And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.* She freely acknowledged that his reputation and celebrity were well founded. Her national pride did not prevent her from corroborating all that had been said concerning his wealth, power and honor.

V. 7. *Howbeit, I believed not the words, until I came, and mine eyes had seen it: and behold, the half was not told me.* Here is a beautiful example of royal magnanimity; she is perfectly willing to confess her previous unbelief in the reports, but now she says that "the half was not told me." *Thy wisdom and prosperity exceedeth the fame which I heard.* The words of acknowledgment on her part, the words of the most distinguished queen of the richest and most famous country in the heathen world, was the greatest homage Solomon had ever yet received.

V. 8. *Happy are thy men, happy are these thy servants; which stand continually before thee, and that hear thy wisdom.* It is a great good fortune to occupy the position of servants with such a king, and to be permitted as they might to hear his words of wisdom.

V. 9. *Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel.* The queen can find expression to the joy of her heart only by these words of honor to Solomon's God, because he had placed Solomon on the throne of Israel. It seemed to her that Israel's God had bestowed the most distinguished honor upon Solomon. And she accounts for all this on the ground that the Lord loved Israel as his own peculiar people.

V. 10. *And she gave the king an hundred and twenty talents of gold, and of spices very great store and precious stones.* Her royal heart honored the king of Israel, honored Israel, and ascribed praise to Israel's God, but she could not be satisfied till she bestowed great gifts. A talent of gold is worth \$26,280, her present of gold would amount to over \$3,000,000. The value of the spices and of the precious stones cannot be estimated.

V. 11. *And the navy also of Hiram, that brought*

gold from Ophir, brought in from Ophir great plenty of almug-trees, and precious stones. "To him that hath shall much be given." It would seem that there was no end to the great gifts that were bestowed upon Solomon; nor were these gifts expressive of honor bestowed upon Solomon alone, but Israel was honored and the God of Israel was honored in these great bestowments.

V. 12. In these words we are told how some of these gifts were used to adorn the house of the Lord and the king's house, and to make instruments of music for the singers. Solomon did not appreciate them for himself alone but for the nation over which he ruled.

V. 13. *And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her of his royal bounty.* Solomon first bestowed upon her great treasures of his own choosing in return for what she had bestowed upon him; and then whatever she saw which she desired to take home with her he freely gave to her. The Oriental custom made it perfectly proper for a guest, and especially for a distinguished guest, to ask for whatever he saw which he coveted; nor was the visitor ever denied his request if it was possible to grant it. After these exchanges of great gifts and all this friendly communion between the royal heads, the queen with her attendants and long train of laden camels returned to her home in the far South, never to forget the glory and wisdom of Solomon the king of Israel. We are taught in this lesson that whom God honors the nations of the earth honor, but we have learned before that God honors those who trust and obey him.

PROVIDENCE.

There is a striking passage in which a great philosopher, the famous Bishop Berkeley, describes the thought which occurred to him of the inscrutable schemes of Providence, as he saw in St. Paul's Cathedral a fly moving on one of the pillars. "It requires," he says, "some comprehension in the eye of an intelligent spectator to take in at one view the various parts of the building, in order to observe their symmetry and design. But to the fly, whose prospect was confined to a little part of one of the stones of a single pillar, the joint beauty of the whole, or the distinct use of its parts, was inconspicuous. To that limited view the small irregularities on the surface of the hewn stone seemed to be so many deformed rocks and precipices." That fly on the pillar of which the philosopher spoke is the likeness of each human being as he creeps along the vast pillars which support the universe. The sorrow which appears to us nothing but a yawning chasm or hideous precipice may turn out to be but the joining or cement which binds together the fragments of our existence into a solid whole! That dark and crooked path in which we have to grope our way in doubt and fear may be but the curve which, in the full daylight of a brighter world, will appear to be the necessary finish of some choice ornament, the inevitable span of some majestic arch.—*Dean Stanley.*

WHO WILL THANK YOU?

There is one thing worth remembering, and that is, no one will thank you for killing yourself. You may work yourself to death, and when you have done it people will call you a fool for your pains. What you are is of more importance than what you do. A strong, vigorous, courteous man or woman is esteemed and valued; but one who is helpless, feeble, fretful, and gets discouraged, gets little comfort or consideration, even if it be admitted that the feebleness and helplessness are the result of useful work, and work done on behalf of others. Bad men are ungrateful, and good men are forgetful.

The providence of God makes persons responsible for careful preservation and the proper use of their powers. They have no right to needlessly throw away the energy which God has granted them. They have no right to expect others to care for them, while they neglect to take care of themselves. It is their right, their duty, to guard themselves against excess, to avoid danger, to abstain from everything which can injure or destroy them, and to maintain themselves in vigor and strength for purposes of usefulness and blessing to those around us.

Take care of yourself. No one else can care for you. You must see to it that you have food, and raiment, and rest, and sleep, and protection, so that you will be fitted for the best and most lasting service, for the glory of God and the good of mankind.—*Selected.*

HOME NEWS.

New York.

HORNELLSVILLE.—Although we have had no pastor since Eld. Platts closed his labors with us, the last of July, we have preaching nearly every Sabbath. We are now being supplied by four different preachers who come in turn, from Alfred, two of them being students. Our congregations keep up well. Our Sabbath-school is well attended and is very interesting. By some unaccountable mistake, the financial showing of our school for the past year, in the annual report, does not do us justice. We gave \$10 00 to the Tract Society, \$5 00 to the Missionary Society and paid for *Helping Hand* and *Visitors* for the use of the school, \$13 00. All raised in the school.

ANDOVER.—Last Sabbath, Nov. 16th, was one of the brightest days of the season, and notwithstanding the roads were rough, as it froze hard the night before, we had the largest meeting I have ever witnessed upon this field. It was beautiful without, the Son of righteousness shone brightly within, and the Holy Spirit pervaded the assembly. Three heads of families, —two men and one lady, one of the men a convert to the Sabbath—witnessed a good confession of faith in Jesus, in the ordinance of Christian baptism. Indeed, this was one of the days of heaven on earth. May the Lord, to whom be all the praise, oft repeat this vision so divine. Next Sabbath, the Master willing, we shall observe the rite of laying on of hands and prayer, and give the right hand of fellowship.

J. CLARKE.

NOVEMBER 19, 1889.

BERLIN.—It is so common for things joyous and things sad to tread so closely upon each other that the glad things become shaded by the sorrowful, if indeed the sad do not become perceptibly tinged by the roseate hues of the joyous. Such has been our experience in Berlin of late. The joy producing was a very pleasant gathering at the home of the pastor, on Tuesday evening, November 12th. Unexpectedly, and in considerable force, the members of the church and society came together and perpetrated what in common parlance is called a "pounding." The parcels brought, together with the cash presented, added very perceptibly to the material resources of the pastor's family. The evening was greatly enjoyed by those present, the only drawback being the news that Clifford Green, who had been ill for some time, had suddenly grown worse, and died during the evening. This sad occurrence took some of the number to the house of mourning, and threw a shade of sadness over those that remained. The pastor and wife take this occasion to express their gratitude to the friends both for the pecuniary benefits bestowed, and for the evidence of good will.—Another sad event happened on Sabbath-day, Nov. 16th. D. E. Titworth, of Plainfield, N. J., who came to Berlin to attend the funeral of his sister's son, Clifford Green mentioned above, remained over the Sabbath and attended service at the church with the family. On his way home, by some means he lost his balance and fell from the wagon, fracturing both bones in one of his limbs. Dr. A. E. Sands reduced the fracture, and immediate preparations were made to take him, at his desire, to his home in Plainfield. The doctor and the brother-in-law of the injured man accompanied him as far as Albany; his father, mother, and sister, Mrs. Saunders, attended him home. The next day a dispatch

was received that he had reached home, and was as comfortable as could be expected. Not only our own people, but those of the town generally, were greatly moved in sympathy for the sufferer. We were much impressed by the words he spoke to us in Sabbath-school upon invitation of our superintendent. The lesson of the day was "The last words of David." He showed us the importance of our having our last words such as we should be glad to meet, not knowing how soon circumstances might occur that would make the words spoken the last ones we should utter. He closed his remarks by having the school repeat in concert the last verse of the 19th Psalm. "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." He remarked to the writer, after the accident, how little we knew one moment what may come in the next.

B. F. R.

Wisconsin.

UTICA.—Yes, we have had heat, hail and dryness up here, but the good people of Utica do not wish to let any among them get cold and hungry this winter.—Mrs. Alice Crandall received a cordial Christian "pounding" last Seventh-day night, which left her in possession of bags and bundles of the substantial provisions of this life, for all of which she is very grateful to this people, and to the heavenly Father for his kind providence. Those who came went away feeling that truly "It is more blessed to give than to receive."

M. G. S.

Nov. 11, 1889.

AN INCIDENT AND A COMMENT.

A late number of the *Union Signal* contained the following item:

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 of the members uphold the young men. Some are openly against them, and many wait to be convinced. The Mormon Church of Utah has the horns of the dilemma in hand. It has substituted pure cold water for wine at its communion service, claiming that it is more typical of the purity of Christ.

Whatever may be said concerning the propriety or impropriety of the course of these young men, one thing is certain, they are entitled to the commendation of every right thinking person for their conscientiousness. They had the courage of their convictions, which is a rare commodity among young men of the present day, and, indeed, among all grades of society. The man that can always maintain the luxury of a conscience in circumstances as trying as those in which these five young men were placed, is not met with every day. Doubtless, many will consider them cranks or fanatics; but the sober-minded, and all those who look beneath the surface of things, will regard them as persons of promise, who will take a noble stand for God and humanity in the future. It has become quite fashionable now-a-days, for those who are unwilling to correct a wrong habit, or those who have too little interest in their fellowmen to step out of the old "rut" in which they have jogged all their life, when any moral reform is advocated, to undertake to smirch the character of its promoters, or failing this, to take refuge behind the sarcastic reply of the man of Uz, "No doubt but ye are the people, and wisdom will die with you." Without doubt, his has given them, as a last resort, great consolation to be able, as they suppose, to call to

their assistance the aid of such a man as Job. But it would be quite as consoling to the feelings of the advocates of the reform, if they could but hear the opinion of Job respecting the use they make of his pithy little piece of irony. Whether these young men were right or wrong in regard to the use of fermented wine at the Lord's table, the fact still remains, that so far as regarding the voice of conscience is concerned, they have set a worthy example to the Christian world. Would to God there were many such!

In the matter of substituting *water* for *wine* at the Lord's Supper, we have this to say: If the church has the right to change the *elements*, it has also the right to change the *form*; and if it has the right to change the form, it has also the right to change the *significance* of the ordinance, for changing the form necessarily changes the signification of the ordinance. The Mormons, we are told, regard water as "more typical of the purity of Christ" than wine. Now, no one disputes the "purity" of Christ. This is a matter in which we are all agreed. But was it the *purity* of Christ that this liquid element in the eucharist was designed to represent? We think not. The Lord Jesus Christ himself ordained the feast, chose the elements, and emphatically declared what they signify. "And he took the bread, and gave thanks, and brake it, and gave it unto them, saying, This is (represents) my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is (represents) the New Testament in my blood, which is shed for you." Luke 22: 19, 20. With this language before us, there need be no misunderstanding of the signification of the elements in the Lord's Supper. And any attempt to change the *kind* of elements, is an assumption of the Divine prerogative which has no warrant in the Word of God. It is nothing less than attempting to improve upon the arrangement of God. It is setting up our own wisdom above the wisdom of the Almighty. This is why we see such a jangling state of things in the religious world to-day. The Mormons are no more in the dark respecting the signification with which the Lord invested the eucharist, than are the Pedo-Baptists in respect to the meaning of baptism, or than are all First-day observers regarding the significance of the Sabbath. It is because of this ignoring of what God intended as the meaning of his ordinances, and clothing them with a significance foreign to their original meaning, that we find these religious bodies as so many ships at sea without chart, compass or quadrant. There is a great deal said at the present day about the "law of expediency." Well, in matters of religion especially, we know no other law of expediency than doing the will of God—doing it if the heavens fall! But they will not fall, if we do right. And to do what we understand to be the will of God is to do right. It is strange that we do not profit by what we experience and what we observe. Doubtless, Saul thought that he was improving upon the arrangement of Jehovah when he kept king Agag alive and spared the best of the sheep and the oxen. But it cost him his life and his kingdom. Better let well enough alone! It is dangerous even now, to attempt to steady the ark. "Be not righteous over much." Eccl. 7: 16.

A. McLEARN.

It has long been the policy of the devil to keep the masses of the world in ignorance; but finding at length that they will read, he is doing all in his power to poison their books.

HISTORICAL & BIOGRAPHICAL.

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

BY D. R. STILLMAN.

PLACES OF WORSHIP.

There being no definite statement of the various places of worship in the records of the Church, the dates cannot be given of the various changes which have occurred, only so far as information can be gleaned from incidental items among the general accounts of the ordinary business, aided by tradition and memory.

The first meetings were held at private houses, but soon the school-houses were used, those at Alfred, called the "lower school-house," and "near Jonathan Palmiter's," at the forks of the road south of Deacon B. F. Langworthy's present residence, being the principal ones. Between these the business meetings of the Church seem to have been divided. Meetings were also held at other places at the same time, in order to accommodate the more remote members of the Society, as is shown by an item in the records under date of Dec. 4, 1818, when it was "voted that our meetings be divided in this way, at the school-house near Jonathan Palmiter's next Sabbath, and at the same time at the school-house near Deacon Babcock's, and the next Sabbath at this place, the lower school-house." Meetings were sometimes held in new barns in warm weather.

No record has been found of the proceedings in relation to building the first meeting house; but from such information as has been obtained it appears that the frame was put up in 1824, and the outside completed in 1826. Meetings were held in it in the summer of 1827, temporary board-seats being used; and when cold weather came the use of the school-house was resumed. In May, 1828, it was "voted to commence meetings at the meeting-house the same as last year;" and as there is no subsequent record on the subject, it is presumed that the inside was finished that season, and the house permanently occupied. Its location was midway between Alfred and Alfred Centre.

At a church-meeting held Dec. 5, 1852, the question of building a new meeting-house at Alfred Centre was introduced by Bro. Barton W. Millard, and trustees of the Society were requested to call a Society meeting to take the subject into consideration. At the church-meeting in January, 1853, it was voted that notice be given from the desk, requesting a meeting of all interested in the question to be held on the 17th of that month. The meeting was held according to notice, and the result of the deliberations was a determination to build the proposed house, and a society was organized under the general laws of the State, styled "The First Seventh-day Baptist Evangelical Society of Alfred." The Society proceeded at once with the construction of the house, which was completed and dedicated early in 1854, and, somewhat changed, is still occupied by the Church.

BRANCHES.

From being the first church of its order established in this region, it naturally followed that members moving from other churches should avail themselves of the advantages of covenant relation with this Church, though living so far remote as not to be able often to attend its meetings. In this way, there came to be members residing in Troupsburg, Independence, Amity, and Scio, some of which early formed independent churches.

The membership in Troupsburg was always

small; and so far as is known to the writer, has entirely disappeared, though there was, a few years ago, one family remaining in the observance of the Sabbath.

In Independence there was an active society, and a petition for separate organization was presented to the Church in 1823. A committee was appointed to sit in council with them in relation to the matter, but the records do not show that any further action was had in the case until August, 1834, when, pursuant to a request presented through Eld. Daniel Babcock, a committee was appointed to meet with the members there to consider the propriety of organizing a separate church. The council was held on the 8th of that month, and the Church was constituted, twenty-three members of this Church being included in the organization.

The Second Alfred Church was set off from this Church in January, 1831, but the record does not show the number of members dismissed to constitute it.

A petition was presented from the society in Amity, in May, 1834, for a council to sit with them for the purpose of effecting a separate organization. The council met on the 15th of May, 1834, and in the records of a church-meeting held June 1st, is the following item:—

The council, or a part that went over to Amity to examine into the propriety of setting them off as a church, reported that they had examined the case, and thought them ripe for organization; and organized them into a church in sister relation with us. Then went up with the request to Scio, and with council from the Second Alfred Church, and from the Friendship Church, and constituted a church there. This Church approved of their doings.

No record appears of the number of members of this Church embraced in these organizations. The two Churches, after a number of years' struggle to maintain a separate existence, combined under the name of the Scio Church, which now embraces nearly all the Seventh-day Baptists located in the valley of the Genesee River.

A petition was presented May 2, 1847, "from members of the church residing in Hartsville, for the consent of this Church to form them into a church in that place." A council was appointed in response to the petition; and at the church-meeting in July following, the council started the organization of the Hartsville Church, with the names of twenty-seven from this Church among its constituent members.

The various Seventh-day Baptist Churches of Erie and Niagara Counties, having gradually diminished in number, until no effective organization remained, a number who had been members of these Churches expressed a desire, a few years ago, to become identified with this Church; and by a vote of the Church the pastor visited them and received them to membership, since which it has been the practice of the pastor to occasionally spend a Sabbath with them, and administer the communion. They have ever been a band of devoted Christians, maintaining their conscientious convictions under very adverse circumstances.

CORRECTION.

In a recent number of the SABBATH RECORDER appeared a brief historical article on *The Bible Scholar*, in which the statement is made that the Editor, Rev. O. D. Sherman, besides receiving no compensation for his last year's services, was required to pay out of his pocket about \$50 to meet the necessary expenses incurred in its publication above the receipts from subscriptions. In regard to this item the following correction should be made. It is implied that the deficit was above the sum mentioned. In fact, it was \$75 42, when the last volume was closed. Subsequently, \$45 25 was received on old subscriptions, and \$12 78 from some of the twelve

persons at Alfred Centre, N. Y., who agreed to assume, in the beginning, the responsibility of issuing the paper. The Editor was relieved from meeting any of this delinquency, for the reason that he had, that year, given his labors and paid his expenses, which were considerable, for postage, and the collection of materials for its columns.

ORTHODOXY DEAD AGAIN.

That the "orthodox" churches are no longer orthodox, is a comforting delusion, believed by many because they wish it to be true. That the old faiths are obsolete or obsolescent is an assertion of which some seem never to tire. The *Boston Transcript* has lately made it with fresh emphasis. Look at the doctrine of everlasting punishment, they say; those who profess to hold this doctrine cannot really believe it. They do not preach it as they once did, and if they did preach it the pews would be emptied. By their lightness of demeanor they testify to the same state of disbelief; for, if Christians really believed that a large part of the world is going to so terrible a doom, they would be more earnest in warning men. Churches would not be closed and ministers would take no long vacations in summer, but in all seasons no effort would be spared to rescue men from their impending doom.

On the face of it, this seems a grave indictment of "orthodox" Christianity. It makes out a case sufficiently plausible to mislead one who does not look below the surface. But will the case bear examination? Take the latter objection first: the alleged inconsistency between the professed belief and the practical conduct of Christian people. Does this prove anything against the sincerity of the belief. Nothing whatever, and for this excellent reason, that such inconsistency is one of the commonest phenomena of human nature. There is not a drunkard who is not thoroughly convinced that strong drink is a curse to him, that it is dragging his body down to the grave and his soul to the pit; but he does not therefore reform. There is no man living who is not certain he must die, in a few years at most, in a few hours possibly; yet we all go on working and planning as if we had a century before us. Men do not logically deduce their conduct from their beliefs, especially when selfishness exerts a powerful influence in an opposite direction. Life is full of this inconsistency between men's actual performance and the principles by which they acknowledge that they ought to be guided.

Another consideration must not be forgotten. There is a limit to the capacity of the human mind to feel acute emotion. Neither ecstatic joys nor soul-rendering sorrows can long endure; though they may not wholly pass away, their intensity gradually subsides, and ordinary feelings resume their sway. At times the Christian's soul may be full of anguish as he contemplates the condition of the world and the doom of the unsaved; but if he had had the will he has not the power to maintain his emotions thus at fever heat. Nor would his spiritual life be wholesome or beneficent, if he should succeed. He would become morbid, and his zeal would defeat its own object.

There is quite a little force in the plea that the "orthodox" doctrines are not preached now, as they were once. Of course they are not. But then, nothing is done as it once was. We do not think precisely as our fathers thought and we differ still more from them in the way we express what we do think. Theological fashions change as do fashions in dress; but the changes affect only the outward garb, not the inner substance. We cast the old truths in new molds, we clothe them with new forms of expression, we see them from a different angle of vision; but they are the same old truths, and are as firmly held as ever. We may alter the proportions, we may vary the emphasis in conformity to present views of the teachings of the Scriptures, but we give up nothing that is contained in that revelation of God's will and purposes.

The decadence and death of orthodox Christianity have often been predicted; but it has survived all the prophets, and has never been more firmly believed in than now.—*The Examiner*.

SABBATH REFORM.

TRADITION AGAINST THE BIBLE.

The *Christian at Work* pays its compliments to the *Light of Home* as follows:

A sprightly little paper published in the interior of this State, and devoted to the public worship of God on Saturday, objects to the position on the Sabbath question of *The Christian at Work*, Rev. Dr. C. H. Parkhurst, H. D. Jenkins, and other ministers and writers for our columns, as well as the whole Christian church, and would fain bring us and them to its own Saturday Sabbath. It agrees with the *Christian at Work*, that the reference in the New Testament to Sunday as a worship day is vague, and that it is insufficient for any definite authority for the particular observance of that day. But on the other hand, it puts aside the consensus of thought and feeling of the overwhelming body of the Christian Church, and insists that, disregarding them, we shall go back to Saturday for our Sabbath. Well, we cannot do it. We have gone pretty thoroughly over that ground—upon which the *Light of Home*, the paper in question, sheds no light at all—and we fail to see anything requiring us to return to the Judaistic Sabbath, even Saturday. And in as much as our little contemporary takes up *a priori* with the bald literalness of the fourth commandment, it is obvious there is no common debatable ground upon which it and we can stand; so we may as well agree to disagree. If the Christian Church rested on the literalness of the fourth commandment, it would unquestionably observe Saturday as scrupulously as the early Jewish Christians observed the Sabbath and the Jewish feasts. But as it does not, it has come to a ground neither occupied at the first by the Jewish nor the Gentile Churches,—for in the earlier days the Gentile Churches observed no particular day, assembling “every day” at Ephesus to hear Paul, as was doubtless the case in the other minor centers of Greece and Asia; and so the church has come around to the observance of Sunday as its Sabbath. The *Light of Home* prefers Saturday. Very well, neighbor, we won’t quarrel with you on that account, but we will take up with the apostle’s injunction. What is it? Turn to Colossians 4: 16, 17. “Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath-days: which are a shadow of things to come; but the body is of Christ.” And when you have read that let your Bible open at Romans 14: 4, 5, “Who art thou that judgest another man’s servant? To his own master he standeth or falleth; yea, he shall be holden up; for God is able to make him stand. One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.” Surely on this platform we can both stand, differing as to the Sabbath question however we may.

We reciprocate the charity and good feeling of *The Christian at Work*. We are quite willing to leave it to settle the matter of responsibility with God. We do not “judge” it unkindly. But we cannot accept its theory that the “consensus” tradition of the church is sufficient authority for disregarding the fourth commandment, and observing Sunday instead of the Sabbath. Such a theory places human tradition above the Law of the Most High, and sets at naught the teachings and the example of Christ. He declared that this Law was not abolished, and he kept the Sabbath, as we insist that it should be kept, “in the newness of the spirit and not in the oldness of the letter.” The theory of *The Christian at Work* contains the essence of all destructive no-lawism. It is the avowed foundation on which the Roman Catholic Church rests. If it be a good foundation, the whole Protestant movement is wrong; it is not mere “schism,” it is sin; and Romanists are right in holding every Protestant as a reprobate. Up to the time of Luther, the “consensus” of opinion in the church was overwhelmingly in favor of the theories and practices of the Romanized Church; at least this was true of the Western Church. Luther was as foolish and unjustified in breaking away from this “consensus” as it is possible for the *Light of Home* to be when it discards the traditions, which, according to *The*

Christian at Work, form the only basis for the observance of Sunday. This position shows how the fundamental errors of Romanism yet remain in the Protestant theory relative to Sunday. This theory is also the source of the poisonous no-Sabbathism which is so much complained of in Europe, and so much dreaded by thoughtful God-fearing men in America. These facts emphasize what we have often said, that “Sabbath reform” can never be attained on such Sabbathless basis. Men will plead in vain with the masses to cease from “desecrating Sunday,” so long as religious teachers thus exalt tradition above the Word of God. Such teachings foster the prevailing evil of lawlessness, and must lead to ultimate ruin. Sometime *The Christian at Work* will find that the *Light of Home* and its compeers are not the only things which stand behind the Sabbath. It may patronizingly pity us, and dismiss the case with a smile. But if Protestantism be in any way defensible, the supreme authority of the Bible will yet be recognized, and God’s law will be obeyed in the matter of the Sabbath.

If this be not true, the sooner Protestants ceased to oppose tradition in other things, and hurry back, on repentant knees into the confessional of the mother church, the better for all concerned.

Until it can be shown that the last three hundred years of Protestant history is a history of folly and falsehood, we shall continue to defend the Law of Jehovah and his Sabbath (not the American, nor the Christian, nor the Jewish, but God’s holy day), and to oppose the ruinous lawlessness of *The Christian at Work*, which rushes thus to the covert of Romanism, in order to avoid the blows of truth.

WELL SATISFIED.

The truth of the matter is, that people have got so wedded to their tradition that it is almost impossible even to get them to listen to or look at anything which does not square with their views. Their position in the world and in the church are so inseparably bound up together, that what affects the one is sure to interfere with the other. And so it would seem, that the majority of the people had pretty well made up their minds that these things are not to be meddled with. Consequently, whatever tends to disturb or unsettle the social and religious position is not to be tolerated. If truth was of such a quality and character that it could be dovetailed into the existing social and religious systems, it might be welcomed; but if it demands sacrifice, if it convicts us of unfaithfulness, if it discloses our unscriptural position, it is looked upon as an intruder, and its claims are disregarded.

It is a well-known fact that, however zealously many people contend for the Bible as the supreme guide in all matters pertaining to life and conduct, and the sole arbiter in all religious and ecclesiastical controversies, yet, when the test is applied in a plain and practical way, they don’t seem at all disposed to accept the verdict unless it be in their favor. If anything in the constitution, teaching, or practice of their church is proven to be defective or at variance with Scripture, rather than acknowledge the untenableness of their position they resort to all manner of expedients to bolster it up.—*Christian Commonwealth.*

A DAISY LESSON.

The Brooklyn Bridge cars were nearing the New York side. A little girl had a great bunch of daisies that she had gathered in the country to carry to her city home. Her mamma had said: “But, Maude, I do not care so much for them as you do.”

“Not care for the daisies, mamma?”
Mrs. Sefton looked across the city which was near by. She disliked the country so much that

it was well-nigh unendurable; and to her the city, with its spires towering above the tallest buildings, was an abode of delight. She had forgotten the child beside her, her own little Maude, and her thoughts had gone back to the years that had been such happy ones to her.

“Why do you not love the daisies (dear little things), mamma?” the child again asked.

“I! Oh, I remember. Well, when I was little like you, Maude, nobody cared much for them. Nobody ever picked them,” the mother answered.

A woman was coming home from the market with a large and heavy basket full of provisions. Maude drew from the bunch a half dozen flowers and laid them on the lid of the basket.

“Oh, thank you, miss. You will excuse me for wishing for a few for my Joey. Last week, of a Tuesday, he fell and broke his leg, so he did; and he do love flowers.”

That made the child turn to her mother for sympathy. “But, mamma, God plants the daisies; they just grow, you know; and God waters them, too, doesn’t he, mamma?”

“Yes, child, yes,” was the impatient answer.

Maude held up her bouquet, and wished that there was a sweet perfume in it. Some of the flowers were hanging their heads; she plucked a few that looked withered and tossed them from the window. They fluttered in the breeze, and being blown over the railing that divided the promenade from the car track, they fell at the feet of a girl. She picked them up, and as fast as she could, to watch the passengers as they alighted from the cars.

Maude was going down the steps that led to the street, when she saw a stranger coming rapidly towards her carrying the wilted daisies in her hand.

“Say, child, did you give me the flowers, or did they fall from heaven?”

Maude was alarmed, and pressed closely against her mother.

“I wouldn’t hurt her, madam. I will bless her all my life. May I speak to you?”

Mrs. Sefton drew the stranger aside, out of the crowd, before she spoke to her. “Now, tell me, what is it?” she inquired.

“It is a rash thing for me to ask sympathy from a stranger, but I ask your patience for a moment, while I tell you what your child has done for me.” Smoothing her scanty black dress she raised her mournful brown eyes to Mrs. Sefton’s face, and with a voice quivering with emotion, she said: “They are all gone, madam, and I—and I meant to have been gone; but for these daisies I would never have raised my voice again.”

“What do you mean, girl? Tell me,” inquired Mrs. Sefton.

“Life was a burden too heavy for me to bear. I could not earn enough money to get my bread. I was hungry and tired, and so discouraged that I did not mean to live another day. But when the daisies fluttered to my feet, I said to myself, if God cared for them he could also care for me, and I would try once more. Can you help me to live? Are you willing to do so?”

And Mrs. Sefton answered, “I will. Come home with me, and I promise to remember that your life belongs to my child. A few moments before you spoke to me I told her I did not care for the daisies; now I love them for what they have done for you. Come!”

Months have gone by until they have counted a year. The daisies are again filling the fields with beauty, and Mary Lawson never looks upon them without feeling her eyes full of tears. To her their mission was to lead from utter discouragement to a home where, by faithful work, she has earned the respect and appreciation of her employers.

Mrs. Sefton never tells Maude the reason, because she is too little to understand, but the sight of a daisy always makes her lift a prayer to the God who Maude assured her “plants the daisies, and waters them, too.”—*Christian at Work.*

LET not him who prays, suffer his tongue to outstrip his heart; nor presume to carry a message to the throne of grace while that stays behind.—*South.*

THE SABBATH RECORDER.

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"WHEN life's pilgrimage is over and the cares and troubles end,
 Ere we enter that dark valley whither all our footsteps tend,
 How 'twill cheer those solemn moments if we feel that this is true,
 That the world is somewhat better for our having traveled through;
 Some of its sorrows lessened, some of its darkness turned to-day,
 Some of its thorns uprooted, some of its burdens rolled away."

WE again call attention to the *Helping Hand*. There are still a few subscribers who have not paid for the current volume which is drawing rapidly to a close. A prompt settlement of all such accounts will greatly accommodate the publishers. Again, we must get out the first number for 1890 in a very short time, and that we may know how many copies to publish, all who wish it for next year, should notify us without delay.

WE sometimes speak of being ready to go at the call of duty as a very essential thing in the disciple of Christ, as if, in fact, that were the very beginning of faithfulness. A quaint writer suggests that there is an important point before that, and that is, to stay around where the call may be heard when it comes. And we may add a preparation of heart towards the duty is sometimes necessary that we may recognize the call when it is heard.

AMONG our faithful brethren at work in foreign fields, is Bro. F. J. Bakker, in Holland. The self-denying, self-sacrificing toil of this brother for the cause of Christ should stimulate us all to more earnest endeavor. In a postal card just received from him, acknowledging the receipt of a copy of the Minutes of the late Conference, he asks us to assure the American brethren that his earnest desire and prayer is for the success of all their undertakings. The love of Christ is not limited by the boundaries of kingdoms, empires, or republics, but is universal; so the desire of the disciple of Christ is to all nations, and his joy is that all the ends of the earth might know him.

TWICE lately we have spoken in these columns of our venerable brother, Eld. James Bailey, in terms of encouragement respecting his illness which has been quite severe. One who has been a constant attendant upon him during all this sickness writes that though he did seem outwardly better, those who were constantly with him did not see any great improvement in what seemed to be the heart of the difficulty. Following suddenly upon the apparent improvement, mentioned above, total blindness came upon him, which at the time of the writing had continued more than a week. His friends will not be surprised to know that in this great affliction he is resigned and cheerful, and that his faith in the old gospel which he has preached so long is strong and implicit. He is 76 years of age, not "over 80," as we said two weeks ago

quoting from a newspaper paragraph. May the Lord still be gracious to him and to his anxious family

A POSTAL card has been received from Folticeni, Galicia, addressed to Bro. Lucky in the Hebrew language, the following paragraph from which will be interesting to our readers:

The Society, *Dorkei Kitbei Hakodesh*, (Searchers of the Holy Scriptures) of which we were speaking when you were with us, has now been organized with the help of Jehovah our God and Jesus, the Messiah, our Master and Saviour. The members of our society are now about twenty; all of them are well educated according to the new system of Hebrew education, and some of them are studying the English language, therefore we would ask you, if possible, to send us the SABBATH RECORDER.

The card closes with reference to the *Eduth*, making inquiries about the prospects of its being published in that country. By this it will be seen that the gospel message is making headway, even among those who have so long, by their traditions, rejected the Lord's Anointed. A company of twenty well educated Hebrew young men, reverently studying the Old and New Testaments from the standpoint of faith in Jesus Christ, must be an encouraging sight to him by whose labors they have been gathered together.

"The new system of Hebrew education" spoken of, has reference to certain changes which have grown up in the educational methods of the Hebrews in the last century and a half. Until about one hundred and fifty years ago, the education of the common people among the Hebrews was limited almost entirely to the language and literature of the Talmud. At that time Moses Mendelssohn boldly advanced the idea that the common people as well as the rabbis should be familiar with the language and teachings of the Bible; and he began to teach accordingly. Although he was bitterly opposed his ideas prevailed, and after a time the educational system of the Jews was revolutionized, history, science, etc., receiving a fair share of attention, and the language and literature of the Old Testament being generally familiar. To this broader culture the writer refers under the expression "The new system of Hebrew Education."

These evident tokens of the divine favor should stimulate us to renewed diligence in the proclamation of the word of salvation to Jew and Gentile alike.

It is not our custom to pass criticisms upon what our correspondents say; but in our present issue is a statement which we can hardly permit to pass without calling attention to a few facts, which we think our correspondent overlooked at the time of writing. The writer says, "For weeks after Conference we anxiously awaited the weekly appearance of the RECORDER for 'minutes,' and, but for the appearance of some excellent essays by the young people, and report of proceedings of Missionary Day, should have concluded that it had been put over until another year." Now on looking over the files of the RECORDER for a few weeks following the date at which the last Conference was to have been held, we find in the number for August 22, 1889, extracts from the President's address, delivered at the opening of the session,—5 columns; in August 29th, we find extracts, reports, etc., from General Conference, including proceedings of Woman's Board which is a part of the Conference, proceedings of Education Society, and proceedings of the American Sabbath Tract Society,—in all about 10 columns of

matter; September 5th and again in September 12th, under the head of *Our General Conference*, the salient features of "our late session" were discussed in two articles averaging over two columns each; beginning early in September and running through several consecutive numbers also appeared the entire annual report of the Board of the American Sabbath Tract Society, which, with matter already referred to and some not mentioned, would make not less than ten pages of solid reading matter from the Anniversaries, besides the six or seven "excellent essays" by the young people, duly accredited to the General Conference, and the report of the proceedings of the Missionary Day, which our correspondent saw. We freely admit that all this does not make the "minutes," of the General Conference; but it ought to be sufficient to satisfy any careful reader that the Conference was not postponed until another year. Whether or not our present method of summing up the proceedings of our Anniversaries for RECORDER readers, leaving the official and formal publication of the "minutes" and reports in their order for the pamphlet form, is a question on which there is abundant room for difference of opinion. Several of our good brethren have before expressed regrets that we had thought it best to omit the minutes from our columns, while others have signified the most unqualified pleasure at the change. It is clear that we cannot satisfy both extremes at the same time. If our correspondent above referred to, or anyone else, desires to present to the readers of the RECORDER, reasons why it would be better to print the minutes of our Anniversaries in full, our columns are open for such a presentation. Our only wish is to present the business, reports, etc., of our annual gatherings to our people in such a manner as will give the broadest information respecting our duty and work, awaken the deepest interest in all our undertakings for the glory of God, and lift us up to higher heights of consecration to God and the work he gives us to do. Our principal reason for omitting the minutes from our columns is two-fold, first we can hardly afford the space for so much that is merely the details of business forms, and second we aim to get out the official records in pamphlet form so soon after Conference that our readers can afford to wait for them. These were all distributed this year in October.

A WORTHY BOOK.

"A Knight of Faith," from the press of J. S. Ogilvie, N. Y., is indeed worthy of careful perusal. Its author, Lydia Hoyt Farmer, is not simply a novelist; she is also a poet and an artist, as is plainly manifested in the poetic imagery of her descriptive narrative, and the vivid picturing of scene and character. The *personnel* of the plot is distinct, impressive and well-sustained. The subjects treated show a wide learning and culture in music, art and philosophy, coupled with intimate acquaintance with fashionable life and social centres, and an experimental knowledge of the great truths of religious life. This it is which gives to the book its high character. The author says in her preface: "In the development of character great truths may be so reflected in the life as to furnish a helpful exemplification of the living force of Divine Truth as a motive-power in human hearts." This is the central idea of the whole book, and how perfectly it is developed can only be known by its careful study. The beautiful Christian life of the heroine, founded on both deep religious emotion and thorough intellectual apprehension;

the terrible struggles of the hero as he emerges from the Stygian darkness of unbelief into the warm sunlight of Christian faith will certainly wield a great influence for good over all who may be so fortunate as to follow them through the book. The fundamental doctrines of Christianity are forcibly presented, and the fallacies of heterodox moralists and flippant unbelievers clearly exposed. He who is honestly seeking the light will derive great help in his search from this work; while he who is striving to follow his Master will receive from it inspiration to greater consecration in the work of saving souls.

J. A. P.

BRAZIL.

For several weeks there have been rumors of insurrection or revolt in the Empire of Brazil going the rounds of the newspapers; but such things are so common that not very much importance was attached to the reports until last week, when they began to assume definite shape and positive character. Early in the week the Brazilian Minister at Washington received notice that the revolt was assuming the proportions of a revolution, a provisional republican government had been formed, and had taken charge of affairs. The new government seemed to be supported by both the army and navy. The venerable Emperor, Dom Pedro, received a message from the new government assuring him of no desire on their part to cause bloodshed, and of their intention to administer the affairs of the country in strict equity, believing that they were thus carrying out the will of the people, and asking him to submit the government to their hands. On the 18th the Emperor submitted the following reply:

In view of the address handed me on the 17th, at 3 P. M., I resolve to submit to the command of circumstances, and to leave with all my family for Europe to-morrow, leaving this beloved country, to which I have tried to give firm testimony of my affectionate love and dedication, during near half a century as chief of the state. I will always have kindly remembrances of Brazil, and hopes for its prosperity.

The government promptly issued a manifesto, in which the spirit and purpose of the revolution is set forth in terms designed to allay fears and inspire confidence. The principal features of this declaration are as follows:

Fellow Citizens: The people, the army and navy, and the provinces, have now declared the fall of the Imperial dynasty, and the suppression of the monarchial system. This patriotic revolution has been followed by the formation of a provisional government, whose first mission is to guarantee order, liberty, and the rights of the citizen.

The formation of this government, until a definite government has been named, has been made with full regard to the most competent material. The government is simply composed of temporary agents, who will govern and maintain peace, liberty, fraternity and order. The attributes and extraordinary faculties invested, are for the defense and integrity of the country, and the preservation of public order. The provisional government promises to use all means in its power to guarantee security of life and prosperity to all the inhabitants of Brazil, native and foreign, and respect for individual political opinions, excepting the exigent modifications necessary for the good of the country. The army and navy, the ordinary functions of the department of justice, the civil and military administrations, will continue under their existing organizations, and respect for those holding position will be maintained.

The senate and state council are abolished, and the chamber of deputies is dissolved. The provisional government reorganizes and acknowledges all national compromises under the government, and all agreements with foreign powers. The public debt, internal and external, will be respected; also all existing contracts and obligations legally made.

Later developments give assurance, that the revolution will be a peaceful one, and that everything will work together for the good of the new

Republic. Liberal provisions are made for the wants of the late Emperor, who had served his country as its monarch for the last half century, with great prudence and true patriotism. The admiration which many have had for him, for the manner in which he administered the affairs of the Empire, will not be diminished by the manner in which he surrenders the reins of government when it has become clearly the will of the people that he should do so. The new government has adopted the old flag of the country with the addition of twenty-one stars as the representative of the twenty-one States composing the Republic. Long live the United States of Brazil!

TOPICAL AND SCRIPTURAL ILLUSTRATIONS.

BY H. B. MAURER.

Selfishness Reproved.

A congregation building a church had decided not to contribute money to any other object until the church was built and paid for. It was finished and needed one more coat of paint. A fire was made to boil some oil, when some sparks from this flew upon the newly painted structure, set fire to it, and the whole went up to God as a smoke offering.

Missionary Christians.

An old admiral, in the presence of company, gave thanks at dinner. "Why," said some one, "only missionaries do that." "Well," replied the old sailor, "every Christian is a missionary."

Vulgarity.

A distinguished United States Senator was once at the court-house of the county in which he lived, when he saw a well-dressed stranger crossing the street. The appearance of the stranger attracted the Senator's attention, and he asked, "Who is that gentleman?" Just then the stranger exclaimed, "It's powerful muddy!" "Never mind!" said the Senator, "it's of no consequence who he is."

Reflection.

The following custom is said to prevail at Munich. Every child found begging in the streets is arrested and carried to a charitable establishment. The moment he enters the hospital, and before he is cleaned and gets the new clothes intended for him, his portrait is painted in his ragged dress, and precisely as he was found begging. When his education is finished in the hospital this portrait is given to him, and he promises by an oath to keep it all his life, in order that he may be reminded of the abject condition from which he has been rescued, and of the obligations he owes to the institution which saved him from misery and gave him the means by which he was enabled to avoid it in the future.

Self-Sacrifice.

The cause of Mrs. K—'s so-called "miserliness" is given in the following extract lately taken from a paper published in the city in which she lives: "Mrs. H. L. K— has just given ten thousand dollars to the fund being raised for the Orphan's Home in this city. The same generous and noble-minded lady has also given ten thousand dollars towards an institution for the education of poor boys and girls. Her constant charities in other directions are said to be very large."

Fatal Protection.

"Our former pastor used to protect us from such calls," was the chilling remark of a penurious church officer, as he met his minister after the close of a sermon in which he had made an earnest plea for Foreign Missions. Such "pro-

tection" is fatal, and only proves how narrow and selfish may be the views and feelings of the heart that has never opened to a full understanding of giving for Christ's sake.

A Practical Illustration.

In Scotland, a certain congregation, where there was but one rich man, desired to build a new chapel. A church meeting was held. The old rich Scotchman rose and said: "Brethren, we dinna need a new chapel, I'll give £5 for repairs." Just then a bit of plaster falling from the ceiling hit him on the head. Looking up and seeing how bad it was, he said: "Brethren, it's worse than I thought; I'll make it 50 pun." "Oh, Lord," exclaimed a brother on a back seat, "hit 'im again!"

Cause of Infidelity.

A man eminent in the literary world became in early life deeply imbued with infidel sentiments. He and one of his companions often carried on their conversation in the hearing of a religious countryman. The man having afterwards become a Christian, was concerned lest his faith in the Christian religion should have been shaken by their remarks. He asked him whether what had been advanced in his hearing had produced this effect. "No, it never made the least impression on me." "No impression! Why, you know that we had read and thought on these things much more than you." "O, Yes," said the other, "but your conversation showed me that you had never read or thought much on the Bible. I knew also your manner of living, that, to maintain such a course of conduct you found it necessary to renounce Christianity."

Influence.

Were a star quenched on high,
For ages would its light,
Still traveling downward from the sky,
Shine on our mortal sight.

So when a good man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men.

—Longfellow.

SORROWS OF GENIUS.

Goldsmith's Vicar of Wakefield was sold for a trifle to save him from the grip of the law.

Homer was a beggar.

Spencer died in want.

Cervantes died of hunger.

Terrence, the dramatist, was a slave.

Dryden lived in poverty and distress.

Sir Walter Raleigh died on the scaffold.

Butler lived a life of penury and died poor.

Bacon lived a life of meanness and distress.

Plautus, the Roman comic poet, turned a mill.

Paul Borghese had fourteen trades, yet starved with all.

Tasso, the Italian poet, was often distressed for five shillings.

Steele, the humorist, lived a life of perfect warfare with bailiffs.

Otway, the English dramatist, died prematurely, and through hunger.

Chatterton, the child of genius and misfortune, destroyed himself at eighteen.

Bentivoglio was refused admittance into a hospital he had erected himself.

Savage died in a prison at Bristol, where he was confined for a debt of forty dollars.

The death of Collins was through neglect, first causing mental derangement.

Fielding lies in the burying-ground of the English factory at Lisbon, without a stone to mark the spot.

Milton sold his copyright of Paradise Lost for seventy-two dollars, at three payments, and finished his life in obscurity.

Camoens, the celebrated writer of the Lusiad, the great Portuguese epic, ended his life, it is said, in an almshouse, and at any rate was supported by a faithful black servant, who begged in the streets of Lisbon for him.

YOUNG PEOPLE'S WORK.

THE DIFFERENCE.

When Washington was President,
As cold as any icicle,
He never on a railroad went,
And never rode a bicycle.

He read by no electric lamp,
Nor heard about the Yellowstone,
He never licked a postage-stamp,
And never saw a telephone.

His trousers ended at the knees,
By wire he could not send dispatch,
He filled his lamp with whale-oil grease,
And never had a match to scratch.

But in these days it's come to pass,
All work is with such dashing done—
We've all those things; but then, alas,
We seem to have no Washington.

—Burdette.

CHRISTIAN Endeavor means a great deal, if it be honest; and if it be not honest, it is not Christian.

LET us all as young Christians try, and try hard, and honestly try to do the best we can, for Christ and for his church, and for our own improvement as Christians, and for those out of Christ. There is a great difference between honesty of purpose, and a purpose but half formed.

MANY say, "I'll try," as an excuse, and make no honest endeavor. Many excuse themselves from duty because they cannot absolutely promise to fulfill. No one can be absolutely certain of anything. The best we can do is to *try*, if it be only *honest hard endeavor*.

In this way let us take up all our duties as young Christians, whether it be speaking in the prayer-meeting, working for the Master outside, winning souls for Christ, or giving our weekly contributions of 5 or 50 cents for the Lord's cause. Let us not shirk duty, but honestly try.

"WHAT IS THE USE OF TRYING?"

This question, or as it oftener is, an exclamation, to which the speaker seems hardly to expect an answer, is one which, perhaps, is the most used in regard to a better, or a Christian life. It is used both before and after a person becomes a Christian. Let us think first of the words as used by those not Christians. Perhaps they think they should like to belong to Christ, and be at peace with him, and then comes the thought, I am too sinful, what is the use of my trying? And this is the same way many of us thought, when it is not for us to try in our own strength; there really is "no use in *our* trying" to save *ourselves*; we are powerless; but if we try, with the help of Christ, we are sure of success, for the Bible says: "That whosoever believeth in him, should not perish, but have eternal life."

I remember a little incident which touched me, and like which there have probably been many other cases. At the young people's prayer-meeting, which I attended one Tuesday evening, the leader handed around slips of paper to each person, and asked them each to write his reasons for not taking part in the meeting—of course providing they did not. As we left the house, at the conclusion of the meeting, some one spoke to a young man, and calling him by name, asked what reason he gave. He said, "I wrote, 'Because I am not a Christian.'" The question was then asked him, why he would not be one, and the poor boy, his eyes filling with tears, said, "I would be one if I thought I could; but what is the use of trying? I should fail if I did, and

people would say, 'A pretty Christian he makes.' No, there is no use for *me* to try." And so, for the lack of some one to influence him, and tell him the only way to try, he is still leading the same life. This, then, is one of our strongest ways to help others, teaching them, by God's help, how to try and be better, and not ourselves giving up and saying, what is the use in trying to save their souls?

We, as Christians, are often heard saying, What is the use to try? Perhaps it is in regard to some work for Christ, which seems greater or more difficult than we think we can undertake. We think of the many obstacles in the way, and count up the difficulties, after doing which we quite likely say, "I can't do it." Now the question is, Why do we not go straight ahead and do it? We should not think so much of ourselves, but should take the duty which lies nearest us, and then do our best; following the advice which the Good Book has given us: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." If we must do any counting, do not let it be the difficulties, but the pleasant things in our way. Also let us remember, when we feel like almost giving up the struggle for the right, that Christ says: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

All the great and good people of our day, have become what they are by *perseverance*. Therefore, let us never give up and say, "What is the use of trying?" but instead, persevere, and in so doing help ourselves and others, who are ready to say the same thing; for: "Good fortune is the companion of virtue and courage," and it is certainly good fortune to be a help to others.

ALL.

POINTS FOR THE CLERK.

The object of business is to make profitable sales.

To stand much in the front door may delight the girls who pass, but it detracts from the business character of the establishment.

Dirt is destruction; a clean store is the customer's delight.

Restore goods to their proper places as soon after using as possible.

Master the whole business, and the way to fortune has been mapped out.

Soap and water are cheap, but soil on goods is expensive.

Finger-nails should never be allowed to appear in mourning.

A feather duster disperses, but does not remove dust from the store.

A customer secured is a promise of a greater salary in time.

A reputation for truthfulness is indispensable to permanent and satisfying success.

Work can always be found in a store without a double-million microscope.

Goods conveniently located save time, money, and temper in the showing.

Don't borrow money from the drawer or wear goods and replace them in the stock.

Don't be afraid of your employer; if you give him faithful service, you are worthy of your hire and of his respect; if not, you should be ashamed of your cheating, and reform at once.

Master your temper; the calm and pleasant salesman makes friends and sales, while the touchy fellow makes neither.

Get plenty of sleep, and so be fresh, clear-headed, and energetic all day long.

Good comradeships are healthful, but bad associates will contaminate the best of us.

Live decently, but economically; save your money to establish yourself in business.—*From the Men's Outfitter.*

THINGS A WOMAN CAN DO.

The *Journal of Woman's Work* asks this surprising question: "What can a helpless female do?" Not long ago the *Boston Times* in a spirit of fairness admitted and even pro-

claimed that there are several desirable things that a woman can do. Here is a sample batch: She can come to a conclusion without the slightest trouble of reasoning on it, and no sane man can do that.

Six of them can talk at once and get along first rate, and no two men can do that.

She can safely stick fifty pins in her dress while he is getting one under his thumb nail.

She is as cool as a cucumber in half a dozen tight dresses and skirts, while a man will swear and fume and growl in one loose shirt.

She can talk as sweet as peaches and cream to the woman she hates, while two men would be punching each other's heads before they had exchanged ten words.

She can throw a stone with a curve that would be a fortune to a baseball pitcher.

She can say "no" in such a low voice that it means "yes."

She can sharpen a lead pencil if you give her plenty of time and plenty of pencils.

She can dance all night in a pair of shoes two sizes too small for her and enjoy every minute of the time.

She can appreciate a kiss from her husband seventy-five years after the marriage ceremony is performed.

She can go to church and afterwards tell you what every woman in the congregation had on, and in some rare instances can give you some faint idea what the text was.

She can walk half the night with a colicky baby in her arms without once expressing the desire of murdering the infant.

She can do more in a minute than a man can do in an hour, and do it better.

She can drive a man crazy in twenty-four hours, and then bring him to paradise in two seconds by simply tickling him under the chin, and there does not live that mortal son of Adam's misery who can do it.

OUR MIRROR.

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

A MEETING of more than usual interest was held by the Young People's Society of Westerly, R. I., on Sabbath afternoon, Nov. 16th. The general subject was missions, and the programme included several specially interesting features.

BLUNDERS OF PAINTERS.

Tintoret, an Italian painter, in a picture of the children of Israel gathering manna, has taken the precaution to arm them with the modern invention of guns. Cigoli painted the aged Simeon at the circumcision of the infant Saviour, and as the aged men in these days wear spectacles, the painter has shown his sagacity by placing them on Simeon's nose. In a picture by Verrio, of Christ healing the sick, the lookers on are represented as standing with periwigs on their heads. To match, or rather to exceed this ludicrous representation, Durer has painted the expulsion of Adam and Eve from the garden of Eden by an angel in a flounced dress. The same painter, in his scene of Peter denying Christ, represents a Roman soldier, comfortably smoking a pipe of tobacco.

A Dutch painter, in a picture of the wise men worshipping the Holy Child, has drawn one of them in a large white surplice, and in boots and spurs, and he is in the act of presenting the child with a model of a Dutch man-of-war. In a Dutch picture of Abraham offering up his son, instead of the patriarch "stretching forth his hand and taking the knife," as the Scriptures inform us, he is represented as using a more effective and modern instrument; he is holding to Isaac's head a blunderbuss. Berlin represents in a picture the Virgin and Child listening to a violin; and in another he has drawn Daniel playing the harp at the marriage of Christ with St. Catherine.

And as if to crown the list of these absurd anachronisms the garden of Eden has been drawn with Adam and Eve in all their primeval simplicity and virtue, while near them, in full costume, is seen a hunter with a gun shooting ducks.

EDUCATION.

IS A LIBERAL EDUCATION DESIRABLE FOR A BUSINESS MAN?

BY PROF. A. GAYLORD SLOCUM.

This is the question which constantly puzzles the minds of parents who have sons whom they wish to be fitted for a successful business career, and of the boys themselves in our high schools and academies. Many parents have never enjoyed the advantages of a liberal education, and have therefore no experience upon which to base their judgment, while the subject has so many bearings that even well-educated parents find this problem an exceedingly difficult one. Let us consider, then, some of the reasons why a liberal education is desirable for a business man. The conflicting views on the subject are largely due to the small number of instances from which conclusions are drawn, and a misconception of the real mission of life. To those who consider "getting a living" the main purpose of life, and who see multitudes accomplishing this without a liberal education, this question is naturally answered in the negative. But is this the real purpose of life? Did God intend that man's energies should be expended simply in the effort to live? The beasts of the field do this, but man has a nobler mission.

While the ability to care for one's self is essential, and the acquisition of it one of the purposes of elementary education, yet the teacher who sees in the boys or girls only the possibilities for getting a living, fails utterly in grasping his true mission. The main purpose should be rather to recognize and bring into activity the latent energies of mind and soul, to bring to view the divine image hidden in the tenement of clay, to awaken impulses and aspirations, and to give direction to these aspirations; to develop manhood for its own sake, and the sake of society, and in doing this, almost of necessity, he creates a desire for a liberal education. That such work skillfully done does fit the boy for getting on in the world, does enable him to grasp and master more difficult problems, to read motives and men, and does inculcate honesty and industry, strengthen patriotism, and make more intelligent citizens, few will deny.

The question then arises: When should the work of the teacher cease and the process of learning to make money begin? Does the college training increase one's business ability? Again, I answer, the question is not one of dollars and cents, but of developed manhood and increased capacity for using wisely the money that may be acquired. But, viewed from a purely financial standpoint, I still contend that a liberal education pays.

The man with a mind well trained by study is enabled to take a broader view of business interests, to see the far reaching effects of present conditions, and to become a leader in the circle of business men in which he moves. This breadth of culture gives him confidence in himself and inspires confidence in others. Men of less education more readily entrust their interests to him, and the opportunities for increased gain constantly multiply. Besides, the educated business man becomes a prominent figure in social and political life, mingles with other men, identifies himself with the community in which he lives, and while aiding others, advances his own business interests. But the advantage of his education shines more brightly when prosperity has come to him and wealth has rewarded his efforts. He is prepared to enjoy what he has acquired. He mingles with men of intelligence in every walk of life, and feels himself their peer. His home naturally becomes more and more a center of influence. His guests are men whose presence is an inspiration and a benediction. His family have privileges which wealth without culture could never secure. His library is not a meaningless collection of richly-bound books, but a storehouse of useful knowledge. If he travels abroad the world speaks to him in a language which the untrained mind could never understand. The studies of his early life furnish the key with which to unlock the treasures of the Old World and the New. He sees in men and things what others fail utterly to recognize. To him travel means not so many miles by water or railroad, but added resources, increased pleasure, and a grander conception of life. If old age comes to him he finds sources of enjoyment within himself, and life does not become a burden. Such a man, if inclined to benevolence, sees more clearly than others how best to bestow his gifts. The intelligence of the man gives significance to his gift, and his well-spent life becomes an incentive to multitudes of others to imitate his example.

While boys may come out of college poorly fitted for business, and boys untrained in the schools may develop into successful business men, yet, considering the prob-

abilities of success from a purely financial standpoint, the increased opportunities for giving and getting good, and the far-reaching influence of a liberally educated business man, who can question the wisdom of giving the boy who is fond of study, and yet proposes to devote his life to business, the added advantage of a college training?—*Christian Inquirer.*

TEMPERANCE.

—FOUR hundred women and children are said to be regular customers at one beer and wine establishment in London.

—It is reported that in Louisville, Ky., it is impossible to keep dippers on the public wells because the saloon men have them taken off or destroyed so as to force the thirsty public into their dives.

—To throw a bomb, to set a house on fire, to wreck a railroad train, are inconsiderable offenses compared to the deeds of these men who have introduced into millions of homes poverty, wretchedness, ignorance, crime and death. How long will a Christian public tolerate such criminals abroad?

—RUM AND LABOR.—It seems to us that the real friends of labor can take no step that would do more to benefit that class than to take an attitude of sturdy, uncompromising opposition to the saloon and to the rum traffic in general. They desire to elevate the condition of the workingman; rum is the great cause of poverty and want. They desire to elevate the moral standing of the workingman; rum is the determined enemy of morality, in that it is the parent of law-breaking and violence, the inciter to vice, the stimulus to crime.

They desire to diffuse education and enlightenment among the young; the saloon prevents this by absorbing the money of the father, which should be spent for books and suitable clothing, so that his children might avail themselves of the privileges of an education, which are free to all in our common schools. They desire that the righteous demands of the workingmen shall have a proper hearing and fair treatment in the halls of legislation; but a constituency which is the slave of rum does not have that weight which an equal number of sober, intelligent citizens would have.

In point of fact, if the laboring world is to be elevated and its condition and surroundings improved, it must set its face like a flint against rum and the rum traffic. The first step in upward progress must be its own personal emancipation from the slavery of rum. It must divorce itself from the saloon and all its influences. It must show that it can control its own appetites before it can come before the people with a demand that it shall control legislation.

Let every workingman, then, set himself to the task of freeing himself and his associates from the thralldom of rum. He who is the slave of his appetite is an unworthy citizen of a free land. We heartily wish that Mr. Powderly's words could be taken to heart by every son of toil, that the vast army of organized labor might array itself with those already in the field, animated by a purpose to crush the saloon.—*Toledo Blade.*

POPULAR SCIENCE.

It is said that a beautiful spring of crystal water, where the people of West Chester, Pa., were wont to tarry, has proved to be the outlet of a filthy sewer, the water being purified by percolation through the soil.

LEPROSY IN THE NORTH-WEST.—Dr. Armaur Hansen, a Norwegian savant, recently visited this country, and in Wisconsin and Minnesota examined a number of lepers who had emigrated from Norway. He arrived at the interesting result that of 100 of such emigrants the offspring had remained free to the third generation. This, the author believes, shows emphatically that leprosy is not a hereditary disease. He thinks that the different mode of life in the new country does not afford the same opportunity of contagion as given by the peculiar conditions of life in Norway.—*Chicago Tribune.*

SACCHARINE IN EUROPE.—Saccharine, which is three hundred times sweeter than sugar, is beginning to be felt by the beet sugar manufacturers as a very dangerous enemy. It is stated that in Germany, already, so much saccharine has been made as to render 5,000 tons of beet sugar superfluous. It is principally employed in the preparation of fruits and the production of sweet liquors. It is not food stuff. Indeed it has been condemned by eminent medical authorities as directly prejudicial to

health. The sugar manufacturers are of the opinion that saccharine should only be sold by chemists. France, Italy and Portugal are already contemplating imposing a tax upon it.

WINDOW DECORATION.—The decoration of store windows is getting to be more and more of an art in New York, and all large firms in the retail dry goods business have some one employed at a good salary to make their show windows attractive. The work is done mainly in the night time, but also in the daytime, before and after the hours of opening for business. The largest salary paid by any individual house to a window decorator is \$4,500 a year, and there is but one man in New York receiving that amount. He is said to be unapproachable in his particular line, and might command even higher pay but for a disposition to look upon the wine when it is red. Twenty-five hundred a year is regarded as a fair salary for a good window decorator, and there was a man who made several thousand dollars annually by travelling from city to city and arranging show windows by the job. Dry-goods dealers have great confidence in the effect upon customers of a finely decorated window.

AN EXCHANGE gives the following recipe for mending broken articles: "Shellac cement is made of two parts shellac and one part of Venetian turpentine, fused together and formed into sticks. In mending glass or china, warm the latter enough to melt the stick on the edge of the peice to be mended. Diamond cement is also used for mending glass, china and earthenware, and is made by adding a little gum ammoniac to isinglass dissolved in weak spirits. Put it in a bottle and keep it well corked. The handles of knives and forks can be mended with resin. The hollow in the handle is filled with powdered resin, the iron stalk is made red hot and thrust into the handle, where it will remain firmly fixed after it has cooled. Plaster of Paris should be kept in every household, as it is an excellent remedy for mending lamp-stands, spar, bronze, etc. In mending a lamp which has become loosened from its metal socket, thoroughly wash and dry the socket and the reservoir. Remove the old cement, and see that the plaster is finely powdered. Mix it with water until it becomes the consistency of thick cream, then line the socket with it and press the reservoir into its place. Remove with a knife and rag any plaster that has overflowed, and let the plaster set thoroughly before using the lamp."

THE SMOKE NUISANCE.—The city of Chicago has a periodical agitation in regard to the smoke nuisance, and during the present excitement it has been proposed that the city buy the right to use some good patented device for the prevention of smoke, then offer it to the citizens without royalty, and compel them to abate the smoke nuisance either by adopting the device so provided or by any other effective means which the owner of the steam plant may see fit to use. Such a measure as this is wholly unnecessary. The whole trouble lies in the fact that much soft coal is consumed in the city, and that the simplest laws of combustion are wholly ignored. In this respect the coal consumers of the city are much like a number of railways in the country. But little attention is paid to the laws of combustion, and smoke prevention is only taken in hand when the smoke becomes a positive nuisance, and even then it is doubtful if some realize that its prevention may be a means of great economy. Patented devices, while they may be very good, are by no means necessary for the prevention of smoke in a locomotive or in a stationary plant. An intelligent fireman may solve the problem with but little expense to his employer by admitting air through the fire door and placing a deflector just inside of it, or by some other simple and inexpensive manner dependent upon the construction of the furnace. It is strange how little interest there is among coal consumers in regard to the matter. A change was recently made in a furnace by inserting a number of air tubes through the brick work in much the same manner as they are put in a locomotive firebox, and the chimney, which had previously emitted a large amount of smoke, was almost clear, but the owner never had a single inquiry from the proprietors of neighboring chimneys as to the means by which he prevented the formation of smoke. Perhaps they were so enveloped in their products of combustion as to be unable to notice the absence of the customary stream from their neighbor's chimney.—*Railway Review.*

LIFE is a crucible. We are thrown into it and tried. The actual weight and value of a man are expressed in the spiritual substance of the man. All else is dross.—*Sel.*

COMMUNICATIONS.

OUR MISSIONARY AT NORTONVILLE.

The last meeting given Miss Susie Burdick, *en route* for China, was at 9 o'clock Sabbath morning, Nov. 16th, in the Nortonville, (Kans.) Seventh-day Baptist church. Arriving Friday, at 5 P. M., she that evening conducted the Young Peoples' prayer-meeting, reading Christ's last prayer from John 17, and making the "glorifying of Christ" the subject of comment. It had been decided the day before that it was not safe for Sister Burdick to remain with us till the evening after the Sabbath, but she must go on the 10.30 A. M. train from this place; so our Sabbath meeting was appointed for 9 o'clock, and the services were all of a missionary character. The songs: "From Greenland's Icy Mountains," "Seeking the Lost," "Missionary's Call," "Never yet heard," and "Toiling for Jesus." Our sister spoke about twenty minutes. The Rev. Mr. Scott, of the Methodist church, read a poem addressed to the missionaries, (a Methodist missionary having been expected to be present with our own.) A letter from Elder N. Wardner, descriptive of the establishment and early history of the China mission, was read by Miss Wade. At ten o'clock Miss Burdick was carried from the church to the train, after which the pastor gave a missionary sermon from Hag. 2 : 7, "The desire of all nations shall come." Psa. 2 : 8, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions," and Mark 16 : 15 coupled with Matt. 28 : 18-20, "Go into all the world, and preach the gospel to every creature." The discourse was divided by the text into the three following heads:

1. The Universal Need.
2. The Divine Purpose.
3. Our Commission, or Marching Orders.

We can not too emphatically express our gratitude, for the privilege of having this sister with us, though for so brief a time, and hearing and seeing her face to face. The consecration of such health, youth, beauty, culture and wealth, and the hearing of her hopeful words, and the witnessing of such a cheerful, happy, "living sacrifice" on the altar of God and man to the heathen beyond the sea, has impressed us all profoundly, and one lady has said that there was nothing especial to hinder her from being a missionary, and a younger lady is seriously impressed to choose China or Africa for her life work. (Let me say here, that 75 Y. M. C. A. boys offered themselves for the Soudan, Africa, and \$16,000 was raised in the collection at the recent convention in Topeka). And I am sure, as a people, we shall be more consecrated to the evangelization of the world.

A half score of letters were given the missionary here to be read on the way. She was entertained in Topeka by sister A. A. Robinson. And now may these bright days be the divine token and pledge of a bright and pleasant journey across land and sea. May the God who said "Go," be a pillar of cloud by day and of fire by night to precede and illumine her way, and give her heaven's manna for her soul; and Joshua's God so effectually go with her that the "walled cities" and giants of heathenism and unbelief will be overthrown, and the heathen land of China, the uttermost parts of the earth, be brought to the Lord for his possession. Amen and amen.

G. M. COTRELL.

NORTONVILLE, KAN., Nov. 19, 1889.

For the SABBATH RECORDER.

TO THE MISSIONARIES.

On the Departure of Misses Bender and Burdick as Missionaries to Japan and China.

From the distant "land of the rising sun,"
From the gardens of far Kathay,
The celestial slopes of the fabled Kwen-Lun,
And the shores of Kioto's Bay,
A cry for help comes across the sea,
A cry born of mortal pain,
From souls who struggle in vain to be free
From idolatry's loathsome chain.

From the millions who sit in rayless night
With no arm to aid or save,
Who under the curse of a Pagan blight
Must hopeless sink to the grave:
Where the highest reward for a life of faith
Is the Buddhist's cheerless goal—
Nirvana's unconscious, living death,
The prize of a Godlike soul.

From women who bear the weight of woe
That their hapless sex portends,
And who hail with gladness the brutal blow
That their life of misery ends,
Whose only hope—that some future birth
As bird, or beast, or clod,
May bring them a happier lot on earth
Than the path their feet have trod.

And their wail of anguish has reached the ears
Of these daughters of our land,
And a high resolve-checked pity's tears
As they heard their Lord's command,
"Go tell these long-lost children of mine
Of a Father's boundless love,
Of a Saviour's offer of life divine
And a mansion of bliss above."

And our hearts re-echo the words to day
Of the message your hearts have heard.
And our prayers unite that a pleasant way
For your feet may be prepared;
That the promised presence may with you go,
And such light around you shine,
As will make the darkness of night to glow
With a radiance all divine.

Go, tell them the story of Bethlehem
And Calvary's rocky height,
And tell them atonement was made for them
That they might have life and light;
Go point to the wounded feet and hands,
The spear-pierced, bleeding side,
And assure his children in heathen lands
That for them the Saviour died.

Go, ease the burden of untold grief
That those hapless daughters bear;
Go bring to their misery such relief
As you find yourselves in prayer;
Tell of the tears in sympathy shed,
Of the light that pierces the gloom
Of the sisters' woe, for a brother dead,
That day at Lazarus' tomb.

Of the erring woman at Jacob's well,
And of her who washed his feet
With her tears, (as in penitence they fell),
And bathed them with unguents sweet;
Of the women who last at the cross remained
And first at the tomb were found,
With tear-dim'd eyes and faces stained
With marks of their grief profound.

And tell them of Mary, whose eyes first saw
The face of her risen Lord,
Whose ears drank in with rapturous awe
The sound of each gracious word;
Of the gospel sent to the straying and lost;
Of His ascent into heaven;
Of the glorious day of Pentecost,
And the Comforter richly given.

Tell of the fountain deep and wide
That is opened free to all,
And that he who for helpless sinners died
Now welcomes both great and small.
Tell of a throne of grace and love
Where no sinner in vain can plead,
For the Saviour stands in the courts above
In their cause to intercede.

And gather the lambs with tender care
And shelter them in the fold,
Tell them that story beyond compare
That will never grow tiresome or old,
How he folded the little ones close to his heart,
And his blessing to each was given,
As he freely accorded to them a part
In the glorious kingdom of heaven.

And wherever you go to all proclaim
That the kingdom of God is here,
And that faith in a risen Redeemer's name
Will dry every mourner's tear;
Will lift from the heart the load of sin,
And measureless peace bestow,
Give gladness and light and joy within,
And cleansing till whiter than snow.

May the father's rich blessings upon you fall
In many a copious shower,
And the grace of Christ your "All in All,"
With the comforter's presence and power
Your souls secure in safety keep,
Your lives protect from harm,
Till you quietly sink to a restful sleep
On his strong supporting arm.

THOMAS SCOTT.

NORTONVILLE, KAN., Nov., 1889.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Nov. 22, 1889.

The Fifty-first Congress will assemble in less than three weeks. Within that time, however, some important matters will have to be disposed of, the leading one being the Republican nomination for Speaker of the House. That one circumstance carries with it a weight of interest. There has not been a great battle for the Speakership since Mr. Carlisle defeated Mr. Randall and Mr. Cox and succeeded Speaker Keifer.

All of the five Speakership candidates are in the city and their various headquarters are open and busy, although on the surface there is little sign of the work that is actually being done. The contest is full of probabilities, and notwithstanding the belief that Mr. Reed, of Maine has a substantial lead in the race it looks as if Mr. McKinley, has lost none of his strength. No one thinks the result of the recent elections in Ohio will seriously interfere with the latter's ambition to become the presiding officer of the House of Representatives.

A temperance mass meeting held here several days since was attended by fully two thousand people, many of them wearing the badges of the orders engaged in temperance work. The meeting was non-sectarian, but among the speakers the Catholic clergy predominated, many of them being the strangers who had come to attend the dedication ceremonies of their new University. Bishop Ireland was received with great enthusiasm. He said he was glad to see such a gathering in Washington, because, not only are laws made here but influence is created, and it is well that great moral movements, which are destined to lift up humanity through the length and breadth of the land, should be especially endorsed and advanced in this city. He stated that we are ready to change laws for the benefit of the country until we come to those acts which affect lager beer and whiskey, and then we stand back afraid. Those who make the laws are not brave enough to come out in favor of total abstinence, because the people would remind them that they themselves take that which they condemn.

The Rev. Dr. McKim, rector of Epiphany Church, preached a sermon Sunday last on the temperance question, taking the text. "Cry aloud, spare not, lift up the voice like a trumpet and show my people their transgressions." Temperance, from his point of view, does not mean total abstinence. Temperance, he holds, not total abstinence, is the law of the gospel of absolute obligation upon all; and that each individual must decide for himself whether he ought to abridge this liberty by adopting the rule of total abstinence, which in so many cases is found of such great service in the battle for temperance reform, and which in the case of every man addicted to intemperance marks the only safe path to freedom from the tyranny of drink. He referred to the liquor traffic as a river of fire flowing through this fair land from Maine to Texas, with ten thousand branches and ten thousand times ten thousand smaller rivulets of flame. In concluding, he urged his hearers to become total abstainers if by that means they could better take a noble part in the war against drunkenness.

At the banquet given as part of the dedicatory ceremonies of the Catholic University, the President and most of the Cabinet officers were present. When the President was urgently called upon for a speech he declined to make one, saying he had avoided speech making here.

tofore on such occasions and hoped to be permitted to maintain his rule of silence at this time. Secretary Blaine, however, responded to the toast "Our Country and her President," in a few cautious words, in which it was plainly evident that while he wanted to be gracious to his hosts, the Catholics, he was careful not to endorse them as a sect in any way that could give offense to Protestants. But Mr. Blaine was glad of every institution of learning the object of which was to increase culture, of every college, no matter by whom conducted.

Apropos of the subject, a meeting of the board of trustees has just been held here to consider means for the extension of the course of studies and general enlargement of the scope of the Columbia University. The desire of the board is to make it equal in its facilities to the new Catholic University. Efforts will be made to secure liberal donations for additional buildings and the maintenance of more and higher professorships. Columbia University was originally a Baptist institution and is still under the control of that denomination, although it does not provide for any theological course.

FROM BRO. M. HARRY.

Editor Sabbath RECORDER:

In the latter part of September I made a trip into Colorado, to look after some personal interests that required my presence near Loveland, my former home, which is some 60 miles north of Denver. Colorado has quite a number of peculiarities and attractions. Denver, the capital, is a marvel of growth and activity. Fifteen years ago when I moved to Colorado it contained about 14,000 inhabitants; it now has over 125,000, and is still growing rapidly.

There are no Seventh-day Baptist Churches in Colorado. Yet I preached about eight times while there. In Boulder, 30 miles north-east of Denver, I preached four times, three times in the Seventh-day Advent church. They have a fair congregation, and a neat building. In this place are several Seventh-day Baptists. Among them are Bro. Hiram N. Davis and wife, formerly of Lost Creek Church, W. Va., and, by the way, Bro. Davis was the first Seventh-day Baptist I ever saw, and a most worthy Christian he is. Here, also, are Bro. Thos. H. Tucker and family, who accepted the Sabbath some 15 years ago. They were formerly of Lost Creek, W. Va. It was my fortune while here to perform the ceremony uniting in marriage their youngest daughter, Olive A. and Chas. R. Stevens, of Argola, Mo. In this place we found Bro. Archibald Coon, a devoted and active Christian brother, known by many in the denomination, who believes in "True and undefiled religion." In company with him, we visited several sick people one day; at one house, death had entered only a few hours before, and I was called upon to conduct funeral services the next day. But here, as in many other places, are several who have given up the Sabbath, and the Christian profession also. Indeed there is enough Seventh-day Baptist material here, if all were quickened and united, to make a church. But a church can hardly be successfully established, without some earnest and continuous effort. These brethren and sisters feel lonely, and would be very glad indeed to have a church established in their midst, upon a New Testament basis. I preached also at Hillsboro, and near Berthrod, on Sabbath-days to the Adventists, even on the Sanctuary question. They received it kindly, and confessed that the Bible does seem to say, "We have now received the atonement." Rom. 5:11. One leading brother

among them said, "I always have believed it just as you preached it."

All in all, Colorado is becoming the home of many people, and is just as good a place to preach Bible Christianity and the Bible Sabbath as any where. May the good Lord bless the good people whom we met, and whose kindness we enjoyed.

ARGOLA, Ill., Nov. 15, 1889.

HAMMOND, LA.

As a matter of interest to the friends who, directly and indirectly, helped to furnish means for the erection of a church at this place, it may be said that the building is advanced so far as to be enclosed, with the roof partly on. The force of workmen employed in its construction were obliged to leave their work suddenly, until necessary labor on their several places was done, when they will again resume work on the church. In this country, the setting of strawberry plants is largely done in the late fall—from October to Christmas. A fine rain came after a dry spell, affording good opportunity for setting out the new plants; hence the adjournment of work on the church for a time, since the carpenters are, several of them, engaged in the strawberry business to the extent of a few acres each. That work is now nearly completed, when, after the harvesting of sweet potatoes, planting of winter gardens, etc., work on the church will be resumed. For nearly three years our Sabbath service has been held in what is called school hall, one of the school rooms of the public school; but the possession of a church of our own will be greatly appreciated, especially so when it shall be our privilege to sit under the instruction of our own pastor.

The growth of Hammond is a substantial one, though not so rapid as Southern manufacturing centers. Schools, business houses, and streets multiply as well as churches. Accommodations for Northern boarders are much more ample this winter than heretofore. The Northern people seem to be taking possession of the country hereabouts, scattering out as far as the river both ways, east and west. For Christmas entertainment the Congregational people have invited the co-operation of our Sabbath-school. It is to consist of a literary programme and a Christmas tree, to be given at the new Congregational church. The success of previous union efforts of the two schools, gives assurance of an interesting and pleasant occasion. The Baptist people have no house of worship yet, though they are looking toward that object. The Episcopal people have a model church edifice, but their numbers are small, yet very active in efforts to increase their membership. The public school (white) has a larger attendance by a hundred, than when we came. Three teachers are employed, and another year will necessitate four at the present rate of immigration. The outlook for Hammond is encouraging, and has been since the start.

There is quite an undercurrent of interest on the Sabbath question here, which has resulted in the conversion of several and the conviction of many. It has largely come from the reading of the Tract Society's publications and Bible-readings. Denominational news is a matter of much interest to us, so far removed from the activities of the denomination. For weeks after Conference we anxiously awaited the weekly appearance of the RECORDER for "minutes," and but for the appearance of some excellent essays by the young people, and report of proceedings Missionary Day, should have concluded that it had been put over until another year. Is it intended for a new departure? Hope it was an oversight.

Package of systematic giving cards is at hand.

W. R. P.

CONDENSED NEWS.

Domestic.

Hard coal of excellent quality has been discovered in Alaska.

Jefferson Davis is very low with fever at his home in New Orleans.

T. C. Platt, president of the United States Express Company, has subscribed \$10,000 to the world's fair, for that company.

The excitement on the New York coffee exchange resulting from the Brazilian situation, is largely abated. Prices are, however, firm.

L. Lum Smith, editor of the *Agents Herald*, Philadelphia, convicted of libelling Anthony Comstock, of the New York Society for the Suppression of Vice, has been sentenced to six months' imprisonment.

A Chicago paper says: The Chicago gas trust has obtained control of 40,000 acres of gas lands in Indiana, and President Billings is satisfied that inside of a year the city will be supplied with natural gas.

During the month of October 3,507,608 passengers crossed the East River Bridge between New York and Brooklyn. This was an average of 113,148 per day, which would give an annual traffic of more than 40,000,000.

A New York syndicate, it is said, has been organized to control the Monongahela valley coal mines. Options expire December 15th. This coal district covers 10,000 square miles. There are 125 mines, employing 18,000 men and 4,300 vessels are used to carry the coal. It is said \$20,000,000 is invested and the annual product is worth \$15,000,000.

Foreign.

The London police have decided to prohibit public boxing contests in that city.

Montreal is to have an elevated road, and is to send to New York to inspect the system in use there.

Ninety-one Social Democrats are on trial at Eberfeld, for belonging to a secret society. Among them are four deputies.

The London and Paris rumors of a revolution in Cuba, are without foundation. The island, politically, is tranquil.

The German consul at Hong Kong telegraphs to Berlin that a typhoon has ravaged the country between Hong Kong and Saigon.

Mr. Gladstone in a letter says: "I regard the principle of local option with much favor and wish to see it promptly tried."

The latest news from Lake Nyassa is that the Sultan Macangire, a powerful chief whose territory lies on the eastern shore of the lake, had become a vassal of Portugal.

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MARRIED.

WEENRIGHT-LANG.—At the Seventh-day Baptist parsonage in Walworth, Wis., and by the pastor, Oct. 27, 1890. Mr. Francis Weenright and Miss Matilda Lang, both of Harvard, Ill.

CHRISTENSON-MERENERS.—At the home of the bride's parents, near Walworth, Wis., Oct. 30, 1890, by Rev. S. H. Babcock, Mr. Peter Christenson, of Sharon, Wis., and Miss Maria Mereners.

KOCH-HORICH.—At the home of the groom's sister, Mrs. Baumhaver, in Walworth, Wis., by Eld. S. H. Babcock, Nov. 17, 1890. Mr. Jacob Koch and Miss Katie Horich, all of Sharon, Wis.

SMITH-HARDER.—At the Seventh-day Baptist parsonage in Walworth, Wis., and by the pastor, Oct. 30, 1890. Horace G. Smith and Mrs. Anna Harder, both of Woodstock, Ill.

DIED.

GREENE.—In Berlin, N. Y., Nov. 12, 1890, of Bright's disease, Clifford D., son of Halsey B. and Sarah A. Greene, in the 17th year of his age.

Clifford had never made an open profession of religion, but during his somewhat protracted sickness he expressed a deep interest in the subject, and as the end approached said he was not afraid to die, having accepted Christ as his Saviour. He thus left with his parents and friends the hope that "It was well with his soul."
B. F. E.

DAVIS.—At Hewitt Springs, Minn., Oct. 31, 1890. Nellie Eva, daughter of Lester B. and Eva A. Davis, aged 2 years, 1 month and 7 days.
L.

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