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THE SABBATIC THOUGHT.

Long before the fall of man,
Dawned the great Sabbatic thought;
Into the creative week
The idea of God was wrought.

Long before the Exodus,
Or Mount Sinai shone with flame,
God had made himself a day,
And given it his awful name.

Long before the stony book,
Felt the trace of God's own hand
Writing the organic law,
God had uttered his command.

Long before the Cross arose,
Sabbath time was sanctified;
Never till creation's close,
Will the law be nullified.

Long before the end of time,
Anxious eyes will gaze away,
Over all the scenes sublime,
To the endless Sabbath day.

—Christian Inquirer.

SERMON,

BY THE REV. O. D. SHERMAN.

Delivered at Westerly, before the Quarterly Meeting of the Rhode Island and Connecticut Churches, Feb. 16, 1890.

"We are journeying unto the place of which the Lord said, I will give it you. Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel. Numbers 10: 29.

These words were spoken by Moses unto Hobab, in other places called Jethro, who was the son of Raguel the Midianite, and was Moses' father-in-law. It is an important thing for a young man to select a good father-in-law. Moses was fortunate in this, for Jethro was not only a prince and priest of Midian, but one of nature's noblemen, and proved not only a true friend but a wise and prudent counsellor. The occasion of this address of Moses to Hobab was this. The children of Israel had been on this "journeying" about a year and two months since leaving Egypt. Most of this time had been spent in the vicinity of Sinai, occupied in receiving the law, building the tabernacle, and being formed into a nation, preparatory to marching and taking possession of the promised inheritance. Now all was ready. The twentieth day of the second month dawned. The cloud that was over the tabernacle lifted. The trumpet's blast rang loud and clear. Tents were struck, camels and asses laden, and flocks gathered. The order of march was formed; first, the Tribe of Judah with their standard, then followed Issachar, Zebulun, Reuben, Simeon, Levi with the tabernacle, Ephraim, Manasseh, Benjamin, Dan, Asher, Naphtali. All day long the cloud moved on before them; with evening shadows it rested, and then Moses said, "Return, O Lord, unto the many thousands of Israel." The tabernacle was pitched, and the tribes gathered around it in their assigned places. The first stage of this journey was a three day's march.

Now Moses' father-in-law lived in this region. He was well acquainted with this country, and could be made useful as a guide. Moses proposes to him to cast in his lot with Israel, to go along with them and share in the work, and also in the promised reward. Moses said, "We are going to the land the Lord promised unto Abraham, Isaac and Jacob. It is a goodly land. It

flows with milk and honey. Come thou with us, and we will do you good, for the Lord hath spoken good concerning Israel; and whatever he will do for us, we will share with you." Then he added the entreaty, not to leave them, because, he said, you can do us good. You will be eyes for us in this wilderness. You know all this country, its hills and valleys, where are the wells of water and the green pastures for our flocks.

We gather from other sources, that Hobab did yield to the entreaties of Moses, and went with him; and thus his family, known as the Kenite, shared with Israel in the promised land.

Now let us see what we can make of this as a lesson, and apply it to our need.

I. We notice that Moses made his appeal on two grounds, (a) Good would be received; (b) Good would be done.

II. Moses' promises of good to be received by Hobab, rested on God's promises. The Lord had promised good concerning Israel.

Taking it on these lines, what have the prophets of the Lord to-day to offer to the Hobabs of this world? There is not a church bearing the name of Christ, that is not calling to-day, "Come with us, and we will do you good;" not one that does not claim that God has promised abundant good to them; not a prophet of any of these churches, poor as he may be, like Peter without silver or gold, landless, homeless, and friendless, who will not declare that the Lord who promised good to Israel in the days of Abraham and Moses is changeless; that the Gentiles, through Christ, are grafted into the stock of Israel, and consequently are equal heirs to all the promises of good that God has ever made. Every herald of Christ will therefore declare, with all the assurance of faith made perfect, that godliness is profitable unto all things, having the promise of the life that now is, and of the fullness of life to come. Therefore they say, Come with us and we will do you good. But let us come closer in our analogy.

1. Moses could promise Hobab a clearer, fuller and more perfect knowledge of God than he had had before. He could say to him, "Do you see that cloud that hovers over us, and shines by night a pillar of fire? That is the visible manifestation of the one true God. I have been wrapped in its folds, and have heard the voice of him who hath made it his garment. I first heard it, when I was with you and kept your sheep, from the bush that burned and was not consumed. Again forty days and forty nights was I in the mount, and God talked to me face to face. He made known to me his attributes, declared his righteous will, and confirmed his covenant. Come with us, and you shall know more of God than storm and wind, and day and night, and summer and winter, in desert wastes and mountain solitudes have hitherto taught you."

To-day, the church points to Jesus Christ, the effulgence of the glory of God, the image of his person, and quoting his own words to Phillip says, "He that hath seen me, hath seen the Father." And telling further of the Holy Spirit, Christ said, "He will take of the things of the

Father and the Son, and shew them unto you." Yes, come with us if you would know God, whom to know is life eternal.

2. Not only could Moses say to Hobab, that cloud is the revelation of God, but "It leads us. When it moves we move, and when it rests we rest. Following that, we know we are safe. O. I tell you, Hobab! it is a grand thing to have God for a teacher; to know One is your guide who cannot err; to have above you, and around you, a law of righteousness; to have shining on your pathway a light that never will dim. Such is our God."

So now, the Christian points to the Book divine; points to Christ as the true light that shineth in the darkness.

George Eliot has said that there can never come into a man a law higher than himself, even if the law itself shall be imperfect, but what it will do him good; anything to lift a man from self to a higher plane. The nearer and closer a man can come to, and be within, the cloudy pillar of God's presence, and the more his life is conformed to God's righteous law, the more good he will receive. What the Shekinah was to ancient Israel, so Christ, "The truth, the way and the life," is to his people now. O'er life's drifting sands he leads safely; sometimes by waters still, and in pastures green, and again o'er rocky steeps and desert's paths.

In the morning's golden brightness,
Fainting 'neath the noonday sun,
When the evening shadows gather,
Telling that the day is done.

3. Moses could have said to Hobab: Our God has promised us daily bread. We are living on angel's food now. It comes direct from heaven. When the stars are shining in the jewelled firmament, it comes with the falling dew. This is pure, hygienic food. It is like the freshest of oil, and the sweetest of honey. It is sure; it cannot fail, for the hand that drops it holds the universe in his grasp. Blight cannot wither, nor locusts destroy. Come with us and eat the heavenly manna.

Now Christ is the bread of life. His name feeds a hungry soul. Said Christ to the Jews, "Your fathers did eat manna in the wilderness and are dead; but whosoever shall eat the bread that I give him shall never die." The words of Jesus, the truths he taught, the life he lived, the love he poured out, are the soul's most nourishing food. The world is starving, men and women are dying spiritually, souls are famished and shriveled, because they will not partake of good, nourishing soul food. The Christian says, Come with me and I will do you good. We will wake with the song of the morning bird, and behold the sun coming out of his chamber like a royal lover decked for his bridal. We will catch the gleam of the dewdrop on the grass, and the glint of waters that lay like a silver sea, and then look up and acknowledge God with a heart of thanksgiving for the day. And that is a breakfast. We will read a chapter in his holy Word. We will lift a prayer and psalm of praise. We will walk the path of duty with willing feet and ready hands to lift life's burdens. We will open our

hearts to all that is good, and pure, and lovely, and true, and beautiful, and so the measure of manna will be filled up, and the stature of true manhood attained.

4. Again, Moses could have said to Hobab, Come with us and you will be protected from all enemies. Wherever that cloud leads and we follow, the enemies of Israel will scatter. Let them come upon us and it will be to us a wall of defence, bright, luminous toward us, but dark and impenetrable toward them. Within its encircling folds we may safely rest.

So the everlasting arms of God are about his children. He has promised to go with, and stands by them in all danger and trial. "Lo, I am with you alway." Over the surging of the billows, over the tossing of the tempest, in the darkness of the night, and in the depths of trial, comes the voice of One who stood by the three in the furnace of fire, saying: "Fear not, I am with you."

5. And last. Moses could have said to Hobab: We are a pretty sorry-looking set now, I will acknowledge. We came out of Egypt in a hurry, and have had a rough passage. Besides, you cannot expect a nation of emancipated slaves to make a very creditable appearance. The bondage of Pharaoh was bitter. His tasks were hard, but, Hobab, before us is a glorious future. We are bound for a rich inheritance. Just over the line is the land the Lord hath said he will give us. It is a spacious land. Four hundred years ago God promised it to Abraham, whose children we are. From the borders of the Great Sea to the river Euphrates, from the snowy peaks of Lebanon to these desert lands of the South, it is ours. There is enough for us all. Every family shall have a possession of its own. Come with us and share the promised reward. For four hundred years Israel had been a pilgrim and sojourner on the earth, yet he inherited by promise, holding a title deed from the owner of the universe.

So, to-day, the Child of God walks the earth, the Son of a King; the heir of an everlasting inheritance and an immortal crown. Ho! way-worn traveler on earth's rough high-way, the burdens of your life have been many and heavy, its trials sore, its disappointments many and its sorrows more. Has faith a promise for you? Yea. "Come unto me, all ye that are weary and heavy laden, and I will give you rest."

"I heard the voice of Jesus say,
Come unto me and rest,
Lay down, thou weary one, lay down
Thy head upon my breast.

I came to Jesus as I was,
Weary and worn and sad,
I found in him a resting place,
And he has made me glad."

O, pale, and worn, and stricken one; whose flowers of youth are blighted, and across whose bright prospects of life death has cast his dark and surely-coming shadow; on your days of pain, and long nights of weariness, as you are slowly sinking and inevitably nearing the end, is there any promise of good for you? Ah, yes. "O death, where is thy sting? O grave, where is thy victory? But thanks be to God which giveth us the victory through our Lord Jesus Christ." "And I saw a new heaven and a new earth." "And I heard a great voice out of heaven saying: Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things are passed away." Come with us, and we will

do you good, for the Lord hath promised good concerning Israel.

These things of which we have spoken are some of the good things promised to all the Israel of God. We turn now to the other side, the good to be done. We note, Moses did not want Hobab to change his occupation. He did not need him for the tabernacle, as prophet, priest, or Levite. He did not ask him to get rid of his wife, or his children, to sacrifice his flocks and herds, nor discharge his men and women servants; but to come just as he was, and to come with all he had, and do just the work he had done, and could do so well.

But he could say to him, "There will be this difference between your future and the present. If you go with us, you will be working for the Lord, you will be helping on his cause, you will supply a need, you will be a helper." Humanity's imperative cry is that of need. So I say to-day in the name of Christ, my Master, to every Hobab, and that means every one, the

Lord hath need of you, and of all you have of talent, occupation, influence, property, everything of life. Religion does not mean simply engaging in devotional exercises. It is not all in speaking, preaching, singing, or even meditation and prayer. These are all essential; all the proper fruits of religion, but it is far more. Religion is not all in emotion, nor in reasoning, nor in resolution; neither is it in not doing wrong. Religion is a leavened life. I suppose the apostle James meant to strike the core of the matter, when he said that religion pure and undefiled was to visit the widows and the fatherless in their affliction, and to keep one's self untarnished from the world. In other words, it is doing the common legitimate business of this world; it is walking the every day paths of routine work, but on the elevated plane of duty, and of love to God and love to man. It is doing whatsoever the hand findeth to do with a might, and doing it as unto the Lord.

When Christ called Andrew, and Peter, and James, and John, to leave their nets and become fishers of men, he did not mean that there should be no more fishermen among his followers. When he called Matthew from the seat of custom, he did not mean by that, that there should be no tax-gatherers among his disciples. Men are sometimes called to do special work, and to leave business, houses, lands, father, mother and all to follow Christ. But on the other hand, God designs that all things shall be brought into his kingdom. The Christian conception of the kingdom of heaven is, that it rules the heart and leavens the life; that it comes to the home, to the shop, to the store, and out into the fields; that it treads the rivers, sails the ocean, and consecrates and transmutes all by its divine influence. A man may serve God as acceptably shoveling coal as standing in a pulpit; a woman in her household, as a bishop in his office. Says Christ "Make to yourselves friends by means of the mammon of unrighteousness; that when it shall fail they may receive you into the eternal tabernacles. He that is faithful in a very little is faithful also in much, and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon who will commit to your trust the true riches." Luke 16: 9-11. R. V.

Yes, friends, we are journeying on. The mighty caravan of human souls moves on apace. The tide of time no man may stay. It seems but yesterday and all the leaves on all the trees were fresh and green; and now they are withered and ground in the dust. To-morrow will

hardly be gone ere the earth will bud and blossom, and clothe herself with the verdure of summer. Yes, we are journeying on. Many of us are coming very close to the land, the land which the Lord has said, "I will give it you." We can almost hear the murmur of the river, and the soft moving of the leaves of the tree of life. By faith, far-sighted vision, we can see the gleaming towers of that city whose maker and builder is God. We can see the gathering of the mighty multitude who have washed their robes and made them white in the blood of the Lamb. We can hear the rustle of angels' wings, and see the gleam of glorified faces of loved ones gone before.

"For O! we stand on Jordan's strand,
Our friends are passing over,
And just before, the shining shore
We may almost discover."

"And the Spirit and the bride say come. And let him that heareth, say come; and let him that is athirst come. And whosoever will, let him take of the water of life freely."

DANGER, OR THE MYSTERIES OF MORMONISM.

BY KOMEA SHEOL, JR.

III.

Polygamy, a plurality of wives! Can it be possible that in this enlightened age of the world a religious society, teaching and practicing such an abominable doctrine, can be organized, held together and increase till its members number over 300,000 souls? A quarter of a century ago the answer would have been an emphatic, "No," but to-day the Mormons, who strongly advocate the doctrine of plural or celestial marriage, as a divine law, claim that number of actual communicants. They are scattered throughout Utah and adjoining States and Territories, anxiously awaiting the signal for the return to their holy Mecca—Missouri. In Nauvoo, Illinois, when the revelation of plural marriage was first given, taking new wives became an every day occurrence, and the prophet was kept in the work of solemnizing the celestials. Missionaries brought in scores of women converts, who were immediately given by the prophet to the most worthy brethren. In foreign countries the preachers found numerous recruits for the female ranks. Women who had lost their good name at home desired to go abroad to hide their shame, and Mormonism offered to them a refuge; married women, waiting for some excuse to leave their husbands, readily embraced the new religion; young girls possessing peculiar romantic minds found in the new doctrine their soul's delight; and laboring women, assured of good homes and better support, joined the band.

Thus from the various kinds and classes in Great Britain and Scandinavia, many ship loads of sisters, whose fares were paid by the church, under promise of speedy marriage to the servants of God, were imported to assist in the building up of Zion. All women naturally desire to better their present and prospective future condition, if such can be done without sacrificing honor; hence many Mormon women left the partners of their youth, and in some instances large families of sons and daughters, to be married to more prominent church officials. The prophet justified and encouraged such unions, by revealing that no female could enter the Celestial Kingdom except she be taken there by her husband, who must necessarily be a model, exemplary, and obedient Latter Day Saint. Every man therefore not holding office, or who had at any time gained the displeasure of the prophet, was liable to lose his spouse, if she chose to leave him, or the leader gave her

to another brother, in order to obtain an eternal salvation in the highest kingdom. Smith also instructed his people that all the sisters were to be buried with their faces veiled, and unless their husbands were present at the first resurrection, on the day of judgment, to remove the covering, the women would remain in their veiled state throughout eternity. Of course no woman wants to go through the beautiful streets of the new Jerusalem blindfolded, so it is to her interest that in selecting a companion she gets a man who will conduct her through properly and with her eyes wide open.

Another revelation delivered by the prophet was that authorizing the ordination of men to the Melchisedec and Aaronic priesthoods, the former being the greater or dictating power, the latter the lesser or performing servants. These priesthoods include various societies and quorums, numbering to-day about 60,000 officers, or one official to every five members. The duties of each branch of the organization will be defined later on. The Saints were informed by the usual revelation resort, that a strict obedience to the priesthood, in all things, was obligatory upon every member. The priesthood, thus clothed with spiritual and temporal powers of guidance, instructed the people how to vote, with whom to associate, what papers to read, who and when to marry, how much tithing and donations to pay, how to treat Gentiles and their property, how to talk in tongues and what to say to outsiders. With this perfectly-organized band, frequent encroachments were made upon the private property of the peaceful residents of the surrounding neighborhoods, and the strange people of Nauvoo soon became subjects of contempt to all law-abiding and peace-loving citizens. Like the Missourians the people of Illinois decided that nothing, not even life or limb, was safe so long as such a desperate band of religious and political despoilers was permitted to remain in their midst. An attempt was therefore made to drive the bandits from the State, and in a battle which resulted, the chief prophet, Joseph Smith, and his brother his most important counsellor, Hiram Smith, were killed. The Saints were thus left without a leader. General confusion and threatened internal eruption were everywhere apparent. Different characters who had been favored by the prophet, and understood the revealing business, aspired to the position of chief prophet, seer, and revelator.

When the entire populace was excited to the highest pitch, and their frail craft seemed about to be overcome by the breakers, Brigham Young arose and addressed the excited assembly. While he was speaking some one in the audience, who had probably been posted before-hand, called out, "Brother Brigham is the one chosen of the Lord to be our leader." A perfect silence followed this announcement, and while the speaker remained mute, and the audience sat studying suddenly a bright ray of sunlight bursting from under a cloud, shot across the room from a side window, and fell full upon the radiant face of Brigham. Loud shouts of approval came from the mystified congregation, as they declared him the Lord's anointed deliverer of his chosen people. Some in the congregation discovered the face, features and voice of their lamented prophet; others saw angels descend and enshroud the speaker in the late prophet's mantle; others, again, witnessed the Saviour appear, and heard his voice, saying: "This is my chosen servant, hear ye him." Brigham having been appointed successor to the original president, prophet, seer and revelator, the other

candidates withdrew, taking their supporters with them. As a result of this angelic ordination, the dissatisfied brethren formed other branches, each society, of course, representing the only true church. Among these were the Rigdonites, Cutlerites and Josephites, the latter being led by Joseph Smith, Jr., followed by his mother, — Emma, — and several others. Brigham and the main troupe of idolaters left Illinois and crossed the Mississippi River into Iowa, where a temporary encampment was made, until the new prophet could successfully manage the revealing business, and select another site for the building of Zion.

NOT BROKEN, BUT CRACKED.

'Twas a set of resolutions,
As fine as fine could be,
And signed in painstaking fashion,
By Nettie and Joe and Bee;
And last in the list was written,
In letters broad and dark,
(To look as grand as the others),
"Miss Baby Grace, her mark!"

"We'll try all ways to help mother:
We won't be selfish to each other;
We'll say kind words to every one;
We won't tie pussy's feet for fun;
We won't be cross and snarly, too;
And all the good we can we'll do."

"It's just as easy to keep them,"
The children gayly cried;
But mamma, with a smile, made answer,
"Wait, darlings, till you've tried."
And truly, the glad, bright New Year
Wasn't his birthday old
When three little sorrowful faces
A sorrowful story told.

"And how are your resolutions?"
We asked of the Baby Grace,
Who stood with a smile of wonder
On her dear little dimpled face;
Quick came the merry answer
She never an instant lacked,
"I don't fink much of 'em's broken,
But I dess 'em's about all cracked."

Sel.

HOW A RELIGIOUS PAPER HELPS THE PASTOR.

1. It helps to expel from the home of his parishioners worthless and injurious literature. That which most obtrudes itself upon the public is the seed of curses. It is destructive of right thoughts in the young, and is injurious to the old. The only sure way to avert injury from this source is by expulsion of the cause. The devil must be driven out, and the house swept and garnished. But not left empty. If it is, worse devils will return and abide. The renovated home must be tenanted with cleanly spirits. Reading matter of the proper kind must be at hand.

2. The religious newspaper in home aids in solving the Sabbath problem. Sabbath desecration on the part of the young begins with reading secular papers and books. The temptations to this, even in some Christian homes, are many and great.

3. The religious denominational newspaper attaches the people more closely to their own church. Such attachment is not bigotry or narrowness; it is the proper love and loyalty of one for his own. He who reads every week his denominational paper finds occasion more and more to love and labor for the denomination to which he belongs.

4. The religious newspaper strengthens the people in the fundamental doctrines of the Scriptures. The sermon awakens interest in the subject presented; the newspaper articles capture the awakened mind, and carries it forward to safe and solid conclusions.

5. The religious newspaper makes the pastor's work more effective by increasing the intelligence of his hearers; by making them acquainted with philanthropic and missionary enterprises of the day, and by giving them information respecting churches, near and far. Sympathy is excited by knowledge. People give more generously when they give understandingly. — *South-western Presbyterian.*

SOMETIMES a man-of-war encounters on the open sea a merchant ship which the Commodore suspects may belong to a hostile power. So he sends a cannon-shot across the bow of the merchantman, in order to "bring her to" for an interview. In like manner the Word of God sends some solid shots across the bows of immortal souls; not to sink them, but to stop them, and bring them to reflection. "To-day if ye will hear my voice, harden not your hearts" — "Turn ye, turn ye, why will ye die?" are specimens of these weighty warnings. They are sent in love and not in wrath; they are earnest admonitions to halt and to "put about ship," and steer Godward and heavenward.

One of the mightiest questions in the Bible is, "What think ye of Christ?" On this question pivots the soul's destiny. Another very solemn Bible statement is, "Ye were without Christ." This may be the actual condition of more than one who is now reading this article. My friend, let me say to you in loving frankness, that a soul without Christ suffers badly from moral weakness. Intellectually you may be very strong; spiritually very feeble. For instance, I once saw a man of colossal intellect utterly besotted by the brandy-bottle — which he was morally too weak to abstain from. The evidence of moral weakness is the inability to withstand the seductions of selfishness, the gales of passion, or the onsets of temptation. Perhaps you have resolved a thousand times to break off from certain besetting sins, and to lead a truer and better life. You have failed. Your purposes had no staying power; precisely what you need is a divine power, the power from on high. Jesus Christ offers it to you; he says: "My grace is sufficient for you; my strength is made perfect in your weakness."

With Christ comes a supernatural strength to resist temptation. He that is within you is infinitely stronger than any force that may assail you. The secret of every noble, true, holy and victorious life from the days of Paul to this hour has been just this — "Not I, but Christ that liveth in me." This divine power to resist sin, to conquer selfishness and to achieve success is not an occasional visitant; it is a resident force. "Lo, I am with you alway!"

With Jesus Christ you have the purest and sweetest of joys. The possession of Christ is itself an indescribable source of happiness. "Wealth as a source of happiness is sheer humbug," said a millionaire to me the other day; "mine never gave me an ounce of pleasure until I began to do good with it." We ministers often find the happiest souls are they who have the least of earthly goods and the most of Christ. A pastor once called to see an old woman on the ground floor of a dingy rookery; she lay helpless and alone on her bed, and poked the scanty fire with a long iron rod; a kind neighbor came in occasionally to feed the fire. Her one solace was her Bible, her one companion was her Saviour. Cheerful, uncomplaining, joyful, she was a living witness how little a human soul depends for its richest happiness on mere externals, and how supremely happy it may be when it has the continual presence of the Lord of glory. "My joy shall remain in you and your joy shall be full." Put this promise to the test, my friend, and then tell me — when we get to heaven — if you were disappointed. — *Theodore L. Cuyler.*

AN old negro who could neither read nor write, asked his wife to write down the fact, the time, and the place of his conversion. On one occasion, when everything outside was going wrong and things inside seemed to be in danger of going wrong, the old man went home, and asked his wife to bring out that paper. Taking it into his room, he laid it on the table, and pointing to it, said, "Mr. Debbil, you read dat while I pray."

INTERCESSION is the very safety-valve of love. When we feel that we really can do nothing at all in return for some remarkable kindness and affection, how exceedingly glad we are that we may and can pray! — *Frances Ridley Havergal.*

MISSIONS.

TWO PATHS.

Two paths lie open for each life;
One leads through danger, toil, and strife,
But upward goes

To shining heights whose rising sun,
When once the lofty steep is won,
No setting knows.

The other path, vine-clad and green,
Scarce lets its gentle slope be seen,
But downward goes
To depths unknown, whose setting sun
In baleful shadows dark and dun
No rising knows.

—Sel.

ELDER PRENTICE, writing from Hammond, La., and mentioning the reception of two members from the Baptist Church, says, "It was a tender occasion for all present. We expect to receive two or three soon by baptism, next Sabbath, we hope."

THE MISSIONARY SOCIETY.

XVIII.

At the meeting of the Society in 1854, the Board was instructed to obtain an incorporation of the Society under the law of New York. Investigation showed that this could not be accomplished without much difficulty, unless a change was made in the officers; and the subject was referred to the Society in 1855. But there is no record of definite action that year.

The Annual Report of the Board, for 1855, gives an account of labor by Eld. Samuel Davison, at Southampton and Farmington, and in the neighboring sections of Illinois. In his field, over sixty miles in extent, there were sixty families of Sabbath-keepers; and, soon, additions and growing union gave promise of greater strength. Several persons turned to the Sabbath, among them a Baptist minister, and at Farmington there were two candidates for baptism. The church at Southampton was contemplating the building of a house of worship, and had taken steps toward the permanent location of a minister of the gospel. And it seemed probable that a church would be organized at Camp Grove, Ill. The Board thought the cause in Illinois was growing, and should receive the care of the Society until the churches became self-supporting and able to help others.

The attention of the Society was called to Northern Wisconsin. At Berlin, Eld. J. M. Todd had the care of a church of seventy-five members. At Dakota, Eld. Geo. C. Babcock ministered to a church of twenty-eight members. At Coloma and Grand Prairie, there were several families without church organization, and the regular means of grace. The Board had referred the subject to the Wisconsin Association, with encouragement of giving assistance. The Board also asked for information concerning scattered families and destitute neighborhoods, and for help to send out the gospel preacher.

The Palestine Mission was not yet fully organized. The original plan of having an industrial department, as auxiliary to the principal work of preaching the gospel, remained unaccomplished, while its practicability and usefulness were still open questions. Among the hindering causes was the severe sickness of Brother Saunders and family, they having suffered many months from fevers; and the whole Industrial Department of the Mission was under the superintendence of Bro. Saunders.

The first farming experiment, begun and carried on under very unfavorable circumstances, resulted in an outlay of \$66 17, with receipts of \$9 50.

Soon after reaching Palestine, the missionaries called for funds with which to purchase land; and the Board made a small beginning toward raising \$5,000. Before long, however, brethren Jones and Saunders decided that it was not safe to buy land there, owing to very great uncertainty as to titles.

Bro. Saunders wrote, "It is, no doubt, our duty to cultivate the soil in this country, and give employment to the poor, as a work of charity, but we cannot compete with the natives at the present time in the cultivation of the land for several reasons. First, Americans cannot stand it to work but little under the burning sun, consequently will have to hire a great portion of their work done, and pay much higher for it than the natives pay. Secondly, the natives all work in the field; men, women and children. It costs them next to nothing for their clothes. Their living is extremely simple, vegetables, fruit and a little bread is about all; much of it is eaten in a raw state by the poor, thus avoiding the expense of fuel. Thirdly, their house rent is not much of anything, so that what they raise is nearly all profit. My impression is, from what I have seen, that our main dependence for Christianizing the people of this land is educating the young, making the Scriptures one branch of their regular study. This, done in connection with an industrial home, which must be near some town or city, is perhaps the best plan we can adopt."

Brother Jones wrote that he gave forenoons to study, especially of the Arabic and Hebrew languages; and the afternoons to missionary labors, public and private. On the Sabbath he preached to about fifteen Sabbath-keepers, and conducted a Bible-class. On the First-day, a portion of the time, he preached in Jaffa, to small congregations. Occasionally there was opportunity for the public and private discussion of the Sabbath question; and he conversed with many individuals upon the subject of religion, with some hope of resulting good.

The Board speaks of the still unsettled condition of the mission as hindering the great work of leading souls to Christ, but calls on the people to remember the missionaries and sustain them well, and not to forget "to seek the aid of him who first planted his chosen people in that land, and there kindled the light which has brought hope to our own work."

SEVEN WAYS OF GIVING.

1. THE CARELESS WAY.—To give something to every cause that is presented without inquiring into its merits.

2. THE IMPULSIVE WAY.—To give from impulse—as much and as often as love and pity and sensibility prompt.

3. THE LAZY WAY.—To make a special effort to earn money for benevolent objects, by fairs, festivals, etc.

4. THE SELF-DENYING WAY.—To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacency.

5. THE SYSTEMATIC WAY.—To lay aside, as an offering to God, a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether poor or rich; and gifts would be largely increased if it were generally practiced.

6. THE EQUAL WAY.—To give to God and the needy, just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

7. THE HEROIC WAY.—To limit our expenses to a certain sum, and give away all the rest of our income. This was John Wesley's way.—*The Home Missionary.*

EVANGELICAL faith and evangelistic activity must go together; the decline of either imperils the other, and no revival of evangelical faith is complete that is not accompanied or followed by evangelistic effort.

In the Friendly Islands there are 30,000 Christians who contribute \$15,000 a year to religious objects.

THE demand for the Arabic Bible is so great that the printing press at Beirut, though running night and day, is unable to keep pace with the orders.

ONE out of every hundred heathen converts becomes a worker in the field, while Protestant Christendom sends forth one out of every 5,000.

IT is now eighteen years since the first newspaper was published in Japan, and now 575 daily and weekly papers are issued from the press, 35 law magazines, 111 scientific periodicals, 35 medical journals, and an equal number of religious periodicals are published.

DURING the last year fifty-four missionaries have joined the China Inland Mission from England and America, making the whole number of missionaries connected with this field 328. During the past year 472 have united on profession of faith, and 13 new stations have been opened. The report of this mission speaks of the marked success of the lady missionaries, and of the evidence clearly afforded that through them the Chinese of rank can be most effectually brought to Christ.

HEAT OF INDIA.—Although the missionaries keep writing from time to time about the excessive heat of India, yet I think that but few if any of our brethren at home can form a correct idea of its severity. When I tell my little girl to shut the door in the hot season, she will first take a cup of water and pour upon the handle before she dare take hold of it. I have seen the coolies wrap their cloths around the crowbar before they could handle it. You will understand by these examples how necessary it is to have an airy place, and one protected from the heat, in which to assemble to worship God and teach his word.—*Rev. E. Chute.*

WOMAN'S WORK.

"Thy Kingdom Come!" a young Christian prayed,
And she thought her prayer sincere,
But the needy poor besought her aid
And she turned a deafened ear.
"What can I give the poor?" she plead,
"I have nothing I can spare."
Then she bought a costly gem instead
To deck her beautiful hair.

"Thy Kingdom Come!" prayed a widowed one,
Repeating it o'er and o'er,
Then rose from her knees to urge her son
Not to sail for India's shore.

"Let others the name of Jesus preach,
You are my only boy,
If you go in heathen lands to teach
My life will be robbed of its joy."

"Thy Kingdom Come!" came in trembling voice,
From a man about to die,
"God bless the church of my early choice
And all her needs supply;
On earth as in heaven, thy will be done,"
He added with failing breath;
Then gave his wealth to his spendthrift son
And slept in the arms of death.

FOR God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.

GIVE, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.

GENEROSITY is contagious, as surely so as is a contagious disease, and, once well developed in the life and character of any person, somebody is bound to catch its influence. It will spread also, as surely as will the small-pox, amongst high or low, rich or poor, and, once thoroughly infecting a community, its influence will be felt far and wide, and quarantine must be placed like a prison wall, to keep it from reaching other communities, should any be disposed to look with ill

favor upon it, as upon a disease which, as children would put it, "is catching." In all seriousness, it is no needless advice to give to one who is not already generous, unless she is withal stubbornly determined to remain ungenerous, to tell her that she needs to take great precaution against the influence of a benevolent, a generous person, or she will surely become infected, not by poison, for the figure does not carry to all lengths; but against the persuasive, the conquering influence of such an one.

THE following is the experience of one who practices tithing, as given in an exchange. The gentleman says concerning this practice, that on one occasion, after he had determined to tithe his income, he went to church with a few dollars in his pocket, but knowing he had paper due the next day in bank, which he could see no way of meeting, the non-payment of which meant ruin to him. A call came for money for some part of God's work. Should he give it? Wouldn't every dollar be needed to meet that paper in bank, and then there not be enough? But it was God's money, and he gave it. "And I thank God that he gave me grace to give it." Many times, he said, he had been tempted, in emergencies, to withhold his tithe, but had not done so. God has prospered that man; and to-day he is an inspiration to his fellow Christians, as he gives again and again to every good object that needs help.

WHAT SHE COULD.

A few weeks ago we received, from one whom we know to be in straightened circumstances, a very prettily-knit pair of stockings and of socks, too small for a baby, and we queried what it could mean. A letter, however, soon explained it all. The lady knowing that boxes were being packed in different places to be sent out to certain families on the home field, wished to help by the little that she possibly could; so taking some wools which she had, she planned to knit a pair of stockings and of socks for somebody's baby, to be sent in some outgoing box. But she found that she had not enough yarn of either sort. What could she do? By majority vote of custom, it would be granted her to decide that she had nothing to give; that she really could not give anything; no shamming, nor squirming away from generous impulse. The stockings and socks were knit, but though too small for a baby, were large enough for a large doll, and with another little gift from a friend of hers, they were mailed to us that we might make sure that they find their place upon some doll for somebody's little lady. This little matter is not spoken of here for fear the doll will not be forthcoming. Scarcely had we spoken of the singular little offering, when our listeners said, "That doll must be found and dressed and sent to that somebody's child, if we have it to do ourselves." It is the heart of the question which we would emphasize.

Are there not some who would scarcely entertain the question of giving so small a gift, who yet feel, as touching many another light giving, that they have nothing worth the giving? Such sometimes claim and we doubt not, in all sincerity, that they do not have anything to give—they would love to give as well as others do, but they do not possess that which they can spare, or which would amount to anything in the giving. Do you suppose that all of the people of this class, or of a still larger class of yet more heedless ones, have hunted amongst baskets, boxes, bags, drawers, and closets, and in the dark corners of stowed away chests, and of belittered, ill-kept memories to make sure if such decision is backed by lit-

eral fact? Would you judge by your own self, that these little nooks and corners in the good house-keeping of your own generous make up, cannot be improved by one of Aunt Chloe's "clarin up" times? Are there none who really could not do like unto this sister of ours, for some phase of our woman's organized work? To put this question so that the cap shall nicely fit upon the climax, are there not women amongst us who can do what they can? Not to imitate the pulpit with its closing practicals, but yet to help some to help themselves, to see that they may have packed away, possibly much, that is simply an accumulation in the house, but which might become a helpful accretion to some other home, the suggestion is here made; that in the few weeks now passing before house-cleaning time, is many of us shall begin that operation by this wisest of methods, the preliminary searching and cleaning of above-named places, and in finding of articles simply accumulated, there shall be a giving to somebody from these packed-away stores. Miller and moth have less to depredate; the house is the cleaner for the clearing, and somebody is helped by the variety of gifts which such a search would furnish. Our isolated sisters can help here, as well as the rest of us. Articles thus found can be collected in communities and sent directly to their destination; or to make the matter secure for all, any such articles may be sent to the Board Secretary at Milton, who with the chairman of box-committee work, will attend to the final disposition of them, in accordance with direction of donors.

THE MOODY INSTITUTE AND THE ENGLISH BIBLE.

The men's department of Mr. Moody's Bible Institute was opened Thursday evening, Jan. 16, with appropriate exercises. Mr. Moody, Dr. McPherson, Prof. Scott and Prof. Weidner addressed the large number of friends present. There are about fifty young men to begin with, and nearly as many young ladies in the ladies' department. Mr. Moody stated the object of the school to be: 1. To train young women for the foreign field. 2. To train young women for home field work, to assist pastors who are unable to do a sufficient amount of house-to-house visiting. 3. To raise up a supply of young men who can handle the Bible in a helpful and interesting way.

Mr. Moody disclaimed any intention to lower the requirements of the pulpit, and wished it understood that the school does not aim at fitting men for the pulpit, but rather for helpers in the great work of spreading the gospel.

In the United States alone there is a demand for at least 28,000 men and women who are able to instruct their fellows in the right way of living. There are but 2,597 in all classes in the different seminaries, and the question arises, can the demand for 28,000 men be supplied by the long-course schools? It will not be surprising if some of the students from the Bible Institute and similar schools find their way to positions of usefulness and power in the pulpit. The class of instructors employed thus far—Dr. Pierson, Dr. Weidner, Prof. Scott and others equally noted—suggests that careful and thorough work is being done. To be filled with the English Bible is a rare possession even among seminary graduates. Knowledge of that version of the Bible is acquired largely, if at all, outside of and subsequent to the regular course of theology. The time of the students is so filled with other work that the seminary authorities are offering prizes as incentives to proficiency in the English Bible. There is undoubtedly a neglect of the chief implement of service among English speaking people—the King James Bible. Hebrew and Greek are important and should be taught, but not to the exclusion of the English.

The Bible Institute will offer a valuable post-

graduate course to seminary men. "But when he saw the multitude, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, the harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:36-38.

TWO SUMS IN ARITHMETIC.—The fact that one hundred thousand Americans, who went abroad last year, are estimated to have spent one hundred millions of dollars, while all the emigrants, who came to this country, brought only forty millions of dollars, suggests one or two sums in arithmetic. At that rate, how long will it take for America to send her surplus wealth to the Old World? and secondly, suppose one-tenth of this sum spent in the luxury of travel should be spent in sending the gospel to the heathen, and another tenth should be used in evangelizing the emigrants who have come to our shores, how would the account of "America Dr. to the Rest of the World" stand at the end of ten years? If you can't "figure" it out, the problem is worth considering.

HISTORICAL & BIOGRAPHICAL.

FORT ANCIENT, WARREN COUNTY, OHIO.

This fortification is situated in the eastern part of the county named, about thirty-three miles north-east from Cincinnati, and seven miles due east from Lebanon, the county seat. It is in the vicinity of the most extensive and varied works of the mound-builders discovered in the United States. Its location is on the east bank of the Little Miami River, which is bordered, in many places throughout its length, by the remains of old villages, burying grounds, embankments for defense, and mounds of stone or earth. The most valuable explorations of the antiquarians in this country have been made here, and many great museums in our Eastern cities have been greatly enriched by the stone, copper, and bone implements found along this stream.

The surface of the land has, like a plateau, a sort of a general level. This was eroded into narrow and circuitous valleys and ravines about 250 feet deep, by the floods of water following the glacial period. The hill-sides are usually very steep. The underlying rock consists of the limestone and clay of the Cincinnati group. It is covered to some depth by the gravel and stiff clay of the drift movement. Fort Ancient covers a somewhat long and angular-shaped hill, which projects southward, as a promontory, from the mainland, and rises abruptly about 300 feet above the bed of the river. Except at a narrow strip on the north-east, it is surrounded by a valley and two deep ravines. A most beautiful and level-bottom depression, through which flows the Little Miami, lies to the westward, nearly a mile wide in the middle, over a mile long, and nearly closed at its upper and lower ends. It served as a site of a populous village, with the hill as a defense in case of an attack.

This fort is the greatest prehistoric earth-work in the Mississippi Basin. Squier and Davis say that it is among "the most interesting remains of antiquity which the Continent affords." Peet, in his magazine, states that "the whole structure has the appearance of great finish and much skill." Sheppard testifies that it is "the most remarkable of the defensive works of the mound-builders in Ohio." Prof. Thomas thinks that it is "the best preserved in the entire West." Moorehead believes that no other locality in our country furnishes such an abundance of what are termed "Indian relics."

The magnitude of this fortification can be

seen from the following description. It extends in a straight line north and south nearly a mile, on two even-topped elevations, which are joined together by a narrow isthmus. But the embankment alone, with its spurs and bastions, is 3 6-11 miles long, owing to its conformity to the numerous sinuosities of the hill, on whose verge it is built all around. Adding walls on the inside and outside, the entire structure is nearly 5 miles in length. Its height varies from 4 to 22 feet, averaging 9 to 10 feet, with a base 14 to 80 feet wide. On the steepest edges of the hill, the work has, toward the ravines, an outside slope 42 feet in height. Artificial terraces in the immediate vicinity, usually on the hill-sides below the embankment, measure altogether $5\frac{3}{4}$ miles in length. Moats and ditches, often 7 feet deep, were dug in some places close to the wall on the outside and inside. Several reservoirs for water, one 10 feet deep and covering a half acre, were supplied within the fort. Paths leading to springs near the bottom of the hill were guarded on both sides by walls of earth. As many as 74 gate-ways, 5 to 10 feet wide at the base, are found in the embankment. The fortification is divided by the elevations into two principal departments, each enclosing 80 acres, with a smaller one on the isthmus not occupying over 5 acres. The fort is protected on the southern end by a gateway, and near its middle by huge crescent walls. Where this hill unites by its summit at the north-east with the out-lying country, were constructed two large earth-mounds, from which extend, in a direct line from the fort, two parallel embankments, 2,760 feet long and 130 feet apart. Between these, nearest the fort, is a stone-pavement very evenly laid in the clayey soil from bank to bank, 500 feet in length, and worn quite smooth from the tramping of the occupants. Here were doubtless held the assemblies or councils of the nation. These walls enclose also at the opposite end another low mound, apparently used as a station by sentinels to warn of the approach of a hostile tribe.

The principal embankment had its backbone made of loose stone gathered from the river-bed and the ravines. Such stone appears also in the sides of gateways. But the material most used in the construction is a tenacious clay, obtained from the numerous excavations within the fort. Some have estimated that two-thirds of a million cubic yards of dirt were thus carried and placed in the walls. The labor to effect this must have been prodigious in amount. The builders had no beasts of burden, but lifted in their arms or on their shoulders the wicker-baskets and skins filled with the stone and the earth. They worked with no implements, except the rough wooden and stone ones which they manufactured. Quite a period must have elapsed before the structure was completed.

It was designed for defense; and this is too evident to be doubted. It may, at times, have been occupied as a fortified village. Circular excavations for wigwams, refuse from these, and a cemetery on the summit of the hill seem to indicate the fact. It was doubtless a rendezvous for a vast hoard of the aboriginal inhabitants fleeing from adjacent sections of the country, when they were threatened by a large invading foe. It would take over 8,000 warriors to defend the enclosure at all points, while 30,000 men, women and children could be protected inside. If beaten at the northern end they could retreat to the isthmus and the southern fortification, where the walls are high and the slopes of the hill very abrupt; and here make a more successful stand.] Also at this point they would have full control of the river running within

arrow-shot of them. The enemy attempting to climb the banks of the ravine and the stream could be easily repulsed by spears and stones hurled at them in close quarters.

The proofs are very clear, that a large village occupied the picturesque valley to the west of the fort, and stretched for some distance along the banks of the Little Miami. Here are collected numerous pieces of broken pottery, flint chips lying in heaps, rough and polished mussel shells, split bones of wild animals, burnt stones, baked clay, scales of fishes from the neighboring streams, bone needles, shell-beads, and stone-implements for household, ceremonial, and war-like uses. Ash-pits, six feet deep, are found here. Many graves have been opened in the adjoining fields, and large amounts of human remains with buried trinkets exhumed.

Upon the terraces near the fort and elsewhere in this section, are numbers of round or oblong buried mounds built either of earth or stone. Some of these are 12 and 14 feet high, and 70 or 80 feet across at the base. A few of the stone ones contain from 100 to 460 wagon-loads each. Occasionally beneath such a mound have been dug up as many as twenty crushed human skeletons. Stone graves, four feet below the surface, with walls of limestone about the remains, are scattered along in the valleys and on the hill-sides. In all these have been gathered such relics as mica plates, masses of red ochre, greenstone celts, drilled tubes of soapstone, vases made of burnt clay, black slate pendants for the ears, ocean shells worn as perforated ornaments, chalcedony arrow-heads, and masks of copper plates. The skulls taken from the stone-heaps are thick, coarse, low, ill-shaped, and with a facial angle greatly retruding; but those from the stone-graves are usually thin, with fine texture, full facial angle, and large brain cavity. The pottery taken from the burial ground in the fortification resembles the rough and heavy varieties found in Tennessee; but that from the graves in the river bottom, are patterned after the neatly finished specimens secured in Western New York.

The embankments, terraces, and mounds are all extremely well preserved; chiefly for the reasons that they are made of clay impervious to water, and are covered in great part by a dense forest with a thick undergrowth of bushes. They show, as a consequence, but little denudation since they were constructed. They must have stood at least 350 years, as trees have grown upon the walls and over the graves inside, and attained over 300 annual circles before they were recently destroyed. The large quantities of bones buried in heaps near the great gateway and the ancient cross walls, indicate the fearful slaughter of the assailants in gaining, or the occupants in holding, the mastery of the works. The evidence is quite conclusive that this enclosure furnished protection for a long period to two or three races of Indian inhabitants, quite different in appearance and character, the most highly endowed ones coming last. Stone implements of diverse style and manufacture, in immense numbers, have been found here in the past fifty years. Six collections of these alone contain over 40,000 specimens, and quantities are unearthed every season. Among these are copper-axes, effigy pipes, discoidal stones, black slate pestles, lead ore, and ceremonial tablets of exquisite finish.

An effort is being made to induce Ohio to purchase this celebrated site, to restore it to its pristine condition, to protect it from the depreciation of curiosity-hunters, and in fact, to make it into a State Park visited by thousands each year.

PROBABLE ORIGIN OF THE LA GRIPPE.

A writer in the London *Times* traces the probable origin of the influenza epidemic, which has afflicted both Europe and America so greatly during the past winter, to the insanitary conditions that have prevailed in central China for the past two years. The great flood in the province of Honan, China, in the autumn of 1887, which was caused by the bursting of the banks of the Hoang-ho river, spread over an area of about 4,700,000 acres, and caused a loss of life from drowning estimated at from one to seven millions. In October, 1888, the new embankment of this river, constructed at enormous cost, was swept away by a flood, inundating a second time a vast tract of low land. Later in the same year, there were terrible floods in Manchuria, producing wide-spread famine and sickness. But the effects of the Hoang-ho flood were specially disastrous. The fertile land of the valley was so covered by the yellow mud of the river that the crops were ruined, and the soil drying in the intense heat of the summer sun, must have developed poisonous germs innumerable. "It would not have been surprising," says the correspondent, "if some malarious disease had been strongly developed in these unusual conditions, and the peculiar character of the earth from which the Yellow River, or the Hoang-ho, derives its name would be likely to give rise to infective organisms differing from those common to marshy districts in tropical and temperate climates. There appears, indeed, to be reason for supposing that the present epidemic of influenza had its source in the dried-up surface of the sodden soil of the province of Honan." This writer is convinced that Asia was the starting-point of this disease, whence its westward course, through Russia, over Europe and to North America, can be readily traced. Very recent reports state that this river, not only the sorrow of China, but of some western countries as it proves, has, from long continuous rains, again broken its banks and in a new region; and we may expect further accounts of destitution, loss of life, and renewal of the epidemic in other parts of the Northern Hemisphere.

SABBATH REFORM.

THE State has as much relation to religion as to medicine, and no more; and it might as well establish homoeopathy as its medical system, as Episcopacy as its religion. It might as well undertake the health of the body as of the soul—indeed, far better, since it is a much less complex task.—*A. Carnegie.*

HOW ROMAN CATHOLICS PROPOSE TO CO-OPERATE WITH PROTESTANTS IN "SABBATH REFORM."

The exultation with which Protestants have heralded the fact that Roman Catholics are about to aid in establishing and enforcing Sunday Laws, has met with a sharp rebuff at the outset. The story is told by the *Christian Statesman*, of Jan. 23, 1890, in an account of the preliminary arrangements for a "Sabbath Reform Convention," in Cincinnati. It is as follows:

Among the interviews with prominent citizens was one which Mr. Foster, in company with Mr. Francis Ferry, an esteemed elder of the Presbyterian Church, had with Archbishop Elder, of the Roman Catholic Church.

"The Archbishop," says Mr. Foster, "received us very cordially and was the soul of courtesy. He is a man of medium height and wears the long black gown peculiar to his order and the three cornered cap."

"We have called to ask you if you would be willing to participate in the coming Christian Convention."

"You know we Catholics are very exclusive."

"The Baltimore Council advised co-operation in Sabbath Reform movements with Protestants. This led us to hope that you would stand with us in the effort to maintain the Sabbath."

"It is true the Baltimore Council recommended co-operation, but that is to be done as citizens. We do not recognize Protestant churches or Protestant ministers. There is only one true Catholic Church. These other denominations may teach the truth in a measure, but they are not the Church of Christ. The Catholic Church is the Spouse of Christ, and to her has been committed the oracles of God. She has received authority to teach the truth. We will work with Protestants as citizens, but not as churches. During the war Horace Greely and some others attempted to establish peace between the Northern and Southern States, but Mr. Lincoln said: 'You are good men and have good intentions. But you have no authority to act. I cannot recognize your work.' So we say to Protestants, 'You are good people. Your motives are good. But you have no authority. We cannot recognize you.' I would be compromising myself to go into a Protestant church and unite with Protestant ministers in such a Convention."

"This Convention is not to be held under the auspices of any church. It is called by the National Reform Association—a society made up of representative citizens in all parts of the country. It is a citizen's movement. You observe the Conference is called a 'Christian Convention.'"

"At the same time almost all the signers to the call are ministers, and all but one of the speakers are clergymen. My going there would be construed as a concession to Protestantism. If this were a general Convention of citizens, originating with the people and carried on by them, I could act as one of them. But a Christian Convention carries with it the idea of the church, and I could not be identified with that."

"The preservation of the Christian Sabbath is a matter in which all who love our Lord are interested."

"That is true. I preach the truth to my people about the sabbath, temperance, divorce, and all those questions. We have authority from our Lord to do this. You will pardon me for saying that no Protestant church has this authority. And hence I could not act with you even in so good a cause, for, in doing so, I would not be true to the Church."

This is the kid glove form of Rome's uncompromising hostility to the reformation. This interview was scarcely needed to convince any friend of National Reform that the co-operation of Romanists, which has never before, I suppose, been solicited, is never to be expected.

Our columns have already shown that Catholics can give no support or co-operation, except such as will give them political and ecclesiastical advantage. It is unfair in the *Statesman* to denounce this "kid glove" policy on the part of Roman Catholics. The position taken by Archbishop Elder is wholly justifiable; as a representative of Romanism he could not do otherwise. Perhaps the *Christian Statesman* and its compeers in the work of reforming the religion of the United States by civil law, will yet learn what we have so often said, that Romanism and Protestantism, as systems, are in hopeless antagonism; that to the Roman Catholic, a Protestant can never be other than a heretic, to be reclaimed or condemned. Such antagonism among enlightened men does not necessitate unkind denunciation, nor quarrelling nor opprobrious epithets; but it does mean all that Archbishop Elder suggests of irreconcilable difference. The National Reformers desire the co-operation of Roman Catholics to inaugurate a system of religio-political legislation in accordance with their theory of Christian Government: namely, Jesus Christ the head of the State, without a personal representative. The Roman Catholics have such a system, with the Pope as the earthly representative of Christ. This system has stood the test of many centuries. It was modelled after the strong World-Empire of Pagan Rome, and may well claim superiority over the modern invention of the National Reformers, who propose to place a National Constitution in place of the Pope.

But since somebody must needs decide upon the character of this constitution, and since National Reformers, made up of many Popes, do not always agree, and are not any more infallible than Leo. XIII, the experiment is hardly worth trying, when Rome furnishes a system which is strong and vigorous after it has outlived countless generations, and many forms of civil government. Either Romanism is wrong from turret to foundation stone, or else Archbishop Elder is wholly right in his position; and however sadly the *Christian Statesman* may be disappointed, we cannot see that such disappointment is sufficient ground for expecting the Archbishop to depart from the long established policy of his Church. Acting quietly and shrewdly, "as citizens" Roman Catholics can far more easily circumscribe and undermine the power of the non-Christian Sects, than if they were to co-operate with them as Christians, and equals. It is too bad, Brother *Statesman*, but it is rather too much for your eagerness to expect that the ecclesiastical and political enemy of Protestantism, throughout history, will recognize it as an equal on the first invitation.

THE RUPTURE BETWEEN EARLY CHRISTIANITY AND JUDAISM.

(From the *American Hebrew*, of Feb. 21, 1890.)

We present this week a communication from the pen of the Rev. Dr. A. H. Lewis, editor of *The Outlook*, the organ of the Seventh-Day Baptists, in endorsement of an editorial which appeared recently in our columns. It will be seen that, although a Christian, Dr. Lewis coincides with us in our position.

To the AMERICAN HEBREW:

Permit me to commend the general tone of the editorial, entitled "Drifting and Shifting," in your issue for February 7th. A careful student of Early Church History cannot fail to see that the rupture which took place between Christianity and Judaism, about and after the close of the first century, was the result of pagan influence, rather than of any intrinsic antagonism between Judaism and Christianity. Indeed, Christianity sprang from Judaism, as the lily springs from the bulb; and although Jesus, in enunciating the principles which underlie all spiritual religion, could not carry them to their full development, nor give details, still there was nothing in them which was opposed to the higher conception of the Jewish religion. While more or less of struggle was inevitable between those who clung to the ceremonies and those who discarded them, it is apparent that this struggle, of itself, would never have caused the rupture which took place. Had not pagan influences, both political and philosophical, come in to pervert the natural course of Christianity, it would have retained the spiritual elements of Judaism, and there would have been an entirely different face upon the history of the past.

During the second and third centuries this opposition became so pronounced, that an almost hopeless separation took place. Many of the theories which became regnant, were developed more through the influence of Greek philosophy than through the teaching of the New Testament. When it is remembered, that, beginning with Justin Martyr, the leaders of thought—those who formulated the creed of the church in the West—were converts from paganism, (or rather were those who accepted Christianity as a system having many excellent features but one to be merged with existing faith, according to the prevailing syncretism of the time) there is no wonder that the rupture took place, and that the opposition between Judaism and

Christianity became so strongly marked that the influence of centuries has not been able to remove it.

In considering the relations between Judaism and Christianity at the present time, when the dust of former controversies has settled, and the spirit of investigation is revealing ultimate facts as they have never been revealed before, the causes which produced the separation of Christianity and Judaism must play an important and an essential part. In the discussions which have appeared from time to time in your columns, concerning the introduction of Sunday, and the dropping of the Sabbath, you are dealing with a truth fundamental not only to Judaism, but equally fundamental to the integrity of Christianity. While Christ discarded the additions which had been made to the law of the Sabbath, he did not discard the Sabbath, but sought by example and precept to show its deeper meaning and its higher worth. Not to enter into details, permit me to urge the fact, that when the true relation between Judaism and Christianity shall be understood, and when, so far as it is possible after so long time, the misunderstanding and misrepresentations which have sprung up during the centuries of opposition, shall be removed, the two systems will be found more nearly alike, and more closely allied than the devout Jew or the devout Christian has been accustomed to think. One thing is certain, neither Christ, nor Paul, nor any of the writers of the New Testament favored the no-lawism and no-Sabbathism which poison Christianity to-day, and which the advocates of Sunday-observance desire to fasten on modern Judaism. These have been, and must continue to be, destructive to the spiritual element in all religions. The changes which Christ taught were not changes in fundamental doctrines, and especially were they not changes in the fundamental truths of the Decalogue. He did teach a higher conception of every law, and a closer application of the laws of human life. But paganism, taking advantage of the circumstances, widened the breach and cultivated antagonism in every possible way. As you suggest, the loss of national prestige under the heel of the Roman Empire put everything Jewish into the background; the more so because all pagan conception of religion was Ethnic, and according to the pagan theory when a nation failed in its political standing, everything connected with its religious and social life failed also. Hence it has come about that Western Christianity, especially, through all the centuries, has cultivated antagonism towards Judaism which antagonism has been returned, until the fundamental truths underlying both systems have been obscured and perverted, and the influence and strength of both systems have been weakened in the same proportion. It is to be hoped that a better day will dawn, and that a larger conception of religious liberty, and of the oneness of fundamental truth will take possession of the hearts of Christians and Jews, and that the millennium of which men have dreamed, may see at least a harmonious working of the two systems. It must ever remain true, that God is one, and Truth is one, however manifested or revealed, and the highest aim of every one who loves truth and his fellowmen, should be to find common grounds of faith and action.

A. H. LEWIS.

PLAINFIELD, N. J., Feb. 18, 1890.

I WILL answer for it, the longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ.

THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

EDITOR.

CORRESPONDING EDITORS.

REV. A. E. MAIN, Sisco, Fla., Missions.

MARY F. BAILEY, Milton, Wis., Woman's Work.

T. R. WILLIAMS, D. D., Alfred Centre, N. Y., Sabbath School.

W. C. WHITFORD, D. D., Milton, Wis., History and Biography.

A. H. LEWIS, D. D., Plainfield, N. J., Sabbath Reform.

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

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

NEVER delay
To do the duty which the moment brings,
Whether it be in great or smaller things:
For who doth know
What he shall do upon the coming day?

If we stop to repine, it but deepens our care,
And we cannot work bravely with hearts in despair;
And sweet is the promise which brightens our way,
Thy strength is sufficient for all in their day.

SOME Sabbaths ago, a "mother in Israel," commenting upon the sermon of the morning, gave utterance to a thought which we said would be very helpful to us. Quick as thought came the response, "Before I left home, on bended knee, I prayed the Father that I might gain some good thing from the service and communicate it to another ere night came on. Thus early has come the answer." We trust that the majority of our people go to church honestly desiring to be elevated and ennobled, but do we earnestly beseech him whom we go to worship, that he will so fill our hearts, and place them in harmony with his truth, that they shall respond to the chords which may be struck during the service; and that he will give us something which we may make practical in the life of another before the twilight shadows shall close around us? Suppose we carry the thought a little farther. How many of our business men, as they go to their offices or their store, raise a silent prayer that in their conversation with their fellow men some new idea may be acquired, which shall tend to purify and ennoble, and which may be impressed upon their associates either as exemplified in their own lives or as spoken from their lips? How many of our farmers, as they go about their daily tasks, seek the divine guidance that in their isolated moments, their thoughts may be directed into such channels that when the day's work is done, and they sit around happy hearthstones, they may be the better enabled to turn the minds and hearts of the wives and little ones toward him from whom their blessings come? As the students in our colleges study of nature, history, or the thoughts of great men as found in literature, are they content to receive the truths embodied as simply the cold machinations of invariable law; or do they humbly entreat that they may pierce the veil and find back of the surface the kind and loving God whose providences are revealed in these things of which they learn? So of all classes of our readers. Are we daily and hourly seeking such assistance from on high that whether we eat or drink, or whatsoever we do, we shall do all to the glory of God? This is one of the evidences of our Christianity. This may aid us in determining whether we have really in us the same mind which was also in Christ Jesus. We read that "Isaac went out to meditate in the field at eventide;" Joshua was given the book of law that he should "meditate therein day and night;" David sang, "I meditate in all thy works." Every act of the Christian is to be done "not with eye service

as men pleasers; but in singleness of heart fearing God," and only as he continually seeks God's help in all his activities, not simply for his own good but that he may impart his gifts to others, can he know the joy and blessedness that come to those who in their words and lives "preach not ourselves, but Jesus Christ the Lord and ourselves your servants, for Jesus' sake."

EDITORIAL NOTES.

A little trip down the coast to Savannah, Jacksonville, or St. Augustine, has been the dream of many years with the Editor of the RECORDER. But the vast amount of work to be done, the seeming impossibility of getting away from it, and other uses for that commodity which is so essential to the traveler, have combined, from year to year, to keep the realization of this dream still in the dim distance. It has come at last, the pleasure of it being marred not a little by the fact that the trip is now being made, not because work is less pressing or money more plenty, but because it is the verdict of the physicians, that change and rest are absolutely necessary to restore the almost exhausted vitality of the Editor, or he must soon quit work altogether. Being but just 50 years old to-day, Feb. 21st, he did not feel quite ready to accept the latter alternative, hence he is here, off the coast of South Carolina, expecting in a few hours to enter the harbor of Savannah, and thence to go by rail to Jacksonville, Sisco, Daytona, etc., in search of change and rest as aforesaid. He only hopes that in this respect his experience will not be like the man who, on a similar quest, declared that the porters took all his change, and the hotel-keepers took the rest.

Being fond of the water, and desiring, as far as possible, to avoid all necessity of changing cars, procuring sleeping accommodations, lunches, etc., we decided on a passage by the Ocean Steamship Company's Savannah line to Jacksonville; and a bit of good fortune put us on the beautiful new steamer, Kansas City, than which, it is said, no better steamer sails the coast. She is a finer, better steamer than the best trans-Atlantic steamer of a very few years ago, though her officers assure us that the Chattahoochee, and other steamers of this same line, are nearly as good, but, of course, not quite so modern in finish and appointments. We shall be quite satisfied to return by the Kansas City, should our time for returning agree with that of the steamer. We commend the line to our friends who may be thinking of a Southern trip. Gustav G. Lansing, 397 Broadway, N. Y., will give rates, maps, and other information; or parties can confer directly with the officers of the company, at New Pier 35, North River, N. Y.

Would our readers like to know about the voyage? Promptly at 3 P. M., Wednesday, 19th inst., the Kansas City left her dock in New York, and had a quiet run through the Narrows, and past Sandy Hook and Long Branch, when night shut the land from view, not to be seen again until we sighted Tybee Island at the mouth of the Savannah River, 21 miles from Savannah, on Friday, the 21st, at 3 P. M., just 48 hours from New York. Here we anchor and wait for the tide to take us over the "bar" into the river. It is said that time and tide wait for no man, but the rule does not work both ways, for men and women are often obliged to wait for both time and tide, and there are, at this moment, from 80 to 100 people on board the Kansas City, who are ready to declare that it is a poor rule. The run down was without incident worth mentioning, until we came off Cape Hatteras and the shoals, when the waves, aided by strong head winds,

seemed to contest our right of way; and from about noon of the second day until near midnight, the good ship did some brave fighting. At intervals, all the afternoon and evening, a giant wave would throw itself across our path, when, as the gallant ship would mount upon its back, we would appear to be heading skyward at an angle of at least 45 degrees; but as the wave rolled backward under us, the stern of our vessel would be lifted almost from the water, her bow would dip downward and forward until we seemed headed for the regions below at an equal angle, and by a far greater speed. Then another huge monster would strike the ship's bow, break over her hurricane deck, and drift astern in sullen defeat. Although the Kansas City came out gloriously victorious in all these contests, there was not a little muttering and complaining among the passengers, the ladies being the loudest in their complaints, the most common form of which was "Oh my!" occasionally varied to "Oh dear!" My what, or dear whom, will probably never be known, as the exclamation was invariably cut off at the adjectives above mentioned. Fairness and honesty compel us to admit that many of the men also behaved in a very unseemly manner. One gentleman, who by his pompous manner had attracted considerable attention, made himself quite merry at the solemn looks of some of his less fortunate fellow travelers; suddenly he grew quiet, then hastily left the cabin, leaned over the rail for a few minutes, and then tried to look as though nothing had happened. It was a sorry failure. His friends instantly took in the situation, and rallied him to their heart's content. For some reason there were very few that evening who cared enough for supper to go to the dining room for it; the Editor was happy to find himself one of this elect few.

Friday morning broke beautifully. The sky was clear, the sea smooth a fair breeze from the land blew across our quarter deck, the Kansas City spread her canvass, and under steam and sail, glided over the water, a veritable queen of the deep. The sail was delightful beyond description. As we lie at anchor outside the bar, passengers sit on the shady side of the vessel chatting or reading, or lounge lazily in the sun according to their fancy, or the state of their vital circulation.

The voyage, though short, has been of sufficient length to enable us to make some very pleasant acquaintances. Here are clergymen seeking rest, physicians going south to hunt and fish, business men seeking release from the pressing cares and strifes of our American business life; mostly middle-aged people, all hoping by the balmy air, and sub-tropical fruits of this sunny land, to regain health and strength for more work and better service. May these hopes all be fully realized. And when at last, tired and exhausted nature yields to the inevitable, may each find a place somewhere along the river of life, in the sweet "summer land of song."

THE HIDDEN SICKNESS.

BY THE REV. J. H. WALLFISCH.

At one time I felt the symptoms of having caught a cold. It grew worse and I sent for a physician. He asked me: "Have you pain in the throat?" "No," I said, astonished at his question. He prescribed me a medicine, I took it, and soon the pain came, to my great surprise. Then, the physician gave me another remedy, healing the throat and taking away the pain, and I was well. He knew that I was suffering with diphtheria, but the sickness was not yet broken out. It had to come to the surface. By the right

medicine, it came out, causing pain, and only then could it be cured.

Humanity is suffering with one sickness—*sin*. But, not everybody knows and feels it. I do not want to waste many words with those claiming to have never sinned. I am inclined to compare them with insane persons, who think themselves kings or millionaires, while they are the world's poorest creatures. There are others saying, "All men are sinners;" perhaps even, "I am a sinner"—but, they do not know, feel and mean it with all their heart. By a mental operation they come to that conclusion, because they are not yet bold enough to deny it.

Let us have a little talk with such an one: Are you a sinner? Of course, all men are sinners. Do not hide yourself behind the crowd of the world; I mean are *you* a sinner? Yes. Have you broken God's law? I do not know, it may be, but . . . I never committed murder, theft or adultery. I do not swear and curse, and I pay one hundred cents for the dollar. Then you have always kept God's commandments? I think so. Now, then, you are no sinner at all. Of course, I am, everybody is a sinner. No, my friend, if you never broke the law you are not, and you do not need a Saviour. You are your own saviour, your own god, you bow down before yourself, you worship yourself, thinking in the deepest depth of your heart, O what a good man I am, and what a good heart I have. You have just as much religion, as that post; for it has not yet stolen or murdered or cursed.

But as soon as a man takes, prayerfully, a proper dose of God's law, the sickness of sin will surely break out, the pains of the recognition of sin will appear, and he will cry from a contrite, penitent heart: "What must I do to be saved?" A sinner in this condition, seeing hell before him, God's law with the curse behind him, his sins with him, God's righteousness, as the sword of Damocles, over him, he feels as one in danger of being drowned. Now, he is willing to accept and use any remedy. He does not care very much if the rope you cast to him is twisted of rough hemp or fine silk. He is content with any saviour, who is able to save, even though it be the poor Jesus of Nazareth.

Not only the best, but the only remedy for sin-sickness is Christ. The same drug-store, the Holy Scriptures, that prepared us the first medicine, with the following pain, gives us the second remedy; Christ the deliverer from sin, the true "*pain-killer*." Are you sick, are you a sinner, tired of life, discontented with God, men and yourself? Take the remedy, come to Christ and be saved, be washed in the blood of the Lamb, justified, regenerated, adopted into God's happy family. Christ is the physician. You need not fear his doctor bills. He has none. Here is everything for nothing, for it is only for *poor lost sinners*.

CORRESPONDENCE.

Among the letters sent to Miss Susie Burdick, to be read during her sea voyage was the following sent by Mr. Ira J. Ordway, of Chicago, to be opened when the vessel crossed the day line.

CHICAGO, Nov. 17, 1889.

When you cross the day line you will find that the day of the month and week will be changed. Thus if you cross this line on Tuesday, Dec. 10th, the reckoning will be changed to Wednesday the 11th. If you had gone to China, by the eastern route, you would have found no such change; but would have found the days commencing earlier, as you have found them commencing later in your journey. There are three day lines, the natural, the nautical, and the commercial. The natural day line is a straight line from pole to pole falling through Behrings Strait. This line is fixed by the

peopling of the earth by civilized mankind. From the garden of Eden emigration went eastward and westward, until it extended to the eastern coast of Asia, and the western coast of America. The only exception that we know of to this rule, is that a few people in Alaska were found observing Saturday as their Sunday, when our government purchased it from Russia. Their ancestors had undoubtedly come from Asia and not from America, having by some means been transported across Behrings Strait. The nautical day line is 180 degrees longitude from Greenwich, from which the mariner reckons. I think you will find that your Captain will change the time on this line, but possibly the commercial line is the one now used. The commercial line is crooked, conforming somewhat to the coast of Asia. It is used to determine losses covered by insurance, and a line in mid-ocean could not be so well used for this purpose, from the fact that it would be more difficult to determine the place where a ship was lost. You can readily see that if a vessel should be lost on the one side of this line, she might lose her insurance, because she is one day later in the reckoning than she would have been on the other side of this line. From the above facts, it is clear that the day goes around the earth; and if the day goes around the earth, it follows that there must be some point upon the earth where, when passed, a change of one whole day must be made, to conform with the uniform reckoning of all the nations of the earth. You will keep the Bible Sabbath in China on the identical day we shall keep it in Chicago, but the day will come to you many hours earlier, in point of time, than it will to us. The fourth commandment says, "Remember the Sabbath day;" and the evening is the commencement of the day. Nature's clock to fix this time is the sun, the setting of which, is God's appointed time for the beginning and end of days.

On Feb. 10th, the following reply was received, dated, Shanghia, China, Jan. 5th, 1890.

The dispatch which was handed me just as the steamer was sailing afforded me great relief. There had been no letter from Mary Bailey as I had expected, and I was very eager to hear from her father. There is a great amount of comfort to be derived from telegrams. They reach their destination so soon after being sent, while letters are so long on the way there is time enough for many things to happen. Especially is this true of the letters we receive here.

The letter was delivered as nearly as could be when directed. We crossed the 180° meridian some time between evening after the Sabbath and Sunday morning. The confusion which prevailed on board the steamer the morning after we had crossed it was very amusing. Every one was asking whether it was Sunday morning or Monday. Finally it was noised about that it really was Monday, but the captain had decreed that it should be Sunday. This did not seem to make the matter altogether clear, but there was a church service and those who cared to attended, while those who were hurried with their writing, wrote, consoling themselves, I suppose, if their conscience troubled them, with the thought that really it was Monday.

On the whole the entire passage was a fortunate one. It was accomplished in short time, and there was a pleasant company. We were tossed about somewhat, but that was to be expected.

It is very pleasant to be with our missionaries. Dr. Swinney is looking very well and is intent upon her work. Mr. and Mrs. Davis are quite well but very tired and anxious about their little Alfred, who has been quite ill again. He looks very white and frail.

Last Sabbath was the communion and Mr. Randolph took part in the services. Of course I could not understand anything but every one who could seemed to be well satisfied with his success. It is no small matter to gain command of this language. That reminds me that there is a lesson waiting for some attention from me.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C. Feb. 26, 1890.

It is not widely known that there has been in active operation here for more than half a century, a temperance organization known as the Congressional Temperance Society. It is the oldest organization of its kind in the United States, having been organized in 1833. That was three months before the first temperance convention ever held in this country. Other temperance societies had been organized prior to this, but had died out or been superseded, so that this is really the patriarch of such organizations.

This society originated among members of Congress, is managed by them, and made up of Senators and Representatives. Since its organization it has enrolled the names of hundreds of our National legislators as members, and in it there have always been a faithful few who kept the fires of temperance burning. Its membership has been increasing of late and a deeper interest is being taken than ever before.

On last Sunday evening, these cold water statesmen met to celebrate their Society's fifty-sixth anniversary, and many prominent people of Washington interested in temperance and temperance legislation attended the meeting. There were several interesting speeches from members of Congress, the last speaker being Representative J. J. Taylor, of Ohio. He made an announcement that was met with loud and prolonged applause. As chairman of the Committee on Alcoholic Traffic, he stated he could safely say that the bill to establish a commission on alcoholic traffic would be favorably reported. Laborious efforts have been made by this society to have Congress appoint a Commission to investigate the liquor traffic. Four times the bill has passed the Senate, but it has always failed in the House. Representative Taylor thought this proposed inquiry was at least a step in the right direction. It was not capital so much as appetite that he feared. The drink of the nation was more than the capital of the national bank, greater than the earnings of all railroads, and this explained the want and destitution existing. Representative Pickler, of South Dakota, gave an account of the work of prohibition in his State, and said it was an example for other States to follow. Twenty years was the time he gave for prohibition to triumph, and he felt convinced that it would prevail within that time. He said this reform would never go backward, that we must have agitation, that the stone had been cast into American politics, and it will never cease to roll until its work is completed. He also said South Dakota was more indebted to the W. C. T. U. for prohibition than to all men.

Mrs. Ellen Foster, of Iowa, the organizer of the new Non-Partisan Temperance Society, who has spent the week here in the interests of her temperance work, has been telling her audiences about the success of prohibition in Iowa. She showed through Governor Larrabee's last message to the legislature of Iowa how crime had decreased, business improved, and the moral tone of the community been raised by the prohibitory law. The Governor, who had formerly opposed prohibition, was now strongly in favor of it, and as strongly opposed to high license. The jails are empty for several months of the year in many of the counties of the State, and there seems to be so little use for the new penitentiary building at Fort Madison, that the Governor has suggested that it be sold to the Government for Federal prisoners.

While Congress was balloting on the World's Fair site there was intense excitement on the floor of the House and in the galleries. When the contest was over and the West had won, there was a brief demonstration of applause, but in a few minutes the hall and galleries were both empty. Washington had rested her chances for the Exposition upon the fact of being the National Capital, and that a great commemorative celebration in the name of the Government could not well be held at any other place. Depending upon considerations of this kind, and not upon the more potential influences of the lobby, the Capital was counted out at an early stage of the proceedings.

With all the prestige that attaches to the seat of a great Government, Washington really wields less political influence than any other city in the country. She neither has elections of her own nor a voice in elections elsewhere. It now depends upon the Senate to endorse or antagonize the action of the House, and to say whether there will be a fair at Chicago or not.

YOUNG PEOPLE'S WORK.

EVERY month the Corresponding Editor receives, either directly or indirectly, by letter or otherwise, requests for employment from one or more persons, generally of the male sex, and in need.

WHAT does this indicate? It indicates that a large number of people are not engaged in a regular occupation and that they would like one,—or think they would,—where they may have certain spiritual advantages, Sabbath-wise or Christian-wise.

THEY almost all speak of willingness to do anything. In reply the Corresponding Editor generally gives kind and fatherly advice, telling of such chances as those of which he knows, such as shop-work, farm-work, or house-work. To his letters the Corresponding Editor receives an answer about once in ten times, and then it is a "No, I thank you!"

WHAT does this indicate? The columns of OUR FORUM are open to those who will fill out this paragraph and answer this question.

GLIMPSSES OF THE FUTURE.

Before the age of twenty, all young people look anxiously forward, eager to know what life has in waiting for them. They often wish, and sometimes even expect, that their brightest hopes will be realized. Perhaps, if, in our dreams of the future, we were calmly to think of a possible dark side of our lives, as well as to wish for all that is bright and happy, it would aid us in working for that which is best.

Such pictures must come to all of us; not only of our individual lives but of the future of the denomination which we represent. If every one of our young people could and would attend the Conferences, we would certainly become more interested in the work, and would catch bright glimpses of the possible future of our denomination, and the part we all can share in it. It is possible to have a denomination composed of the young people of to-day, displaying an interest and energy in the work hitherto unknown; one exemplifying a religion of charity which "never faileth," with the conscientiousness which proves that unselfish love is the key to true Christian living. We can picture young and old sharing equal responsibility in all branches of the work, causing the General Conferences of all the churches, the Associations of the different churches, and the Sabbath-schools of the individual churches, to be greatly enlarged and equally strengthened. Instead of one small foreign mission, the size and strength of that one can be doubled and others founded. The home missions will be reinforced and extended to such a degree that the truth will spread far more rapidly than now, and that great power for good or evil, the press, will become our stronghold in carrying forward God's work. The time will not be long before the Sabbath is recognized throughout the land, and that higher type of Christianity is displayed, which comes from the universal recognition of God's law. We shall then reap the blessings which comes to those "who have done what they could."

On the other hand, we can catch glimpses of a denomination growing steadily weaker through the inactivity and worldliness of those who are now young. Outside interests will continue to draw their attention from the church, causing

non-attendance upon the prayer-meeting; the excuse, "too old" to go to Sabbath-school, will be given, particularly among the young men, and they will have no knowledge whatever of the denomination and its work. The result of this will be that our young men will continue to leave the Sabbath with alarming rapidity; that many of our young women will grow weak and follow, and the churches will be composed of a few faithful women, and at length die for want of strength. The comparatively strong denomination of to-day will be shattered and lost through the unfaithfulness of the young, who ought to make it doubly strong. The curse of inactivity will rest upon those who know the truth, but do not take heed; for the scripture saith, "Be ye doers of the word and not hearers only."

With these glimpses before us, the duty of each one is plain. Our young people who must soon take charge of the work of Christ, as represented in our denomination, ought to undertake specific work in the church and in the denomination. Whenever there is demand or opportunity, they ought to seek all possible preparation for future work, even though it involves what seems to them great sacrifices and responsibilities. In no other way can we bring to pass, and make real, the better of the pictures seen above.

ONE OF THE YOUNG PEOPLE.

OUR MIRROR.

MILTON.

The Local Union of Christian Endeavor Societies of the Seventh-day Baptist Churches of Southern Wisconsin met Sunday afternoon, Feb. 23d, in connection with the Quarterly Meeting. After a praise and prayer service of twenty minutes, a paper was read by W. D. Burdick on the "Work of the United Societies" during the past year. This was followed by the report of the Missionary Committee. It appears from this report that there had been expended the past quarter \$13 19, all of which was upon the Berlin field. Elder Ernst, L. C. Randolph and E. B. Saunders had each been there; the number of meetings held were some twelve in all and visits made, twenty-four. We are indebted to the Alfred Y. P. S. C. E. and Bro. Bliss for some 40 pounds of back numbers of *The Sabbath Visitor* for our distribution.

The circular letter appealing to strong churches to do missionary work, and requesting the weaker ones to ask aid, was published in the January number of the *Outpost*.

The Committee have now prepared a letter to send to our societies located in villages or cities to ascertain where there are openings for our young men to engage in the professions, trades, or any branches of industry and still be able to keep the Sabbath.

On the adoption of this report L. C. Randolph spoke of his work under the direction of the committee, upon the Berlin field.

Elder Morton spoke of his work in Southern Illinois and emphasized the idea of each church assuming the support of some particular point for missionary work or a missionary, and being responsible for it. He said that the Farina Church had pledged \$80 for this purpose. Elder Dunn spoke of his Missouri trip, under the direction and in the employ of the Missionary Board.

Elder Todd spoke of his work on the Kentucky field. Elder Ernst also emphasized the idea of each church becoming responsible for a particular mission point. After remarks by others the meeting was concluded by a thirty minutes' conference meeting conducted by Burdett Coon, during which some seventy-five took part.

GOOD LITERATURE.

DRAMAS AND HISTORICAL NOVELS AN AID TO THE STUDY OF HISTORY.

(Continued.)

Those historical novels which occupy themselves with scenes of a very remote period, such as "The Last Days of Pompeii," and "Rienzi" by Bulwer, "Hypatia" by Kingsley, "Valerius" by Lockhart, and "Antonina" by Wilkie Collins, it is not possible to praise or condemn quite so dogmatically as those mentioned above. The times are so far away, and the most that we know of them is so much more tradition than absolute fact, that these novels cannot well have that strong tinge of reality which so prominently characterizes Scott's works. These writers have probably painted the scenes which they have chosen as truthfully as could be done by anyone; and any partial failure may be attributed more to the embarrassments of the subject than to the unskillfulness of the author.

All these historical novels are certainly valuable if only because they serve to interest us in the study of those ancient times, and make familiar to us names which we would be long in memorizing from the pages of a serious history. There is, however, one man who has achieved for the novel of ancient times a place which is unassailable, and it is wonderful that his works are not more read by our young people. George Ebers in "Uarda" and "An Egyptian Princess" has given us narratives which we may be sure are as accurate in their details as human knowledge can make them, and which are yet as fascinating as the wildest romance. No historian has ever brought to his task more fruits of research and labor than are found in these little volumes. "Uarda" is laid so very far in the past,—in the time of Moses,—that the human interest in it cannot be quite so profound as in the Egyptian Princess,—the time of Cambyses, of Persia. The thrilling reality of the latter work is marvellous. How a man can contrive to bring us into such sympathy with a girl who lived twenty-four centuries ago that we not only follow her fortunes with intense interest, but even shed tears over her misfortunes as freely as over those of any modern heroine, is not only a mystery, but a profound proof of genius. Ebers has been peculiarly happy in his English translator. Most German and French books are marred by a too literal rendering of those languages, and are often so overloaded with idioms as to positively repel an English reader. "Clara Bell" has succeeded in giving us versions which might be original English from the sound. George Ebers' novels may be recommended without qualification. They cannot fail to aid in the education of any young mind.

One other book must be mentioned—the widely read Ben Hur. This is an historical novel in the highest and best sense of the word. It carries us heart and soul into the spirit of the time represented, and in every respect it gives a perfectly accurate idea of the first century.

Coming back to more modern times we must not forget to mention Dickens' "Tale of Two Cities," which besides being one of the most powerful of his works is excellent in its appreciation of the spirit of the French Revolution. It is especially suitable to young readers on account of the pronounced sympathy of the author with the down trodden peasants of France. In this respect it is a good antidote for the extravagant love and pity generally accorded to Marie Antoinette and others of the aristocratic sufferers in that fearful storm; a pity which usually

renders one unable to detect any reason which the furies of the Revolution may have had for their conduct. Dickens shows a truly wonderful impartiality in dealing with this important subject. "Henry Esmond" is also an historical novel of the highest order. It is the only one of Thackeray's novels which can be said to have a plot. George Eliot's "Romola" must not be forgotten in this connection. Although the unhistorical characters receive the authors chief attention, still the historical surroundings and the Italian character are faithfully presented. By reading "Romola" one is much helped to enjoy Grimm's great "Life of Michael Angelo," which is far more a history than a biography.

Charlotte Yonge has written a peculiar novel called "Unknown to History." It is peculiar for the reason that while the main subject is enough to make it a bad historical novel, it succeeds in spite of that fact in being a very good one. The tale hangs upon the supposed fact that Mary, Queen of Scots, and Bothwell, her third husband, had a daughter who was brought up in obscurity until, when she had reached her early girlhood, she was sent as an attendant upon her own mother, then a prisoner in England, remained with her during her last sad years and until her execution, and then retired again into obscurity. All this Miss Yonge weaves out of the merest hint of a tradition that there was once such a child, and it is this selecting of an event almost certainly false, and making it the main theme of the story which renders most historical novels so misleading. But Miss Yonge treats all the other historical circumstances so faithfully, paints her portraits with such delicate discrimination, and is so absolutely accurate in her description of the plots formed by Mary's friends in England,—plots which eventually led to her death,—that it would not be right to censure this book. One has only to remember that every word about the little "unknown" maid is pure imagination on Miss Yonge's part, and then this novel forms a really valuable aid to the study of English history during Elizabeth's reign.

(To be continued.)

EDUCATION.

—THERE are eighty-one women in Kansas acting as superintendents of public schools.

—A CONGO boy and a girl have reached Boston from Africa. They are to be educated in Wayland Seminary, Washington. This Institution already has one Congo student.

—THE University of Berlin refuses to recognize the American diplomas of some 200 American students matriculated there. The authorities claim the American colleges do not come up to German standards.

—THE London School Board which looks after the education of 5,000,000 children, has passed a resolution in favor of free schools. The policy is being vigorously opposed by the Tories and the advocates of denominational schools.

THE largest library is the Bibliotheque Nationale in Paris, founded by Louis XIV. It contains 1,400,000 volumes, 300,000 pamphlets, 175,000 manuscripts, 300,000 maps and charts, and 150,000 coins and medals. The collection of engravings exceeds 1,300,000, contained in some 10,000 volumes.

—A PRECIOUS GLOBE.—The Shah of Persia is having a geographical globe made upon which the different countries of the world will be represented by precious stones. France will be indicated by sapphires, England by rubies, Russia by diamonds, and so on. All the seas will be represented by emeralds.

—TORONTO UNIVERSITY, the handsomest building in Ontario, and as a university building probably equaled by few similar structures on the Continent, was totally destroyed by fire which was caused by the upsetting of a tray of forty lighted lamps. The university was open in 1860. The total cost of the building was half a million of dollars, and the library itself was worth \$100,000. There is insurance on the building and appliances of \$160,000.

—At the educational conference, New York, Feb. 20, resolutions were adopted declaring the public school to be the chief source of civilization and the bulwark of civil and religious liberty; recommending the study of historical papers and pledging the members to do their utmost to establish the system in all sections of the republic. United States Commissioner of Education, William T. Harris, read a paper on the general government and education: Discussion followed. At the closing session, A. S. Draper presided and President Elliott, of Harvard, read an exhaustive paper on "The relations of the colleges and secondary schools. How it can be strengthened."

—MISS AMELIA B. EDWARDS, the lecturer and Egyptologist, is in her sixtieth year. She is the daughter of an English army officer. She was a precocious child, and had a poem in print when she was seven years old, but unlike most precocious children, she has lived to amount to something. She has been on the staff of four London papers, and is now one of the chief writers for the *Academy* and the *Times*. She says of herself, "I have done every kind of newspaper work except parliamentary debates and police reports." In appearance she is a tall, fine-looking woman, with silvery hair brushed back without a sign of a "crimp," a kindly look, pleasant eyes, and an expressive mouth. She has a musical voice and most distinct enunciation.

—EVER since the legislatures of Wisconsin and Illinois passed laws to make education of children in the English language compulsory, there has been a great outcry among certain classes of our foreign-born citizens. They say, these laws are despotic, we will resist them, and if need be organize politically to defeat them. Such an effort might in the end result in good, by establishing the fact that this is America and not Europe. It is a misunderstanding on the part of some excellent people that puts them in a position of hostility. The laws require only that proper instruction in the common English branches must be given. This may be done either at home, or in the parochial or the public school. Only it must be done, and parents are liable to prosecution if the duty is neglected. The law in this respect seems just and reasonable. We are an English-speaking nation, and those who come from abroad will better enjoy their citizenship the sooner they and their children learn our language.

TEMPERANCE.

—THE Iowa Supreme Court has decided that possession of a United States license is proof of violation of the prohibitory law.

—STUDENTS who use tobacco in any form are denied admission to the University of the Pacific, at San Jose, Cal.

—ANOTHER hard cider case was settled before an Iowa court recently, by which it was decided that a barrel of cider was lawfully seized as an intoxicating beverage.

—A BILL that prohibits the selling, giving or bartering of cigarettes to any child under eighteen years of age, has passed both houses of the Kentucky Legislature.

—NO USER of tobacco has ever taken the first rank and highest honors of Harvard, the oldest and largest university in America. It has been observed in the Boston schools that scholarship declines when boys begin to use tobacco.

—AT Weldon, N. C., at a recent lecture an old negro is reported as saying: "When I see a man going home with a gallon of whisky and half a pound of meat, dat's temperance lecture enough for me, and I sees it every day. I know that everything in his home is on the same scale—gallon of misery to half pound of comfort."

—THE little city of Frankfort, in Kentucky, deserves no small praise for one thing its authorities have recently done. A law has there been enacted, with the purpose of enforcing it, too, that cigarettes shall no longer be sold in the corporation! Certainly a bold move, especially in a tobacco-raising State, and one that deserves universal imitation.

—THE prohibitory amendment to the constitution of Kansas has, by driving the saloon beyond her borders, made it easier for us to govern and to teach the children of the commonwealth, and has elevated Kansas to a plane of civilization never reached by any other people in the history of the world.—*State Convention of Kansas Public School Teachers.*

—It requires the annual slaughter of 5,500,000 birds to meet the demands of the women of America for birds and bird plumage on their bonnets, hats and gowns. This is a murderous pride, a senseless folly, for which a just God, without whose notice a bird cannot fall to the

ground, will hold the daughters of our great land to a strict account. But what is this extravagance compared with the \$100,000,000 our men waste yearly on filthy tobacco!

—THE Scandinavians, of North Dakota, are said to favor prohibition quite generally. They do not come to this country bred in the total abstinence doctrine, and as a race, like all hardy Northern races, they are naturally fond of alcohol in large quantities. But they quickly discover that in the north-western climate strong alcoholic beverages are a deadly evil; and their conversion to temperance ideas is more rapid and thorough than that of any other race of immigrants. Gov. Ordway says that numerous instances are reported of Scandinavians who are accustomed to drink at times to excess, who, nevertheless, are earnestly supporting the prohibition clause of the constitution, and who say that they want the drink put out of their way and want their children protected.—*Independent Statesman.*

POPULAR SCIENCE.

SLEEPLESS people—and there are many in America—should court the sun. The very worst soporific is laudanum; the very best is sunshine. Therefore, it is very plain that poor sleepers should pass as many hours of the day as possible in the sunshine, as few as possible in the shade.

A WONDERFUL revolution in flour barrel making is promised by a patent which has been granted for the making of barrels out of cotton duck instead of wood. The new material is impervious to water, and resists fire for a long time. It weighs to the barrel about fifteen pounds less than the wood, and can be manufactured ten per cent cheaper. The cotton duck barrel can be rolled up into small space and returned to the mills for frequent use. The barrel can thus be returned as solid goods, and thus save space.

THE following remedy is said to be the best known; at least it is worth trying, for physicians seem powerless to cope with the disease successfully: At the first indication of diphtheria in the throat of a child make the room close; then take a tin-cup and pour into it a quantity of tar and turpentine, equal parts. Then hold the cup over a fire so as to fill the room with fumes. The little patient, on inhaling the fumes, will cough up and spit out all the membranous matter, and the diphtheria will pass off. The fumes of tar and turpentine loosen the matter in the throat, and thus afford the relief that has baffled the skill of physicians.

IN the application of a preservative coating to iron, Prof. Lewes directs, first, thorough scraping and scrubbing from all non-adherent old paint and rust. New iron should be pickled with dilute acid to get rid of every trace of mill scale; the acid to be neutralized afterward by a slightly alkaline wash, and this again to be washed off by clean water. Under these conditions, and given a composition of good adhering properties, but little apprehension need be felt with regard to the ravages of corrosion, the chief remaining risks being from abrasion or other mechanical injury to the composition, coupled with improper constituents in itself.

ELECTRICITY IN POWDER MAKING.—The use in powder mills of ebonite, gutta percha and other substances liable to become charged with electricity is being condemned in Germany. On resuming work after a recent thunder shower a workman in one large mill received a four-inch spark from the ebonite sheets he was using to press the powder into cakes and was killed by the explosion of the powder thus ignited. One of the principal German powder mills has connected its sulphur-crushing machines with the earth, and has since been relieved from the mysterious explosions with which it had been previously troubled.

A GREAT many flash lamps have been devised and put in operation, but, so far as we are aware, the one invented by Mr. J. A. Currie, is the simplest, if not the best. It is thus described in the *Photographic Times*: "Take an ordinary clay pipe, a wad of absorbent cotton, and a piece of string. Wrap the cotton around the outside of the bowl and tie it with the string. Take a piece of bulb rubber tubing and draw it over the stem so that you can place the tube in your mouth and blow through the pipe. Next weigh out the amount of magnesium you require for your flash, then place it in the bowl of the pipe. Take some alcohol and saturate the absorbent cotton. When you have focused your subject and decided where to have your light, ignite the alcohol. The flame will stand up six inches over the bowl of the pipe. Blow through the pipe stem, and your exposure is made."

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.

FIRST QUARTER.

Jan. 4. The Forerunner Announced.....	Luke	1: 5-17.
Jan. 11. The Song of Mary.....	Luke	1: 46-58.
Jan. 18. The Song of Zacharias.....	Luke	1: 67-80.
Jan. 25. Joy Over the Child Jesus.....	Luke	2: 8-20.
Feb. 1. Jesus brought into the Temple.....	Luke	2: 25-35.
Feb. 8. Childhood and Youth of Jesus.....	Luke	2: 40-52.
Feb. 15. The Ministry of John.....	Luke	3: 7-22.
Feb. 22. The Temptation of Jesus.....	Luke	4: 1-13.
Mar. 1. Jesus at Nazareth.....	Luke	4: 16-32.
Mar. 8. The Great Physician.....	Luke	4: 33-44.
Mar. 15. The Draft of Fishes.....	Luke	5: 1-11.
Mar. 22. Christ Forgiving Sin.....	Luke	5: 17-26.
Mar. 29. Review, or Temperance, or Missionary Lesson.		

LESSON XI.—THE DRAUGHT OF FISHES.

For Sabbath-day, March 15, 1890.

SCRIPTURE LESSON—LUKE 5: 1-11.

1. And it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret.
2. And saw two ships standing by the lake; but the fishermen were gone out of them and were washing their nets.
3. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship.
4. Now, when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.
5. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net.
6. And when they had this done, they inclosed a great multitude of fishes; and their net brake.
7. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.
8. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.
9. For he was astonished, and all that were with him, at the draught of the fishes which they had taken.
10. And so was also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.
11. And when they had brought their ships to land, they forsook all and followed him.

GOLDEN TEXT.—Fear not; from henceforth thou shalt catch men. Luke 5: 10.

INTRODUCTION.

In our last lesson we had a very vivid account of our Lord's ministrations on the Sabbath in Capernaum. The previous Sabbath he had spent in Nazareth, his native town, and had been thrust out of the synagogue and treated with much violence. Leaving Nazareth he came directly to Capernaum. Passing over the events of the week, Luke first gives an account of the Sabbath service in Capernaum, and of the great interest manifested in the authority and power of the Master's ministry. At the close of that narrative he speaks of the Lord's retiring early on the next morning to a secluded place for meditation and prayer, preparatory to an extended and systematic missionary work. Before giving us any account of this new line of labor, he goes back to tell us of an incident that occurred on the shore of the lake during the previous week so as to show who the agents were and when they were called, that our Lord was now to employ in his missionary work throughout Galilee.

EXPLANATORY NOTES.

V. 1. *And it came to pass, that as the people pressed upon him to hear the word of God he stood by the Lake of Gennesaret.* The western shore of this lake presented many gentle slopes, very beautiful and fertile, where people loved to assemble either to form acquaintances or to transact business with travelers, for the great highways between the east and west converged and formed a common highway for some distance on this western shore of Galilee, south of Capernaum. It was here that the Galileans could very frequently meet with many travelers from different nationalities. It was at one of these places, a little distance out of Capernaum, where our Lord was followed and surrounded by a large and mixed crowd of people, anxious to hear something of his wonderful words and doctrines. The spot happened to be where some of the fishermen moored their boats and repaired their nets. Four fishermen had already become greatly interested in his teachings, and these four on this given morning, after a toilsome night on the lake, had come to shore with their boats and were cleaning their nets, somewhat discouraged because they had taken no fish during that night. Jesus, standing there, surrounded by the crowd, saw them and at once saw their situation.

V. 2. *And he saw two ships standing by the lake.* The word ships here would be better understood now by the term row-boats, or at least by small boats, supplied with a single sail which could be hoisted or lowered at any time. They were boats built for fishing purposes, having no decks, except perhaps at the ends of the boat. They were so light that they could be easily run up by hand on the sandy shore or moored a little distance

out. Each boat, when employed in fishing, required at least two men, and sometimes they employed helpers.

V. 3. *And he entered into one of the ships, which was Simon's and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship.* This was an expedient by which he could make himself more distinctly heard by the mass of people on the shore. Sitting in this small boat, which was moored a few rods from the shore, he could easily be seen by all the people, and in a restful way could address them on the great themes of the prophecies now beginning to be fulfilled. This conversation or sermon occupied some time, and finally he dismissed the people.

V. 4. *Now, when he had left speaking, he said unto Simon, Launch out into the deep and let down your nets for a draught.* He had finished his discourse to the people on the shore, now he turns his thoughts to Simon with a purpose to teach a special lesson to him and his three companions. They had observed by this time the purpose of his mission to the people who came to hear his words. He was seeking to save men from their sins. He has already brought Peter, Andrew, John and James to a knowledge of the higher life; he is now about to call them into his work of proclaiming the kingdom and of seeking to save the lost. He wishes to teach them that by following his directions they will be rewarded with great success, where without trusting in his words and help they will accomplish nothing. With

this object in view he directs Simon to *Launch out into the deep and let down your nets for a draught.* This order was a surprise to Simon and Andrew.

V. 5. *Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net.* Simon and Andrew, judging from the experiences of the past night, thought it would be utterly vain to make any further effort at present. The nighttime was, in their experience, the most favorable time for catching fish; it was now the middle of the day and the most unlikely time to have any success. In short, they had very little faith, perhaps just sufficient to submit to his order.

V. 6. *And when they had this done, they inclosed a great multitude of fishes.* How this fact was brought about does not concern us so much as the reality of the fact. Peter and the other disciples very soon learned that the command of Jesus was not a vain command, nor was the obedience to his word fruitless and unrewarded. They were taught that when he gave directions he gave them knowing that there were fish to be gathered.

V. 7. *And they beckoned unto their partners, which were in the other ship, that they should come and help them.* This implies that the four men, two in each boat, had a common interest in this business and that their nets were common property, and hence they were ready at any moment to assist each other. Such scenes in the fishing districts in our lakes, or along the sea-coast, may be seen very often. But there was one particular feature about this day's experience that never had been known by these fishermen before; namely, that at a place in the lake where a few hours before (and those the most favorable hours) not a fish was to be found, now in what seemed to be the most unfavorable time they were found in such abundance that their nets were liable to break, and their boats were too small to contain them.

V. 8, 9. *When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me: for I am a sinful man, O Lord.* Simon Peter seems to have been the captain of the company; hence he was the one to whom our Lord gave the order, and the one to respond. The great draught of fish was a complete surprise to Simon, and hence at once he acknowledges his own faithlessness and unworthiness in the sight of his Master. He seemed almost to loath himself and to feel that he was unworthy that the Master should remain with him.

V. 10. *And so was also James and John.* That is, they were astonished and self-rebuked. *And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.* They were humbled in their spirits, and they were now ready to believe implicitly whatever the Lord should tell them, and to obey whatever he should command them. With this remarkable event, an unexpected draught of fish where and when they least expected it, distinctly in mind, they hear another announcement from his lips such as they never had heard. They are now to become fishers of men, to go out under his command here and there to all the cities of Galilee, and they are to go two and two in the great common work of drawing all men to Christ. They are to go in faith, believing, for the Master gives the word of command and he is sure to give them success.

V. 11. *They forsook all and followed him.* The les-

son of the hour had prepared them as nothing else could have done, now to give their whole lives to his service. In pursuing the narrative we shall see that our Lord on that morning after the wonderful Sabbath in Capernaum was counciling with the Father concerning the great work before him; he then sent out these same four disciples, two and two, all through the land, commanding them to preach and to heal all manner of disease, and to gather such as should be saved, doing it all in his name.

QUESTIONS.

What was the subject and Golden Text of previous lesson? How does the time of previous lesson stand related to time of this lesson? Where was the scene of this lesson? How were the four disciples mentioned in this lesson engaged that morning? Why did he sit in the boat to address the people on the shore? What was his order to the captain of the boat when he had finished his discourse? Give an account of their success in fishing, and of the lesson taught the disciples by this success? What was the announcement made to these disciples when they had completed this fishing tour? Why does Luke revert to this scene on the shore after having given the experience of the following Sabbath? To what event in the previous lesson is this lesson especially connected?

"SHALL CHRIST BE KING OF THE NATION?"

Very much has been said in the RECORDER concerning the attitude of the W. C. T. U. on Sunday legislation. The following from one of the sisters of the Union, Jenny B. Beauchamp, in the *Union Signal*, is quite a contrast to the utterances of Mrs. Bateham, and though it has some crooked theology, is well worth reading.

H. D. C.

Every loyal Christian heart must answer this question in the affirmative. But in what sense will Christ be the king of this nation?

The proud, world-renowned city of Florence, at one time, moved by the eloquence of Savonarola, actually elected Jesus Christ king of Florence. They did it by a fair count and a free vote, just as a nation would declare its allegiance to a foreign prince. They had dethroned the perfidious Medici, and, removing the shields of the King of France and the Pope of Rome, placed the name of Jesus on a tablet over the entrance into the palace. Did that make him king of Florence?

Would it make Jesus king of America to put his name on the tablet of our constitution? Jesus himself rejects such hypocrisy, saying, "Why call ye me Lord! Lord! and do not the things I command." We could not make him king of America by making the distinctively New Testament laws civil laws. The distinctively New Testament laws are baptism and the Lord's Supper, and laws in regard to church order and church officers. The laws primarily founded upon the Decalogue are not distinctively New Testament laws; nor is the new commandment, "ye shall love one another," for the Saviour tells us this is a brief compendium of the moral law. Nor can we make him king of this nation by incorporating the morality of the gospel into our civil code. For instance, how could we convict and punish a man for what the Saviour defines the crime of adultery? The laws of Christ were made for a spiritual kingdom, and could not possibly be executed by a civil magistrate. Jesus was an obedient subject of the Hebrew commonwealth, paid his taxes, fled when the Jews would have made him a king, and refused to support his authority by the secular sword.

We do not worship a dead Christ. Jesus lives and is to-day more intimately connected with the affairs of the nations than when he walked the hills of Judea. He is not here in person, but the church is here to represent his body. He has not changed his idea in regard to secular matters, so the church should not accept any civil authority. We are all agreed on that point. All nations are to be given to Christ; Jesus is going to reign over the hearts of his people through the gospel. The gospel will supersede the law, *i. e.*, the moral law, and our civil code is primarily based upon this. The gospel will so permeate the masses as to be a controlling factor in government. The gospel contains all the morality of the Decalogue. If the law compels one to go a mile, a free man in Christ Jesus will go two. If it takes away his coat he will let it have his cloak too. He will do this because of the abounding love in his heart. So far from injuring his neighbor he will seek in all possible ways to bless and benefit mankind.

The gospel will bring in the universal reign of love. Love not only fulfills the law but in its beneficence goes far beyond it. When men are holy, wars will cease, liti-

gation will cease. The criminal officers will lose their occupation for there will be no civil offenses. The secular sword will rust in its sheath. Jails and penitentiaries will stand open for want of an inmate. The judge will convene the court only to find nothing on the docket. The state, rid of the depredations of evil doers, will be free to work out her mission on a higher plane. She will expend her wealth and her energies in directing and ennobling her people—in educating the young, in improving and beautifying the public domain, in fulfilling her beneficent mission among the nations. Then our temples of justice will be converted into temples of love. The reign of love will actually supersede the reign of law. Then will Christ be the king of this nation, and the civil power, acknowledging his allegiance, will exclaim with the apostate Julian, "Oh Gallilean, thou hast conquered!"

So Christ will become king of this nation, not by putting his name in the constitution, nor by making New Testament laws the fundamental laws of the land, nor by turning court-houses into churches, nor magistrates into bishops. His reign will not come in by civil commotion. It will come silently as the dew, and gently as the blessed sunlight.

"He shall come down like rain upon the mown grass; as showers that water the earth."

"In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."

In the councils of eternity the Father and the Son entered into a covenant called the covenant of redemption. By virtue of this covenant the Son was to make an atonement for sin by the death on the cross, in consideration of which the Father was to give him all the nations of the earth. "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for a possession."

So the nation that finally rejects his authority is doomed to destruction. "Be wise now therefore, oh ye kings: be instructed, ye judges of the earth. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little."

RESOLUTIONS

Passed by the Ladies' Aid Society of the Seventh-day Baptist Church of Independence, N. Y., Feb. 26, 1890, and requested for publication:

WHEREAS, It has seemed pleasing to our Heavenly Father to take from this life our sisters, Laura Crandall and Eliza Clarke, beloved members of this society, therefore,

Resolved, That devoted and consecrated servants of God, in whom was the missionary spirit, have, in their death, been removed from our number; and we have sustained a loss which brings sadness to all our hearts.

Resolved, That these deaths teach us the need of greater loyalty to God and his truth, renewed consecration to our work, and more faithful improvement of our opportunities for holy service.

Resolved, That we will cherish the memory of these loved ones, and endeavor to meet them on the bright shores of eternity.

HOME NEWS.

New York.

ALFRED CENTRE.—As the end of the term approaches, entertainments begin to pour in upon us. Every evening of the past week has been filled. Wednesday evening the ladies of the church gave a crazy tea in the dining hall of the "Brick." However crazily the repast was served, it was certainly prepared by persons of sane mind, and was universally enjoyed by a very large company of townspeople and students. The prevailing sentiment seems to be "More."—Thursday evening, the chapel was crowded to its utmost capacity, and fairly rang with applause as Dr. Huntington mounted the platform to speak on his "Rambles in Europe." His lecture exceeded all expectation, being laden with instruction, replete with interest and sparkling with humor. The Doctor will be gladly welcomed should he appear here again. —Mr. Wm. H. Cossam, one of our State officers of the Students' Volunteer Missionary Movement, spent most of the week with us, speaking

several times upon missionary matters and consecrated Christian life. Being of such great mental ability and so completely wrapped up body and soul, in his work, he could but arouse deeper feeling and greater enthusiasm in the hearts of his hearers. As a result of his labors, five young men and three young ladies, have expressed their earnest desire and purpose to devote their all to the service of God on the mission field.

DE RUYTER.—For some years this town has gone steadily for license. The temperance element has tried to stem the tide and overcome it, but without success. But the evils of intemperance were growing, and all the while becoming more serious, and many even of the advocates of license declared themselves in favor of restriction. About two years ago Mr. English spent a week with us and stirred up a good interest, and as a result a Reform Club was organized, and also a W. C. T. U. Society. These have kept the subject before the community by lectures and public meetings, and the ladies have done a noble work in giving a large company of children instruction on Temperance through the Loyal Legion.—During the fall and winter there has been a continuous religious interest, begun by the rousing sermons of Bro. J. J. White, and carried right along by the pastors and churches. And now with the drink evil so patent to every observer, with the noble work done by the ladies and the hearty efforts of old and young, we have to announce the election of Dea. C. J. York, as a no-license commissioner. Thank God for that! But the end is not yet. This is only the beginning.

NEVER TOO LATE TO LEARN.

Socrates, at an extreme old age, learned to play on musical instruments.

Cato, at eighty years of age, began to study the Greek language.

Plutarch, when between seventy and eighty, commenced to study Latin.

Bocaccio was thirty years of age when he commenced his studies in light literature; yet he became one of the three greatest masters of the Tuscan dialect, Dante and Plutarch being the other two.

Sir Henry Spellman neglected the sciences in his youth, but commenced the study of them when he was between fifty and sixty years of age. After this time he became a most learned antiquary and lawyer.

Dr. Johnson applied himself to the Dutch language but a few days before his death.

Ludovico Monaldesch, at the great age of one hundred and fifteen, wrote the memoirs of his own time.

Ogilby, the translator of Homer and Virgil, was unacquainted with Latin and Greek till he was past fifty.

Franklin did not commence his philosophical researches till he reached his fiftieth year.

Dryden, in his sixty-eighth year, commenced the translation of the Eneid, his most pleasing production.

THE piety that is most needed is a piety that will stand a pinch; a piety that would rather eat an honest crust than fare sumptuously on fraud; a piety that can work up stream against currents; a piety that sets its face like a flint in the straight and narrow road of righteousness. We need more of the Christianity that steadfastly sets its face towards Christ's word and holy will. An ungodly world will be compelled to look at such Christly living as at "the sun shining in its strength." God loves to look at those who carry Jesus in their faces.—Sel.

THE Semi-Annual gathering of the Ministerial Conference of the Western Association will convene with the Little Genesee Church, Tuesday evening, March

18th at 7 o'clock. It is hoped that the following program will be presented:

1. Introductory sermon, G. W. Hills.
2. How utilize the entire membership of the church? A. A. Place.
3. Is there to be advancement in religious as well as scientific thought? H. C. Coon.
4. What is Christian union, and how obtained in harmony with Christ's prayer, John 17, etc.? L. C. Rogers.
5. Other things being equal, is a pastor justifiable in changing his pastorate for an increase of salary? B. E. Fisk.
6. What are the political and religious prospects of the United States? J. Brinkerhoff.
7. Is the Gift of Prophecy of the Old Dispensation still in force? G. W. Burdick.
8. Do the Scriptures teach that the Gift of Miracles continues in the church since the apostles' time? J. A. Platts.
9. Is the doctrine of the Bible Sabbath gaining ground, and will it prevail? H. D. Clarke.
10. Importance of the laity understanding the doctrines of theology. G. W. Lewis.
11. Sermon, Wednesday evening, A. W. Coon.
12. Closing conference meeting, led by H. D. Clarke. All are cordially invited, whether of the clergy or laity. G. W. LEWIS, Secretary.

DR. TALMAGE.

This eminent divine possesses to a more than ordinary degree the power of arresting the attention and gaining the hearts of his hearers; the multitudes who flock to hear him preach, go in the confidence that they will be edified and instructed. The public regard with the same degree of confidence the announcements and most liberal offers of the prominent Soap M'fg firm of J. D. Larkin & Co., Buffalo, N. Y., and the quotation made by them in another column is most *apropos* as you will see by carefully reading the advertisement.

Why not make every one happy now as well as at "Christmas time" by sending for this "Mammoth Christmas Box," the price of which is only six dollars. You will be ready for your spring campaign of house-cleaning by having a supply of Boraxine and first class soap on hand and the useful and beautiful gifts will keep the tempers of all sweet during the ordeal.

MARRIED.

BIGGS—BROWN.—In Independence, N. Y., Feb. 23, 1890, by Eld. J. Kenyon, at his home, Erwin Biggs and Miss Myrta L. Brown, all of Independence.

PERKINS—DEGROFF.—At the home of the bride's parents, in Little Genesee, N. Y., Feb. 21, 1890, by Rev. Geo. W. Burdick, Mr. Frederick D. Perkins and Miss Hattie DeGroff, both of Little Genesee.

LAWTON—BAILEY.—At the home of the bride's parents, in New Auburn, Minn., Feb. 20, 1890, by Rev. A. G. Crofoot, Mr. Luzerne Lawton, of Milwaukee, Wis., and Miss Edith M. Bailey.

DIED.

CRANDALL.—At Leonardsville, Feb. 18, 1890, of Bright's disease, Venum Crandall, in the 81st year of his age.

Brother Crandall has for many years been a resident of Leonardsville, though a member of the Seventh-day Baptist Church at DeRuyter. He lived a consistent Christian life, was a kind neighbor, and is mourned by many friends. He leaves a widow and one daughter, Mrs. Caroline H. Clarke, of Eureka, Kan. Funeral services were held from his late residence, Feb. 20, 1890, conducted by the pastor of the First Brookfield Church. Interment at Leonardsville. W. C. D.

BURDICK.—In Brookfield, N. Y., Feb. 14, 1890, Betsey D. Burdick, aged 88 years, 4 months and 4 days.

She was the daughter of Clark and Abigail Burdick, and was born in Hopkinton, R. I. Early in life she made a profession of religion, was baptized by Eld. Matthew Stillman, and joined the First Hopkinton Church. In 1823 she, with her parents, moved to Sangersfield, N. Y., where she united with the Second Brookfield Church, of which she has since been a member. She was of a family of seven children, all of whom, except an older sister, have passed away. This sister is left alone to mourn the loss of a constant and beloved companion. Services were held on First-day, Feb. 16th. C. A. B.

CROSS.—At her home near Manlius, N. Y., Wednesday, Jan. 22, 1890, Harriet B., wife of Geo. W. Cross, aged 58 years.

Sister Cross was the daughter of Henry Burdick, of Lincklaen. Between eleven and twelve years of age she gave her heart to the Saviour and united with the Lincklaen Church. After her marriage, while living in DeRuyter, her husband became a Christian, and she with him joined the DeRuyter Church of which she was a worthy member at the time of her death. She was the mother of eight children, four of whom she had buried. She was very hopeful and pleasant; these traits, united with the Christian graces, made her life very valuable in her home. Some weeks before her death she visited her old home in Lincklaen, attended church and visited many of her old friends. She seemed never to tire of singing and visiting, talking with every one about the Christian life, and urging those who were not Christians to give their hearts to God at once. She died trusting God. P. R. B.

DOHERTY.—In Westerly, R. I., Feb. 21, 1890, Mrs. Elizabeth A. Doherty, wife of Robert J. Doherty, aged 56 years. I. L. O.

HIGBEE.—At her late home in Walworth, Wis., Feb. 19, 1890, Mrs. Emma Ann (Ayers) Higbee.

She was born near Shiloh, N. J., June 12, 1831. At the age of 17 years she embraced religion, was baptized by Eld. Clawson and united with the Marlboro Seventh-day Baptist Church. She never removed her membership elsewhere. On Feb. 2, 1852, she was married to Wm. Higbee. In May, 1856, she came to Wisconsin and settled in Walworth, where her home has been ever since. She was very quiet and retiring, but strong in faith, and died as she lived, trusting in Jesus. She leaves a husband, a daughter and a son, three brothers and three sisters; but their loss is her eternal gain. S. H. B.

MISCELLANY.

DICK'S ENDEAVOR.

Firm on the pavement rang down Richard Wetherbee's heels, and he threw his shoulders in a determined manner as though he were thinking hard. So he was, and this was the cause of it. The Christian Endeavor Society, of which he was a member, had just held a meeting. "The young folks have been plodding along in the slowest fashion! We have only a month left before our summer vacation. Let us turn over a new leaf, and each do something that he will not be ashamed to tell to each other at our last meeting," said the youthful president.

Dick Wetherbee was wondering as he walked home what he should do. It *should* be something worthy to be told. Here Dick caught sight of Skinny, the boot-black, shying round the corner, so nick-named by the school boys because he was a veritable "bag of bones."

Now, Dick's father had promised him a trip to the country with him next month if he would keep his boots blacked and his elbows off the table for two weeks. "Why not let Skinny go in my place?" thought Dick. "Won't that be a fine thing to tell of? Skinny needs a little fat on his bones." But when Dick remembered the straw-berries and cream, the early potatoes and asparagus, the sweet butter and fresh eggs that Skinny would eat in his stead, his mouth watered.

"Father wouldn't want such a bundle of rags to go with him, I know, so that's the end of that plan. But there's old Nurse Brown. She's quite sick just now; her eyes aren't good, and I am sure she would like to have me go every day and read her the Bible. I could buy her some oranges too—half a dozen for ten cents. To be sure at that price they are rather small and *very* sour, but I've heard mother say that sour things were better for sick folks than sweet ones. I wish Susie belonged to our society! She's a dabster for planin', but somehow she don't take much stock in my endeavorin'. She's all the time sneerin' and sayin' she wished some folks would do less preachin' and more practicin'. I know she means me, but I take as little notice of it as possible. Anyhow I'll ask her to go to the meetin', and I guess she'll feel cheap when she hears how good I've been to Nurse Brown. She'll be sorry she talked so!"

Just here Dick's thoughts were interrupted by the gatepost of his father's fence, which loomed up before him. He had been thinking so hard, he had actually walked twice around the square, and he had promised his mother that he would hurry home to do a little errand which he had forgotten to do in the morning.

Up the steps, two at a time, he leaped, flung open the front door and sent it to with a bang that resounded through the house, and burst open the sitting room door with the shout, "Where's mother?"

His sister Susie was rocking the cradle, and at Dick's noisy entrance the baby opened its eyes and gave a pitiful wail.

"Do be quiet! Baby's sick. Mother couldn't wait for you—you are never home in time—so she went on to do the errand herself. She's tired to death. The doctor says baby's worse, and he's coming again after supper. Dot and Charlie are out of doors with no one to take care of them. Nobody knows what sort of mischief they're in, for Bridget had to go away this afternoon. Now, if your religion you talk so much about was worth anything at home you would go out and take care of them. Perhaps baby will die, and then you'll be sorry—" and two tears rolled down Susie's cheeks as she rocked the cradle.

Without answering a word, Dick went out. Truly if his religion were of any good, why not here at home? Dick was only a noisy, thoughtless boy. He had really never thought of the matter in this light. What if the baby *did* die? Dick felt a lump in his throat. "I will turn over a new leaf and do what I can right here at home. It won't be worth tellin', but I don't care; it will be worth doin'." And out of doors Dick went to find the children.

That night the baby was worse, and for days after; but Dick had turned over a new leaf in earnest. He devoted himself to the children, giving up his school and taking them long walks to keep them quiet, closing the door carefully, and doing all he could to help his mother.

Mrs. Wetherbee did not fail to notice this, even in the midst of her trouble; for once as she passed him in the hall where he was getting the children ready for a walk, she stopped and put her arm around him, saying, "You are a great comfort just now, Richard, my son."

The baby got well, but Dick did not forget his resolutions. Sometimes, though, it was hard to stick to them, and when Charlie lost his baseball, or Dotty stuck her fingers through his new kite, he was tempted to shake them in his old way. Susie went with him the last meeting.

As he listened to the others Dick felt more and more modest. One timid boy had spoken in Friday evening meeting for the month. One girl, an inveterate whisperer, had not whispered once in Sabbath-school. Bruce Raymond had visited old Mr. Tupper, the sour faced miser who lived at the end of the town, and had tried to persuade him to go to church, though he had not had any success to speak of, only the satisfaction of doing his duty. Another boy had read the Bible every day to a cross aunt who had broken her leg and was obliged to stay in bed, and so on through the list.

When the roll call came to his name, and Dick rose to his feet, his face was rather red, and his voice trembled as he said, "I haven't done anything worth telling, only I've tried hard to be good at home."

As Dick sat down, Susie hopped up.

"Yes, he has, too," said her emphatic, shrill little voice. "He's done lots taking care of the children when baby was sick, and not slapping them once. I never thought much of his endeavoring before, but now I know that he means every bit of it, and if you please, Mr. President, you may put my name on your roll."

Down Susie sat quite overwhelmed as she realized what a long speech she had made, while all the Christian endeavors clapped their hands and thought that Dick's endeavor was the best of all.—*The Congregationalist*.

It is significant that what is known as the most valuable book in the world is a Bible. It is that, now in the Vatican library, for which Pope Julius, in 1512, refused \$125,000. The would-be purchasers were a syndicate of rich Jews. They did not exactly offer Julius \$125,000 for his Biblical treasure; they simply told him they would give its weight in gold. As the book weighs 325 pounds the offer they made is equivalent to the figures given, although not so according to present values.

BOOKS AND MAGAZINES.

Harper's Magazine for March is of special artistic interest, as it contains an appreciative, sympathetic essay upon John Ruskin, by Anne Thackeray Ritchie; a critical description of the "Winged Victory of Samothrace," by Theodore Child; "Venetian Boats," curiously picturesque, by Elizabeth R. Pennell; while Dr. Waldstein tells us of the discovery and identification of the "Head of Iris in the Parthenon Frieze." Besides these there are an illustrated article upon the "Army of the United States," charming short stories, little poems of rare merit, and the departments, which well repay careful perusal.

Our Little Men and Women for March brings us breezy, fresh, healthful pages for the little people, pictures, stories, and all are alike good. D. Lothrop & Co., Boston, Mass.

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REV. R. TREWARTHA, D. D., having resigned the charge of the Pleasant Grove Church, desires all communications addressed to him at Milton, Rock Co., Wis. Care Rev. E. M. Dunn.

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THE Seventh-day Baptist Memorial Fund Board have appointed Rev. W. C. Whitford, Milton, Rock Co., Wis., their agent to collect the subscription notes to this Fund still in their hands. These notes were given by members of our denomination in different churches in the East, West, and South-east; and on some of the notes interest and the principal in part have been paid. The desire, on the part of the Board, is to have these notes collected in full as soon as it can be conveniently done. To this end the agent will, in a few months, either visit those who gave the notes, or will open correspondence with them.

JONES' CHART OF THE WEEK can be ordered from this office. Fine cloth mounted on rollers, price \$1 25. Every student of the Sabbath question—and all of our people should be that—ought to have one of these charts within reach. It is the most complete answer to the theory that any day of the seven may be regarded as the Sabbath, provided people are agreed in doing so, and all that class of theories yet made. The uniform testimony of the languages is that one particular day, and that the seventh—the last day of the week—is the Sabbath. Send for the chart.

TO COMPLETE the proposed set of Conference and Society Reports for Bro. Velthuysen the following numbers are needed: *Conference*, 1825, '45, and '46, and all previous to 1821. *Missionary Society*, 1845, '46, and '51. *Tract Society*, 1845, '46, and '47. A full set of Denominational Reports would be of great value to Bro. Velthuysen, and we are anxious to send them to him at the earliest possible day. Persons who can help us may send the needed numbers to the Corresponding Secretary of the Missionary Society.

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

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

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

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