

# The Sabbath Recorder.

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## STRENGTH FOR TO-DAY.

Strength for to-day is all that we need,  
As there never will be a to-morrow;  
For to-morrow will prove but another to-day,  
With its measures of joy and sorrow.

Then why forecast the trials of life  
With much sad and grave persistence,  
And wait and watch for a crowd of ills  
That as yet have no existence?

Strength for to-day: what a precious boon  
For earnest souls who labor,  
For the willing hands that minister  
To the needy friend and neighbor.

Strength for to-day, that the weary hearts  
In the battle for right may quail not,  
And the eyes bedimmed by bitter tears  
In their search for light may fail not.

Strength for to-day on the down-hill track  
For the travelers near the valley,  
That up, far up on the other side,  
Ere long they may safely rally.

Strength for to-day, that our precious youth  
May happily shun temptation,  
And build from the rise to the set of the sun  
On a strong and sure foundation.

Strength for to-day, in house and home  
To practice forbearance sweetly;  
To scatter kind words and loving deeds,  
Still trusting in God completely.

Strength for to-day is all that we need,  
As there never will be a to-morrow;  
For to-morrow will prove but another to-day,  
With its measure of joy and sorrow.

—Boston Transcript.

## THE RELATION OF THE HOME TO THE CHURCH.

BY AMELIA POTTER.

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

The time allotted me for this paper will not permit other than a fragmentary outline of the subject under consideration.

The first home, co-eval with the creation of man, is recorded to have been in the garden of Eden; and before the fall—by reason of sin—was pure and divine.

Passing down in the Mosaic record, we find the homes of the patriarchal fathers, Abraham, Isaac, and Jacob, God fearing homes. These patriarchal homes combined, formed the earliest tribal government of which we have any record. Even the bondage in Egypt, and the forty years sojourn in the wilderness, did not seem to obliterate this family and tribal relation, and as they passed into the promised land they were settled by families and tribes.

The continual reference in the Old Testament to family government and religious training of the young, in duties and obligations to God and his service, is perhaps one of the strongest reasons to us for the continued existence of the Jews as a separate people. Notwithstanding, on account of their sins, they have been scattered among all nations of the earth.

In the New Testament we have a beautiful illustration of the simple but blessed home of our Saviour, and of the homes that he frequented after commencing his ministry. Also in history, many happy and sacred homes of the early Christians are pictured for us, down to the 5th century.

During the Dark Ages, down to the time of the Reformation in the 16th century, but

little is known in regard to Christian homes. With the Reformation really commenced our modern Christian civilization, and during the 17th and 18th centuries the family became more and more a prime factor in the organization and perpetuity of the church.

Many of the French Huguenots and English Puritans came over to this country in the 17th century,—on account of persecution—and it is among them, perhaps, that we have the best type of American home life. Many elderly people of this generation can remember this type of family, with the daily readings of God's word, followed by prayer, at which all the family were expected to be present; and such families, as a matter of course, attended divine service on the Sabbath, unless detained by sickness or inability to be present. Being thus trained and educated, they were more easily brought under the influence of the divine Spirit, and thus the Christian family became the nursery of the church.

In the rapid development of the higher civilization of this latter part of the 19th century, the church has had its full share in advancement in social and religious work. Old ways and methods have been succeeded by new organizations and new departures. The most important of these is the *modern Sabbath-school*. This, by its originators, was organized with the idea of reaching the children of the congregations, or those outside the domain of the church, who might be drawn in to participate in the Christian teachings of the school.

The growth of this organization has been unparalleled. Its onward progress is continually creating for itself a literature of its own, and is being felt as one of the chief religious and social factors of the church. Also the Young People's Society of Christian Endeavor, so recently organized, and so rapidly developed, is exerting a beneficial influence in the religious and social life of the church.

There are other auxiliaries to the Christian church, which have been organized to educate and lead the young to a higher and better life. It is to be hoped that, with all these devices and new departures, we may not forget the fundamental principles of Christ's true church,—salvation by repentance and faith in the Lord Jesus Christ.

In all this rapid advance of methods in church work, the question naturally arises, "How far has the family been neglected? and are other organizations attempting to do that primary work which should be done by the family?"

Every true pastor knows that the average standard of his church will rise no higher than the moral and Christian life of the families composing the church.

Many teachers in our Sabbath-schools know, from bitter experience, the difficulties in governing and teaching some of the children committed to their care, on account of the lack on the part of the parents, of proper home government, and religious and moral training.

Have we not, in pushing forward all of these

auxiliary church organizations, really lost sight of, or forgotten, the most important and fundamental principles of all social life, whether it be Church or State, the proper training of the young in the home? If so, what can be done to influence the family to higher and nobler work, that it may take and maintain its true position in the present rapid progress of our Christian civilization?

This naturally opens a wide field for the best thinkers and writer in our Christian churches, to awaken general interest in a subject which should concern every lover of Christ's cause.

All who have enjoyed the advantages of a true Christian home, can appreciate the following beautiful lines written by John Howard Payne:

"Mid pleasures and palaces though we may roam,  
Be it ever so humble, there's no place like home!  
A charm from the skies seems to hallow us there,  
Which, seek through the world, is ne'er met with elsewhere.

Home! home! sweet home!  
There's no place like home!"

## THE KINGDOM OF HEAVEN.

BY THE REV. L. C. ROGERS.

In the four Gospels, the word kingdom is used a hundred times and more. To denote its heavenly origin it is called the kingdom of heaven. To denote its divine authority, it is called the kingdom of God. As one with the Father, and as the appointed head of the kingdom, Christ justly claims the kingdom as his own. "But now is my kingdom not from hence." John 18: 36. To denote its perpetuity, Peter, 2 Pet. 1: 11, calls it "the everlasting kingdom of our Lord and Saviour, Jesus Christ." To indicate its spiritual and experimental character, Paul says (Rom. 14: 17), "the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost." In the *usus loquendi*, both of the Old Testament and the New, this kingdom is regarded as one kingdom; it is spoken of in the singular number, never in the plural, unless interpolated by translators. We read of the "kingdoms of this world" (Rev. 11: 15), but never of the kingdoms of God. But this kingdom, one in continuity of substance and of authority, has two manifestations; first, internal, as set up in the hearts of all true believers in Christ; and second, outward as it shall be manifested in glory hereafter.

When Christ was demanded of by the Pharisees when the kingdom of God should come, "he answered them and said, The kingdom of God cometh not with observation; neither shall they say, Lo here! or lo, there! for behold, the kingdom of God is within you." Luke 17: 20, 21. It is internal, as set up in the hearts of believers. It is something which the believer is to "receive," and by receiving it he enters into the kingdom, as says Christ: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Mark 10: 15. The true believer is a naturalized citizen of the kingdom of God; he becomes such by regeneration. "Except a man be born again, he cannot see the kingdom of God." John 3: 3. "Ye were without Christ, being aliens from the commonwealth of

Israel, and strangers from the covenants of promise, having no hope and without God in the world; but now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ. Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Eph. 2: 12, 13, 19. Christ taught that the kingdom of God was a present reality, to be received by faith; "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." Mark 1: 14, 15.

But this kingdom now internal in the hearts of the believers is to have hereafter an external manifestation in glory. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 12: 43. At the supper, Christ said, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26: 29. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; then shall the king say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 31, 32, 34.

This gospel of the kingdom is to be preached. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Matt. 4: 23; 9: 35. "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Matt. 24: 14. "He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God." Luke 8: 1. This was the subject of Paul's preaching: "I have gone preaching the kingdom of God." Acts 20: 25. "He expounded and testified the kingdom of God;" "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ." Acts 28: 23, 31.

What is the doctrine or teaching of the kingdom of God and of heaven? A kingdom necessarily includes these three things, viz., a king, laws, and subjects. Christ is king. He witnessed to his kingship before Pilate: "Art thou a king, then? Jesus answered, Thou sayest that I am a king." John 18: 37. And who are the subjects of this kingdom? "The good seed are the children of the kingdom" (Matt. 13: 38), they receive "the word of the kingdom" as seed sown in good ground; they receive the word and understand it; they bear fruit. So was it on the day of Pentecost. "Then they that gladly received his word were baptized; and they continued steadfastly in the apostles' doctrine and fellowship." Acts 2: 41, 42. This answers to the great commission (Matt. 28: 19, 20), "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." These are the true children of the kingdom. But what are the laws of the kingdom? A government without law cannot well be. To the question, "What good thing shall I do that I may have eternal life?" Christ replied, "If thou wilt enter into life, keep the commandments" (Matt. 19: 17); and he here quotes from the ten commandments, showing that it is to that code that he refers. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7: 21. "Think not that I am come to destroy the Law, or the Prophets; I am

not come to destroy but to fulfill." Matt. 5: 17. "Blessed are they that keep his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. I, Jesus, have sent mine angel to testify unto you these things in the churches." Rev. 22: 14, 16. "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12. "Blessed are they that hear the Word of God, and keep it." Luke 1: 28. This is the word of the Old and New Testaments; "Therefore, every scribe which is instructed unto the kingdom of heaven, is like unto a man that is a house-holder, which bringeth forth out of his treasure things new and old." Matt. 13: 52. To his disciples Christ said: "Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand." Mark 4: 11, 12. And why is this? "Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 10, 11, 12. "It is easier for heaven and earth to pass than one tittle of the law to fail." Luke 16: 17.

This is searching, discriminating, close doctrine. What is our relation to the kingdom of God? Have we accepted of Christ as our king? Do we take the Word of God as the rule of life and the foundation of faith? The testing time is coming. "Because thou hast kept the word of my patience (Rev. 14: 12), I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3: 10. We can afford to leave everything else for the sake of the kingdom of God, for we shall receive "manifold more in this present time, and in the world to come, life everlasting." Luke 18: 29, 30.

#### DANGER, OR THE MYSTERIES OF MORMONISM.

BY KOMEA SHEOL, JR.

#### IV.

A union of Church and State in America!—the land of freedom in speech, press and politics, where our honored fathers fought and died in the sacred cause of liberty. Can it be that the sons of American freedom and patriotism will suffer themselves to be duped, sacrifice their individuality, relinquish their most precious rights and privileges and become the willing serfs and vassals of heartless task-masters, unnaturalized foreign mercenaries, and self-appointed religious and political sovereigns? Yes, it is even so. Native born American citizens have surrendered honor, principle and self-esteem, for supposed religious purposes, only to become the enforced tools of traitorous and tyrannical demagogues. Mormonism furnishes the most striking example of the extent to which a human being may be degraded by the corrupting system inaugurated by a union of Church and State in an independent Republic. In this so-called religious society may be found hundreds of once noble men and women who are now complete slaves to priestcraft. Their lives are not their own. They are simply individual nonentities, useful only in filling up space and subserving the wishes of a pretended religious organization whose leaders make a mockery of religion, set all our country's laws at defiance, and trample her honored flag in the dust.

When Brigham Young took command of the Mormon Church, he saw that in the restless, unorganized, and dissatisfied condition then prevailing, the band would soon separate and leave him a king without a throne, a prince without a subject, unless he speedily removed them to some sequestered spot where he could obtain absolute power. Accordingly a revelation was published in which it was stated that the Lord had selected a home for his people beyond the great Rocky Mountains. An order was immediately given, commanding all the Saints to get ready to remove to the new land of Zion. Ox teams and hand carts were secured, and then began a tramp of over one thousand miles, across the broad, treeless plains, over the summits of snow-capped mountains, through the pastures of wild buffalo, and into the homes of savage Indians, to the now famous valley of the great Salt Lake—the Dead Sea of America. Upon arriving in this new Zion, which was then Mexican territory, Brigham took possession of the country, formed a mock civil government, called the Kingdom Deseret, and appointed himself indisputable governor. From that memorable date, 1847, to the present time there has grown up, in and around Salt Lake valley, a society, which for treachery, roguery and general lawlessness is without a parallel in the annals of American history.

Brigham assumed the office of supreme ruler in all things, and opposition to his plans meant instant death to the offender. Danites and destroying angels were appointed to act as vigilance committees and see that the orders of the prophet were obeyed. No man dared build a house, plant a crop, remove from one place to another, get married, or even go courting except by the sanction of Brigham. He selected all candidates for civil and religious offices, and compelled every voter to sustain his ticket. A new language, new style of money, and new pattern of clothing was adopted agreeable to the orders of the prophet. No member of the church was permitted to feed, clothe, harbor, or in any way assist a Gentile, under penalty of receiving an official visit from the Danites. Schools were conducted after the pattern of the prophet, and teachers were employed according to religious qualifications. Wage workers were compelled to lay all their money and other property at the feet of Brigham that he might collect the Lord's tithing. Men were called on missions, husbands and wives separated, whites and Indians married, polygamous unions solemnized, and all other business, of both public and private nature, was performed in accordance with the prophet's commands. He even made his followers believe that he exercised universal control over all the elements. Wind, frost, rain and snow appeared and vanished at his bidding.

In one valley the wind was a great drawback to settlers, as it blew very forcibly from the Lake and disturbed their crops and trees. Brigham visited the complaining brethren one day while a steady gale was blowing. The wind searched his mantle, dishevelled his hair, and landed his ecclesiastical head gear on the foaming bosom of the Great Salt Lake. The prophet became enraged, turned, and rebuked the wind, and since that time the old Saints report that the wind has blown quite mild. In another valley, the frost came so early in the fall that nearly all crops failed to mature, and the people, discouraged, sought the counsel of their prophet. He commanded Jack Frost to delay his coming, prophesied that the elements would be tempered and sent the Saints home. Since then, they claim, all crops have had ample time to mature.

Brigham sent men into the mountains to bless and consecrate the snow-banks and springs, and commanded them to increase their flow that the streams below might furnish more water for irrigation and culinary purposes; and many of the more religious old brethren believe that the chief prophet, seer, and revelator, by his supernatural power opened up many sealed fountains and caused abundance of water where the country had previously been a desert waste.

Brigham did not desire that any of the vast mineral resources of the country should be discovered or developed, and to prevent this, no man was permitted to prospect; or if some mineral was accidentally found, the discoverer was forbidden to return to the place under the penalty of losing his eye-sight. All members were sworn to obey the priesthood in all things, and apostasy from the church was punished by complete isolation; villainous persecution; the heaviest of all, cursings from the prophet and official visitations of the Danites and destroying angels. Joseph Morris and a few followers, becoming disgusted with the tyrannical rule of Brigham, left the church, and founded another society called the Morrisites. A Mormon mob acting under instructions from the prophet, attacked the new colonists, killed their leader, and drove the remnant from the country. The murdered parties were refused burial in a Mormon burying ground. A party of emigrants passing through the country were followed by a band of destroying angels, with orders from Brigham, and, when far away from any place of security, were foully and cruelly murdered, neither men, women or children being spared. Their wagons, teams, and other effects were taken to Salt Lake City and turned into the church treasury. All American citizens were regarded as enemies, and but few unprotected parties ever escaped from the territory to relate the history of wholesale butchery and high-way robbery committed by bandits, under the direction and protection of the Mormon Church.

PANIN.

Ivan Panin, a celebrated Russian scholar and lecturer, was for many years an agnostic. Like all persons of that school, he professed ignorance of sacred things—neither affirmed nor denied the existence of God, his position being expressed in the words, "don't know"—would not treat the Gospel as true "until he could see with his intellect (reason, logic) that it was true." But, to the praise of God's grace be it said, a change has come over this great man. He was candid—honest; we see in the result of his honest testing of God's truth a complete remedy for all candid unbelief. The trouble with persistent agnostics is, they do not lay aside prejudice and candidly investigate. Ivan Panin did this, and the following is his own account of his conversion. We give it with the hope that it may enable some who are in doubt to come into the light and liberty of God's children as he did. He says:

1. "I read the Bible trustingly; leaving 'difficulties' alone until God saw fit to enlighten me on them in his time, not mine—but meanwhile acting out its teachings whenever I saw that I could follow its biddings. This gave me more and more light from day to day, and the Bible became its own explanation in time.

2. "I went to my Father in heaven on my knees with everything in my heart. If I did not believe enough in God, I prayed for more belief. If I did not understand the Bible, I prayed for more understanding. If I thought I could not follow the orders of the sermon on the mount, I prayed for strength to follow them; and so in everything I came to him as a child, helpless as it is, cometh unto a tender mother.

3. "Living thus for a while I soon learned my utter weakness alone without God. Nay, more, I soon discovered that I was beset with

all manner of sins. Sin I knew nothing of before. And, struggle as I might against it, I could not get away from it alone. Then I began to understand the teaching of Paul; and that we will need a regeneration, and being born again from above (read the gospel of John, chapter 3,) without which we cannot possibly be rid of this past load of sin, nor shake off the demons that dwell in our carnal man. And I soon found that constant prayer and the abandonment of self to a following of Jesus saved me. And this led me to confess him as my Saviour; and—wonderful to tell—the moment I testified in public unto his saving power I became as a new man. I verily was then born anew. And so the acceptance of Jesus as our Saviour, as he that can cleanse us from our sins, became an additional power in life, a real cleanser from sin. In other words, Christ entered into my members and made a new man of me; and behold, I was born again, but this time from above."

What infidels, agnostics, and all other men without God need is to be "born from above."

A SUNNY ATMOSPHERE.

One way to make a church attractive is to put a sunny atmosphere into it. The minister must not be a scold, nor must the people be quick to give wings to any one's failings. We do not mean that the minister is not to declare against unfaithfulness. He is appointed of God to reprove, to rebuke, with all long suffering and doctrine. The tone and spirit, however, should always be that of the Master. What we need is to fill the church with kindness and good cheer. Let the Gospel sing in every soul, and Christ's beaming face shine in our own, and no stranger will lack a hearty welcome, and the complaint that there was a coldness, reserve, stiffness and want of sociability will be gone. This is not something that can be cured by any mechanical arrangement. It must be sincere. If the heart go not with the clasp of the hand, and the word of friendly greeting, the whole thing is a pretense, far better in the breach than in the observance. It is said sometimes that Christians are too stiff, not social enough. How shall the evil be removed? Let us begin at home. The church people seem stiff to you, they fail to recognize you sometimes when they should. What shall I do? Be anything but stiff to them; be sure to speak to those who forget or neglect to recognize you. What right would the sun have to complain of a dark day down here when his own face is covered with a cloud? Let us remember that the law of retaliation in Christ's church is wicked. Have unkind things been said about you?—say something good of the offender, or do as Jesus did when reviled, revile not again. Does it seem to you that your neighbor in the next pew, is stiff and cold and unsociable?—be sure to show just the opposite spirit yourself; the cure will be as effectual as it is Christlike. The church is no place to stand on ceremony.

GREAT MINDS.

Religious training is the prime factor in the development of great minds, for proof of which observe that in the department of law, Blackstone stands out as the sun, illuminating with his great mind the darkened pathway and tangled meshes of litigation.

In the department of science, the strong mind of Sir Isaac Newton reaches out, and grapples with the mystic laws of nature, and holds them up to the wonder and admiration of the world.

In the department of philosophy, there are Bacon and Locke, discussing the questions of mind and matter; reaching down into secret recesses, and bringing up hidden wisdom for the enlightenment of the people.

In the department of literature the giant mind of Shakespeare describes, with graphic stroke, scenes social, legal, political and religious.

In the department of statesmanship, in our own day and time, is the giant Gladstone, standing side by side with Moses; and both standing upon Mount Pisgah, viewing the empire of state.

Last, but not least, in the department of generalship, appears the stalwart form of Chinese

Gordon, wielding a rattan cane, like the Aaronic magic wand, who is worthy to stand side by side and keep step with God's great general, Joshua, as he crosses the Jordanic line between the quiet and honor of home, and the heathen Canaan of Chinese riot, revolt and war, to meet the foe with only that came, and drive them from position to position, from field to field, from post to post, adding victory upon victory, until peace, like a heavenly visitant, reigns supreme over the Chinese Empire.

WHAT does the Bible, or rather God in the Bible, do for man with reference to the fact of death, and the resulting questions naturally associated with this fact? Does this Book supply the necessary conditions for living and dying in faith? The answer is, that while the Bible does not seek to gratify our speculative curiosity, or give us full and complete knowledge, it speaks authoritatively and sufficiently to all the great questions that are suggested by death, and thus furnishes an ample opportunity for the exercise and comforts of faith. One of these questions is whether we actually survive death, and continue to exist in another and different sphere of being. Whatever may be the strength or weakness of the purely rational argument on this point, or the seeming destructiveness of death, no one familiar with the Bible, if believing it, will or can have any doubt as to the fact of our future and immortal existence. There the fact stands, especially in the New Testament, though not exclusively there, upon the authority of God himself, as a bright star on the firmament of life, shedding its genial light into the abodes of earth, and, as to the question of continued and endless existence after death, scattering every cloud of doubt and fear. "Life and immortality" are brought to light in the Bible. To Job's question: "If a man die shall he live again?" his book replies in the affirmative, and places behind the answer, not a human speculation, not merely a rational probability, but the positive, the absolute, and unfailing authority and power of God as the guaranty for the truth of the answer. The sundering of the tie which binds the body and the soul together does not, as God declares, involve the destruction of the latter. The latter is not so dependent on the former that it cannot exist and act without it. No matter what speculation or materialism says, God says that the soul can exist separately from the body, and in the case of those who have died, does so exist. Any theory that contradicts this testimony must be false.—*Samuel T. Spear, D. D.*

A GOOD thing sells; an honest thing wins confidence; an excellent thing has its place. The world has no use for sloth, for sleep at noon-day, for counterfeits, frauds, and shoddy. The party which seeks office and nothing more, the denomination which represents simply an organization and not doctrines are not needed as parties and as denominations. The excellence of a thing must be in what it is and in its adaptation for the purpose for which it exists.

A CHRISTIAN once said that when he reached heaven he expected to meet with three causes of wonder. He would wonder to find some that he did not expect to see there. He would wonder not to see some that he expected to meet, and lastly, he would wonder most to find so unworthy a sinner as himself in the Paradise of God.

How is it that so many never advance beyond their first feeble confession of Christ? How is it that some drag on a sickly existence, waiting for something to turn up, and enduring a weary round of formal life, until the very heart grows sick? Frequently it is because they put no spirit into their work. They do just what they are obliged to do and no more. They have no faith, no pluck, no push; and so they make no progress.

MISSIONS.

CONTRIBUTED ITEMS.

BY H. W. C.

"Alleluia, for the Lord God omnipotent reigneth." Rev. 19:6.

The gospel was first preached in Greenland, January 10, 1890.

If Paul and the apostles had done nothing but home work, what should we be doing now? -Dr. C. L. Goodell.

The sale of weekly parts of the illustrated Bible published in Milan, Italy, has reached 90,000 copies.

The State Department at Washington has been informed of the recent very generous gift of the King of Siam, for the use of the American Presbyterian Mission, of one of the royal palaces, together with extensive grounds and buildings.

At Northfield, Mass., where 500 students were assembled at Mr. Moody's, a cablegram from Japan was read. It said that 500 Japanese students were assembled in Kyoto for the same purpose for which these had gathered at Northfield. In it were the words, "Make Jesus King; 500 students."

The Duke of Connaught told Mrs. Leavitt that all the crime and nearly all the disease in the Indian army are caused by drinking, and that they could do with 40,000 soldiers instead of 60,000 if the liquor traffic were abolished.

The slave-trade is now outlawed in all parts of the African coast which are under foreign influence, except in the Province of Portugal.

The following interesting communication respecting the circulation of the Bible was made to some foreign delegates who recently visited the Bible Printing Establishment of Messrs. Eyre & Spottiswoode. That at the time of the establishment of the firm 125 years ago there were only 4,000,000 copies of the Bible extant, but now there are upwards of 200,000,000 copies in circulation throughout the world.

The editor of the Japanese newspaper recently collected statistics of growth from all the Protestant Churches of Japan, showing their increase during the last three years. From 38 churches they have grown to 151, and from 3,700 members to 11,000.

The origin of the American Baptist Telugu Mission, which is one of the most successful in the world, having more than 30,000 converts, can be traced to the act of a young Sabbath-school teacher, a poor seamstress, who one Sabbath gave a rough street boy a shilling to go to Sabbath-school. This boy, Amos Sutton, was converted, became a missionary to India, and was the means of leading the Baptists of America to begin the Telugu Mission.

MISSIONARY SOCIETY.

Receipts in January, 1890.

Table listing receipts for the Missionary Society in January 1890, including contributions from various churches and individuals like Y. P. S. of C. E. Albion, Wis., and Rev. H. D. Clarke, L. M., of Florence O. Clarke.

Table listing receipts for the Westeryly, R. I., Jan. 31, 1890, including contributions from churches like Eleanor J. Potter, Oakland, Cal., and various individuals.

Receipts in February.

Table listing receipts for Westeryly, R. I., Feb. 28, 1890, including contributions from churches like Estate Miss Susie Crandall, Westeryly, R. I., and various individuals.

WOMAN'S WORK.

THE LORD'S BOX.

In a home of which I have knowledge, on a closet shelf there is placed a small casket, marked in plain, honest script, "The Lord's Box."

Whatever income this household receives, is always "tithed," and first of all, the Lord has his portion. I wondered how, knowing my

friend's circumstances to be far from affluent, this could always be maintained.

"Why," said the house-mother, "we never think it is ours, any more than we should feel a right to our neighbor's purse. Begrudge it? we only wish the tenth were larger. It is grown into a habit."

"It seems a very simple and a very generous plan, I only fear few follow it."

"The more pity then; but don't mistake. It is not generous. It is only just payment of just debt. When we aim to be generous we give out of our own nine-tenths. Can't I make you understand that we have never considered this small portion ours? It is God's from the beginning, absolutely; and how could one be liberal with what is another's? But you are right to call it simple, and, oh, so saving of worry and self-reproach! Simplicity in faith, in alms, in daily life, how good and restful it is! Why can't more men and women practice it?" - Mission Studies.

MISSIONARY MICE.

"Where is Susie?" said father, as he sat down to supper.

"Coming," answered little Susie, slipping softly into her place; while mother said:

"I guess Susie has had on her thinking-cap to-day. I don't know when I have seen her so sober."

Mother was right. Susie had been thinking the same thing over many times that day. It was much like this:

"I don't know how I'll ever earn any missionary money, and I want to give some that is not given to me (father and mother are so kind as to pay us for so many things, so we can have money of our own); but there seems to be nothing I can do. John has his potato patch, and Will the currants in the south corner, and Mary washes the dishes. Bennie earns some by driving the cows to and from the pasture, and little Kit has to have the paper-rag money, for she is too little to work, and there seems to be nothing left for me, since Dr. Lane said it would hurt my back to take care of baby."

"No butter for supper?" said father.

"No," answered mother. "A mouse got in the cream-jar. I don't know what to do about the mice, they are so troublesome. They get into everything; they have been in the closet and cut my shawl, besides mischief everywhere else."

"Get a cat," said John.

"They catch more young chickens than mice," answered mother.

"Poison them," suggested Will.

"No," said father. "I am afraid to have it around. I'll get some traps, if some of you will attend to them."

"Let me do it," said Susie. "Father, all the rest have been earning missionary money, and there has been nothing for me to do. Pay me a little for every mouse and I'll keep the traps baited."

"I'll do it," said father. "I'll give five cents a piece for rats, and three cents for mice, and it will pay me better than it does you."

"Rat-catcher!" said Bennie slyly; and when mamma shook her finger Susie said:

"I'll catch 'em if I can."

So the traps were bought, and Susie had her work. The rat-traps she set in the barn and corn-crib, the mouse-traps in pantry, cellar and closet. Every day she made several trips to see them all, and soon her money began to pour in, so that father talked of cutting down his price, but Susie would not let him.

Every few days she washed all the traps with hot soap-suds, so that they would be neat and clean; then she broiled scraps of bacon, and toasted bits of cheese to make tempting bait.

Only six weeks, and she had caught twenty-eight mice and thirty-three rats.

Father paid up. What a time she had making the calculation! Three times twenty-eight—eighty-four cents for mice! Five times thirty-three—one dollar and sixty-nine cents for rats! Two dollars and forty-nine cents! What

a pile!—She had to borrow mother's pocket-book to take it to Sabbath-school.

Oh, dear! how funny she felt when the teacher read out the names and the amounts given, and told how they all earned their money!

It seemed that everybody opened their eyes when Miss Lee read:

"Susie Simms, \$2 49. Earned in catching mice and rats."

Oh, what a laugh! And Susie laughed, too, though she felt like crying.

Uncle Jerry could hardly stop laughing; but Susie forgave him, for after Sabbath-school he came and said:

"Susie, don't you want to take the contract at my house? The rats are about to take the place, and we have no youngsters to tend the traps; and your aunt Lucy is so busy, and I am so lame, I believe it would pay me to hire you to clean them out for us."

"I'll do it," said Susie. "I know mother will let me, and I am going to tell all the boys and girls to make the mice and rats help the missionaries."—*Sel.*

A LESSON IN SELF-DENIAL.

I attended, not long since, the session of the Woman's Foreign Missionary Society of the M. E. Church, held in this city, and heard one of their missionaries relate the following in regard to the women in her school in China. She said to us: I wish I could make you understand the poverty of these women; could I do that, then you would understand the self denial I am about to tell you of. Their homes—nay, not homes—the places where they lived, were bare and destitute; their clothing of hardly enough to cover them; their food scant, insufficient and uncertain; yet in the face of all this, I decided to organize them in an auxiliary to the Foreign Missionary Society! My associate said it was folly, that they could not pay one cent—they were so miserably poor themselves. But I told them of the meeting I proposed to have, where we would sing and pray and talk of those people and places where they knew not Christ and God, and that we would each, at every meeting, bring an offering to help send the gospel to them; and as I told them of the vast countries where idols were worshiped and where millions of souls were going to a Christless grave, I told them also that none must join this auxiliary that did not earnestly wish to do so, that would not give *willingly* and come regularly to the meetings and do all she could to make them interesting. Then, telling them when to return, I dismissed them—those twenty poor, ignorant, converted heathen women—and I thought to myself, "this will be a test of your conversion." On the day appointed, I—their teacher—a Christian from a Christian land, taught of Christ all my life, went to the school-room with but little faith that many would be there. Imagine my feelings and what a lesson was taught to me when I found all those twenty women there; eager, glad and happy to be there! and every one with her offering! These women were always regular and faithful in their attendance and offerings; though it often, indeed nearly always, meant painful self-denial. "What does it matter," said they, "if we go without a meal sometimes, or clothes, we have *Christ*. They have, perhaps, neither meals, nor clothes, nor Christ." At the end of the year these women had given, in little mites—sometimes so small it would take ten of them to make a cent—the sum of twenty dollars! Twenty dollars to send the gospel of Christ to the heathen!

Think of it, Christian women, as you leave your comfortable—nay, many of you luxurious,—homes, and happy children to go to your auxiliary meeting! Think of it as you sit there in your well warmed and furnished church or church parlors and listen to the songs and prayers and Scriptures on self-denial, and think of it, if you can, when you take from a well-filled pocket-book *ten cents* as the sum total of your offerings for sending the gospel to the Christless. Think of it, Christian women when you are asked to join the auxiliary, or take the *Tidings* or come to the monthly meetings—think of it well before you refuse, lest these heathen women rise up in judgment against you. Let us all think of it

with hearts of prayer and then, if we dare, call all that we do for Christ, Self-denial.—*Missionary Tidings.*

TRACT SOCIETY.

Receipts in February, 1890.

GENERAL FUND.

Rev. and Mrs. A. P. Bunnell, Nortonville, Kan.	\$ 5 20
Dr. W. D. Ticknor, Randolph, Wis., \$1 25, \$1.	2 25
Emory B. Ticknor	25
Ladies' Aux. Tract Society, Alfred, N. Y.	3 18
Dr. E. C. Green	1 00
Jacob Brinkerhoff, Alfred Centre, Boodschapper	5 00
Mrs. Lina M. Dunham, Sunbright, Tenn.	80
" Sarah A. Davis, Lyons, Kan.	2 50
Andrew Johnson, Kane, Pa., <i>Harold</i>	35
Peter Larsen, Mt. Jewett, Pa.	35
Sabbath-school, Sisco, Fla.	1 62
S. S. Clarke, Independence, N. Y.	5 00
Wm. B. Green	2 00
Church, Milton, Wis., \$9 10, \$6 08	15 18
Member of Pawcatuck Church	10 00
Mrs. Emeline Crandall, Westerly, R. I.	10 00
Tract and Missionary Society, Richburg, N. Y.	9 20
Church, Westerly, R. I., (Mrs. N. A. Collins, L. M.)	47 46
C. N. Parker, Temecula, Cal.	3 00
Mrs. S. A. Gillings, Akron, N. Y.	2 60
Mr. and Mrs. S. Wells Coon, Republican City, Neb.	2 60
Mrs. Jane Manson, Marion, Ia.	4 00
" Margaret Armstrong, Marion, Ia.	50
Sabbath-school, Utica, N. Y.	3 50
Mr. and Mrs. R. W. Brown, Hebron, Ill.	2 50
J. P. Dye (Birthday Gift), Richburg, N. Y.	65
A Friend	25
Mrs. S. A. Wooden, Ohi, N. Y.	50
" S. D. Wells, Little Genesee, N. Y.	2 00
D. S. Allen, Arlington, Tex.	60
Church, Ashaway, R. I.	19 45
Dodge Centre, Ia.	3 08
" Farina, Ill.	2 92
" Chicago, Ill.	10 00
" Hammond, La.	1 78
" Plainfield, N. J.	39 44
" Leonardville, N. Y.	17 50
" Berea, W. Va.	1 00
" New York City	3 97
" Nortonville, Kan.	5 65
" Westerly, R. I.	21 75
Linckien, N. Y.	1 00
Dividend City National Bank	17 50
W. H. H. Coon, Utica, Wis., L. M.	10 00
Mrs. D. R. Coon, Auburndale, Wis.	1 50
M. M. Jones, Boscobel, Wis.	1 50
Book Sale, 1 S. & S., No 3	1 25
	\$303 63

HEBREW PAPER FUND.

S. C. Smith, Farina, Ill.	\$ 1 01
Church, Chicago, Ill.	10 40
Mark Levy, Gambier, Ohio, P. P.	5 00
	\$ 16 40

E. & O. E. J. F. HUBBARD, Treasurer.  
PLAINFIELD, N. J., March 2, 1890.

PUNDITA RAMABAI.

Ramabai, the learned Hindu lady whose name became familiar to Americans during her sojourn in our country a few years ago, was the daughter of a Brahman priest—a man so far in advance of most Hindus, that he taught his wife Sanskrit, so she might enjoy with him the poems written in that language.

Ramabai, in her forest home among the mountains, learned Sanskrit from her mother and grew up into a freedom such as is seldom allowed a girl in India. She married a graduate of the Calcutta University, but was soon a young widow. Her desire for learning led her to England, where she entered the college at Cheltenham. Here she became Professor of Sanskrit, and, while teaching others, pursued her own studies. She afterward traveled quite extensively, seeking to arouse the people of Christendom to an interest in the great object for which she lives—the elevation of India's down-trodden women. Her dearest wish is that she may be enabled to establish a home and school for the child-widows of India.

Ramabai is now in Bombay. Bishop Thoburn recently called upon her in her home, and found her little daughter in the room. The Bishop asked the child's name and was told that it was Manoram, or Heart's Delight. Said Ramabai, in explanation: "The birth of a daughter is considered a great calamity in India, so I named her 'Heart's Delight,' as a protest against the bad notion."

India has sore need of the ministries of such cultured and benevolent women as Ramabai. May she live to see her dearest hopes realized, and the curse of superstition removed from the land of her birth.

RALPH WALDO EMERSON said, "The highest test of civilization is, not the census, nor the size of the cities, nor the crops, no, but the kind of man the country turns out."

WHAT is the "good?" Is it health, prosperity, or any worldly good? No; the Christian is often deprived of these. It is the highest and best good of the soul; that which fits it to enjoy and glorify God here and hereafter.

HISTORICAL & BIOGRAPHICAL.

NATURE AND DESIGN OF THE COMMUNION.\*

BY REV. GILES M. LANGWORTHY.

It is the object of this little tract to explain, in as lucid a manner as possible, the *Nature, Design, and Terms of Communion*; and to set forth some of the reasons why different denominations of Christians cannot consistently partake together of the Lord's supper. And it is the earnest prayer of the writer, that he may execute his task, not in a spirit of bigotry and censoriousness towards those that may differ from him in their religious sentiments; but that he may approach this subject in that spirit of Christian meekness and honesty, which ought always to characterize the followers of the "meek and lowly Jesus;" and that he may be enabled, by divine assistance, to elicit the truth relating to this deeply interesting subject.

First, it is important to attend to the meaning of the word "*communion*," about which there has been so much controversy in the religious world. Without understanding the sense in which a word is used, we always attach to it our own meaning, and suppose that our author uses it in the same sense; and so we conclude that there is a mighty difference between us, when, in fact, if we understood the exact sense in which the writer used the word, or the idea which it conveyed to his mind, we should, instead of quarreling with him, discover many times that there was no real difference between his views and our own; and where difference existed, we should see the force of his argument, for truth needs only to be understood to be appreciated, and falsehood needs only to be known to be abhorred. Let us, therefore, agree upon the premises before we enter upon the controversy, lest we find ourselves "disputing about words to no profit." Mr. Noah Webster, the ablest lexicographer of our country, gives us the following definitions of the word "*communion*:"—1. Fellowship or intercourse. 2. Union in religious worship, doctrine, and discipline. 3. The body of Christians who have one common faith and discipline. 4. The celebration of the Lord's supper.

Let us now attend to each of the above definitions separately, and see if there is in all of them, any meaning that will favor the practice of what you call "*open*," but what I denominate *mixed communion*.

1st. Communion is defined to be "fellowship or intercourse" one with another. This, in a religious point of view, is what may be denominated *Christian fellowship*, or *Christian Intercourse*, and is entirely different, or distinct, from church fellowship, or church communion. The first is the fellowship which heart has for heart, or person for person, on account of the similarity of feeling and affections which the Holy Spirit imparts to all Christians. The second is merely the fellowship of sentiment or opinion. The first has its seat in the heart, the second in

\* This tract has an historic value. It shows the usual arguments employed by our people at the time of its issue in defense of their views on restricted communion. It was written and published in 1846 by the order of our Central Association. It was printed in the office of the *Seventh-day Baptist Register*, at DeRuyter, New York. Its author was for a time the Mathematical Professor in the Institute at that place, and afterwards the beloved pastor of our churches at Shiloh, N. J., and Adams Centre, N. Y. While in the latter charge, he composed this tract. It will be seen that in it he exhibits keen discernment and logical consistency. It was a trait of his vigorous mind to discover the contradictions and absurdities in the position of his opponent.

the head. The first is permanent, unchanging, and extends to all who possess the Christian character; the second is liable to be unstable, and changes with the opinions of the man, while from its very nature it is limited to those of like sentiment.

There is no doubt that much of the unkindness and bitterness of feeling, which has sometimes existed between different denominations of Christians, has originated in a misapprehension of each other's sentiments, and in not properly distinguishing between "*Christian*" and "*Church fellowship*," and confining each to its proper place. It has sometimes happened, in the heat of controversy, that those who hold to mixed communion have severely reproached their Christian friends who believe in restricted communion, calling them *bigoted*, *self-righteous*, and the like hard names; and then winding up their discourse with a eulogy on their own benevolent and open-hearted views, invite these same *bigoted*, *self-righteous* persons to sit with them at the communion-table. Now, there is evidently an inconsistency in such a course, for it is "blowing hot and blowing cold" at the same breath. Now, does not all this inconsistency arise from a misapprehension of the true sentiments of the opponent? In the first place, the opprobrious epithets originate in a want of Christian fellowship, or perhaps in not properly understanding the difference between Christian and church fellowship, and the invitation certainly grows out of the same indiscrimination. This, however, I do not mention for the purpose of condemnation or censure. The motive of the speaker is doubtless pure, and his error should be considered as one of the head and not of the heart. But at the same time it should never be forgotten, that *that* fellowship between different denominations of Christians which manifests itself in kind feelings, gentle words, and benevolent actions, is much more to be desired than the simple act of sitting down together at the same communion-table, which at best could be but a show of union, if the communicants were divided in their sentiments.

It is a strange notion, which some people entertain, that Christians cannot love and fellowship one another, unless they partake together of the Lord's supper. Now, such persons do not distinguish between fellowshiping a person, and fellowshiping the opinions or sentiments to which such a person may be attached. As this is a distinction of the first importance in this controversy, I trust the reader will bear with me, though I should be over-explicit in its development. Take, for illustration, an Englishman of good character, fine feelings, and a kind and benevolent heart. Do you not love him? do you not fellowship him in the fullest sense of the word? But how? as an Englishman or as a man? Most certainly you fellowship him in the latter sense. It is the wise and generous-hearted man that you love and fellowship; but you will, by no means, perform an act that will countenance his system of politics, for these you may hold in utter detestation. Again, here is a young convert, with a heart overflowing with love to the Saviour; but he has a few errors of the head, he don't believe in baptism and church organization; but still you love him. You feel, if you feel right, all that Christian fellowship for him that you entertain for any member of your church, and will do all in your wisdom to manifest that fellowship; but still you do not fellowship his unchristian notions, neither would you countenance them by word or action. Now, would you invite this young convert to the communion-table? You may say

that you should have no objections to communing with such a person; that it would not hurt you to commune with a Christian, though he belonged to no church. Well, perhaps it might not hurt you, yet it might be an injury to him, by confirming him in his errors; and most certainly it would hurt the cause of God. For it would be a direct way of building up and strengthening errors, which, should they become popular, would sap the very foundation of all church organization.

But, again, here is a good Christian that belongs to the Presbyterian Church, and you are a Methodist. Now, I suppose that you are both honestly attached to your religious views. Where is the fellowship between you? Why, evidently that of heart for heart, or what is called Christian fellowship. Each sees in the other those dispositions of soul which he loves and fellowships. But there is no communion between your heads—these are opposed to each other. In short, you have no fellowship for Presbyterianism, and he has as little for Methodism; or in other words, there is no such thing as church communion between you. This is the true state of the matter, not only between you two, but between all denominations of Christians that differ from each other in religious sentiment; and teaches us most clearly that, while as Christians, they are bound to love, esteem, fellowship, and assist each other, as churches they cannot enjoy these privileges until first united; for otherwise they are pulling down and building up the same thing at the same time. Neither should they love each other the less, because they differ in opinion; but while they labor in word and doctrine to convince each other of the truth, let them show by their practice that they are honest in their theory. If, then, it can be shown that partaking of the Lord's supper is not a test of *Christian* fellowship, but simply a mark of church-membership, it will appear not only unimportant, but actually improper for different denominations to commune with each other. This shall be attended to in its proper place. Let us first notice an apparent difficulty which may possibly arise from this view of the subject. It is in the case of one that may remove from the bounds of his own into another denomination, and wish to partake of its communion. To illustrate this case, let us take the following analogous example: Suppose a foreigner to remove to this country, and here to form interesting acquaintances, and in short to enjoy all the privileges of trade and otherwise, granted by the Constitution to aliens. But being in the possession of political privileges at home, he claims a right to exercise the same in the United States. What now would be the probable result? No doubt, his friends, though they loved him never so much, would expect him first to become naturalized, to take the oath of allegiance; or in other words, to become a constitutional citizen, before they would allow him the privileges of citizenship. Nor would there be any injustice or want of courtesy in such a course. It would be treating him only as they would expect and even wish to be treated in like circumstances.

Just such is the case between different denominations of Christians. They are as separate and distinct in their church organizations as are any two nations on the globe. And if a member of one denomination removes into the bounds of another, he may, with that other society, enjoy all the privileges of Christian friendship, such as attending with them at the house of worship, uniting his devotions with theirs at the conference and prayer circle, and joining

his contributions with theirs for supporting the gospel both at home and abroad; but he has no right to expect or demand the privileges of church fellowship, without first becoming a member of their church or denomination. Perhaps, the individual might say that he belonged to a church, and was therefore entitled to the privileges of the house of God, or rather to the communion in your church. But as no consistent American would allow the privileges of citizenship to a foreigner on account of his being a member of some nation, so no consistent church would allow the privilege of church communion to a member of a different denomination. The fact is, dear reader, there is just as much difference between belonging to a denomination and *your* denomination as there is between belonging to a nation and *your* nation. And no person has a right to demand communion with your church without first becoming a member of it, or of some church of your faith and order. But, perhaps, the objector may say "it is the Lord's table, and you have no right to keep me from it." But this argument will apply equally as well to any other privilege of the church as the communion. Supposing the church were disciplining one of its members for unruly conduct, and that some one, interested in favor of the accused, should come forward and demand permittal to take part in the affair. The friends may tell him that this is business pertaining to the church, and that they can not grant his request. "But," says he, "it is the Lord's business, and you have no right to deny me the privilege of participating in it." So in the election of officers, they are the Lord's officers, the Lord's ministers, the Lord's deacons, etc., and the argument is just as good in these cases as when applied to the "Lord's table." The objector had much better say "it is the Lord's church," and unite with it, which would at once settle his disputed title to its communion. And if there is any reason why he cannot join the church, this same reason ought to keep him from its communion. While, therefore, we would advocate in the strongest terms the most extended fellowship among all orders of Christians, we are not able to discover that *that* fellowship has anything to do with church communion.

2d. But let us look at our second definition; perhaps we may find something in that to justify the practice of a mixed communion. It tells us that communion consists in a "*union in religious doctrine and discipline*." Some persons seem to think that communion has nothing to do with our religious sentiments; and that, provided we come together around the communion-table, the great object of our religious being is accomplished; and that, therefore, we need not take any great concern about our little differences of opinion on the subjects of doctrine and discipline. Just as though the celebration of the Lord's supper in concert is of greater importance to different denominations of Christians than their being united in their religious sentiments! But to return directly to the definition; the most favorable construction that can be given to it will not justify a mixed communion, for it says "communion is union of doctrine and discipline." This is evidently to be understood of church communion, and teaches us the propriety of our former distinction between church communion and Christian communion. We can all enjoy Christian fellowship, because as Christians we are united. There is no difference among Protestants in reference to what constitutes one a Christian. All acknowledge that "whosoever is born of the Spirit" is a child of God. But we cannot have fellowship

as churches, because as such we are not only not united, but are actually opposed to, and at variance with each other. And it is much better honestly to confess the fact, and act consistently with our sentiments, than to put on a hypocritical show of union before the world; for, though we may succeed in deceiving ourselves, we can not deceive those close inspectors of our conduct who "are wiser in their generation than the children of light."

3d. Our third definition of communion is "a body of Christians having one faith and discipline." This is substantially the same as the second, and is to be understood as the communion of churches of one faith and order, and teaches the impropriety of mixing different communions, which have no affinity for each other. We may mix them, but it will be like mixing oil and water; they will soon unmix, and we shall find that there is no permanent union between them.

4th. Lastly, we come to the definition which makes communion to consist in the "celebration of the Lord's supper." And this, those that have carefully attended to the other definitions, must see is no other than church fellowship. But in order to set this institution in its true light, it may be necessary to examine still more closely into its nature and design.

First, I remark that it is not a *Christian ordinance* but a *church ordinance*. By this I would be understood to say that it was not given to Christians as such, but to *churches*. Now, the very manner of its institution is a sufficient proof of this position. There were, at this time, at least seventy disciples besides the twelve apostles, who were doubtless as good Christians, and loved the Saviour as well as they; yet Jesus invited only the twelve to partake with him of the communion; and what is still more wonderful, Judas was invited, while many good Christians received no invitation. But upon the supposition that this ordinance was designed for the church and not for the Christian as such, this conduct of the Saviour is perfectly plain. The twelve were the true representatives of the gospel church, which is said to be built upon them, "Jesus Christ himself being the chief corner-stone." Again, we never hear the Apostles giving to churches any charge except concerning this ordinance, which can hardly be accounted for on any other supposition than the one already made; namely, that it is an institution designed for churches and not for Christians as such; nor until they are first united in church capacity.

Secondly, this being the design of the supper, it can, in no wise, be a test of Christian fellowship, but simple a privilege that one enjoys by virtue of being a church-member, and is to be regarded in the same light as all the other privileges of the church. It is not even admitting that we believe a person to be a *Christian*, because we commune with him. It is only acknowledging him to be a member of the church; and though he may be as unworthy as Judas, yet as long as he is retained in the church he is entitled to its privileges, among which is its communion. It is the *reception* and *retention* of members in the church that proves our faith in their Christian character, and not the simple act of communing with them. Neither is it any mark of Christian fellowship for different denominations to commune together; for as communion is simply a church privilege, the withholding of it from other denominations is only saying in effect, you do not belong to our church; or which is the same thing, we do not belong to your church; and therefore we do not

belong to your communion. An able and worthy writer in a former century has the following pertinent remark on this subject: As to a *proof*, a *substantial proof* of our love to the children of God, it is not given at so cheap and easy a rate, as that of sitting down with them either occasionally or stately at the holy table. Numbers do that, who are very far from loving the disciples of Christ for the truth's sake. To give real evidence of heavenly affection, there must be the exercise of such tempers, and the performance of such actions as require much self-denial, and without which, were we to commune with them ever so often, we should, after all be destitute of that "*charity*" without which we are "*nothing*." The reader, therefore, will do well to remember that the true test of love to the disciples of Christ is not a submission to any particular ordinance of public worship, for that is rather an evidence of his love to God and reverence for his authority; but it is sympathizing with them in their afflictions, "feeding the hungry, clothing the naked," etc. For this I have the authority of our final Judge, who will say to his people, "Come ye blessed of my Father," for—what? ye have manifested your love to the saints, and faith in me by holding free communion with other denominations? No such thing. But, "I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me;" that is, ye have done it unto my disciples; and I acknowledge it as done to me.

But, again, there is a manifest impropriety in mixing the communion of different denominations, while they retain their separate organizations. For communion signifies a union of religious sentiment, and different church organizations signify as plainly a disunion of religious sentiment; and, therefore, to retain the one and practice the other, is no more consistent than it would be to answer yes and no to the same question. As one or the other of their answers must necessarily be somewhat quibblesome, so one or the other of these appearances are somewhat false. Let us therefor either give up our different organizations, or else let us confine our communions to our own denominations, and no longer be guilty of "blowing hot and cold" at the same breath.

AN ARAB SAYING,

Remember, three things come not back:  
The arrow sent upon its track—  
It will not swerve, it will not stay  
Its speed; it flies to wound or slay.

The spoken word, so soon forgot  
By thee; but it has perished not:  
In other hearts 'tis living still,  
And doing work for good or ill.

And the lost opportunity,  
That cometh back no more to thee,  
In vain thou weapest, in vain dost yearn,  
Those three will nevermore return.

—The Century.

SEASONS of trial make us more watchful. In smooth weather, the sailor may swing in his hammock; but a piping gale brings all hands on deck, and sharpens the eye of the "look-out" at the bow. David never fell during his seasons of severe trouble; it was the warm, sunny days of prosperity that brought out the adders. Noah weathered through the deluge of waters nobly; it was the deluge of wine that drowned him.—*Dr. Cuyler.*

THE costliest book in the world is a Hebrew Bible in the Vatican library. Rich Jews of Venice offered Pope Julius II. its weight in gold, but he refused to sell it, although hard pressed for money. The book weighs 325 pounds, and the Pope would have cleared \$100,000 by its sale.

SABBATH REFORM.

DID THE ROMAN CATHOLIC CHURCH INSTITUTE SUNDAY?

Father Enright, of Iowa, is quite accustomed to probe the hearts of Protestants by his utterances concerning the Catholic Church and Sunday. The *Christian Advocate*, New York, has the following editorial note concerning some of his late utterances:

In a sermon preached by Father Enright in the Catholic Church in Harlan, Iowa, and reported in the *Industrial American*, of that city, the authority of the Roman Catholic Church is said to be far superior to the Bible, and competent to set aside any commandment of God and substitute her own precepts instead. The reverend Father endeavors to prove that his Church alone has power to make laws binding on the consciences of men. He cites the institution of Sunday as an example, and declares that the commandment of the Bible requires the observance of the seventh day, or Saturday, and nothing can be found in the Scriptures authorizing the use of any other day as a day of rest and worship. But the Roman Catholic Church, by its own supreme authority, set apart and sanctified another day. This is what he says: "The Bible says, 'Remember the Sabbath-day to keep it holy;' but the Catholic Church says, 'No, keep the first day of the week,' and the whole world bows in obedience." This looks like a case of making void the law of God by human traditions. If there were no other reason for keeping the first day of the week than the decrees of councils, and the authority of the Roman Church, Protestants would not continue long to observe it.

The *Catholic Mirror*, Baltimore, for Feb. 2d, comments upon the *Advocate* as follows:

The New York *Christian Advocate* reluctantly admits the divine authority that is exercised through the agency of the Catholic Church. It says: "If there were no other reason for keeping the first day of the week than the decrees of councils and the authority of the Roman Church, Protestants would not continue long to observe it." Of course the *Advocate* knows that the "first day of the week" has been consecrated to the Lord by the Church in holy commemoration of the resurrection of our Saviour. The New Testament contains no written directions as to the abrogation of the Jewish Sabbath or the substitution of Sunday, and the institution as it exists must be accepted on the authority of the Church, sanctioned by that of her divine founder and spouse, Jesus Christ.

The words of Mr. Enright may be justly changed by putting Protestant in the place of Catholic in the sentence quoted by the *Advocate*, and we shall have the exact state of the case as represented by the *Advocate* and its Protestant compeers. The sentence would read: "The Bible says, 'Remember the Sabbath-day to keep it holy. The seventh day is the Sabbath of the Lord thy God.'" The *Christian Advocate* says, and Protestants concur: "No, the seventh day was the Jewish Sabbath, not God's. Keep the first day of the week." "This looks like making void the commandments of God, by human traditions," and the case is the same whether you write "Catholic" or "Protestant," in the sentence. The fact remains that the law of God says one thing, and both Catholic and Protestant deny the statement in God's law, and make a new one to suit themselves. The Catholic is the more consistent of the two, for he assumes the right to place the authority of the Church above all the Bible,—while the Protestant professes to hold to the Bible, but assumes the right to set aside God's law of the Sabbath. Methodists and Catholics stand together here. Ought they not to sing,

"Blest be the tie that binds?"

ANYBODY can criticise good work. It is easy to pick holes in other people's work, but it is far more profitable to do better work yourself. Those who can themselves do good service are but as one to a thousand compared with those who can see faults in the labor of others.

# THE SABBATH RECORDER.

L. A. PLATTS, D. D., - - - - - EDITOR.

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## LET YOUR LIGHT SHINE.

A tiny child once standing by a well,  
 In whose pure depths a ray of sunshine fell,  
 Said, looking down with wide, round, sparkling eyes,  
 And air of pleasure, mixed with grave surprise—

"An angel lives down there, I saw him smile.  
 I guess he came to stay a little while,  
 Because it's rained so much the springs are dry  
 At his home 'way up yonder in the sky.'"

If, when our hearts received Christ's light of love,  
 Our faces shone with this glow from above,  
 Our lives would be so bright that all earth's guile  
 Would hateful seem beside a heaven-sent smile.

## EDITORIAL NOTES.

Our last notes were made while at anchor outside the bar, at the mouth of the Savannah River, waiting for the flood tide. It came about 8 P. M., and with it a dense fog, which made the navigation of the river so dangerous that our captain decided to wait until morning. As this plan would give us a quiet night's rest and daylight for the sail up the river, there were none to complain; besides, what difference does twelve hours make to the length of a journey in this lazy, sunny land, where nobody seems ever to be in a hurry?

Soon after entering the river we get our first glimpse of Southern agricultural operations. The rice fields are being prepared for seeding. These fields are the low, flat lands, stretching out from the river front towards the higher lands, in some places for a mile or more. At regular intervals, ditches, apparently three feet deep and three or four feet wide, are cut through the fields, at right angles to the river. These are crossed by other ditches of smaller proportions, thus cutting the fields into squares of from three to five acres each. Through these ditches water from the river is conveyed to all parts of the field for the purpose of irrigation. Gates along the river front prevent the water from filling the ditches when not desired, and dikes and break-waters prevent the river from overflowing the fields; for at high tide the water is two or three feet above the level of the fields. When the crop has reached its full length of stalk and the heavy grains begin to fill and mature, to prevent the stalks from breaking down under the great weight thus coming upon them, the gates are opened at flood tide and the fields are entirely submerged, the water helping to support the heavy heads of grain. Of course, as soon as the fields are flooded the gates are all carefully closed, to prevent the return of the water to the river at low tide. This season of flooding lasts from the time the grain begins to fill until after the harvest. For this bit of information concerning rice cultivation we are indebted to our good ship's second mate, whose fund of information seems equaled only by his patience in answering the multitude of questions poured in upon him by the group of Yankees standing about him.

At last we are in Savannah. The city, in some respects, is a disappointment to us, and, indeed, it appears to have been a disappointment to itself. There are streets and parks which were evidently designed to be both ornamental and useful. Many of the parks have a dilapidated;

neglected appearance, and the streets have not realized the expectations of their projectors. The two streets which cross each other at right angles near the center of the city, and form a sort of frame-work for its entire street system, are Liberty and Bull. The former running east and west, is a very broad street. Its sidewalks are nearly as wide as some streets. Outside of these are rows of trees, then roadways or carriage driveways, and then rows of trees again, with a strip of grass or lawn down the middle. This was the original design. But the trees are not well cared for, the grass plots are ragged and untidy, and the carriage drives, in some parts of the street, are simply country roads in the native sand, as devoid of pavements as those of any little country village; and to complete the ruin of this original and beautiful design, a horse railway now skirts one edge of the lawn. Whether the city treasury was not sufficiently capacious to realize the fine ideal of those who planned this street, or whether the wreck and ruin of the war, which made desolate so many fair places in this fair land, are responsible for the failure of the design, we cannot tell.

Bull street is not quite so pretentious in some respects, and is proportionately better kept. One of the striking features of this street is its parks and monuments. We had not time to traverse its entire length, but standing on the corner of Bull and Liberty, and looking northward, we could see a little park, which at the distance seemed to close the street entirely; but as we watched the carriages and horsemen moving in that direction we discovered that, both to the right and left, the street suddenly expanded, and as suddenly came together again on the further side of the park, thus surrounding it. Walking southward from our point of observation we soon come upon a monument erected to the memory of Sergeant William Jasper, who so gallantly rescued the American colors from the hands of the British, in the siege of Savannah, in 1779. This monument was erected by "The Jasper Association" in 1879. The Association rather neatly apologizes for this tardy recognition of Mr. Jasper's heroic bravery, by the sentiment, conspicuously engraven upon the monument, declaring that a hundred years have not dimmed the glory which, at the sacrifice of his life, the sergeant won on that eventful day. A little further on stands another monument, erected to the memory of the Polish veteran, Pulaski, who also fell in defense of the flag, in the same siege of 1779. Each of these monuments, with the little parks surrounding them, fill the entire street, save as it jogs to the right and left, and then closes in again on the further side. We did not find any monument commemorating the issue of "Sherman's March to the Sea," but then, a hundred years will not dim the glory of that grand achievement, and the visitor in Savannah, seventy-five years hence, will doubtless find some suitable memorial begun at least. Meanwhile, Sherman can afford to wait. Still going southward, we come to a park covering, possibly, forty or fifty acres. As we had no guide, we did not learn the name of this beautiful place of resort. We made several attempts to dissipate a little our ignorance by asking questions of those whom we met; but either the natives were as ignorant as we, or else they were suspicious of the Yankees, or for some other reason avoided giving us direct answers, so we came out as ignorant as we went in, save that our eyes had taken in views of some of the most beautiful flowers, trees and shrubs they had ever beheld. The trees appear to be native forest trees, with all undergrowths removed, and the whole artistically laid out and set with bloom-

ing plants and flowering shrubs, some of which are indescribably beautiful. In the midst of the whole is a large fountain, the basin of which (100 feet or more in diameter) abounds in fish, while on its surface gracefully floats the white pond lily, and the border of water plants is in almost endless variety.

There is one thing in Central Park, in New York City, which is here "conspicuous by its absence," and that is the familiar sign, "Keep off the grass." There is good reason for this, for there is no grass to be trodden upon, or protected. The ground under the trees and among the shrubs is carefully raked, the marks of the sharp teeth of the rake remaining in the sand, as clearly defined as are the marks of a harrow or the seed-drill on a western farm.

But it is train time, and we hasten away without a glimpse of the business part of the city, or even a mention of some of her more notable buildings.

## DEATH OF MRS. ARMINDA ELLIS.

Mrs. Almira Place has just received the sad news of the death, at the age of 68 years, of her sister, Mrs. Arminda Ellis; which occurred at her home in Saratoga. Mrs. Ellis was the daughter of Luke Maxson, and was born in Alfred Centre. She received her education in Alfred Academy, and married the Rev. James H. Cochran, who was pastor of the Second Alfred Church for several years. The family afterward moved to New Jersey, where Eld. Cochran was pastor of the Plainfield Church, and where he and his eldest son died. Mrs. Cochran subsequently married Mr. John Ellis, of Schenectady, a man of considerable wealth. After his death, Mrs. Ellis, with her two sons, visited Europe in order to give her children the advantages of the schools at Berlin. She leaves three children, Geo. Cochran and Wm. Ellis, residing in New York City, and Mrs. Euphemia Andrews, whose home is in Saratoga, N. Y.

## FAMOUS WOMEN.

E. B. Treat has made another worthy acquisition to his already long list of helpful publications. This time it comes in the form of a 12mo cloth book of 340 pages, entitled "Famous Women of the New Testament," from the pen of the Rev. Dr. M. B. Wharton. It is a companion book to the one published by the same author a year ago. It seems to be an advance on even that deservedly popular work. Dr. Wharton is a man of deep religious convictions, and his Christian courage and manliness compel the utterance of his burning thoughts. Besides this, he is a man of wide culture and great learning. The experience he has had as a United States Consul, and in other responsible positions, has given him a practical insight into the social, political, religious, and in fact, all the phases of human life, which stands him in good stead in his present effort. He has made a careful study of the character and environments of each of his subjects, and under his skillful treatment not only are their own peculiar traits, both good and bad, clearly developed, but through them one is made to see more clearly the folly and sin of many of fashion's foibles at the present day. These are rebuked tenderly, yet none the less severely. To the pastor who would gladly show these things to his people; to those indulging in the frivolities of life, yet conscience smitten; or to those seeking light upon the true relation of these to a consecrated Christian life, the book will be a great benefit.



## EXTRACTS FROM LETTERS.

Under date of Feb. 22, 1890, Bro J. S. Powers, M. D., of Bulcher, Texas, writes:

I was glad to hear from you, and very thankful to have your kind, Christian sympathy. Excuse me, dear brother, for not writing sooner. After my wife's death I was myself prostrated for three months, and since I have been up I have been in the midst of an epidemic of *la grippe* and meningitis that has taken off many of our citizens. It was a heart-rending scene. Our whole community was prostrated at once and not enough left to care for the sick and dying. My energies have been taxed to the utmost for the last six weeks. I am keeping house with my children, doing the best I can under the circumstances. I cannot leave home of a night, which works somewhat to my disadvantage as a physician. But I find comfort in Paul's saying, that "all things work together for good to them that love God." Oh that I may love him more! I hope the blessing of the Lord is with you abundantly in all your labors for his cause. Give my love to the brethren, and ask them to pray for me.

Let all who read the foregoing remember to pray for Bro. Powers, that he may have health, grace, and the comfort and power of the Holy Spirit in all his trials, and the duties of his various ministry.

Concerning the next letter it needs to be stated that correspondence is being conducted with scattered friends of the RECORDER, offering them a chance to share in our systematic giving, so far as it may be their pleasure to do so. Not knowing who among them may be patrons, but not Seventh-day Baptists, some of our letters have not reached such as do not keep the seventh day. We wish to say to all such that we appreciate and thankfully acknowledge the interest and good-will shown us in our work, and we most cordially reciprocate all their friendly regards. We are especially grateful to any who, like the sister whose letter we quote, respond with so much candor and liberality. She says:

I thank you for your kindness in sending an invitation to help the *good work*. I send a small mite to be used as you think best. I certainly wish it could be more. I love the Sabbath, the mission and tract cause. Perhaps you will say, "How can you when you do not keep the Sabbath?" I suppose it is because I learned to love them in my youth, when I did keep the true Sabbath, and I cannot forget them now. With my family I belong to the Baptist Church. We feel that we ought to do our part. If we can not give much we do it cheerfully, for the cause of truth.

All such as do not forget "to do good and to communicate," will surely find that "with such sacrifices God is well pleased." Heb. 13:16.

J. B. CLARKE.

## NEW YORK LETTER.

To one country bred this city is full of most wonderful things,—a constant surprise. I have not yet ceased to look at things through the colored glasses ("green?") of the unsophisticated country lad. Everywhere one goes he sees the evidences of the lavish display of wealth. Immense buildings that tower high toward heaven are springing up in all parts of the city, and these are not all business houses, by any means. For it is getting to be quite the thing among the rich not to live on the ground floor of the house, but to go up higher. Thus we see the magnificent "flats" in all parts of town. Chief among which are the "Navarro flats," and the "Dakotas," which rise up ten or twelve stories high and rent for a small fortune every year.

It is only a few years since the *Tribune* building was one of the highest and most imposing structures in that part of town; but now its pride is brought low, being over-topped by many other buildings. The *Times* building is far ahead and above the *Tribune*, and the *World* is building a new home for itself, which will

dwarf all its neighbors. Everywhere one can see otherwise fine buildings being torn down to give place to higher ones. So you see the tendency of New York is upward in one respect at least.

The feature of New York life that is the most astonishing to me is, I think, the elevated roads and the constant, ever-moving crowds that one sees on them. Probably not much less than a million people are carried daily, and at certain hours of the day it is almost impossible to get a seat in the cars, and many a time I have considered myself fortunate to be able to maintain a foothold on the platform. It is one of the best places in the world to study human nature, and I am never tired of watching people as they come and go. I am very often made ashamed of persons that would feel insulted if one should suggest that they were any other than gentlemen, yet these will sit in their seats, intently reading their daily paper, while there are ladies standing all-around them, never offering to give up their seats to them. But there are many who have not so much of selfishness in their make-up and to such a pleasant smile and a "thank you" from a lady to whom he offers his seat, is more than compensation for the slight inconvenience of standing. So we catch glimpses of all sides of human nature, many bright, pleasant pictures, but some, alas, which are not so beautiful.

It makes all difference in the character of the crowd at what time in the day you happen to be traveling. Thus, in the morning, on the "up-town," trains, and at night on the "down-town" trains, we see a great many Italian laborers who work through the day in the upper part of the city, but who herd together at night in the lower city like so many animals. Indeed no farmer who thinks any thing of his cattle will crowd them into such close quarters as are huddled these human animals.

There are certain localities in New York City where there are more people to the square foot than in any other part of the globe. One tenement house, only about fifty or sixty feet wide by 100 feet deep, is said to harbor no less than 1,200 of these—shall we call them human beings? Think of it, you who breathe the fresh, pure air of the country, and be thankful that your lot is not cast in such places. We of the country know very little of what poverty really is. Never have I seen, outside of New York City, the unmistakable garb of utter destitution that one can see here every day. Poor old women with pinched faces, thinly clad, trying to get a few pennies from the hurrying multitudes, are crouched on the warm side of a telegraph pole, trying to shield themselves from the biting winds which are experienced even this very mild winter. What such people do when the real winter weather comes is "beyond my ken."

Standing in the college door on 26th St., one sees the two extremes of society as he can in few other places in the city. The rich in their carriages "rolling in wealth," and the poor out-cast just returning from a stay up on "the island." These can be told by the looks of their clothes which are wadded up into a compact bundle and kept for them, while they are clothed and boarded at the public expense, and when put on again, look as if no amount of pressing would take out the wrinkles that the process has given to them.

There are a great many interesting things that one may learn in a college of medicine. Just now the germ theory as the cause of disease is attracting wide attention from those interested in that line of work, and many experiments are

constantly being made to prove what diseases are due to that origin. It is shown pretty conclusively that many of our common complaints are produced from micro-organisms. Thus typhoid fever, phthisis, diphtheria and others, have their own peculiar "germ," which can be raised and propagated like any other plant life, and which, being injected into an animal, produces disease peculiar to the germ inoculated.

A theory is advanced by one man that these "bacilli," which invade the lungs in pulmonary diseases can be killed by inhaling *hot air*, and thus cure the disease, but I have seen an experiment very interesting in itself, which refutes any such claim. Hot air taken into the lungs does not alter their temperature to any very appreciable degree. Thus, a dog is made to breathe air heated to 350 degrees for 10 or 15 minutes with the result of raising the lung temperature only one and one-half degrees.

The animal showed but little distress, acting as dogs do on very hot days in summer. This law of bodily heat does not hold good with birds; small animals, and the so-called "cold blooded" creatures, as the snake and frog. These last are very different from man and the higher animals in this regard, the internal temperature varying according to the medium in which they are surrounded.

One of the most interesting subjects upon which our Professor of Physiology has lectured is "Cerebral Localization." Certain areas of the brain control or are intimately associated with the movements or actions of certain and definite portions of the body. Thus the movements of the hands or feet are referred to a particular portion of the brain. This is true of the senses of seeing, hearing, talking, etc. Every action of the body is referred to its own definite area of brain tissue, and many very valuable experiments are made upon the higher animals proving this truth. So I find that my work is not devoid of interest, but on the contrary that there are many very interesting things in the study of the human body, and the truth of the old saying that "we are fearfully and wonderfully made" is brought to my mind more forcibly than ever. Yet there are people otherwise intelligent who claim that "all is the result of chance," that there was no divine architect who "made man in his own image," and "breathed into him the breath of life." My study has served to strengthen me in the belief in "God the Father, maker of heaven and earth, and all that in them is." May we all learn to love and serve him better.

STUDENT.

A PROMINENT BAPTIST JOURNAL SAYS: "Baptists regard the Bible, and it alone, as their rule of faith and practice. There is no other church that does this. Infant baptism is not founded on the Scriptures, and there is not a single passage that refers to it, nothing to show that it ever existed in Bible times."

Here is a charge against other Protestant denominations. Now will any Baptist state why "Sunday-keeping" cannot be substituted for "infant baptism," and the charge thrown back on Baptists? What Scripture have Baptists for Sunday-keeping? "Sunday-keeping is not founded on the Scripture, and there is not a single passage which refers to it. Who will prove this statement untrue? There are several hundred passages which can in no way be reconciled with Sunday-keeping. It is contrary to the Word. Do Baptists in Sunday-keeping "regard the Bible as their rule of practice?" Like sprinkling and infant baptism, Sunday observance is a papal heir-loom, handed down from generation to generation, and because left untouched by the Reformation, is in possession of Protestants to-day.

## YOUNG PEOPLE'S WORK.

### THE EXCELLENT GIFT.

NOR dare to blame God's gifts for incompleteness;  
In that want their beauty lies: they roll  
Toward some infinite depth of love and sweetness,  
Bearing onward man's reluctant soul.  
—*Adelaide A. Proctor.*

ONE Christmas day two children received presents. One was made glad by a lovely waxen doll just from Paris, perfect and complete in every detail. It was too good to use; all she could do was to admire.

THE other received a number of paper dolls, but rude and unnatural figures upon thick cardboard. The semblance of nothing real appeared, and yet they employed the deft little fingers for many an hour, cutting them out, and bringing to realization the not very artistic ideals. The lady from Paris was neglected, and her owner enjoyed more the moments spent in assisting her humbler neighbor at her happy work, than she did communing with the unspeakable loveliness of her dainty gift.

In giving, whether it be to children, to those in need, or to those whom we would please or instruct, let us not give too completely. Let us imitate our Father, and give what will employ the mind and body, and bring out latent power and develop the character. In teaching, do not give all the information, but rather what will cause the pupil to seek out the principles for himself. In aiding those in need, so bestow your charity that the recipient will be able to help himself most efficiently, rather than praise you for the munificence of your bounty.

### FROM THE FLOWERY KINGDOM.

SHANGHAI, China, Dec. 28, 1889.

The closing meeting of the week of prayer conducted by the native preachers of Shanghai and held at different missions was held to-night with the Baptist Church at the Old North Gate. Of the several native workers who spoke, one was the Rev. Mr. Yun of the Episcopal mission. One of the thoughts which he presented is especially worthy the consideration of all who live in Christian lands. Translated to me upon our return home it was something like this:

"We Chinese are very slow in believing, in comparison with those who come to us from Christian lands. We come along so slowly, so slowly. We believe a little and we worship a little, but we do not have our hearts so fully set and grounded in Christian doctrine as we should. Our hearts are not fully warmed up in the cause. We preach and the people hear us, but why do not larger numbers believe? Now we must remember that we can count, at the very farthest, but three generations of Christian believers, with all of our ancestry for thousands of years idolaters, while in Christian countries they have known the doctrine for generations, and the root has gone down deep. The little children are taught to read and pray in their homes."

Following this he urged upon his hearers prayer and reading of the Scriptures daily that the children might grow up in the faith. He also urged personal Christian development through the study, not only of the Bible, but other Christian literature as well.

The Rev. Mr. Yun knows whereof he speaks. He is a Chinese, a man of wide culture, and not only knows his own people and country, but has

passed several years in America and knows something of American life and institutions.

The disadvantages under which those who labor in a heathen land must work are very great. These people cannot at once receive higher spiritual truth. The work must not only begin at the very foundation, but there is so much to be undone. That their "ancestors for thousands of years were idolaters" is a matter of no small significance.

I have wished many times since reaching Shanghai that in some way I could help the friends at home to understand very clearly something of the condition of this people, the uncleanness of their homes, the rags, filth and utter disregard for all the laws of health and decency among the poorer class, their ignorance of moral obligations, and the stubborn obstacles which superstition and long established customs put in their way. I must not convey the impression that the experience of a missionary in Shanghai is altogether dark and distressing. There are pleasant phases. The association with other missionaries is most delightful and helpful, and there can be no deeper, no more intense joy than that which comes when, here and there, one is born into the kingdom.

The blessedness of a home in a Christian land and of Christian antecedents is a thought so often dwelt upon, that undoubtedly, to the majority, it has become trite. To me, since coming through Japan, and during the few days that I have been in Shanghai, it has lost all of its triteness. With what profound humility and gratitude should all who have been placed in Christian homes bow before the Giver of all good.

I think with a longing not less keen than that which stirs my heart for these people about me, of those who, while enjoying the advantage of Christian ancestry and surrounded by the fortunate conditions which Christianity has produced, still refuse to believe, or believing remain inactive. May a growing interest in Christian work not only in heathen countries but wherever there are souls unsaved, fill the hearts of all the people; and a purpose to help in the work wherever and whenever there is opportunity possess all.

SUSIE M. BURDICK.

### A QUEER EPITAPH.

Here lies the body of  
PETER INWOOD,

who was for thirty years clerk of this parish.

He was a mirthful and pious man,  
and died on his way to assist at a wedding  
on the 10th of March, 1811.

The age of this clerk was just three score and ten,  
Nearly half of which time he sang our Amen;  
He married a wife like other young men,  
But she died one day and so he chanted Amen.

### GIRLS AS TYPE-WRITERS.

The number of young ladies who are learning and are becoming proficient as type-writers is rapidly increasing and all will be interested in the following interview:

"We hear so often of girls failing to give satisfaction as type-writers, will you please tell me some of the reasons why?" This question was asked of Mrs. Emma D. Mills, a well known type-writing teacher, by the *New York News*.

"There is no occupation of which the public at large is more ignorant than this of type-writing," Mrs. Mills began, "and none are more ignorant than the very girls who desire to follow it as a profession. In the first place, a girl to begin right must have a good common school education. Then if she be bright and alert, she is sure to succeed—that is," added Mrs. Mills, "if she does not contract bad writing habits."

"One of the habits usually formed is that of

using the forefinger in striking the keys. Any person of intelligence will understand that one cannot have the speed in using one finger for the key board that can be attained when taught to make use of all the fingers; besides it gives a grotesque and awkward look to the hands. A girl's hands in manipulating the type-writer should have as graceful an appearance as the finished pianist's does, and the speed, of course, should be as great. Then, many girls who even have a good education are singularly careless about punctuation. This is a very common fault and is very trying to business men. When you add to this bad spelling and a general slackness, you have some of the reasons why girls fail.

"Type-writing and stenography require a girl to be always alert, punctual and studious. To thoroughly master her profession she must always be a student. But few girls are willing to thus apply themselves. When they have finished with the teacher they think generally that they know enough. They cannot attain more than a partial success unless they continue to improve their speed, for instance, and read up about matters which their work requires that they should understand.

"What are some of the things a girl should understand to be a good type-writer? Well, they should understand specifications from an architect; they should know what to do if a lawyer hands them a brief to be copied, or a complaint, or a lot of testimony, or when a business man hands them a lot of correspondence they should be able to turn out correct, well arranged and tasteful sheets.

"It takes three months to learn all forms of work. A smart girl who has sufficient education can learn in six weeks the mechanism of the machine—the fingering—and be able to do simple correspondence. But to learn all forms of law work, architecture, specifications, mining reports, etc., is impossible in less than three months.

"It must be admitted, in justice to the girls themselves," said Mrs. Mills, earnestly, "that the teacher is often to blame. Some good teachers allow themselves to become slack in their requirements of pupils, especially where they have large classes. To sum up the whole matter, however, the girl herself must thoroughly love her work and be anxious to give satisfaction. Even a somewhat dull girl who is in dead earnest will finally succeed if she tries hard. It is a fine profession, and opens up a wide field for not only enabling a woman to earn money, but it is an educator itself. It enlarges one's vocabulary of words, cultivates the mind and is, in fact, a splendid mental training."

THE power of a godly life is a power none can altogether resist if brought fairly into contact with it, an argument none can successfully evade or gainsay. The church needs more of this power. It is the chief necessity, the crying want of the age. By this power Christianity achieved her first mighty triumphs in the world, and it halts to-day throughout a great part of its dominions, waiting until it be revived in order to a still more glorious march of conquest. Give us this fulness of holy life and Christ-likeness in pastors and people, and by its spell and charm the world's heart shall be won to him who bowed beneath the crushing weight of the world's guilt. Character, character, character is what we need.

LIKE the air, the Church must press equally on all the surfaces of society; like the sea, flow into every nook of the shore-line of humanity; and like the sun, shine on things foul and low, as well as fair and high, for she was organized, commissioned, and equipped for the moral renovation of the world.—*Bishop Simpson.*

WHATEVER may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles. It is substantially true that virtue or morality is a necessary spring of popular government.—*George Washington.*

## EDUCATION.

MISS MARY GARRETT, the daughter of the late John W. Garrett, of the Baltimore and Ohio railroad, is one of the busiest women in Baltimore. Her tastes are decidedly literary, and her aims educational. She is one of the committee of the Bryn Mawr Preparatory School, and has given the most practical evidence of her interest therein by presenting it with a fine new school building, now nearly completed, on the corner of Preston and Cathedral streets. She is sparing no expense to make this perfect in all its appointments—the steam-heating, lighting, and sanitary apparatus, even to an elevator. The structure is a unique study in architecture, and a monument to the enlightened liberality of its donor. It excites considerable interest in the city, noted for brick and bricklayers, on account of the blending, contrasting and laying of the "Pompeian" bricks on the exterior. There is very little woodwork anywhere, iron being used as much as possible, to render it fireproof. The trimmings are sandstone of a deep chocolate color. Glazed bricks are used in place of plastering on the interior, and the wide stair-case is of iron. The front of the building is of stone up to the second floor, the rear forming a semi-circle, like an immense bow window. The roof is high-pitched and covered with dark tiling, to correspond in color with the bricks and stone. The interior bricks were imported from the Wortley Works, at Leeds, England. Marshall, of New York, is the architect, and it is said that Miss Garrett saw a school in Dresden that suggested this plan to her. The gymnasium is to be a marked feature in the curriculum. The educational standard of this Bryn Mawr Preparatory School is very high, the studies pursued being Latin, French, mathematics, history, English and science, throughout the course, and either Greek or German from the fifth year onward to the seventh and last. Drawing is also included throughout. The prescribed course has been arranged to include the highest requirements for entrance to any college. The final examinations admit the graduate to Bryn Mawr College; the yearly examination papers are tested by the Johns Hopkins professors. Most of the teachers have passed the same examinations the men do at Oxford, and are entitled to the degree which is still withheld from women.—*Boston Transcript.*

## TEMPERANCE.

—LAST year 1,356 people died of delirium tremens in England.

—BELGIUM has 5,500 schools, but 136,000 drink shops. For public instruction it spends fifteen million francs, for intoxicating liquor 135 million.

—THE Jung and Crescent breweries, of Cincinnati have passed into the hands of an English syndicate. The owners received nearly \$1,000,000 cash for their property.

—A YOUNG man in New York, only 30 years of age, not long ago a victim of the cigar, was stricken with tobacco paralysis, and after fearfully and helplessly struggling for several days and nights, died a most pitiful death. His friends and six doctors did all in their power to save him, but in vain.

—IN Switzerland, seventy per cent of the young men are said to be unfitted, by the use of alcohol and tobacco, for the military service required by the Government, and upon examination have been rejected on account of this impairment of their physical condition.

—MR. PLATTE, United States Senator from Connecticut, has introduced a bill into the Senate which, if discussed, will create no little excitement. We hope the bill may pass. We would be glad to do something to help it on; and yet we are afraid that it will be choked off before it has fairly seen the light. This measure absolutely prohibits the manufacture, sale, or importation into the District of Columbia of any kind of intoxicating liquor, including wine, beer, ale, porter, and cider when it is to be drunk on the premises where sold. It even provides against treating, makes it a penal offense to give it away, and in this respect adds to the prohibitory clauses, the

germane part of the anti-treating laws which exist in several of the States.

—It is one of the saddest facts that the four nations most closely identified with Protestant missions are the ones most closely identified with the liquor traffic, in lands which they are attempting to evangelize. America, Great Britain, Germany, Holland have done much to spread the Bible in Asia, Africa, and the Pacific; but they have also done more than any others to spread the curse of intemperance. At the Congo conference in Berlin, the United States and England sought to exclude the liquor traffic, but Germany and Holland protested in the interest of "free trade;" and there is no evidence that either of the other countries manifested great reluctance at being permitted to continue their exports of rum and gin.

—SCIENCE says that in an experimental observation of thirty-eight boys of all classes of society, and of average health, who had been using tobacco for periods ranging from two months to two years, twenty-seven showed severe injury to the constitution, and insufficient growth; thirty-two showed the existence of irregularities of the heart's action, disordered stomach, cough, and a craving for alcohol; thirteen had intermittency of the pulse, and one had consumption. After they abandoned the use of tobacco, within six months one-half were free from all their former symptoms, and the remainder had recovered by the end of the year.

—THE results of Prohibition in Iowa are, in kind, just what they are in other states—an increase of sobriety, industry, providence, prosperity; and a decrease of drunkenness, pauperism, and crime. Last winter the *Des Moines Register* noted this significant fact: "Very few people know what trouble the State is having to find convicts enough for its use. It is a very unusual situation to be in, but Iowa really has difficulty in getting enough prison labor, to complete its contracts at the Fort Madison penitentiary. Every year the number of prisoners is decreasing, and the prisoners that would naturally belong in the Fort Madison territory, don't begin to be enough to do the work under contract at the penitentiary there. That's why two-thirds of the State has to be secured to help out Fort Madison, where the shops are and where the contract labor is being done. That is why Sheriff Magee, of Sioux City, in the north-west, took three prisoners the past week clear down to Fort Madison, in the extreme south-east. And yet there are only about 345 convicts at Fort Madison, and still fewer at Anamosa. Where else is there a State with two millions of people and less than 700 convicts all told in its prisons?"

## POPULAR SCIENCE.

THE sustaining power of the Forth bridge may be imagined from the statement that each cantilever would sustain six of the greatest ironclads.

GAS FOR AIR PURIFICATION.—Gas jets may be made important auxiliaries to ventilation. Inserted in the bottom of air shafts, they establish active currents which withdraw the vitiated air. A cubic foot of illuminating gas can be utilized so as to cause the discharge of 1,000 cubic feet of air, and a common gas burner will consume nearly three feet of gas an hour, so that the quantity of contaminated air that would be extracted from an apartment during that time would be 3,000 feet. By suitable contrivances gas lights, the effects of which are but too often pernicious, may not only become self ventilating, but may be also made to contribute materially to the purification of the air of inhabited apartments.

TANNIN IN THE TREATMENT OF BURNS.—A correspondent of the *Pharmaceutische Zeitung*, speaking from his own experience, says that tannin cannot be too highly recommended as an application to burns, especially when very extensive, the skin being entirely removed. A 5 per cent solution is squeezed from a sponge over the denuded surface, which is then dressed with some soft ointment, either with or without tannin. Pain immediately abates, and the healing process is wonderfully rapid. The tannin solution must, of course, be freshly applied as often as the dressings are renewed.

It is only recently that the problem of condensing milk has been solved in a satisfactory manner. In the beginning of the century a Frenchman named Oppert conceived the idea of subjecting cows' milk to a certain treatment by which its natural properties could be preserved for a long time and which would render the milk capable of being transported over long distances. Numerous attempts were made by all nations to carry out this idea. The evaporation of the milk at a temperature

below 100 degrees C., the evaporation in a vacuum, and the addition of 30 to 40 per cent of cane sugar to the milk to be condensed, were applied separately and collectively until finally an American succeeded in making his experiments of practical value, and condensed milk was soon placed upon the market.

An English sparrow became entangled in a network of electric and telegraph wires in one of the busiest streets of Cincinnati the other day and was killed, but hung to the wires. Immediately sparrows began to arrive from all sections of the city, and they covered the roofs like a huge blanket. There were thousands upon thousands of them. They filled the air over the spot, and their noise completely drowned the noise of the street. They remained in the locality for nearly three hours.

A VERY useful invention, tending to lessen the possibility of accidents in factories, is now being extensively adopted in England. The breaking of a glass which is adjusted against every wall of every room in the mill, will at once stop the engine, an electric current being established between the room and the throttle-valve of the engine, shutting off steam in an instant. By this means the engine was stopped at one of the mills recently in a few seconds, and a young girl whose clothes had become entangled in an upright shaft was released uninjured.

EDISON'S MACHINES.—Mr. Edison is reported, in a conversation with an interviewer who solicited his ideas on the subject of the projected world's fair in New York, as saying that he would take an acre of space in such a fair, and completely cover it with his inventions, of which he has no less than seventy under way. "One of the most peculiar, and now promising good results," said Mr. Edison, "is what I may call a *far-sight machine*." By means of this extraordinary invention he hopes to be able to increase the range of vision by hundreds of miles, so that, for instance, "a man in New York could see the features of his friend in Boston with as much ease as he could see a performance on the stage. That," he added, "would be an invention worthy a prominent place in the world's fair, and I hope to have it perfected long before 1892."

VOCAL MUSIC PREVENTIVE OF PHTHISIS.—A noted medical authority suggests that if an hour were daily devoted to the practice of vocal music in our public schools, there would not be the sad spectacle of so many hollow-chested, drooping, round-shouldered children. Phthisis generally begins at the apices of the lungs because these parts are inactive; during inactivity a person will ordinarily breathe about 480 cubic inches of air in a minute. In walking at the rate of six miles an hour, he would breathe 3,260 cubic inches. In singing this increases more than in walking, as to sing well requires all the capacity of the lungs. The teacher of vocal music should understand the anatomy and physiology of the respiratory organs, in addition to his musical education.

COOLING OF THE BODY BY SPRAY.—Some interesting laboratory experiments have been made on the effect of spraying a considerable part of the body surface of animals with cold water. So successful were these that the spray has now been applied for the purpose of reducing febrile temperature in human beings. In the case of a man suffering from phthisis, whose temperature was high, it was found that by spraying about a pint of water at between 60 and 70 degrees, Fahrenheit, over his body, the temperature fell to normal, and continued so for several hours. A similar method was satisfactorily adopted in the case of a girl with diphtheria. In the healthy human subject the spray lowered the temperature nearly 2 degrees.

SELF-KNOWLEDGE is that acquaintance with ourselves which shows us what we are, and what we ought to be, in order to our living comfortably and useful here, and happily hereafter.

TO A mind which justly estimates the weight of eternal things, it will appear a greater honor to have converted a sinner from the error of his ways, than to have wielded the thunder of a Demosthenes, or to have kindled the flame of a Cicero.

TO WORSHIP God and obey his laws is the most reasonable thing that a man ever did; and not to do this is hence the most unreasonable course that one ever pursued. The pious fear of God is "the beginning of wisdom."

## SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1890.

## FIRST QUARTER.

Jan. 4. The Forerunner Announced.....	Luke	1:5-17.
Jan. 11. The Song of Mary.....	Luke	1:46-53.
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 XII.—CHRIST FORGIVING SINS.

For Sabbath-day, March 22, 1890.

## SCRIPTURE LESSON—LUKE 5:17-26.

17. And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee and Judea, and Jerusalem: and the power of the Lord was present to heal them.

18. And behold, men brought in a bed a man which was taken with a palsy; and they sought means to bring him in, and to lay him before him.

19. And when they could not find by what way they might bring him in, because of the multitude, they went upon the housetop, and let him down through the tiling with his couch, into the midst before Jesus.

20. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21. And the scribes and the Pharisees began to reason, saying, Who is this, which speaketh blasphemies? Who can forgive sins but God alone?

22. But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23. Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24. But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

25. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house glorifying God.

26. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

GOLDEN TEXT.—Who can forgive sins but God alone.

## INTRODUCTION.

We have seen in the last two lessons that the miraculous draught of fishes was immediately followed by the healing of the demoniac in the synagogue at Capernaum, and the events which occurred at the house of Simon in the closing hours of the same day. After this memorable Sabbath in Capernaum, our Lord, with his disciples, entered upon a preaching tour throughout all the cities and towns in Galilee. See Luke 5:12-15, Matt. 8:2-4, Mark 1:40-44. During this ministry a leper was healed and this was the occasion of another withdrawal. Luke 5:16, Mark 1:45. After sometime spent in this ministry from city to city, our Lord returns again to Capernaum (Matt. 9:1, Mark 2:1), where the events narrated in our present lesson took place. The time of this lesson was most probably just before the second Passover. If so, the date would be the last of March or the beginning of April, A. D. 28. It is therefore probable that there were many strangers in Capernaum at this time, on their way to the Passover feast in Jerusalem. This would account for the large numbers of interested hearers who crowded into the courts of the house where Jesus was teaching the people. He appeared to be surrounded by an unusually critical audience, watching his words and seeking every pretext for denouncing him before the people.

## EXPLANATORY NOTES.

V. 17. *And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by . . . and the power of the Lord was present to heal them.* These words introduce the narrative and also give some idea of the character of the audience, leaving no doubt in the mind of the reader that Jesus was surrounded by Jews who were thoroughly committed to the traditional teachings of their synagogues.

V. 18. *And behold, men brought in a bed a man which was taken with the palsy: and they sought means to bring him in, and to lay him before him.* A little previous to this time the Lord had healed a man of leprosy; this fact was probably known by many in Capernaum and hence, as soon as Jesus appeared in their midst the minds of the people were turned to the more desperate cases of disease in their midst, with the hope that these also might be healed. Four men are soon united in bringing from his home a poor man afflicted with paralysis. They determined, if possible, to place the man immediately before the Lord and let him plead for himself.

V. 19. *And when they could not find by what way they might bring him in because of the multitude, they*

*went upon the housetop, and let him down through the tiling with his couch in the midst before Jesus.* The houses of that time were constructed with a roof nearly flat, and with a stairway on the outside of the wall by which to reach the roof. On account of the large crowd in and around the house, there seemed to be no other way to bring this helpless man into the presence of Jesus, than to take him upon the roof, to make an opening and then to let him down into the room where Jesus was sitting and teaching. This was however not a difficult task since the roof was easily opened, and at the same time very low, so that the man could be let down into the hands of those standing below.

V. 20. *And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.* The confidence manifested by these friends of the paralytic, evinced their strong faith in Christ's power to heal the man. They seem to bring him there to be healed at once and not be removed until he was healed. The Lord strikes at once at the very roots of the case. The man has sinned and this has brought upon himself this terrible malady. The Lord forgives and in the act of forgiving at once removes the disease. It would seem that the miracle so clearly manifest ought to vindicate not only his divine power but also his divine authority.

V. 21. *And the Scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins but God alone?* Their reasoning seems to have been a private consultation, conspiring together, thus seeking how they might destroy his influence by charging him with blasphemy.

V. 22. *But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?* He knew very well what were their reasonings and unjust charges, but he must turn their thoughts upon themselves, help them to see themselves, and to see the folly of their reasoning, hence he appeals to them in these questions.

V. 22. *Whether is easier to say, Thy sins be forgiven thee, or to say, Rise up and walk?* They would, of course, answer that to say, Thy sins be forgiven thee, was much easier and much more possible of realization than to say, Rise up and walk. Now, having prepared their minds by this positive conclusion he proceeds.

V. 24. *But that ye may know that the Son of man hath power upon earth to forgive sins, he said unto the sick of the palsy, I say unto thee, Arise, and take up thy couch, and go into thine house.* The fact of the miracle wrought before their eyes, was the answer to their reasonings, for according to their own admission one that could give strength and wholeness to this paralytic was certainly able and authorized to forgive his sins.

V. 25. *And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.* There could now be no possible doubt in their minds that divine power had been manifested and exercised in this particular case; there was no other possible way to understand what they had witnessed with their own eyes.

V. 26. *And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.* They had seen now what could never have been expected from simple human power. Surely divinity is the source of this power in Jesus! They can but submit to this reality, and glorify God for what they had seen and what they now knew.

## QUESTIONS.

What is the subject of the last lesson? What is the Golden Text? How had Jesus and his disciples been engaged during the interval? What remarkable miracle had he performed? Where was the scene of the present lesson? What was the general character of the audience in this lesson? What is the nature of the palsy? What had stimulated the friends of the afflicted man to bring him to Jesus? Is there any evident reason why Jesus should first forgive the man his sins, and then afterward command him to walk? What disposition was uppermost in the minds of his hearers who criticised him? Was that disposition changed; and if so, by what means? What is the primary use of miracles?

## MINISTERIAL CONFERENCE.

The Ministerial Conference of the Southern-Wisconsin churches met with the church at Milton, Jan. 21, 1890. The programme was carried out as expected with but one exception, and we had a pleasant and profitable time. The first service was somewhat out of the usual order of procedure. The subject assigned was, "Define, according to the Scriptures, the phrases 'everlasting life' and 'everlasting punishment.'"

Elder Wardner read a paper on one side of the question. He stated that the word rendered 'everlasting' was designed to express endless duration. J. W. Morton presented a paper in which he maintained an opposite view. He said "everlasting" is not absolutely endless, but may vary with the subject with which it is connected. He did not believe that the soul is by nature immortal, but that it receives immortality through Christ. E. M. Dunn presented his essay before the discussion, because its subject was so similar; viz., "Does the word translated eternal ever mean endless?" He quoted the words, "The righteous into life eternal," claiming that this settled the question. But he proceeded with quite an elaborate discussion, quoting from authors to show that the etymology of the word demands endless duration for its meaning. These essays were followed by a vigorous discussion, lasting through the morning session. The Greek noun *aion* and its objective *aionios* were thought by some to mean endless duration, and by others to mean limited duration, there being scholars on each side of the question.

In the afternoon, after prayer and singing, the paper by S. H. Babcock was read by the secretary; "Ought a church to prosper that does not maintain proper discipline?" The closing sentence represents the position of the essayist. "Discipline, properly maintained, is absolutely essential to the accomplishment of the work of the church, and therefore any church failing in this, not only ought not, but cannot prosper." The importance of this subject was urged, and one hindrance to its execution was mentioned, viz.: that the membership is not generally in a proper condition to administer discipline.

E. M. Dunn gave a talk on the subject, "Is our denomination managed as economically as it might be with special reference to the general Boards?" He spoke of their hiring as cheaply as they could, and of their doing much work gratis. He suggested a change in regard to the agents of the Boards. The part of the Corresponding Secretary of the Missionary Society's work, which refers to Foreign Missions, might be done by an unpaid agent, as a pastor, or by the Recording Secretary; and the oversight of the Home Missions and the agency of the Tract Society might be done by one man, thus lessening the expense.

The paper of H. Hull, on "Are our churches in a decline? If so, what is the cause, and how can it be remedied?" was then read. He argued that there is a decline, referring to the churches of Ohio, Northern Illinois and Wisconsin, where he had been best acquainted. A number had become extinct and the others, almost without an exception, had diminished in numbers. The reasons assigned for this decline were a lack of love for Christ and love for each other, proper church discipline, Sabbath-breaking, and the difficulty of getting ministerial aid, which latter was caused in part, at least, by the preference for educated ministers. He criticised quite severely this tendency toward an educated ministry. He did not read the part referring to the cure, for want of time. It was remarked that the loss in these churches appeared in others by emigration, and that nearly every year an absolute gain is reported in our denomination.

A well written essay was read by L. C. Randolph, on a phase of the communion question, but since it was requested for publication in the RECORDER, I will not speak of its contents here.

Sixth-day evening the Quarterly Meeting was opened with a sermon by W. H. Ernst, from Jonah 3:2, emphasizing the importance of obedience from historical considerations.

The usual Sabbath-school was held at 10 A.

M., and at 11, a sermon by J. W. Morton, from Eph. 1: 4, was listened to with interest. After referring to the discussion among the Presbyterians in regard to a modification of their "standard" or creed, he proceeded to the discussion of the "Sovereignty of God, and the free agency of man." His headings were, "God's omniscience, and man's free moral agency; God's election, and man's salvation." He stated that God's omniscience was an essential attribute and not voluntary, but his decrees are the expression of his will. The creation of the universe, and of man as a free moral agent, and the providing of a ransom were actions of his will. God ordained those to be saved whom he foreknew would believe, so that does not interfere with man's free agency. His Spirit pleads with all men, and those who will are saved.

In the afternoon, we listened to a sermon by M. G. Stillman, from John 6: 68. After referring to the character of John, he spoke of some places where we should go, and things which we should do. Mercy was defined as treating others better than they deserve.

In the evening we assembled for a half hour praise service, led by L. C. Randolph, and a conference meeting conducted by W. W. Ames. It was a good meeting. Eighty-seven testified to their interest in Christ, and a large number of others, by arising, expressed the same. This meeting and the one First-day afternoon, at which over one hundred spoke in less than half an hour, were the only conference meetings we had, but they were very good.

First-day morning N. Wardner preached from Heb. 11: 6, using "Faith" as his subject. He thought that a lack of faith was the cause of our backslidden state. He referred to prophecies, the testimony of the senses, and the evidence of witnesses, to show how plain God had made his truth, so we might believe. It seemed to be an argument to convince the skeptic of the truthfulness of Christianity.

In the evening, Elder Todd preached from Matt. 16: 28. He referred to Enoch and Elijah as representing those who should not be changed at the last day, and to the glorious inheritance Christ had provided for Christians, and to the cheerfulness of the Christian life. It was thought to be the best effort of the whole meeting. His earnestness and pathos carried power.

W. H. ERNST, Sec.

RESPONSIVE READINGS.

Many pastors on Sabbath morning lead their congregations in responsive readings. Formerly the school teacher read a sentence and then the children of the school would repeat the same after him.

The practice of reading in concert has been quite common in the Sabbath-school. But more recently pastors have introduced the services of the morning by a responsive exercise, enunciating in a distinct manner some familiar portion of scripture which may be easily followed by the entire audience; sometimes selecting a short psalm, or a portion from the sermon on the mount.

It would be quite an attainment for an audience to become familiar with the commandments, which might be accomplished by the first half being read on one Sabbath morning, and the other half the next Sabbath. Presenting them frequently the members of the congregation would soon be familiar with them. The children especially would be able to recite them in their order. In the same way they would soon learn the Lord's prayer.

As a basis of character the commandments have no rival. They should be inwrought into

the mind and heart of every member of the congregation. Every member of the audience regards the Lord's prayer as a model. For the congregation to repeat this prayer frequently and continuously will tend to strengthen individual faith in the word of God. It is full of inspiration and practical duties.

There is animation and real pleasure in the concert exercise. The sailor will sing with delight the refrain "pull for the shore." We do not get tired or lose our interest in what we well know. Children are pleased to repeat in concert what is quite familiar to them.

A constant and continuous repetition of these two fundamental teachings of the Old and New Testament would help the members to understand the preaching of the gospel all through life.

L. M. C.

HOME NEWS.

New York.

HORNELLVILLE.—A young man here is anxious to keep the Sabbath of the Lord, and by doing so will lose his situation. He has worked at carriage painting for ten or twelve years, and would like such a position in some Sabbath-keeping community. Can any of our brethren, east or west, help him to find a place? For reference or information, address Dea. O. G. Stillman, Hornellsville, N. Y.

Kansas.

MARION.—There are a few of us here who are striving to hold up the banner of the cross and to be faithful to the master in all things. We have Bro. Madison Harry settled with us on this field now, as missionary for Kansas and Nebraska. This is a great help. We are looking forward with interest to a protracted meeting in the near future.—I have distributed since I last reported, 1,947 pages of tracts and other matter, here and in the vicinity of Elmdale and the adjoining country.

H. P. GRACE.

Florida.

SISCO.—Although, for over three years, we have had meetings on the Sabbath for Bible Study, with more or less regularity, there was no organization until the beginning of this new year. We now have a Bible-school of twenty or more members, with the following officers and teachers: A. E. Main, Superintendent; F. D. Crandall, Secretary and Treasurer; W. C. Titworth and wife, leaders in music; A. E. Main and Mrs. A. K. Crandall, teachers. The "five-cents-a-week" plan of raising funds for the Societies has been adopted. A short prayer and conference meeting follows the Bible-school. From this time onward we hope to have regular preaching, and the question of church organization is now being considered.

Mississippi.

HEWITT SPRINGS.—This church has a membership of 31 active members. The average attendance at Sabbath-school for the last quarter was 24, with 4 teachers. We have Sabbath-school every Sabbath at 10 o'clock, preaching at 11, prayer-meeting at 2.30. The appointments are all well attended.—The ladies have organized a Woman's Missionary Society, and on the 10th inst. gave a literary entertainment which netted them about \$13.00. The people are very kind and seem to be much interested in our church and society, and welcome all Northern people among them. We have 13 Sabbath-keeping families from the North and expect as many more in the next year. We

have a very desirable location for a colony, being 510 feet above tide water on a divide between the Mississippi and Pearl rivers, 60 miles from the former and 30 miles from the latter. We have cheap lands, good soil, a good market 2 miles away, for many things we can not ship to Chicago, and as good a fruit country as there is in the South. Any of our people contemplating making a change of location will do well to see this place.—We hold our meetings in a school-house, 18 by 36 feet, built by our Society. We contemplate building a new house this fall. The South-Western Association meets with this church next June, and we hope to have the pleasure of entertaining many of our Northern friends at that time.

A. L. CLARKE.

MARRIED.

BOWEN—HARDIKIN.—In Philadelphia, Pa., Feb. 26, 1890, by Rev. J. C. Bowen, Mr. William W. Bowen, of Marlboro, N. J., and Miss Anna Hardikin, of Philadelphia.

BREEN—SHEFFIELD.—In the village of Stonington, at the home of the bride's mother, Miss Viola Sheffield, of Stonington, and Mr. Thomas Breen, of the town of Westerly.

MAN—CRANDALL.—At the home of the bride's mother, Mrs. L. J. Crandall, of Dakota, Wis., March 2, 1890, Charles Alfred Man, of Spring Lake, Wis., to Miss Annie Louise Crandall, of Dakota.

MANZEY—BROCK.—Near Nortonville, Kan., March 4, 1890, by Rev. G. M. Cottrell, Mr. James L. Manzey, of Pardee, and Miss Etta Brock, of Nortonville.

DIED.

HULL.—In Berlin, N. Y., Feb. 26, 1890, of "la grippe," Schuyler Hull, in the 66th year of his age.

The deceased had for a number of years been subject to a severe cough, so that when the prevailing influenza took hold of him it had conquered in a very few days. His funeral was held at the church, February 29th, and a sermon was delivered by the writer from 2 Cor. 5: 10, "For we must all appear before the judgment seat of Christ."

B. F. B.

JOHNSON.—At his home in the town of Charleston, near the village of Niantic, R. I., Feb. 4, 1890, Mr. Thomas Johnson.

Mr. Johnson had just passed his 82d birthday. He was one of the oldest residents of the town. Funeral services were held at the house Feb. 9th, conducted by the writer. Text, the second clause of Isa. 34: 6.

E. A. W.

CRANDALL.—At her home, of scarlet fever in its malignant form, Feb. 23, 1890, Miss Ruby J. Crandall, daughter of Dea. Albert W. Crandall.

The deceased was 12½ years of age, a bright child, winning and holding the love of all who knew her. She was in advance of her years in her studies, and in those womanly qualities that always make one so young, attractive. Only a few days before her death she went, in company with her father, to Boston, and both greatly enjoyed this their last trip together. She was sick less than four days. Her burial took place Feb. 24th. No services were held farther than reading of the Scriptures and prayer by the pastor. Thus another home is bereft. Another tie binds our hearts to the unseen shore.

E. A. W.

VARs.—At his home in Niantic, Feb. 21, 1890, of congestion of the lungs, Edward Everett Vars.

The deceased was the son of Mr. and Mrs. A. G. Vars, and was a little past 19 years of age. On Tuesday evening, Feb. 18th, Mr. Vars attended the wedding of a friend, and Friday morning lay cold in death; so quickly did he yield to the hand of disease. He was just finishing his studies in Bryant & Stratton's Business College, Providence. Funeral services were held at the house Feb. 24th, conducted by the writer. 1 Peter 1: 24 was used as a text.

E. A. W.

POPE.—In Dunellen, N. J., Feb. 24, 1890, from nervous prostration, Mrs. Sarah R. Pope, widow of the late John Pope, in the 78th year of her age.

Sister Pope united with the New Market Seventh-day Baptist Church in 1832, under the pastorate of Rev. William B. Maxson, D. D., which membership she maintained without interruption until called to her heavenly home, a period of 58 years. Of her family of eight children, five survive her, one of whom, the Hon. E. R. Pope, is well known throughout our denomination. The funeral services were held at the late residence of the deceased in Dunellen, Feb. 27, 1890.

L. E. L.

BURDICK.—At Milton Junction, Wis., Feb. 25, 1890, of paralysis of the nerves, Mrs. Nancy Wheeler Burdick, aged 86 years, 7 months and 8 days.

She was born in Rowe, Mass., her father being a First-day Baptist minister. Losing her mother at an early age, she went to live with a married sister at Delphi, N. Y., where she remained until her marriage with Thompson Burdick, about sixty-two years ago. Then they began housekeeping on a farm three miles north of DeRuyter village, N. Y. Here was born to them one son and four daughters, all surviving her except one daughter, who died about forty years since. In 1852 the family moved to Albion, Wis., where her husband departed this life in 1883. Since that time she has found a home with two daughters, who have lovingly cared for her wants. Her son now resides in Plainfield, N. J., and her other daughter, Mrs. Nelson Stillman, at Nortonville, Kan. Many years ago, with her husband, she joined the Scott Seventh-day Baptist Church, with which she always held her membership. She was staunch in her religious views. In her last illness she was a great sufferer. The funeral services were held in the Albion Church, conducted by Pres. Whitford, assisted by Rev. W. H. Ernest. She was the last of a large family, and often spoke of meeting soon the others in the heavenly home. Just before her death, on closing her eyes for sleep, she repeated the very old hymn, in which occur these stanzas:

"On thy soft bosom let me lie,  
Forget the world, and learn to die;  
O Israel's watchful shepherd, spread  
Thy guardian angels round my bed.

"Let not the spirits of the air,  
While I repose, my soul ensnare;  
But guard thy suppliant free from harms,  
Clasped in thy everlasting arms."

## MISCELLANY.

### ERNEST'S TEMPTATION.

Something was the matter with Ernest. His face was rosy with health, no one had scolded him, and he had had a good dinner, so there really did not seem to be any reason why he should sit on the front step looking so utterly cross and miserable.

Even Rover couldn't understand such strange behavior, but stood looking at his little master, with a puzzled expression on his intelligent face that at any other time would have touched Ernest's heart; but now Ernest pushed him away, with an impatient gesture, and turned his back upon him. So you see the trouble was something serious.

Presently his mother came with her work, and sat down on the porch.

"Why don't you go and play ball with your cousins, Ernest?" she asked. "I heard them calling you."

"I'm tired of ball," said Ernest.

"You might finish the card album you are making," suggested his mother.

"I hate it," he answered, "it's just girl's work. I never want to see it again!"

Mrs. Warren said no more. It was of no use to try to please him, so she went away, feeling sure he would confide in her sooner or later.

Very soon after his sister Bertha came skipping through the hall, singing a gay little air.

"Oh, Ernest!" she cried, "Old Brownie has stolen her nest under the gooseberry bush, and come off with fifteen little brown and yellow chickens. Do come and see them. They are so cunning!"

"I've seen chickens before," said Ernest, "I never saw anything very wonderful about them."

Bertha was as much surprised as her mother and Rover had been, at this strange mood and cross tone. But after a moment or two she made another advance.

"Joe says there are ever so many wintergreen berries down in the south pasture near the big rock in the pine grove. I'm going to get some and carry to Mira Clark, she is so fond of them. She is very tired of staying shut up all the time. Do come with me, Ernest. You always find the biggest berries, and I'm half afraid of old Dan."

"Well, I shan't go; it's too hot, and if I was afraid of an old horse, I'd stay with my mother," said Ernest, without even raising his head.

If he had looked up he would have seen the sunshine fade out of his sister's sweet face, and the tears come into her blue eyes. She didn't know before that brothers could be so unkind.

"What is the matter with Ernest?" she asked her mother. "Do you think he is going to be sick? He never was so queer and cross before."

"I think I wouldn't mind it, dear," was her mother's answer. "Something troubles him. Perhaps he will tell us all about it, sometime."

And sure enough, at bedtime it all came out.

"Say, mother, come up here," he called from his room. "I've got something I want to say to you."

When Mrs. Warren reached her son's room he was kicking off his boots, and tearing off his coat, as if he was preparing to fight somebody.

"Say ma, what do you think of a boy who will steal, and then lie to hide it?" he asked, after a moment of embarrassing silence.

"I should want to know, in the first place, about the boy's home, and whether he had ever been told that it was wrong to do those things," answered the mother, quietly.

"Well, *this* fellow has," said Ernest, his face growing very hot and uncomfortable. "He knew all about it, and he did it just the same. You wouldn't think much of him, would you, mother?"

"What do you think of him, Ernest?" his mother asked, looking into his red face.

"He is a mean coward!" said the boy, hanging his head. "I wish I could get away from him, but I can't. I'm the boy, mother."

"You, Ernest! tell me all about it," was the mother's sad answer. "I cannot understand."

"It's the truth, mother," said the boy, "and this was how it happened. When you sent me

to the store for the raisins, Mr. Wilson was talking with somebody, and when I gave him the money, he seemed to think it was fifty cents, instead of a quarter, and gave me back twenty-five cents. I dropped it into my pocket and never said a word, because it was just the price of the knife I've been wanting so long. I stopped and bought it on the way home, and told you it was the right change. Here it is, mother; I wish you would take it and never let me have it again."

"But, Ernest," said his mother, sorrowfully, "the knife is not yours; you have no right to give it away. What will you do about it?"

The boy sat for some minutes in silence.

"Must I tell Mr. Wilson?" he asked. "Why wouldn't you lend me the money and I leave it on the counter? Wouldn't it be just the same?"

"What do you think, Ernest?"

The boy threw himself, face downward, on the lounge, and there was no sound in the room for several minutes but the ticking of the clock.

Then he sprang up. "Let me have the money, mother, quick," he cried. "I've got to get this off my mind before it suffocates me."

When Ernest came back, half an hour later, he threw his arms around his mother's neck, and sobbed on her shoulder.

"I told Mr. Wilson all about it, mother," he said when he could speak. "And he was just as kind as he could be, and said when I got older, he would give me a place in his store. And he's going to let me do errands for him, after school, till I've earned the twenty-five cents—he said I could."

"I am very glad you had courage to confess your fault, Ernest, my dear boy, and ask for forgiveness. You are growing up to be a man, and it will break my heart if you are not a good man like your father," said his mother.

"I will be a good man, mother, you see if I'm not," cried Ernest, vehemently. "I'll never touch anything that isn't mine again. I never knew it made you feel so dreadful."

"I've given Bertha my card album, and Rover a bone," he said, after a little, "and they've both forgiven me for being so cross, and I know *you* have, mother, for you are always so good."

"Is there no one else?" asked the mother.

"Yes," said Ernest. "I've asked God to forgive me, and Mr. Wilson did, too. We were alone in his office; and, mother, I love that man, and I'm sure God does; you never heard such a prayer. I shall never forget it as long as I live."

### BOOKS AND MAGAZINES.

THE *March Century* opens with an interesting installment of the "Autobiography of Joseph Jefferson," introducing six large portraits of the author, in character. Mrs. Barr continues her "Friend Olivia;" "Gloucester Cathedral," by Mrs. Van Rensselaer is charmingly illustrated; La Farge, in his Artist's Letter, takes us from Tokio to Nikko; Mr. Wilson, the photographer, shows us "Some Wayside Places in Palestine," and "The Nature and Method of Revelation," by Prof. Fisher, concludes his series of papers on that important subject. These, with other articles of interest, poems, and the departments, make up a number of great variety and excellence.

THE *Home-Maker*, in its editorial leader, "Pronunciation Perplexities," discusses, in a spicy and practical way, a sensitive point with those persons who seek to keep pace with the continual changes in pronunciation, made with and without reason. The table of contents gives a literary *menu* both appetizing and satisfying. This magazine is watched for and welcomed. Published by the *Home-Maker* Co., 19 West 22d St., New York.

THE *March* number of the "Treasury for Pastor and People," fully sustains the reputation the magazine has gained, of excellence both in the quantity and quality of its contents. A portrait of the Rev. Wm. J. Harslia, of the First Presbyterian Church of Omaha, graces the first page, and is followed by an excellent sermon on "Christ, the true interpreter of History." A prominent feature of the current issue is the article in the series of "Living Issues discussed by College Presidents." The subject this time is "Proofs of an Historic Episcopal," which is handled by Bishop W. Stevens Perry, President of Griswold College. The disproofs will be considered in the next number. "The Father's Place in the Family Religion," should be carefully pursued by our Christian parents. With such subjects, considered by such men, the *Treasury* cannot fail to present much valuable instruction in a highly pleasing manner. E. B. Treat, 5 Cooper Union, New York.

### SPECIAL NOTICES.

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.

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.

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.  
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CONDENSED NEWS.

Domestic.

A Pasteur institute was opened in New York, Feb. 18th.

Texas leads all her sister States in the increase of her cotton yield, shoving the gauge up 313,000 bales above last year.

The strike of the tin workers at Birmingham, Ala., has been settled. The masters have conceded the demands of the men.

The President has authorized the expenditure of \$3,000 for the relief of the Devil's-Lake Indians in Dakota, who are reported to be starving.

More than \$100,000,000 of English capital have been invested in various American industrial enterprises within the last twelve months.

English capitalists propose to buy up all the principal sash and door factories we have. They now hold options on all the large factories of the West.

The management of the Bourne Mills, at Fall River, Mass., recently divided \$2,000 among the employees, on the profit sharing system recently introduced.

A bill was introduced in the South Dakota Senate last week that will make it necessary for any person to be capable of reading in order to become a legal voter.

The members of the International American Conference believe they will be ready for adjournment early in April, and then will come the trip through the Southern States.

At last reports there seemed to be no prospect that the Oregon division of the Southern Pacific Railroad will soon be opened, owing to a continuation of snow and land-slides.

Reports from Texas say hundreds of range cattle have been frozen to death during the present cold spell, and unless the weather speedily moderates the loss of stock will be very severe.

A train-load of silk passed through this city Thursday, says the Jamestown Journal, en route from San Francisco to New York. The train consisted of ten cars and was drawn by two engines. The silk was in bond and each car bore the seal of the United States custom house at San Francisco, with a notice on each car that any tampering whatever with the locks would subject the offender to liability of a fine of \$1,000 or five years' imprisonment. This is probably the most valuable cargo that ever passed through this city. As to what it was worth no estimate can be given.

Secretary Windom has served notice on the Commissioners of Emigration at Castle Garden that the government will not need their services after April 18th. Immigrants will be landed on Bedlow's Island.

While boring a well on a farm thirteen miles west of Pittsburg, Kan., a rich deposit of lead and zinc ore was struck; and it is now certain that the zinc and lead deposits of south-west Missouri dip under the coal here.

A smart fellow in New Jersey has been making bogus coffee. He used cracker dust, chicory and molasses, and when dried and pressed in moulds it resembled coffee precisely. It was not unhealthy, and the smart inventor made money by it.

The Ladies' Silk Culture Association, of Philadelphia, predicts that within three years, the cultivation of silk in this country will be placed upon an economic basis. Thousands of women are now interested in the culture and care of cocoons.

Pittsburgh is becoming quite a ship-building center for light draught steamers for the southern trade; two are now being built there. An immense ship-building plant has been established at Chicago, at which twelve ships can be built at one time. It is an immense affair.

Foreign.

It is said that the influenza has killed many more victims in Paris than either of the two last visitations of cholera.

Passengers and mails have been landed at Bay of Bulls, St. Johns, by sleds, over twenty miles of ice blocking the harbor.

The Mexican government is encouraging the cultivating of rubber trees. A company has recently planted 300,000 in Chiapas.

A little over 100 years ago coffee was first cultivated in Brazil; that country now produces ninety per cent of the coffee of the world.

The Congo Free State has empowered the Brussels Anti-Slavery Society to send an expedition to Africa to aid in suppressing the slave trade.

Some of the finest hospitals in the world are the municipal hospitals in Brazil. The Misericordia, at Rio Janerio, receives 14,000 indoor patients yearly.

The French Senate has passed, by 178 to 107, the bill providing for summary proceedings against newspapers publishing libels on government officers.

The young Chinese emperor is breaking up the gambling establishments in Peking, and is trying to reduce the expenses of the administration of the government.

French meteorologists, it appears, have just discovered that the Eiffel Tower will prove far more valuable to them for observation than was at first supposed.

The Canadian government has decided to spend \$20,000 in procuring a supply of the best seed wheat for gratuitous distribution throughout the north-west territories.

The bill of the Quebec Legislature to grant one hundred acres of land to farmers having twelve living children is creating considerable interest throughout the Province.

Artesian wells sunk in the desert of Sahara, reach water at a depth of 230 feet, at which a steady pour of 5,000 gallons per minute has been obtained. The water is brackish, but answers for irrigation purposes.

The Globe states it as a curious fact that among all the Chinese of Boston there has not developed one solitary case of la grippe. Dr. Gee Joe, the only celestial practitioner in the city, being interviewed as to the cause for this singular immunity, attributed it to the fact that "the Melican man" wore tight collars and covered up his throat and when he had a cold dosed too much instead of a pplying simple natural remedies.

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It is announced that the Russian government is about to issue a decree prohibiting further German colonization in South Russia. The Germans have acquired millions of acres of rich agricultural land in that part of the country within a few years.

The Paris correspondent of the London News says Dom Pedro's nervous disease increases, and partly unhinges his mind. He lives in daily expectation of being recalled to rule Brazil, and does not realize the precarious state of his own finances. He refuses to reduce his imperial suite, and maintains his expenses on a grand scale.

In the lower house at Vienna, Feb. 7th, Dr. Gautsch, the Austrian Minister of Worship and Public Instruction, spoke in support of the adoption of the bill regulating Jewish religious societies. He said the government strongly disapproved the anti-Semitic outcry, and wished to secure for the Jewish people of the kingdom the right to complete independence in the control of religious concerns among themselves.

The Journal de St. Petersburg says the project of Emperor William for the amelioration of the condition of the working-men will arouse sympathy everywhere. No government but one conscious of its own powers could attempt such a task, because in the event of failure none but such a government would possess the necessary means to prevent those wrongly understanding its intentions or seeking to turn them to their own purposes from disturbing the public peace and causing disquiet among the labor element of the country.

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