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LOVE.

If suddenly upon the street
My gracious Saviour I should meet,
And he should say, "As I love thee,
What love hast thou to offer me?"
Then what could this poor heart of mine
Dare offer to that heart of thine?

His eye would pierce my outward show,
His thought my inmost thought would know;
And if I said, "I love thee, Lord,"
He would not heed my spoken word,
Because my daily life would tell
If verily I loved him well.

If on the day or in the place
Wherein he met me face to face,
My life could show some kindness done,
Some purpose formed, some work begun
For his dear sake, then it were meet
Love's gift to lay at Jesus' feet.—Sel.

THE BIBLE.

BY DR. A. S. ISAACS.

O Book of books, and friend of friends alone,
How deep the debt of gratitude to thee!
For every human ill thou hast a charm,
With fragrance fresh as in Judæan days.
How sweet the message that thy pages bring
To rich and poor, to old and young the same,
Forever sounding 'mid the centuries
And sung in rapture by the eternal stars:—
That God's our Father, tender, just, and true,
And we his children all, both bond and free.
Though clouds and darkness meet us on the way,
Thy radiant light is ever shining there.

S. S. Times.

RELATION OF THE YOUNG PEOPLE TO THE CHURCH.

BY HARRIETT W. CARPENTER.

Ages ago, when God "laid the foundations of the earth and the corner stone thereof," as the portent of these marvelous preparations dawned upon their understanding, "the morning stars sang together, and all the sons of God shouted for joy."

But, wailing through that mighty symphony of joy, He whose "name shall be called Wonderful, Counsellor," heard the undertone of woe from those dark and fearful days when Satan could answer his "whence cometh thou?" by boldly declaring, "from going to and fro in the earth, and from walking up and down in it." An infinite pity moves Him as he watches the awful struggle between light and darkness, righteousness and sin, which began with those first young people in fair Paradise, and when at length the poor, racked earth is listening to the heavenly host proclaiming "peace on earth, good will toward men," behold, "the Dayspring from on high hath visited us, to give light to them that sit in darkness and the shadow of death, to guide our feet into the way of peace."

One characteristic of the Saviour's life would claim from the youthful disciple a special earnestness in the furtherance of his cause,—his peculiar sympathy for young people. We find him blessing little children; lending his gracious presence to the nuptial feast of a youthful pair; conversing earnestly with the rich young man; healing Jairus' daughter; making the child soul the emblem of heaven's denizens; claiming as his dearly beloved a quartette of earnest young people, Mary and Martha, Lazarus and John.

When he stood upon the brink of that awful time of his betrayal, with melting tenderness he plead with the Father that all who should attempt the furtherance of his cause, for which he must die, might have the heavenly benediction. Down through the centuries we hear that loving message: "As thou hast sent me into the world even so have I sent them into the world." Can we sit idly watching that great heart break, untouched by the divine agony, or constrained by that wonderful love, strive so earnestly to do his will, that he shall not have died in vain?

"Let no man despise thy youth; but be thou an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity." Thus wrote the apostle Paul to the young man Timothy, and in it is the lesson for us. In what relation shall the young people allow themselves to stand to the church? Shall they consent to be coddled and nursed and encouraged to play at religion, as babes in the nursery; or acknowledge their own responsibility, and make their very youth respected by proving itself efficient? The fresh, strong blood should infuse new life into the failing tissues of the old church, imparting strength and vigor. And yet, there is so much of good in the church as the young people find it. Let them not err on the other side, and give no heed to the counsel of those who have passed through bitter experience and learned life's hardest lessons. They would be so glad to save you the sorrow of the mistakes they made, and are anxious that you should profit by their knowledge of the pitfalls in the path. Will you not listen to their warning voices, and bear in mind that they are speaking only for your good? Think you it is pleasant for them to recount their failures to your over-confident ears?

Be loyal to the Church. Remember that it is the representative of Christ in the world, the dearly beloved of the Redeemer. However faulty, however imperfect the Christian Church is to-day, God is evangelizing the world through it. He does not think it too full of evil to be an instrument in his hands for the accomplishment of his purposes, and shall we presume to reject the stone which he places at the corner? To be sure, the more worthy the church the better and swifter will his will be done, and our duty lies in the betterment thereof. It hurts to hear a person flinging out hateful remarks about the Church of Christ. One who is intensely loyal will not brook it any more than criticism of a dearly beloved friend; but for every criticism will find a corresponding virtue and blessing which it brings, and be alive and jealous for its reputation. Personally, let your conversation be such that God shall be glorified. The Lord himself said, "Every idle word that men shall speak they shall give account thereof in the day of judgment." It is not necessary that we shall go about delivering sermons to every one we meet, offering long prayers and exhorting the unbeliever with lurid descriptions of the torrid climate awaiting him. But the

cheerful word to the despondent, a kind glance to the little child, a pleasant smile for the stranger, the soft answer that turneth away wrath, the well-earned blessing of the peacemaker, these are the outward signs of the glad heart of the Christian, the pearls that drop from the good maiden's lips. Who has a better right to be happy and cheerful than he whose soul has been blessed by the Comforter, whose life has been filled with the peace that passeth understanding? The knight of the rueful countenance is not called upon to fight the Lord's battles; but he, with armor bright, with sword in hand, who goes to conquer, *singing* his battle hymn, will gain the victor's spoils. The charity that thinketh no evil must wield a powerful sway in the character of the young church member. He should bear with the infirmities of the weak, remembering how often he himself has met temptation and miserably failed. Ah, who can tell the bitterness of the trial which that struggling brother had to overcome before he reached even the plane on which he now stands. You, whose life has been so sheltered and surrounded by loving, uplifting influences, cannot conceive the circumstances of those less favored. Think of this when you are tempted to judge harshly, and be very gentle in criticism.

A Christ-like spirit beareth the wonderful fruits of righteousness, whereby the world shall know that ye have dwelt with him. "To keep one's self unspotted from the world," to preserve clean the heart that was washed white by the precious blood of the Lamb, this is a duty that will keep many a young Christian busy. That temple should be so filled with the love of Christ and the Holy Spirit that there shall be no room for evil thoughts. A pure life, what a monument to the character of the Master, our pattern!

But faith, the crown of Christian living, is the influence which must pervade the soul of every young person who can hope for blessing. Faith in the love, the majesty, the power, the omniscience of the Lord; faith in his fellow-men, in the seeking after truth which dwells in every character however ignorant or depraved, faith in himself. And so equipped with this preparation the young disciple is fitted for the work for Christ and the church. He knows that soon the shoulders that have borne the burdens of the church must shift them into stronger hands, and long before this time shall come the young people must be thoroughly trained in the duties that await them. Looking to the old men for counsel, to the young men for action, all must be "laborers together with God." A mutual interest in the work for Christ and the church binds young and old, rich and poor, with the tender cord of love, and the result, a united, active, working, successful church. Yet, shall we be content to be no better than our fathers? Shall the Christian Church remain unbenefited because we are members? It seems scarcely presumption that we, "coveting the best gifts," should seek to reach a higher stand-

ard than the Christians of former generations; indeed, it is our duty. With all the helps of culture, civilization, and experience which the present brings us, we must advance as far beyond our present position as they progressed from their former plane. Indeed, with Timothy, "Be thou an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity."

And what shall be the watchword of the young people—of the whole church, this day? What better than that glorious watchword of the missionaries, "The world for Christ in this generation." Is it not that for which you are working, for which he died? It is in your hands and you are to say whether or not it shall be. Then have the faith to bring it to pass, for it can be done; and before the heads of the young church members shall be gray, "The whole earth shall be filled with his glory," and "from the rising of the sun to the going down of the same, the Lord's name shall be praised."

DANGER, OR THE MYSTERIES OF MORMONISM.

BY KOMEA SHEOL, JR.

Mormon priesthood, what is it? Let no one be deceived when reading of the priesthood of the Mormon Church, and suppose that the members, clothed with such temporal and spiritual power, are the more refined, intelligent and religious class, chosen, ordained and set apart for talented ministers in the world, and noble, exemplary Christians at home, whose excellent habits are considered fitting illustrations of goodness for patterns to the youth of Zion. The Mormon priesthood may have in its 60,000 officials, some models of human perfection, but the large majority of its membership is composed of ignorant dupes, hypocritical egotists, or foreign bulldozers. The perfect organization is such that the entire forces of the church are held under complete subjection, no one daring to offend, disobey, or contradict a superior official. At the head of the church stands the president, prophet, seer and revelator, who claims to be the mouthpiece of the Lord. He speaks only by inspiration, and his commands are supposed to come direct from heaven. This infallible revelator has two counsellors to assist him in superintending the various duties devolving upon what is termed the First Presidency.

Next in official power comes the Twelve Apostles, with two counsellors, who also speak by inspiration, with the sanction of their superiors, and travel about the country from place to place delivering orders for the masses. Then comes the presidents of states or countries, who after receiving commands from the higher authorities, deliver them to the several bishops in the various wards or precincts. The bishops have numerous block teachers to whom orders are given, and they carry the messages to the lay members. No member is permitted to speak, or express an opinion upon any subject of a public, religious, or political nature, until counselled by a superior; neither is anyone allowed to criticise the actions of an official of higher rank. The different church quorums form other links in the binding chain of human slavery; the first being called high priests, old men who have become too infirm to travel and preach; next in order being seventies, minute men, ready to start on missions at the president's call; and elders, young men preparing for preachers. Then comes the societies which consist of Young Men's and Young Ladies' Mutual Improvement Associations, Female Relief

Society, and Primary Association. These various quorums and societies hold regular weekly meetings, and there are made public the official decrees and commands of the church. Men and women are commanded to practice polygamy or free-love, defy the country's laws, boycott Gentiles, make lies their refuge, and in every way possible endeavor to defeat all congressional legislation enacted for the purpose of forcing them to become law-abiding citizens. There is also a Mormon Court called the High Council, in which nearly all civil and criminal cases are secretly heard and settled by the priesthood. The church papers then publish United States Court reports, showing that a large majority of the criminal class, excepting those of polygamists, are from the Gentiles, when scores of embezzlers, robbers, perjurers, and similar criminals, are kept from the courts of justice by merely obeying the church edict as delivered by the High Council. Every good Mormon must pass through the Endowment House, and there take an oath to avenge the death of the prophets upon the United States, be obedient to the priesthood, and obey all laws of the church before the laws of the land; the penalty of apostasy from the church, and revealing the mysterious ceremonies and treasonable oaths, to have your throat cut from ear to ear, your heart torn out, and be disemboweled by the Danites or destroying angels. When an apostle or other official approaches a member of the church and demands money, a horse, or even his wife or daughter, he must not refuse. A prominent Mormon once told the writer that should a man of God, meaning an apostle, ask him for his wife, he would willingly give her up, and regret that he had not more wives to give him. Another church official told us that if an apostle should counsel him to take the life of his own brother, he would do it. The doctrine of blood atonement, or taking a brother's life in order to save him from apostasy, has in the past been one of the practical tenets of the church. Brigham, and several other leading preachers, frequently advanced the doctrine, and regretted that so many of the saints were so lukewarm in the cause as to require the spilling of their blood in order to gain salvation.

They believe in, and have practiced to some extent, the system of making eunuchs of many of the common laboring, non-official class of brothers, and giving their wives to more worthy men. This is performed in obedience to the commands of a bishop, and in most cases when carried out, either that ecclesiastical personage or some of his teachers, coveted the wife of the unfortunate man. If any man desires to open a store or engage in any business where his success depends upon general public patronage, he must ask and obtain the consent of the presiding bishopric, or his venture will prove a failure. The bishop will at once inaugurate a boycott and command his flock to keep away from the unruly member who would dare engage in any enterprise without consulting the proper authorities. In some instances bishops have stood in front of stores opened without their consent, and prevented all Mormons from even entering. Men refusing to deliver certain amounts of grain demanded by the bishop as church tithing, have been compelled to stand by and witness officials burst open their granary doors and take out hundreds of bushels of grain. The absolute rule of the priesthood is well told by the Indians who are not so ignorant as to overlook the fact that Mormons are mere slaves, when they say: "Heap, big, tell 'em Bishop and little squaw work 'em Mormon."

WHAT ONE BADGE DID.

I always wear my Christian Endeavor badge in plain sight, and with good result.

One pleasant afternoon last summer I was standing on the crowded platform of the Asbury Park railway station. Near by stood a young mother with a child. Her eyes were filled with tears; but a smile of confidence came into them as she suddenly stepped forward, saying quickly, at the same time pointing to my little gold pin, "That badge tells me I may ask your aid. That is my train just coming in. I must take it to reach my home and husband to-night. My trunk has not arrived from the hotel, and I have tried in vain to talk to the baggage-man about it. Can't you help me?" Taking her transfer check I succeeded in inducing the much overworked and somewhat crabbed official to exchange checks and promise to forward the trunk. I put the new check into the mother's hand, and saw her and her child on board the train, happy in her relief from trouble, just as the wheels renewed their onward journey, carrying her to her home and loved one, assured that the morning train would bring the belated baggage, which, by the way, was set down on the platform by a thoughtless porter about three minutes after the train had gone. And that was what one badge did.—W. S. H.

I HAVE stood again and again on the banks of a noble river and watched the movements of the different vessels; the rapid steamboat, the creeping barge, the gliding ship. I have seen moving against the current of the inflowing tide a stately, gliding ship, and yet her sails were all furled, she carried no engines, and there was to all appearance nothing to account for her movements. A walk round the sharp bend of the turn of the river and there is exposed to view a little tug steamer lashed to the big ship, and with powerful screw urging the vessel on her way. This is a feeble illustration of what frequently takes place in human life. We see men engaged in arduous and difficult enterprises; we admire the zeal and wisdom and fortitude with which they discharge their heavy duties. We wonder how they manage to bear up so bravely and so long; but ever and anon there comes some turn in the course of life that reveals their secret strength—the motive power of all their movements. Such a revelation the apostle Paul made of himself when he said to the Corinthians: "For the love of Christ constraineth us, because we thus judge that if one died for all, then were all dead, and that he died for all that they who live should not henceforth live unto themselves, but unto him who died for them and rose again."

You have seen photographs of old Kaiser William as he stood in military dress at a window of the palace with his little grandson. It is said that he never appeared except in his uniform, and with every button fastened. He would often be sitting at his desk in a loose garment, and at the sound of martial music, which was heard frequently—since there is far more parading of soldiers in Berlin than in any other city in the world—the old emperor would immediately divest himself of his loose robe and don his military coat which he adjusted with the utmost care, before presenting himself at the window to receive and return the salute of the soldiers. On one such occasion a friend who was present, asked, "Why are you always so particular to button every button of your uniform?" "Because," replied the old Kaiser, with great promptness, "I wish to set a good example. I tell you it is the one button left unfastened which begins the ruin of the army." There is a lesson for us all to avoid carelessness even in what some would think small matters.

JOSEPH COOK says: Three great events have recently occurred in the history of Mormonism: (1) the exposure of the Endowment House oaths as treasonable; (2) the affirmation of the constitutionality of the Idaho test law; (3) the victory of the Gentiles in the elections at Salt Lake City. Congress has been content to fire merely paper pellets at Mormon outrages. More than six hundred murders have been committed within ten years on persons trying to leave the Mormon tyranny.

CORRECTION: THE STILLMAN FAMILY.

Editor of THE SABBATH RECORDER:

Dear Sir,—In a recent issue of the THE RECORDER, an article appeared entitled "Wm. Stillman," in which a review was given of his book on the Genealogy of the Stillman family, etc.

With the article *per se* there can be no objection, but there are a number of statements taken from the book which convey a wrong impression, and which are not correct—these mistakes having been made by the author of the book, and not by the reviewer. Why there should have been in the minds of a number of the Stillman family of the last generation, living in and around Westerly, R. I., an idea that the Stillmans were somebody else, and that they changed their name, is a mystery to anyone who has carefully looked into the record of the family.

George Stillman (the first of the name in this country,) came from Steeple Aspen, county of Wiltshire, England, in the year 1680. He was a widower at this time, with an infant child, his son George. The latter remained in England, and joined his father many years after in New England.

In 1685 the father married Rebecca Smith, daughter of deacon Phillip Smith, of Hadley, Mass., and lived there until 1704, when they moved to Wethersfield, Conn.

He was Selectman of Hadley, Mass., in 1696, and Deputy to the General Court of Massachusetts, in 1698; a juror of Wethersfield, Conn., in 1705, and Selectman in 1708. He was born in Steeple Aspen, County of Wiltshire, England, in 1654, and died in Wethersfield, Conn., in 1728, his grave-stone still being well preserved in 1889. He was a merchant, and left an estate valued at £1308 4s 7d. He had eleven children by his marriage with Rebecca Smith, and their descendants comprise the Massachusetts and Connecticut branches of the family.

As stated before, George Stillman, eldest son of the above, was born in England in 1679, joined his father in 1701, in Hadley, Mass., and moved to Wethersfield, Conn., in 1704. He is the founder of the Rhode Island branch of the family, and how he came to change from an

Episcopalian to a Seventh-day Baptist, and reside in Westerly, is thus recorded:

"On a journey from Wethersfield, Conn., to Boston, Mass. (probably in 1705), he passed through the town of Westerly, R. I., the residence of the society of Sabbatarians, who observed the seventh day of the week as the Sabbath, and he was much surprised to see the people busy at their work on Sunday, and thought they must be a very deluded sect. Upon his return from Boston he thought he would call and make some enquiry into the matter. Accordingly, he called and obtained an interview with their pastor, Elder Thomas Hiscox, but instead of convincing them he became convinced, and took up (in a short time,) his abode with them."

We have no record of the exact time he came to Westerly, but from the town records we learn that he was "married April 10, 1706, to Deborah Crandall," daughter of Joseph Crandall, and grand-daughter of Rev. John Crandall, of Westerly. (see *Sabbath Memorial*, 1853, page 10-17, re Crandall).

George Stillman was baptized in the Episcopal church in England before he came to New England to join his father, as he himself stated, and as the following from the records of the Westerly Seventh-day Baptist Church states. "In 1708, the 17th of the 7th month, Elder Gibson being present, the church proceeded to receive such persons as were propounded for membership." "The same day of the said month, George Stillman was under laying on of hands, and was admitted into the church, the church having satisfactory evidence that he was baptized before he came into New England." (See also *Sabbath Memorial*, Jan. 1854, pages 34-39).

Also, one of the family Bibles contains the following:

"George Stillman's book, purchased by him from Robert Silverthorn, London, Eng., in 1698, when 18 years of age." (This book is now in possession of Sanford P. Stillman, of Westerly, R. I.) It will thus be seen that George Stillman was 21 years old when he left England to join his father; that he was of proper age to have received baptism many years before leaving England; that his name in England was George Stillman, and that it continued to be the same in this

country; sufficient proof having been given above to show that the idea that he was a "Pickard," or "Pickens," or anybody else, is utterly without foundation.

There are also several varieties of "coats of arms" of the Stillman family, that have been devised and circulated in this country, all of which are incorrect. The Heraldry office in London, Eng., has the correct one, from which a copy will be sent to any one desiring for £5.

I have not intended to give a history of the foundation of the family in this country, but simply to correct a wrong impression that "Deacon Billy Stillman" was possessed of in the change of name. Neither would I take up the space in the columns of your paper, were it not that it circulates so largely in the families of the Seventh-day denomination, who are so closely allied by kinship to the Stillmans.

It might with safety be said, there is no one in the denomination now, whose ancestors of the same name belonged to the Seventh-day Baptists of Westerly, R. I., 200 years ago, who is not genealogically connected with the Babcocks, Potters, Maxsons, Lanphears, Clarks, Baileys, Rogers, Stillmans, Crandalls, Cottrells, etc., etc., for these and others of the denomination have so intermarried that the old saying in Westerly still holds true: "If you scratch the arm of a Stillman, a Burdick or Maxson will cry."

In proof of which the following short record will indicate:

In the three generations following, and including George Stillman, we find the following Seventh-day Baptist families included in the Stillman genealogy:

- | | |
|--------------|--------------|
| Burdick, 4. | Rogers, 1. |
| Babcock, 1. | Bailey, 1. |
| Potter, 3. | Coon, 4. |
| Lanphear, 1. | Clarke, 3. |
| Maxson, 7. | Davis, 2. |
| Saunders, 2. | Kenyon, 2. |
| Crandall, 3. | Cottrell, 1. |

If now the genealogy is carried four generations further (to the present time), we will find the same families occurring in the genealogy, as follows:

- | | |
|---------------|---------------|
| Burdick, 177. | Rogers, 64. |
| Babcock, 128. | Bailey, 26. |
| Potter, 37. | Coon, 108. |
| Lanphear, 25. | Clarke, 58. |
| Maxson, 130. | Davis, 34. |
| Saunders, 26. | Kenyon, 21. |
| Crandall, 75. | Cottrell, 12. |

The Potter genealogy (now published), and the Maxson genealogy (in preparation), undoubtedly show a similar condition regarding the adherence of these families to the faith of their fathers.

Yours truly,
THOMAS B. STILLMAN.

GEORGE STILLMAN, BORN 1679,

MARRIED

Deborah Crandall, Westerly, R. I., April 10, 1706.

1st BRANCH.	2d BRANCH.	3d BRANCH.	4th BRANCH.	5th BRANCH.
George, born Feb. 13, 1714, married, Nov. 3, 1737, Mary Burdick. 4 children.	Joseph, born Dec. 5, 1716, married 1739, Mary Maxson (daug. of Joseph). 4 children.	John, born June 14, 1719, married Dec. 17, 1745, Molly Clarke. 6 children.	Elisha, born April 25, 1722, married, March 5, 1745, Hannah Rogers, Jan. 5, 1759, Mary Davis. 17 children, 8 died infants.	Benjamin, born Jan. 25, 1726, married Feb. 28, 1751, Mary Saunders. 11 children.
1 George, born May 19, 1739, married cousin, Esther Stillman. 11 children.	2 Joseph, born Feb. 29, 1743, married cousin, Eunice Stillman. 12 children.	1 Elizabeth, born Feb. 14, 1747, married Joseph Maxson. no children.	Samuel, born Feb. 5, 1747, married Lydia Davis, 10 children.	1 Eunice, married her cousin Joseph. 12 children.
3 Joseph, born Aug. 30, 1752, married Eliza Maxson. 10 children.	1 Esther, born Nov. 27, 1740, married her cousin, George Stillman. 11 children.	2 John, born March 13, 1752, married Mary Potter. 8 children.	Judith, married Asa Coon. 11 children.	2 Nathaniel, married Deborah Babcock. 9 children.
4 Tacy, born April 14, 1755, married Steven Saunders. 5 children.	5 Amy, born April 7, 1754, married Silas Bailey, father of the Rev. Eli S. Bailey. 9 children.	3 Clarke, born April 16, 1754, married Abby Bly. 5 children.	Elisha, married Prudence Burdick. 9 children.	3 Nathan, married Hannah Lanphear. 8 children.
2 Sarah, born April 1, 1746, married Elias Crandall. (no record).	4 Lois, born April 18, 1756, married Dec. 6, 1775, Asa Maxson. 8 children.	4 Deborah, born April 15, 1760, married Joshua Coon. No children.	Amos, married Naomi Kenyon. 9 children.	4 Wair, married Wealthy Maxson. 11 children.
		5 Keturah, born Sept. 28, 1762, married Amos Barber. 5 children.	Elizabeth, married Wells Kenyon. 12 children.	5 Lydia, married Elisha Burdick. 8 children.
		6 Rhoda, born Aug. 23, 1756, married Daniel Coon. (no record).	William, married Welthea Coon. 10 children.	6 Mary, married George Potter. 9 children.
			Ethan, married Polly Lewis. 11 children.	7 Benjamin, married Prudence Maxson. 7 children.
			Matthew, married Eliza Nichols. No children.	8 Welthea, married John Clarke. No record.
			Willett, married Seviah Noyes. 13 children.	9 Thankful, married Joshua Maxson. 6 children.
			Hannah, married Weeden Burdick. 8 children.	10 David, married Grace Crandall. 7 children.
			Polly, married John Cottrell. 10 children.	11 Ephraim—died at sea. Unmarried.

MISSIONS.

THE CONSECRATED NINE.

For a few years past there has been a movement among students of the higher educational institutions of this country and Canada, having powerful influence, and now assuming great proportions. I refer to the "Students' Volunteer Missionary Movement." There are now about four thousand gentlemen and one thousand lady students pledged to devote their lives to foreign mission work, if the Lord, in his kind providence, will open the way when their education is completed. Five thousand consecrated young lives, with life's possibilities still before them, on the altar of whose hearts burns the fire of love to Christ and humanity, and sympathy for those who are groping in moral darkness in heathen lands! And still this volunteer work is going on; all through the instrumentality of students blessed of God. What a wonderful amount of work may be accomplished by these devoted young people! "*The world for Christ in this generation!*" is their motto.

The Seventh-day Baptist denomination has never been represented in this movement until recently. Feb. 25-27th a member of the State committee visited Alfred University and conducted three very interesting meetings among the students. The result was that nine of them, all Seventh-day Baptists, signed the foreign mission pledge, thus consecrating their lives to foreign work. Three of the number are ladies; four of the number live in New York State, three are from Illinois, one from West Virginia, and one from Minnesota. Three of the nine are in the senior class; the remainder are in later classes.

For long years has the Macedonian cry from the dark continents and remote corners of earth come to us; we have realized that the harvest was great and ripe for the sickle, and we, as a denomination, have long prayed the Lord to raise up workers to send into the harvest, to gather in the precious, perishing souls for the Lord. A few faithful workers are in the China field, but here are young people who will soon be ready to re-enforce the mission and to man stations in the interior. Our prayers have been answered; workers are being raised up, even more than we had hoped. The fields are still waiting for us to occupy. Consecrated workers will soon be ready. Now we must help answer our prayers in natural ways, or the work may still be left undone. Our Missionary Board must have money furnished it for this purpose, or they are powerless. Will we furnish the money? A little from each member in the denomination will be sufficient to enable the Board to send these students as fast as they complete their education. Our duty appears plain, what will be the result?

As we meditate upon this new development, let us remember that the results from work and money expended on foreign fields is thirty-fold greater than the same expenditure in home work, and also that twelve millions of souls annually pass from this life to a Christless eternity in China alone.

GEO. W. HILLS.

A GENERAL conference of all missionaries who are laboring in the empire of China is called, as we are informed, to meet at Shanghai early in May next. Nothing but good, it seems to us, can come from such a conference, composed as it will be, of earnest, faithful men.

CONTRIBUTED ITEMS.

H. W. C.

"Thy kingdom come, thy will be done on earth."

As often as we pray this prayer, do we resolve that the answer shall not be delayed by our neglect of duty?

The first Japanese Christian church was organized March 10, 1872.

Prayer is not the conquering of God's reluctance, but the taking hold of God's willingness.—*Phillips Brooks.*

A native Japanese, who was still a heathen, was once asked by a Christian minister how he could afford to give so much to the worship of his god. He made this answer: "I and my family invoke and worship the great, bright god of self-restraint, and there is always enough and to spare when the great, bright god of self-restraint appears before us and inquires what we have to give him."

It is not you must, but you may; more privilege than duty. Said a Christian Chinaman at Hong Kong the other day, "Write to your country and tell them we want two thousand more missionaries, and tell them to come at once."

The actual sight of the heathen, as one saw them in Singapore, weighs heavily on one's heart. Close by in Sumatra the heathen, in a certain place, have been begging for a missionary for forty years, and *no one has gone*; and now the Mohammedans are going.—*P. A. Barclay.*

An agent of the British and Foreign Bible Society told me there are many Mohammedans in his district who are pretty much convinced of the truth of Christianity through reading the Bible, but *there is no one to gather them in.*—*P. A. B.*

Educated natives in Japan and India are beginning to realize the value of Christian home life. A Japanese gentleman lately remarked, "The religion that makes the purest and happiest homes, will always be the best for any country. If Christianity does that it is the right religion for Japan."

FROM Spain we hear: "A member of the Valladolid Church gains his bread by selling provisions, but his chief business is God's business. The priests have denounced him from the altar, excommunicated him, told the people not to buy from the heretic, threatened to have him beaten or assassinated, but he holds on his way, saying, 'Fear not them which kill the body,' and the more the priests curse the more the villagers buy from him. He has prepared four villages for the gospel, and says to us, 'I have done my part, now do yours; send some one to open meetings.' But where is the *some one*?"

Thus the cry is sounded in our ears, from the ends of the earth. Who will come up to the help of the Lord against the mighty?

WOMAN'S WORK.

O, oft-repeated lesson, hard to learn!
O, Christ, make dear to us thy words again;
Help us, from out our cloistered lives to turn
In loving service to our fellow men.
As freely we receive, so may we give;
Not when we mourn the dead, but while they live.
—*John Harvey.*

THE LORD AND HIS TREASURY.

Something over twenty-five years ago, when women of America were hearing about the isolated, servile, ignorant condition of women in heathen countries, India in particular, and the appeal had been made to them to help these women, for it was not possible for man to reach them, they asked the church, through its Missionary Boards, for opportunity to do organized work for heathen women. The wives of foreign missionaries, though working faithfully and bravely, could not cover the necessities of the

case; since many of their duties to their families could not be delegated to any others.

But those earnest women, before whose eyes new lines of Christian labor had dawned, and into whose consciences had settled the consciousness of fresh responsibilities, were forced to absolutely plead with the church for a chance to meet this line of opportunity and of obligation: the women of the church, by organized effort to find, send, and support unmarried women missionaries upon foreign fields, there to work in zenanas, and amongst women and children, particularly where, by the customs and traditions of ages, men, even though they should be Christian missionaries, could not be allowed to speak to, nor even to see the women of the country: this the plan in outline; and all of this labor and its cost, pledged by the women, should be done, as an advance upon already existing lines of work, adding to, not drawing from the fields and expenses of the General Boards already existing. This the purport and the plea of the women who asked the privilege of thus working in connection with existing, organized missionary work. Plead is the word, for their plan seemed so thoroughly impractical. Verily, does the book speak wisely, "and hath made of one blood all nations," and there is an undercurrent of genuine kinship, genuine in fact, not a make-believe by way of sarcastic fling or flirt. Heathen countries ruling through the centuries to the seclusion and protection, as they deem it, of the mothers and all of the nation's women! Christian countries, not yet become the fortieth cousin to the age of gallantry and of chivalry, protecting their women from the exposures incident to far removal from home, without male attendants! As well might aspiring women have asked the privilege of voting; the polls of heathen women's homes might not, ought not, could not, must not be entered by single women. Yet men, neither married nor unmarried, could enter there, and the wives and mothers of missionary homes were too closely tied to meet the necessities of the case, even had there been a greater number of them upon the fields. Was it true, that God had created the impossible, and had likewise bidden his followers, amongst whom were women, to meet that impossible and overcome it? And what should they do with the promise, "and lo, I am with you alway?" Were not women amongst the "you?" Such incongruity could not be. So these pioneer missionary women felt, and they threw themselves upon their knees.

Opposition and indifference, too, faced them with unfriendly look. But they persistently besought God to open to them the doors through which they might freely pass, to work for heathen women. God heard them, and has given to the church no mean legacy in the Woman's Missionary Boards,—Home and Foreign Boards. For years, women have been praying for workers to go to mission fields, and from the fields, yes, even from behind zenana and harem walls, comes the wailing cry, "Come over and help us." Lord, find us workers, more workers, has long been the united prayers of the church, both of men and women. These prayers are being answered, and the student volunteer movement, in addition to the grand chorus ringing out from all the churches, "Here am I, send me," finds the Lord more ready to give than is the church prepared to receive.

To-day the church is praying for consecrated money with which to pay for the work for which the Lord is giving the workers. There is more than hobby of missionary enthusiast, more than anybody's obligation to board treasurer, or field-worker; there is more than the fad of a day, this

cry for money from church, society, and State, for the philanthropies of the day, from old and young, men, women, and children, who daily find new avenues for old but newly found capabilities for relieving the wants of the world. There is more than method in what skeptic and scoffer may call the Christian's madness. There is more than all that man can give to the question. God is in it, and God will surely answer the prayers of his children, and men will give into the Lord's treasury with a conscience, and a cheerfulness, and a liberality which will satisfy the demands of God's wish in the matter.

It is not to state one's holding of a faith with reference to prayer, that we here speak of this question, but the rather to seek to bring into relief as mountains upon a relief map, the fact that people may consistently consider the question settled, that God is to-day leading his children into the blessed reception of his will concerning the co-relationship of men and money. Those who believe that God is leading in this question have no need to fear that it will go unsettled forever. Those slow to take it in, might about as well bestir themselves to keep in a comfortable relationship towards it, and learn to love to give. Those faithless and unbelieving, and who still meet holders of subscription papers like unto beggars with a brief, might wisely look about them for place of security against such annoyances, if there were such place for such people. With the knowledge that men and women come to have of the needs of the unchristian world, the fervent effectual prayers of God's true children realized the answer of the availing prayer. Just so will it be in reference to the money question. Mrs. Mary Moffat, pioneering in Africa with her faithful husband, who, though not often, did sometimes yield his heart to fear, remained unfaltering in her faith, that God would yet bring Africa from its midnight darkness into the light of the rising of the Sun of Righteousness, and steadfastly maintained, "we may not live to see it, but the awakening will come, as surely as the sun will rise to-morrow."

Believe it, Christian sister, as readily as you would a word of comfort, the money question will find its "awakening" day. The church shall yet have richly distributing coffers, not hoarded treasures, and such a condition of church finances cannot fail to bring as much comfort to the church, as does a rich man's money to his home, when it does bring him good and not ill.

By the possession of the faith that God is leading his children in this work, a long step is taken in making the questions of the system, method, plan, or whatsoever you please to call it, an interesting question, a satisfying question. It is not dunning you, it is not nagging you, nor teasing, nor begging, no, nothing of the sort in the heart of the question; though truthfully enough, much of all this may be done, and by too many. There is a mightier moving upon the waters than the plowing of your own little ship of personal desire, for this or for that, in the name of the church even. There is God in the question. There is the broad, magnificent ocean, all around you, the restless sea, the pulsating heart of the living God, the mighty ruler of the mighty deep, whose presence you feel out upon mid-ocean, deep, creating, holding, glorifying all. It is Christ sitting over against the treasury, who has never relinquished his right to overturn the tables of money-changers, and who will yet draw the Christian church to him, in the matter of money; and costly spikenard will yet again be given with loving grace.

Thou, that hast given so much to me; give me one thing more—a grateful heart.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., March 12, 1890.

Since the Catholics made a successful venture in founding a University at Washington, various projects for a great National University under Protestant auspices have been suggested and discussed. Every one seems ready to admit that the National Capital is an ideal strategic point for the location of such an institution, and every one is in favor of it. But it requires something more than good wishes to endow a university, and while Uncle Sam has millions of surplus stored away in his great money vaults, it is not an easy matter to get their doors opened by those who have the power to do so; namely, our legislators.

A recent scheme which has now taken some definite shape is for a National University under the management of the Methodist Episcopal Church. The site has already been bought, the price agreed upon being \$100,000, and an option of \$20,000 has already been paid upon it.

With the exception of one subscription this first installment of purchase money was raised here, the first subscriber being a Baptist, the second an Episcopalian, the third a Presbyterian, and so on.

While this project meets with generous promise from both the clergy and laity of the Methodist Church, it is claimed that outside of its theological department, nothing of a denominational character shall be permitted; that its educational basis shall be of the broadest scope, thoroughly liberal and untrammelled by any narrow sectarian lines. The site for this University is on the heights overlooking the city from the north-west, and is near Oak View, the former country residence of ex-President Cleveland.

Then that perennial subject of a National University endowed and supported in part at least, by the National Government, is being discussed anew by prominent educators.

When the ambitious student has completed his college course here, he finds himself only at the out-skirts of the fields of knowledge, and if his ambition still spurs him on, he feels obliged to go to Germany to complete his education.

The professors of some of the foremost universities of the country have been interviewed on this subject, and they are of one accord in saying that in no possible way could so good use be made of some of the surplus millions in the United States treasury as by endowing a National University, one of such educational scope as would make it no longer necessary for American students to go abroad to learn what they cannot learn here.

It is held that at least \$8,000,000 would be necessary to enable such an institution to do its work adequately. Senator Edmunds is reported as saying that four or five millions would be necessary; but it is argued that several of the American universities are working on from six to eight millions, and yet are unable to do all the work that a National University should do.

Many influential men and educators approve the project, if, say they, it can be entered upon on a sufficiently large scale. They are not in favor of multiplying such institutions as already exist. All agree also that it must be organized in such a way as to be absolutely non-partisan, non-political, and non-sectarian, and that no local or individual pressure can be brought in making up the faculty. It must be in every sense a National University.

With all the advantages that Washington offers as a nucleus for such an enterprise, a good

deal is also said about the good effect such an institution would have upon this city. It is argued that it would have such influence in bringing the social, moral, and intellectual attitude of the city nearer to what the National Capital should be. There is a great tendency here now toward the display of mere wealth, and a balance is needed to show that there is something else worthy of emulation besides palatial residences, Paris dresses, golden menu cards, terrapin and champagne.

AN AGENT AT LARGE.

Some one hears that the Widow-Brown is absolutely destitute of coal just as a severe spell of weather is setting in; so he goes and tells the minister. Some one else knows of a case of husband and wife, in a remote part of the town, who do not agree very well, and whose differences are a scandal to the neighborhood; so he goes and tells the minister. A young man has come to town in quest of employment. Everybody to whom he applies sends him to the minister. Somebody wishes to institute inquiries as to his deceased mother's aunt, who formerly lived near the town. Refer him to the minister. In fact, it seems to me that if the minister wished to put up a sign which would aptly and justly describe his duties, he might write upon his door, "Rev. A. B. unpaid agent at large for the members of the human race, and incidentally pastor of the Melchisedec Church."

Now, with this view of the minister's relations to the community I am quite unable to agree. If the minister acts on this view, where will he be? Suppose he does all these things, and then comes home and sits up all night to write his sermons, and to do the legitimate work for his church. In a few years there will be a funeral, and the people will say one to another, in surprised and saddened tones: "Mysterious Providence! So useful as he was, so young, too, and leaving such an interesting family!" Mysterious, indeed, that, after a few years of working all day and not sleeping all night, and getting his meals on the fly, he should have been gathered to his fathers!

If he does this work for the community, and takes his natural rest, there will be little left for the pulpit or church, and presently, when somebody asks, "What sort of a man is the minister?" everybody will reply, in a patronizing, pitying tone: "Well, well, he is a good sort of man, always ready to do anybody a kind turn, but not much of a preacher; and I do not think the people will hire him much longer."

My idea is that the pastor owes his first work and his best work to the church which has called him. The church has the first claim upon him. This should take precedence of all else. And he does his most valuable service to the community by holding up before his people the high morality and the exalted benevolence of the gospel, so that every family under his ministry, and still more, every man, woman, and child, shall be a center of light, from whom shall radiate an influence for purity, for goodness, for charity, for intelligent piety.—Dr. H. L. Wayland.

THE GREAT MIRACLE.

A learned preacher says: "Doubtless all regenerate men will not always be able to refute the arguments of infidelity; but like him who was born blind, the converted man can also say, 'I know not this or that, but one thing I know, that whereas I was blind, now I see.' Thus, in these days, when not only the reality, but even the possibility, of the supernatural is denied, when men defy Christianity to show them a miracle, the believer will not allow himself to be moved by such a scaffolding of so called scientific arguments. Men ask him for a miracle; let him rise and say, I am a miracle; for, with the dying Vinet, he can say, 'The greatest miracle that I know of is that of my conversion. I was dead, and I live; I was blind, and I see; I was a slave, and I am free; I was an enemy to God, and I love him. Behold the miracle! And if God has been able to work that one, there are none of which he is not capable.'"

HISTORICAL & BIOGRAPHICAL

TERMS OF THE COMMUNION.

BY REV. GILES N. LANGWORTHY.

We come now to state more fully what we consider to be the *terms* or conditions of church communion; and here we are not going to set up a sectarian wall about our own church or denominations, and to say that no one has a right to partake of the Lord's Supper unless he do it on the same faith and discipline with us. However orthodox we may suppose ourselves to be, and however strenuously we may contend for what we consider to be the truth, we have no doubt that other denominations are equally sincere in their views of orthodoxy and truth, and consequently we are willing to allow them the same privileges which we claim for ourselves. Nay, as long as there remains such contrariety of views on the same subjects of doctrine and discipline, there can be no doubt but that different church organizations are altogether for the best. Should the various sects of Christians, while entertaining their present views, attempt to unite themselves into one great denomination, it would immediately result in disorder, confusion, and strife. It would be ten chances to one if they could even agree on the name by which they should be called: while it would be still more impossible for them to agree on the manner in which they should be governed, and the conditions on which members should be admitted to their fellowship. So long, therefore, as this honest difference of opinion on doctrine and discipline continues to exist, it is much better for the peace and happiness of Christians, as well as for the interest of Christ's kingdom in the world, and the salvation of sinners, that there should be different church organizations, suited to the different views of Christians, than that there should be an attempt at union.

Again, the terms of church communion should, in all denominations, be the same as those of church-membership. There is no possible reason why any church or denomination should commune with a man whose views of doctrine and discipline, or whose practices are an objection to his becoming a member of their church; neither is there any gospel rule that could prevent a man from uniting with any church that would commune with him. For if one of the greatest privileges of the church is extended to him; viz., that of coming with them to the Lord's table, why should the lesser privileges, such as being under their watch care, and participating with them in discipline, be denied to him? "Why," says the warm and open hearted Methodist, who has always appeared as a strenuous advocate for mixed communion, "we would receive such a man into the church." Would you, indeed? Then doubtless, if you would receive one such man, you would also receive two; and if two, then you would receive any number on the same principle; for surely you would not begin to act on a principle or rule which you would not be willing to carry out.

Now, let us see: supposing that a Presbyterian Church of three hundred members should propose to unite with your church, which numbers only two hundred and fifty, would you be willing to receive them? "Oh, no," you answer immediately, "that would not do." And why would it not do? "Because," you say "it would give the Presbyterians a majority, and we should come under their discipline, instead of their

coming under ours." Well, what of that? You have adopted the principle, and now you ought to be willing to abide its consequences.

Again, supposing that the entire Presbyterian denomination should propose to unite with the Methodist Churches. They are in your communion (and the same rule that would admit to membership one of them must admit all), would you receive them? You know that they are Presbyterians, and simply joining Methodist Churches will not change their views of doctrine and discipline. Again, supposing that all the denominations that are now in your communion should make the same proposition to unite with the Methodist churches. Is there any gospel rule by which you could prevent this union? And should you attempt to keep them out of your churches, would they not justly accuse you of hypocrisy in admitting them to the greatest of your church privileges, and barring them from the rest?

The Methodists are not alone in this dilemma. All those denominations that hold to mixed communion are in the same condition; and if the principle which they have adopted in their communion be a just one, then there is no good reason why they should not give up their separate organization, and unite in one great denomination. But they are evidently not ready to do this. There is not a well-informed man in any of these denominations who would not shrink from such an undertaking, seeing, as he must, the endless strife, discord, wrangling, and animosity, that must necessarily arise from such a union.

If, then, you are not prepared for these consequences, just abandon the principles which will sooner or later produce them, and let each denomination limit its communion where it does its other church privileges; and cease to hold out this false show of union and friendship, embodying a principle, which, if carried out to its full extent, would result in war and confusion.

It is not a matter of *Christian* courtesy or *Christian* friendship to invite other denominations to your church communion, and then, by erecting denominational barriers, to keep them from all your other church privileges. And why this false tendency, after all that has been said, to cling still to mixed communion? Is the celebration of the death and sufferings of your Lord less sacred in your eyes than your other church privileges, that you are willing to make it a kind of common thing, while you hug so closely, within denominational limits, all your other affairs? Surely no pious soul that loves its Saviour will be willing to admit that this is the least of all its privileges. But then that dear friend should remember that this is a privilege which he enjoys, not by being a Christian, but because he belongs to the church; and that the same church which grants him this privilege is bound also, by all gospel rules, to extend to him all the privileges and immunities which they enjoy. And should they refuse to do it, they most certainly treat him uncourtously, not to say *unchristianly*.

This reminds us again of the distinction, so often insisted upon, between *church fellowship* and *Christian fellowship*; and shows us clearly, that, while different denominations may, and ought in the fullest extent to cherish the latter, they cannot, without destroying their own identity, extend the former beyond their own denominational limits. And as there is no want of courtesy in keeping national privileges within national bounds, so there is no want of charity in keeping church privileges within church or denominational bounds. Neither would there be any

thing sectarian in such a course; each denomination would enjoy equal privileges with the rest, and all would be left undisturbed to pursue, in church affairs, that course which they believed to be right.

THREE MONTHS OF SPECIAL BIBLE STUDY.

The Bible Institute in Chicago, of which D. L. Moody is the head, has been fortunate enough to secure the services of Prof. W. G. Moorhead, of Xenia, Ohio, for the three months of April, May, and June. Prof. Moorhead is regarded by many as the most suggestive, thorough, and stimulating Bible teacher in the country.

Mr. Moody sends out a cordial invitation to all ministers, evangelists, theological students and other Christian workers in all parts of the land who wish a new inspiration in the study of the Word of God to come to Chicago for the entire three months, or a portion thereof, and take advantage of this great opportunity. The new building of the Institute is open; and those who come, will, as far as possible, be accommodated in it. Those who desire rooms in the building should send their names and references at once to the Superintendent, R. A. Torrey, 80 W. Pearson St., Chicago. Those who cannot be accommodated in the building will find furnished rooms near at hand and can board in the Institute Restaurant. Four dollars per week will cover all necessary expenses. As the seminaries close in April, theological students are especially invited to come and give a few weeks to Bible study under this gifted teacher, and get the experience to be gained in the aggressive work of the Chicago Evangelization Society, among the masses of the city. Ministers who feel the need of fresh Bible study and contact with active workers, are also cordially invited. Christian young men and ladies from the colleges could profitably spend the spring vacation attending Prof. Moorhead's lectures.

We are always reading the doctrine that not creeds, not theologies, not catechisms, but love, is the great thing. So it is; but why are you so contemptuous about faith and reasoned statements about the kingdom of God? We say that love is the thing, but what does it rest on? There are persons who talk about love as if it were an easy thing. It is easier to put the roof on after the walls are up than before they are built; and so, when preachers say that love is above all, I answer that the apostle says the same thing in more ardent and eloquent language, but he also shows by his whole course of teaching that love is the blossom, and faith the root. What would you say of the man who, tenderly and delicately touching a flower, should say, "This is the thing; we do not want your root and stem"? Very well, take up the root, burn the stem, and then where will your flower be?

Sometimes the point of view is changed, and we have some practical preachers who say, "Conduct is the thing we want. Everything stands or falls by behavior; what is a man's life?" Is there anything wrong in such an inquiry? No; but there is a good deal omitted. When we understand things more clearly, we shall see that conduct is translated belief. When a man is good because his heart has been touched by divine influences and brought into harmony with divine purposes, when a man is good because he has been with Jesus and learned of him, then his conduct is a miracle of the grace of God. It is quite right to say that love is the crowning grace, and that conduct is the principal thing, but in praising consequences we must not forget the cause. It is still "Christ that died."—*Dr. Parker*.

HE who loses half an hour every morning runs after it during all the day without being able to overtake it.

SABBATH REFORM.

SUNDAY REVELRY IN NEWPORT, R. I.

The *Pearl of Days* publishes the following:

A large and enthusiastic assembly met last week in the hall of the Young Men's Christian Association, Newport, R. I., for the purpose of organizing a movement against Sunday excursions to Newport. The addresses delivered were such as would be deemed most timely in many other communities afflicted in a similar manner by like causes. The Rev. Mr. Emerson, while opposing the compulsory observance of a religious Sabbath by civil law, justly claimed that the question has its religious side. He said: "Hundreds and thousands of our people among the permanent inhabitants, and also among our summer residents, regard the Christian Sunday as divinely given for physical rest and religious worship. They desire to go quietly from their homes to their churches, and to worship God free from the noise and turmoil of the streets which for the last few summers assail their ears on every side. The opinions of these people are to be respected. They have their rights under the laws. Had one's private home been disturbed, or the work of teachers in our public schools been disturbed, as our Sunday worshipers have been, the city government would have put a stop to it at once."

Resolutions were unanimously adopted as follows, and a committee was appointed to convey the purposes expressed therein:

WHEREAS, There is a growing feeling in our community that serious evils are resulting from the large number of excursionists brought to our city on Sundays during the summer months, causing disturbance to public worship, giving annoyance to private property owners at their homes, and indicating a serious departure from the quiet and orderly Sunday of former years, and

WHEREAS, We believe it to be the opinion of a large majority of the people of our city that the running of excursion trains and boats to Newport on the Lord's day is injurious to the moral and religious welfare of the city, that it is exerting a pernicious influence on our children and youth, and that it is detrimental to the material interests not only of our permanent inhabitants, but also to our summer people, whose presence is increasingly desirable and beneficial to our city; therefore,

Resolved, That we, citizens of Newport, assembled, hereby declare our belief that we should use all lawful and honorable means to remove these evils; especially by respectfully petitioning the Old Colony Railroad Company and the Continental Steamboat Company to discontinue in future the running of excursion trains and boats to this city on Sundays, and failing in this that we should seek to secure city or State legislation, or both, as the case may seem to demand, to protect our rights as a community, and prevent the evils which are increasing from year to year.

Sunday revelry at Newport is the unavoidable result of the popular theory that Sunday is primarily a day of rest, and secondarily a day for worship, if any are religiously inclined. Since rest is not inactivity, but change, and since Newport, and the high-ways water and land leading to it are well fitted to give recreation and rest, it is crowded when the sea and shore allure the labor-worn masses thither. Those who have wealth and leisure to luxuriate during all the days of the week amid the best Newport can offer, are naturally disturbed at this influx of the common herd. Newport undoubtedly furnishes, by open doors or indirection, a sufficient amount of intoxicating drinks to unsettle the better judgment of those who come, and so Sunday is jollity and disorder. It is easy to see in the foregoing report of the late action that the primary considerations are not religious, though some may be disturbed in public worship. But the majority of those who find summer homes at Newport, do not seek facilities for religious culture so much as they seek "elegant leisure."

Now if Sunday is primarily a day for the physical good of man, the rights of steamboat and railroad companies, and of the masses, must be heard. "Holiday business" is a legitimate part of trade with common carriers, and the masses who can find no rest except on Sunday, are entitled to all which that day can possibly bring. The most prominent advocates of

Sunday laws now claim that Sunday is the "working-man's boon," the oasis "for the toiling masses," etc.; and since all agree that the masses cannot be compelled to go to church, and since going to Newport is undoubtedly the boon of boons to them, their rights justly demand the privilege of sailing, bathing, and strolling on Sunday.

The inhabitants of Newport have the right to demand sobriety and orderly behavior on the part of all residents and excursionists alike. The poorly concealed financial argument contained in the second resolution, is far from religious. In plain English; Excursions are a detriment to the local business interests on Sunday; they touch the price of corner lots, and the presence of paying boarders, etc. This looks quite too mercenary to be called reform. If the religious element is to be discarded in Sunday legislation, all that Newport can ask or expect is good order and freedom from direct disturbance of public worship when it exists. But there is no law, human or divine, that can be justly involved to forbid the orderly masses from sea and shore, in order that wealth may have greater freedom for its more elegant indulgences and enjoyments. Perhaps it is less esthetic to look upon a group of families from the "Mills" of Fall River, or the "Shops" of Providence, eating a plain lunch under shade of park trees, or on the cool sands, than to witness the "elegant dinners" where wine flows and wealth gormandizes amid costly surroundings, but it is surely not more sinful, nor more harmful to individual or public good. "If justice be the theme," and aim, Newport will think twice before she stops Sunday excursions, even though she should obtain control of railroad tracks and water highways.

CHRISTIANS who observe the first day of the week as the Sabbath are wont to accuse their Sabbath-keeping brethren of laying undue stress upon the "secondary consideration of a particular day in religion." Now there is no Sabbatarian who can be more particular about the Sabbath, as a day, than the Lord himself. The fact of his guarding the seventh day for forty years by two miracles every week (the double portion of manna on the sixth day and withholding it altogether on the seventh), shows that it was not a matter of secondary consideration with him. And the fact that it was the first religious institution set apart for man's use after his creation, and that for the perpetuation of the Creator's name and work, gives it a place in religion that no man may gainsay. What the Lord designates as holy, who has the right to call a secondary matter? He who does so sets up his own judgment against that of God. Of all the unwarranted traditions regarding the Sabbath which the Saviour condemned in the Jews, he never criticised their tenacity for the particular day.

But who is making the most ado about a particular day, the Sabbatarians or the Sunday-keepers? The latter is the only party that is clamoring for special legislation to enforce their day upon everybody. If the particular day is merely of secondary consideration, why compel men against their consciences to observe the first day? Those who keep the Sabbath "according to the commandment" are satisfied with the law of God upon the subject, and with all their reverence for the seventh day, they have no desire to compel its observance by anyone.

OPPOSING "REGULATION."

The fourteenth annual meeting of the New York committee for the prevention of State Regulation of Vice, was held Tuesday evening, Feb. 25th, in the parlors of the "Isaac T. Hopper Home." There was a good attendance of friends interested in the work, among whom was Dr. A. H. Lewis, from whose able address we make the following extracts, as reported in the *Philanthropist*.

The proposition to legalize social vice, is objectionable in so many points, that one scarcely knows where to be-

gin in opposing it. All just legislation should make it difficult to do wrong, and easy to do right. Judged by this standard, the scheme of the regulationists is opposed to fundamental justice, and purity. The disease which arises from social vice is the direct product of sin; hence a proposition to remove the disease in order that men may safely continue in sin, whether under the plea of protecting society, or any other, is unrighteous legislation. Whatever claim regulationists may make, the result of their scheme is to create a public opinion in favor of vice, and to make it seem that under regulation there is less danger in pursuing a course of vice, than without regulation. Venereal disease, in its terrible loathsomeness, is the verdict of God against impurity; and any effort to set it aside, under the plea of greater safety to society, is an effort to make sinning safe and justifiable by thwarting God's verdict. Many people have no regard for any law of right, unless the penalty of disobedience interferes with their health, or with other personal interests. "Regulation" offers to such, a premium on sin and impurity.

In the second place, the idea that sinning is thus made safe, operates directly upon the purity of the home, and tends to break up the family relation. This, humanity's primeval organization, founded in such a way as to preserve the purity of the race, must ever be the most important, as it is the fundamental one. Whatever, by direction or indirection, interferes with the purity of the home, and the sacredness of the marriage relation; whatever induces men to be unfaithful to their marriage vows, is a foe to the first and best interests of humanity. This is still more serious, when we consider the effect of the regulation system, as a temptation to boys and unmarried men, to a course whereby they are unfitted morally and physically, for the high and sacred duties, which, in the order of God, should come to them in later life. It also fosters the falsehood in which so many young men have been educated, that a life of vice is natural and legitimate, and that the virtue of woman is the just prey of those who may obtain opportunity for indulgence. Thus young men are taught to look upon a life of sin, as did the Romans, whom Paul justly characterizes as "those who glory in their shame." A second, and most destructive element of the regulation system is that social vice is made attractive by the proposition to regulate, even though the promise of the regulation system be false, as to immunity from disease. The hope that regulation will prevent disease becomes the fatal temptation to thousands, who otherwise would be deterred through fear of physical consequences. No supposed, or even real good to the physical interests of society, can compensate for the evil which is thus done to the moral atmosphere, and to the sense of purity, by supposing that vice may be safely indulged in.

It has been well said that the regulation system is a product of the *Old World*. Looking deeper into the history and philosophy of social evil, we find this to be true in an emphatic sense. Some years since it was my privilege, on this floor, to speak briefly of the history and sources of the social evil, as found in the ancient Phallic cultus, in which paganism sanctified lust, and taught that prostitution was a religious duty. While I was thus speaking, Julia Ward Howe entered the room, and afterward commended the thought I had expressed. During the past year, in the British Museum, both through its literature and its symbols, I have made further investigation, all of which confirms the belief, that the double standard of morals for both sexes, and the idea that the woman alone is the sinner, while the man is essentially free, under the plea that he must needs seek indulgence, have come by that philosophy of history, which makes each event at once cause and effect, from the earliest Oriental Paganism, in which impurity was made sacred, and lust was sanctified; a cultus under which every woman was expected, at least once in her life, to prostitute her virtue, as an act of worship rendered to the goddess of lust. This ancient Phallicism corrupted all which it touched, in Asia, Egypt, Greece and Rome. The paganism of India is yet permeated by it, and the sacred city of Benares, is filled with Phallic shrines. Under Christianity these influences have been driven out of the religious cultus, but they are continued in social life; the germs of the regulation scheme come to us, not from the Europe of to-day, but from Asia and Egypt, from the centuries before the coming of Christ.

We shall never succeed in wholly correcting public opinion upon this important question, until we show thoughtful men that the regulation system, instead of being a demand of modern civilization, is a relic of the *Old World* paganism. American slavery made light of virtue, and of the marriage relation, that more children might be born for commercial purposes; souls and bodies to be sold upon the auction block. Claiming no good, except immunity from disease, it is now supposed to legalize social vice, that indulgence may be protected from its just penalty. This is not the question of a moment, but of all time. Each one ought to strive to lift public opinion out of the present degraded status. While we must oppose the legalization of vice, we must rely upon the purifying influences of our holy religion, for the purity of the world and the success of the reform we seek to carry forward. Hence it is, that whoever, by pen or voice, or impulse; or money or heart-throb; whoever by love or hate, or opposition, or, greatest of all, by a life of spotless purity, brings to bear however little in favor of social purity and reform, is acting in accordance with the will of the Father, and Saviour, in the work of lifting up a lust-stricken and sin-burdened world.

THE SABBATH RECORDER.

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COUNT the mercies! count the mercies!
 Number all the gifts of love;
 Keep a faithful daily record
 Of the comforts from above.
 Look at all the lovely green spots
 In life's weary, desert way;
 Think how many cooling fountains
 Cheer our fainting hearts each day.
 Count the mercies! count the mercies!
 See them strewn along our way!

OUR correspondent, Rev. H. B. Maurer, writes us that he was to leave New York on Wednesday, March 12th, for an extended trip; going "to St. Louis, thence down the Mississippi to New Orleans, across the Gulf to Cuba and Jamaica, thence across the Caribbean Sea to Costa Rica, up the San Juan River, through the lakes Nicaragua and Monagua, and overland to the Pacific coast, passing up which I shall go by Mexico, stopping off occasionally, thence to Lower California, San Francisco, and overland home." The RECORDER wishes him a pleasant, enjoyable trip.

EDITORIAL NOTES.

Our journey from Savannah to Jacksonville was made by rail, and was devoid of incident which would be of interest to the reader. For the most part the road runs through the native pine woods, or the bog swamps, which abound in this country. The stations are often mere shanties in a clearing, surrounded by a half dozen other shanties, which constitutes all that is visible of a town that is, perhaps, loaded down with some pretentious name. The pine woods are suffering terribly from fires kindled from sparks which fall from the passing engines, the grass and leaves being exceedingly dry from the long-continued drought. The air is full of dust and smoke which would make traveling very uncomfortable except that we are seeking the balmy air of the sunny south, about which so much has been written, of which we have been expecting so much, and from which we are bound to get all the enjoyment and elixir to be had, for the money and effort expended. Then, too, the smoke is full of those piney odors which are said to be so healing to sore throats, weak lungs, and disordered livers; so we open our windows and let in another generous supply of it, which we find far more agreeable than the close, stifling air of the car, which some of our fellow-travelers insist on breathing, over and over again, for the hundredth time, without change or admixture of new material.

As we ride through these pine woods, our attention is called to the tar and rosin industry. We had seen hundreds of barrels of "rosum," as the natives call it, on the wharves and various kinds of transport boats, as we entered the harbor of Savannah, and had wondered where it all came from. Here we get, at least, a partial answer to our unasked question. The trees for miles and miles along the line of the road have been laid under tribute to this industry. The "tapping," as it is called, consists in scoring the tree from one-fourth to one-half of its circumference, and for a distance of two or three feet perpendicularly, terminating at the base of the

score in a deep, cup-like incision, called the pocket. The blazed or hewn portion of the tree yields a liberal supply of pure pitch, which runs down and is caught in the pocket, whence it is gathered in cans, and gradually heated, until, when cooled, it hardened into the rosin of commerce. Somehow in the process, we did not learn how, a product is obtained from which turpentine is made. We were informed that the business is managed by large companies of men, who rent the trees, the usual price being about \$5 per thousand for a season. The business has reached immense proportions.

Another thing which attracted our attention was the great number of negroes and "razor-backed hogs." (Pronounced "hawgs.") Both of these specimens of animated existence appeared far more numerous than in any part of Florida we have visited; indeed, it seems to us, that one would not go far out of the way in saying that they equal, if they do not outnumber, those in all Florida. The negroes lounge lazily about their cabins, with nothing to do and nothing to do it with, and therewith they seem content. The same may be said of the hawgs. We could not help being reminded of the story we read not long ago, of a typical specimen of this shiftless type of the negro race. We say "of this shiftless type," for we are glad to observe that there is coming up in this country a far different type of manhood in this despised race. Intelligent, industrious, and thrifty mechanics, artizans, and laborers in the various departments of human industry, are to be found among them, and their numbers are increasing. A more courteous, obliging, and efficient set of trainmen cannot be found on any railroad in the United States, than can be found on almost any Florida road, and they are, almost without exception, colored men. But we are drifting from the story. On being addressed with the usual salutation, "How I've do this morning?" one of these shiftless fellows replied, "Oh, sah, Ise perfec'ly 'tented dis mawnin', perfec'ly 'tented, sah." When asked to explain how he had arrived at that felicitous stage of human experience, he added, "Well, you see, sah, Ise not quite so rich as Mistah O'nelius Vand'bilt, and Ise not quite so po' as Job's turkey, and so, as Ise struck de happy mejum 'tween dose two gemmen, Ise perfec'ly 'tented, sah, perfec'ly 'tented." It was perfectly obvious, that these "darkies" had "struck the happy mejum," so far as the contentment is concerned, but so far as the medium ground between "dose two gemmen" is concerned, it must be confessed that they stand much more nearly related to the proverbial turkey, than to the autocrat of the New York Central and Hudson River Railroad system. And if all the reports concerning the habits of these people are true, should the aforesaid shadow of a bird think of roosting near one of their cabins, Mr. Job might as well make an assignment, at once, of all rights, titles, etc., therein, obligating his heirs, assigns, etc., to do the same forever. Of the hawg we forbear to speak in detail. He is a specimen of the hog kind, whose peculiarity is, that in ordinary flesh, the heaviest parts are from the ears forward. It is said that the natives catch them (when they can), hold them up by the ears, and if the body outweighs the head, the animal is in good condition to kill. We heard our conductor say that our train ran over several without injuring them. When they saw the train approaching, they turned upon their sides upon the rails, and when the entire train had passed over them, they got up and went on their way. We did not see this; and are free to say (since we do not expect again to meet that conductor), that we did not believe

his story. All jesting aside, the hawg is a queer specimen.

Our first stop in Florida was at Jacksonville, the commercial metropolis of the State. Arrived there, we were not long in finding our old friends, Mr. and Mrs. C. Benedict Rogers, to whose beautiful home, on the east bank of the St. John's River, nearly opposite to the city, we found a most cordial welcome.

LESSON HELPS.

An article which appeared in the RECORDER, in regard to the use of Primary Lesson Helps published by other denominations, moves me. It seems hardly just to criticize these works, as they are not published for us, and if they are not suitable for our work, we may let them alone, which perhaps is the best way out of the difficulty. This we can well afford to do, for we have in our own publications, helps eminently helpful, and which are, in my judgment, superior to any published by other denominations. The lesson story, as told in the *Sabbath Visitor*, will be found to contain all the grand lesson truths and doctrines, expressed in such beautiful, simple and yet forcible language, as to be entertaining and instructive to the oldest and youngest. For the child's study, to prepare its mind for the class work, this is all sufficient. But for the teacher it is not at all sufficient, nor is any other one help.

It is an accepted fact among teachers, that the work of the primary teacher is the most difficult in the school. No one is properly prepared to teach the children, until he has mastered all, even the minutest details of the lesson; and this can never be accomplished by the study of any one help, whether it be the *Helping Hand*, Pe'loubet's Notes, or the *Sunday-school Times*, although these are probably the three best helps for teachers. Not one, but all, should be studied, meditated upon and prayed over. The thought is, that much more depends upon the work of the teacher than upon the study the child will put upon the lesson before the class hour; therefore, the teacher should be so filled with the lesson, that when he comes before his class, he can give his whole attention to his class, instead of dividing it between class and Quarterly. It is folly to think that any set of questions and answers can be arranged, which will be suitable for all classes, and the teacher who is so indifferent to the needs of his class, as to be willing to go before them, ask them questions in the book, and allow them to read the answers, would be of just about as much use in the Sabbath-school as a moderately intelligent parrot. Let us use such helps as seem best to our peculiar needs, and of course helps that teach lies are not helps at all. It seems much like a lack of faith in God, and of confidence in those whom we have put in charge of these things, for us to look outside of our own denomination for them. If we as teachers do our part in the way of study and prayer, it will be of less importance what helps the children use. Pray for each member of the class individually; pray for understanding and God's guidance, that we may present the truth in the way most applicable to the individual life of each member of the class, and we have every assurance of a rich harvest of souls for Christ. E. G. C.

TWO SIDES TO A QUESTION.

To the Editor of the SABBATH RECORDER.

Will you please allow me to make some remarks on the other side of the question discussed in an article in the RECORDER of Feb. 27th, entitled "What will be the Harvest?"

I would not depreciate in the least the worth

and merit of our own lesson helps. The *Helping Hand* can hardly be surpassed in its value as an aid to our older scholars in their study of the lessons, and it is a very easy matter for one to teach a class of mature-minded men and women with it as a basis. But I can hardly conceive of even our most efficient teachers as successfully impressing the lesson upon the hearts of an "infantile brigade" of from forty to fifty bright-eyed, mischievous "young Americans," inheriting all the independence and restlessness of western life from the *Helping Hand*. I can fancy him succeeding as admirably in holding their attention, and drawing the lesson out from them, as if he had given each one a Hebrew Bible to learn the lesson from. We have, indeed, a most excellent children's help in the *Sabbath Visitor*. A copy ought to be found in every family in the denomination containing children. Many of our people do take and appreciate this little sheet, but it frequently happens, especially in our more distant churches, that it comes a week late, or, if on time, a severe storm may detain those farthest away from the church, and the little ones are thus left with no appropriate helps to their study of the next week's lesson, unless they can be provided with children's quarterlies, which our Board is unable to furnish, or their parents come to the rescue and help them out. But ought we, as individuals, to ask the schools to furnish these helps from the Sabbath collections? I know of teachers in primary classes who take the *Helping Hand* for their own edification, and make provisions for securing primary quarterlies for their own classes, thus reserving their collections to aid our Boards in the dissemination of the truth; and who naturally desire these collections to be appropriated to this object rather than to purchasing helps for older scholars who are abundantly able, and should be enterprising and ambitious enough not only to take but to pay for the *Helping Hand* for themselves. If all the Sabbath-schools in our denomination would appropriate to the support of our Boards the money they are now using for the provision of Sabbath-school cards, primary and advanced quarterlies, and the families individually would supply their own needs, the day would not be far distant ere our Publishing House could supply these indispensable helps. Till then, if the lessons in the *Sabbath Visitor* could be published two weeks in advance, rather than one, it would be a great help to those more distantly situated. There may possibly be some influences derogatory to continued Sabbath-observance in the study of these Sunday periodicals. But it seems to me there is a graver cause for disloyalty to the Sabbath, to be found alike in families whose children have or have not been dieted on Sunday publication helps. Such families are not confined to any particular church or locality, but are to be found in all quarters of our denomination. They seem to think if they keep the seventh day, it makes no difference how they observe it; they are at liberty to use it as a day of physical rest, recreation, or convenience; they may patronize the barber, grocer or butcher, attending service to suit their pleasure or curiosity. If a canvass were to be made of this class, nine-tenths of them would be found without the RECORDER, or any other religious periodicals in the house. They are indifferent to our denominational work, and opposed to foreign missions, simply because they know no more of them, and of course are about as much interested in them as a miser is in charity. There is another class who attend church, and perhaps Sabbath-school, regularly, who seem to think,

when that is over, that their worship for the Sabbath is complete. They can then visit, gossip about the fashions, paying crops, market reports, etc. Or, if they remain at home, they may while away the time reading politics, novels or general worldly news.

Now if we keep the Sabbath only for selfish motives, have we any assurance that the recording angel will give us any more credit for it than if we kept Sunday or Monday? It seems to me that if as much stress were placed upon keeping the Sabbath *holy and acceptable unto the Lord*, as there is on keeping *the Seventh day*, our denomination would be larger, more righteous and more powerful, and our banner would ere long float triumphantly from sea to sea. B.

SUNDAY OBSERVANCE.

A meeting was held under the auspices of the American Sabbath Union at the Y. M. C. A. Hall, 23d St. and 4th Avenue, March 11, 1890. Judge E. T. Flancher presided.

Dr. MacArthur, in addition to his reported remarks in the article enclosed, said: "If I lived among the Mohammedans I would keep Friday, if among the Seventh-day Baptists, Saturday." If he lived in Europe I suppose he would keep no day, or on the Bowery in this city. When among the heathen on Mott St. he would worship in their Joss house. This is the logic of such a position. He further said:

This subject is confessedly a difficult one. Like all important questions it is not free from embarrassment. In a country like this, in which we have representatives from every nation in the world, of all phases of social life and grades of religious opinion, there can be no unanimity in thought or practice. We cannot, therefore, expect that all the people will observe the Lord's day, but we have a right to expect that all Americans will observe the American Sabbath like American citizens.

Dr. MacArthur then traced the history of the Sabbath-day, saying that it was a recognized institution long before the promulgation of the fourth commandment. God's laws are not true simply because he formulates them, but he formulates them because they are true. The whole jurisprudence of the world is based on the ten commandments, and pre-eminent among these stands the fourth.

The man who lifts his hand against the Sabbath is an enemy to mankind, to his country, to God himself. No authority can abrogate this commandment. It makes no difference whether we observe the first day or the seventh, but one-seventh of our time must be scrupulously set aside for religious observance.

The speaker went on to say that God has laid down this law with clearness in our physical constitutions as well. It is certain that the body needs rest every seventh day. This idea will be found through all the ancient writers.

SABBATH MEANS REST DAY.

Passing to the direct observance of the Sabbath, Dr. MacArthur said:

The first thing in the proper observance of the day is the idea of rest. Sabbath-day means, pause day, cease day, rest day. This thought ought to run through all our social economy, and I would insist that all forms of work be reduced to a minimum. My chief charge against the Sunday paper is that a vast amount of work has to be done by those who distribute it. In addition to the idea of rest comes the idea of religious activity. Our life on that day at least is to be consecrated to the service of God.

This idea precludes all Sunday amusements and excursions, and here comes in the Sunday paper. The Sunday newspaper secularizes the mind. Half an hour spent in reading it is a poor preparation for private devotion. There are some noble exceptions, but six times a week they contain enough things you would not like your family to read on ordinary days, let alone Sundays.

In conclusion Dr. MacArthur said he wished the proper observance of the Sabbath might be regarded as a privilege.

Dr. Taylor then made an appeal for money to carry on the work, and a collection was taken up. Kenneth MacKenzie, a bookbinder in this city, made the next address. He gave some interesting personal experiences, and appealed especially to workingmen to aid in bringing about this much-needed reform.

SABBATH LEGISLATION.

Bishop Andrews, who has just returned from a visit to China, Japan and Corea, told some interesting things

about those countries. In Japan, he said, there was a growing feeling toward proper Sabbath keeping. The last birthday of the Mikado fell on Sunday, and the imperial reception was put off to the following day. He believed that the university and government at Tokio also observed the Sabbath. Touching on the general question he said:

"I am so convinced that the perpetuity of our institutions is linked with the order and character of our people that I cannot forbear to utter my impression that it is of prime importance that Christian men and women come to a sense of their obligation, and unite in demanding from the government such legislation as shall secure quiet, rest, and opportunity for attendance on the means of grace on the Sabbath."

He said that this could be done without interfering with religious liberty. The government itself should cease its labors, close stores, places of amusement, and stop the transmission of the mails on the Sabbath, and, furthermore, the laws should be enforced. In that case we might have less of corruption and more of honesty among our officials.

A vote of thanks to the speakers was passed and the meeting closed with the Doxology.

Dwight L. Moody, in speaking of the ten commandments, when he came to the day said, "That a seventh part of time was the spirit of the law." In contrast, a young lady engaged in missionary work in this city, who has been carefully studying this question, writes, "I am led to believe, as far as I can see, that Saturday is the Sabbath of our Lord. Do pray for me that I may receive more light. I do so want to follow my Saviour's example, I do not want to shrink from anything he wants me to do." A gentleman, Mr. Small, by name, has attended our services two Sabbaths; he says he is convinced that Saturday was the original Sabbath. I met a gentleman at Moody's meeting, Thursday, who said voluntarily, "the ministers make our theology for us. I do wish they would follow the Bible. I believe it teaches the Sabbath, and would like to keep it." I was surprised at this confession from a man occupying his position. Mr. Moody told some plain things in his talk yesterday. His subject was Luke's Gospel, divided thus: 1. Gospel of Praise; 2. Thanksgiving; 3. Prayer; 4. Gospel of Womanhood; 5. Gospel of the Poor; 6. Gospel of the Lost; 7. Gospel of Tolerance. On each point he enlarged. He spoke quite feelingly on the condition of the lost women in this city. "Suppose a poor fallen woman should come into this church, what sort of a reception would you give her?"

I attended church not many miles from this city a short time ago. The usher went down the aisles, and men would shake their heads, no room in this pew. Soon he found an empty one and gave me a seat, but I trembled through all the services lest the owner should come and look me over to see if I were well enough dressed. One man thus met the owner of a pew; he was seated in the pew—the owner came in, looked him over, and wrote, "I own this pew," answer, "do you? How much do you pay for it?" reply, "seventy-five dollars." To which he calmly replied, keeping his seat, however, "a splendid bargain; I honor your judgment." But most of us would have "got out."

The Collegiate Reformed Church, corner of Twenty-ninth street and Fifth avenue, has called the Rev. David J. Burrell, of the Westminster Presbyterian Church, Minneapolis. They offer him ten thousand dollars. The congregation now numbers about two hundred people of a Sunday, and they must have some one who will draw. Joe Jefferson, or Tony Pastor might find it to their financial good to change fields of labor. Study the themes announced by the pulpit for the Sunday sermons. "For the next month the Sunday morning subject will be 'Socialism.'"

YOUNG PEOPLE'S WORK.

ONWARD.

Argue not
Against heaven's hand or will, nor bate a jot
Of heart or hope; but still bear up and steer
Right onward.

—John Milton.

WHEREVER in nature one finds organic matter, there is found a law in operation whereby there is ever an onward and upward development.

IN this is the difference between the kingdom of life and the kingdom of the lifeless. In life there is growth, development, progress; in the lifeless all is stationary.

ARE we followers of Christ? Do we possess the Son of God? There we have life. 1 John 5: 12. If so, let us be sure that we are found fulfilling the law of our spiritual being, growing in grace, advancing in piety, rising to a higher type of religious life.

LIFE IS WHAT WE MAKE IT.

BY MISS EVA SHAW.

There are some people in this world who cast more brightness and sunshine over the path of life in one day, than others in a long life-time.

The secret of this subtle charm which never fails to find admirers wherever it is found, is that some people are able to look on life through "rosy glasses," and take pleasure in finding some good trait in everything that chances to come in contact with them; while on the other hand, there are people who never see any good in their neighbors, but look on the whole human race as a set of "rascals." We often hear preachers, whose duty it is to teach us how to extract the "sweets" from life, as the bee extracts honey from the flowers, tell their congregations that the human race has no honor, but sinks deeper into degradation as time rolls. While we who are of an age of accountability know that the curse of sin has rested on our race from the first generation down to the present, and will last through time, yet we also know that Christ came upon earth to teach us to forgive and love one another. And when we have learned this lesson we may always be able to look on the "bright side" of life.

There are some people who imagine themselves imposed upon, and will sit and brood over their petty troubles until life becomes a burden as they think of them, and yet they can no more live without this pastime than a fish can live out of its natural element. When I think of a malicious temperament I always think of a school-mate of mine who had been ill treated, and some one reminding her of it, she replied, "Life is too short to bear malice."

Life is too short to grieve over past misfortunes. We should endeavor to do as much good as possible. We can all do something, if it is no more than to speak kindly to every one we meet. And when we are attending to our daily duties we may put on a cheerful countenance. In order to make a success of life we must do more than simply *look and speak*.

"Life should be full of earnest work,
We are not here for holidays; our lives are not for dreaming."

I think I have never heard of a more noble example of *life's being what we make it*, than the trials and struggles of Louisa May Alcott's youthful days. It seems almost incredible that this writer, whose memory the American people hold so sacred, rose so slowly as she did. Perhaps if her father had been successful in his

profession, and she had never seen those who were dear to her want for the comforts of life, she would have kept her sweet influence at home. But her noble heart could not bear to see her mother and "the girls" want for the little luxuries so necessary to the life of refinement and culture. Her first work away from home was nursing. She nursed one old lady who was so cross to her it was enough to have sent her home disgusted and willing to live in poverty. She promoted herself from a nurse-girl to a primary teacher. She always looked forward to something high and noble. She filled her spare time with study and writing. How happy she must have been when she became able to support the homefolks in comfort, by the use of her pen!

A VARIABLE CONSCIENCE.

Is there ever a time in life when a person can afford to be less conscientious than at other times? It is doubtless true that we often act as though conscience had a more rightful voice in what we regard as life duties than mere pleasures or personal gratifications. We make it more imperative in work than in play. When a young boy was straining his eyes to read, as he stood in the center of a crowded car at night, a stranger laid his hand on the boy's arm, and said good-naturedly, "Shut your book, my boy, do your studying at home; you will need your eyes, take care of them." "But," replied the startled youth, "it isn't a lesson,—I'm only reading." He would gladly have saved his eyesight from the duty of study; he would not so gladly save it from the enjoyment of mere reading. And so we are likely to be more anxious for our health on a rainy church-night than on a rainy concert-night or the night of an evening social gathering. We make conscience our ally in a contest against duty; we make it our enemy in a contest against personal gratification. But if we regard every moment of life as pre-empted by duty, if we remember that what it is not our duty to do it is our duty not to do, we shall find that the voice of conscience ought never to be stilled,—that it is as much our lawful monitor in pleasure-seeking as in the harder lines of conscious service. There is but one voice of right for work and for play.—*S. S. Times*.

GOOD LITERATURE.

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

(Continued.)

The following list may serve to illustrate how dramas and historical novels may be so arranged as to give an almost connected narrative. The works of Shakespeare and Scott, it will be seen, cover almost the entire ground of English and Scottish history:

Cymbeline (Shakespeare),
Legendary, History of Britain.
King Lear (Shakespeare),
Legendary, History of Britain.
Macbeth (Shakespeare),
Half Legendary, History of Scotland.
Harold (Bulwer),
Norman Conquest of England, 1066.
Count Robert of Paris (Scott),
First Crusade, 11th century, 2d half.
The Betrothed (Scott),
Third Crusade, 12th century, 2d half.
The Talisman (Scott),
Third Crusade, 12th century, 2d half.
Ivanhoe (Scott),
After Third Crusade, 12th century, 2d half.
King John (Shakespeare),
13th century, 1st half.
Castle Dangerous (Scott),
Time of "Black Douglass," 13th century, 2d half.
Richard the Second (Shakespeare),
14th century, 2d half.
The Fair Maid of Perth (Scott),
Robert III. of Scotland, 14th century, 2d half.
Henry the Fourth (Shakespeare),
14th century, 2d half, 15th century, 1st half.
Henry the Fifth (Shakespeare),
15th century, 1st half.
Henry the Sixth, Parts I. and II. (Shakespeare),
15th century, 1st half.
The Last of the Barons (Bulwer),
15th century, 2d half.
Henry the Sixth, Part III. (Shakespeare),
15th century, 2d half.
Quentin Durward (Scott),
Louis XI. of France, 15th century, 2d half.
Anne of Geierstein (Scott),
Louis XI. of France, 15th century, 2d half.

Richard the Third (Shakespeare),
15th century, 2d half.
Henry the Eighth (Shakespeare),
16th century, 1st half.
The Monastery (Scott),
16th century, 1st half.
Kenilworth (Scott),
16th century, 2d half.
The Abbott (Scott),
16th century, 2d half.
Unknown to History (Charlotte Yonge),
16th century, 2d half.
Judith Shakespeare (William Black),
17th century, 1st half.
The Fortunes of Nigel (Scott),
17th century, 1st half.
A Legend of Montrose (Scott),
17th century, 1st half.
Woodstock (Scott),
17th century, 2d half.
Peveril of the Peak (Scott),
17th century, 2d half.
Old Mortality (Scott),
17th century, 2d half.
Lorna Doone (Blackmore),
17th century, 2d half.
Henry Esmond (Thackeray),
18th century, 1st half.
The Heart of Mid-Lothian (Scott),
18th century, 1st half.
Waverly (Scott),
18th century, 1st half.
Barnaby Rudge (Dickens),
18th century, 2d half.
A Tale of Two Cities (Dickens),
18th century, 2d half.

We present above a list of plays and novels, arranged with much care and thought, in the belief that, if the works mentioned are read in the order in which they are here set down, the reader cannot fail to gain a more than respectable idea of English and Scottish history. It is not claimed that this is an exhaustive list of historical novels and dramas, relating to these two countries, but the aim has been to make a list which, while including every eminent work in this department, shall also give the history with as few breaks as possible. Another object has been to select those authors who have most truly reflected the spirit of the times of which they treat, without regard to the amount of merely historical matter which may be found in their books. This must explain the introduction of "Judith Shakespeare," a novel with but few actual historical facts, but which takes us back into the very England in which the Bard of Avon dwelt.

In regard to the character of Shakespeare's daughter, about whom all that is actually known is her name and the name and occupation of the man she married, it may be said that the conception by Black, is a perfectly legitimate theme. This novel is not professedly historical, any more than is an ordinary novel of life and manners in the nineteenth century. It simply portrays a girl's life in the early days of the seventeenth century, just as a novel now would a girl's life in modern London or New York. The historical facts are as incidental to the work as an account of the Queen's Jubilee, or the contest over "Home Rule," would be to a novel in this century. This is quite a different matter from that of making a heroine from a character who probably never existed, as in the case of the maiden in "Unknown to History," who, if she had existed, must have affected the history of that time considerably. Charlotte Yonge has, indeed, contrived to avoid the pitfalls into which her subject would naturally lead her, by making her heroine take no more real part in the events of that stirring time than might have belonged to any maid of honor of Mary Queen of Scots' retinue. Many writers, for the sake of the liveliness of the story, would have made her so prominent that her conduct could not have failed to effect the real historical events, a result which it is easy to see would render the historical part of the book very misleading. It must be remembered that an historical novel differs from every other in this regard, that the hero and heroines may not hold the reader's chief attention. In "The Abbot," the principal hero and heroine are Roland Graeme and Catherine Seaton, but the absorbingly interesting character is the Scottish

Queen. It is plain why this must be the case if the historical aspect is to be truthfully maintained, and the story made interesting at the same time. Therefore, it must be understood, that the condemnation passed in another paper upon the historical novel, which gives a prominent place to an obscure or imaginary character, applies only to those cases where the actions of the character must affect the real facts in the case. It is a fact, that many novelists fail to make this distinction. Scott knew just how to tread on this delicate ground, and that is what makes his works so valuable and trustworthy.

(To be continued).

EDUCATION.

—THE Kentucky University, at Lexington, has just opened its doors to women, owing to the efforts of the Kentucky Equal Rights Association. It has now twenty young women enrolled.

—A CLOCK tower is to be erected at Ledbury, in Hertfordshire, as a memorial to Elizabeth Barrett Browning. In her girlhood she lived near that town, and some of her early verse describes the scenery of the region.

—THE educational system in force in India is assuming proportions which may be called national. Nearly four millions of boys are in schools, less or more under the inspection of government, and the education of girls is fairly begun.

—D. K. PEARSON, of Chicago, has, during the last few years, given nearly \$800,000 to western educational institutions, and he enjoys the luxury of giving, believing it to be not only a legitimate use of wealth, but one that brings the greatest satisfaction to the giver.

—THE King of Siam is about to send five Siamese boys to the United States to be educated at his own expense. It is the king's custom to educate the sons of the noblemen and the princes of his domain in various countries, and when they return to Siam appoint them to high government positions.

—THE Manitoba Government has published its school bill abolishing all Roman Catholic separate schools within the limits of the province. The French Canadian element proposes to resist the operations of the bill if it becomes a law, and it is feared that a serious race and religious conflict is imminent.

—Up to Dec. 10, 4,632 students in American colleges had expressed their willingness to go as missionaries to foreign fields. Of these 78 per cent are men, 22 per cent women, 35 per cent graduates, 27½ per cent are Presbyterians, 18 per cent Congregationalists, 14 per cent Methodists, 11½ per cent Baptists. Forty denominations are represented.

—In Western Turkestan, where there are no schools, the Russian government has fitted up some railway carriages, to which teachers have been appointed. These carriages make brief sojourns at various stations. The children are gathered and given lessons in reading, writing and grammar, after which, school house and teacher are conveyed to the next station.

TEMPERANCE.

—THE order of Good Templars, numbering about 500,000, are about to embody the Chautauqua idea in the more thorough education of its members, by establishing reading circles, and the adoption of a three years' course of study, covering all the ground of the temperance reform.

—It is computed that in the Netherlands the yearly consumption of tobacco averages seven pounds for each individual. Europe's average is not so generous, being only two and one half pounds; but our own United States gives an average of four and one half pounds of tobacco to each inhabitant.

—It may be affirmed that morphiomania has become one of the vices of the day, and we may almost lay it down as a rule that any patient who for thirty consecutive days takes morphine injections will ever after be a victim to the habit, even when the symptoms of the primary malady shall have completely disappeared; and it will thenceforth be a matter of no little difficulty to cure the morphine habit, now become a disease more rebellious than the affection for which these injections were first ordered.

—GERMANY'S own papers and statistics refute the claim that little drunkenness exists in that beer-loving country. Witness the following current item from the German press: "Germany annually spends 430,000,000 marks for its army, but not much less for its alcoholic drinks, which cost 406,000,000 marks. Statistics show that the intemperate class furnishes thirty per cent of all the insane, fifty per cent of all the poor, and seventy per cent of all the criminals."

—AFTER THE BOY.—During the recent Chicago Convention, one of the delegates, a young business man from Boston, fell in with a burly, red-faced Chicagoan, who had evidently just been patronizing the bar. In the course of the conversation, the man from Chicago said: "What are you fellows trying to do down at the Battery? You are hot on temperance I see by the papers. Do you think you could make a temperance man of me?" "No," replied the delegate, "we evidently couldn't do much with you; but we are after your boy." At this unexpected retort, the man dropped his jocular tone, and said, seriously, "Well, I guess you have got the right of it. If somebody had been after me when I was a boy, I should be a better man to-day."

—A CERTAIN class of people, themselves generally the devotees of æsthetic wine-drinking, argue in favor of increased wine-production as one method of lessening the evils of intemperance. They not only ignore the fact that alcoholic wines stimulate the alcoholic appetite on the part of those who use them, but also that brandy distillation is an important adjunct of the wine-making business in all wine-production countries. It is just now announced from California, in a leading liquor journal, that, "as the demand for brandy is on the increase, there is talk of the erection of several very large distilleries, which will tend to relieve the market of inferior wine, and procure a better name for the California brand generally." Thus is the increased wine-production of California attended with an increased demand also for brandy, and accompanied by largely increased facilities for brandy-making. Both mean, in the ultimate outcome, untold suffering and ruin in many an American home.

—A NEWSPAPER correspondent recently asked an eminent oculist, "What are the causes of blindness, doctor?" "Whisky often causes incurable blindness," was the reply. "The steady drinking of this spirit causes a disease called *amblyopia patorium*, and it is the moderate drinker who becomes the victim of this disease, the man who takes his three or four glasses a day right along. The man who goes on a spree is not the man who will suffer, because he generally throws it all up again, but the respectable moderate drinker who never takes too much or oversteps the boundary line of decency, but goes around half full all the time, exposes himself to the risk of losing his eyesight, which in this case is incurable. Tobacco used to excess produces the same condition, but it is very difficult to differentiate the two, as the smoker generally drinks more or less. Another cause of blindness is the moderate and steady use of quinine. That has, to my knowledge, produced absolute incurable blindness in three cases, and in one case death, preceded by total blindness."

POPULAR SCIENCE.

PEANUTS are largely used to adulterate chocolate, and, so far as wholesomeness is concerned, this adulteration is not objectionable, as the nuts contain a great deal of starch and oil, thus resembling the cocoa bean, although the nuts have not the nitrogenous principle, the bromine to which nutritive qualities of the cocoa bean are largely due. In some families an imitation of chocolate is made by crushing the properly roasted peanuts in a mortar with sugar, and flavoring with cinnamon or vanilla.

THE remarkable achievement of sinking a deep shaft through treacherous ground by means of first freezing the earth, has been successfully accomplished at the Chapin mine, in northern Michigan, by the Poetsch process. The contract was to freeze, excavate and curve up a rectangular shaft, 15½ by 16½ feet, and about one hundred feet deep. This was accomplished by putting down the freezing pipes three feet apart in a circle twenty-nine feet in diameter, to the depth proposed to be reached by the shaft. The pipes were connected at the top and filled with a solution of brine containing about 25 per cent of calcium chloride. The brine was frozen to a point below zero by means of an ice machine, and in forty days a frozen wall of ice, earth and stone was formed, ten feet thick. The excavation in the meantime, had been going on, and seventy days from the commencement it was completed to the ledge one hundred

feet down, in spite of some difficulty from the percolation of water near the bottom, which was stopped by freezing. Except for this ingenious method, the sinking of the shaft would, it seems, have been practically impossible on account of the great inflow of water.—*Railway Age*.

INSOMNIA is rightly regarded as one of the marks of an overwrought or worried nervous system; and conversely, we may take it that sound sleep lasting for a reasonable period, say from six to nine hours in the case of adults, is a fair test of nervous competence. Various accidental causes may temporarily interfere with sleep in the healthy. But still the rule holds good; and a normal brain reveals its condition by obedience to this daily rhythmic variation. Custom can do much to contract one's natural term of sleep, a fact of which we are constantly reminded in these days of high pressure; but the process is too artificial to be freely employed. Laborious days with scanty intervals of rest go far to secure all the needful conditions of insomnia.

TINTING INCANDESCENT LAMP BULBS.—The following recipe is due to Mr. Arthur S. Huey, of Minneapolis: Prepare the glass by thoroughly washing in soap and water and drying. Then dip in bath (made by beating up the whites of two eggs in one and a half pounds or pints of water, and filtering) and hang up to dry. Dissolve the aniline color in photographer's common collodion. Red or blue aniline will form clear solutions, while the green solution will require filtering. Yellow aniline forms a handsome color, but the surface of the glass presents a frosted appearance after the application. Violet and purple colors may be obtained by combining red and blue in different quantities. When the solution is ready, dip the prepared glass bulbs therein, hang up to dry, and finally pass a current through the bulb for half an hour, that the heat thus generated may harden the coating of the collodion, or place in a current of air. The preparation can easily be removed with alcohol or sulphuric ether, but is not affected by water. Experience has shown that the best results are obtained by not using too much aniline. Make the color light rather than deep, and apply two or three coats.

SPEAK KINDLY.—Why not? Why should not parents always speak in this way to their children, and why should not children always so speak to their parents? If parents thus speak children will naturally learn to do the same thing. The example by the parents will reproduce itself in the practice and habits of the children; and the latter will grow up into manhood or womanhood with a gentleness and softness of manners, and a carefulness in the use of words that is characteristic of refined and cultivated beings. Authority, when exercised through kind words, is scarcely felt simply as authority. The element of severity is withdrawn from it; and obedience to it is secured by love.

Speak kindly. Why not? Why should not brothers and sisters living in the same house, eating at the same table, and fed and clothed by the same bounty, always speak to each other in this way? By so doing they will minister to each other's happiness, avoid petty quarrels, make home pleasant, cultivate good affections, gratify their parents, and please God.

Yes; speak kindly. Why not? Why should not men who are associated together in business, study and practice the law of kind words toward each other? Why should not the master speak kindly to his servant? Why should not one speak kindly to a stranger who may ask him a question? Why should not those who differ in opinion address each other in the use of respectful and kindly words? Kind words are the cheapest, and, at the same time in practical power for good results, the most potent words that one can use. Reader, speak kindly.—*Independent*.

NOTHING is more expensive than penuriousness; nothing more anxious than carelessness, and every duty that is bidden to wait, returns with seven fresh duties at its back.—*Charles Kingsley*.

THE answer to the prayer may be, as it was to Paul, not the removal of the thorn, but instead, a growing insight into its meaning and value. The voice of God in our soul may show us, as we look up to him, that his strength is enough to enable us to bear it.—*J. F. Clarke*.

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 Draught of Fishes.....	Luke	5: 1-11.
Mar. 22.	Christ Forgiving Sin.....	Luke	5: 17-26.
Mar. 29.	Review.....		

LESSON XIII.—REVIEW SERVICE.

—For Sabbath-day, March 29, 1890.

STUDIES IN LUKE.

GOLDEN TEXT.—The dayspring from on high hath visited us. Luke 1: 78.

I. REVIEW BY TITLES AND GOLDEN TEXTS.

II. REVIEW BY WORD-PICTURE.—Give the Title of the lesson and the incidents suggesting each of the following, viz.: (1) A congregation praying and prayer answered. (2) Song in the home by a visitor. (3) A dumb man breaking forth in song. (4) Workmen listening to songs in the field. (5) An old man taking a babe in his arms. (6) A boy leaving his studies to go home to work. (7) A great preacher in prison. (8) Two persons ascending a church tower. (9) A preacher escaping a mob. (10) A sick woman getting up and waiting upon visitors. (11) Attending religious services after failure in business and then having great success. (12) Four men carrying a burden and a crowd astonished at seeing one man bearing it away.

III. REVIEW BY PRACTICAL LESSONS.—What lesson and circumstance may teach that, (1) The congregation should be engaged in prayer during services. (2) The lowly should recount God's mercies and praise him for them. (3) Restraint for our faults should prepare us to break forth in praise. (4) Great religious enjoyments should not keep us from our daily duties. (5) We should wait for revival in the church by attending and doing what we can. (6) Parents should take their children to the services of the church. (7) Good works will follow true repentance. (8) It should be a fixed custom to attend Church each Sabbath. (9) We should look for the greatest trials when we are the weakest. (10) That the wicked demand to be let alone, is no reason why they should. (11) During great success in business is a good time to forsake all and follow Jesus. (12) Friends should take the helpless to the Saviour.

IV. REVIEW BY TOPICS—BLACKBOARD OUTLINE.

The Dawning Gospel.

- I. Dawning through devotions.
- II. A praise service for the dawn.
- III. Welcome to the dayspring.
- IV. News heard and published.
- V. Inspiration from the dawn.
- VI. New light in home and church.
- VII. Gospel's first requirements.
- VIII. Gospel armory of defense.
- IX. Objects of early gospel light.
- X. Seal of the Gospel mission.
- XI. Power of the gospel to win.
- XII. Evidence of saving power.
- XIII. Light of the gospel dawn.

Lesson I. Luke 1: 5-17.

The Forerunner announced.

Topic.—Dawning through Devotions.

Outline.—The obedient worshiper; in temple service; leading in devotions; receives angelic message; prayer answered, joy to himself, blessing to his people.

Practical Summary.—The obedient worshiper receives in divine service, angelic assurance of joy to himself and blessing to his people.

Lesson II. Luke 1: 26-35.

The Messiah announced.

Topic.—A Praise service for the Dawn.

Outline.—Divine revelations, meeting in the temple, praise for salvation.

Practical Summary.—Following the guidance of the Holy Spirit, and going to the house of God in faith, we shall see the salvation of God, and shall sing the song of redemption.

Lesson III. Luke 1: 67-80.

The Song of Zacharias.

Topic.—Welcome to the Dayspring.

Outline.—Inspiration and praise. The enemy and

promised redemption for life service. The messenger and light to guide.

Practical Summary.—As to us, like Zacharias filled with the spirit, enemies are as real, redemption as great, the dayspring as glorious, so our praise should be as rapturous and our service be for life.

Lesson IV. Luke 2: 8-20.

Joy over the child Jesus.

Topic.—News heard and published.

Outline.—Humble men on duty, visited by angels. The good news. Seeking and finding the Saviour. Publishing to others. Returning praise.

Practical Summary.—The faithful performance of daily duties leads to choicest blessing, to the finding of the Saviour, publishing to others and the praise of God.

Lesson V. Luke 2: 25-35.

Jesus brought to the Temple.

Topic.—Inspiration from the dawn.

Outline.—Simeon the devout; waiting; enlightened by the spirit; in temple service; recognizes and embraces Jesus. Praise for the light testing and revealing thoughts.

Practical Summary.—The just and devout wait for promise by discharging duty, and are inspired thereby to know Jesus as the light and the test of character.

Lesson VI. Luke 2: 40-52.

Childhood and Youth of Jesus.

Topic.—New Light in the Home and Church.

Outline.—The child's growth, physical, mental, spiritual. With parents in accustomed worship; interest in temple instruction; submission and increase.

Practical Summary.—Jesus, growing in health, wisdom and piety, diligent, attractive and obedient to parents, accompanying them in religious services, and an earnest student there, has forever hallowed with gospel light the home, the church and its Bible services.

Lesson VII. Luke 3: 7-22.

The Ministry of John.

Topic.—Gospel's first Requirements.

Outline.—The multitude gathered for preaching, for baptism. The sermon on repentance; on duties to the poor, to all. The example of Jesus, baptism, prayer.

Practical Summary.—The first gospel sermon teaches our duty to attend preaching, to learn the need of escaping wrath, to repent, be baptized, help the needy, deal justly and take Jesus as our example.

Lesson VIII. Luke 4: 1-13.

The Temptation of Jesus.

Topic.—Gospel Armory of Defense.

Outline.—Exhausted by trial and hunger. Temptation (1) to use wrong means to supply natural wants, (2) to conform to the world to gain influence for good, (3) to presume upon God's help by needless exposure. "Written" reply to each. Vanquished foe; angels visits. Matt. 4: 11.

Practical Summary.—Satan tries each Christian in the weakest point and greatest need, and the use of the written word against each attack drives away the foe and brings angelic help.

Lesson IX. Luke 4: 16-32.

Jesus at Nazareth.

Topic.—Objects of early Gospel effort.

Outline.—Jesus' visit to his home. His church and Sabbath custom. His text-book. The objects of his mission. His Bible illustrations. More Sabbath teaching.

Practical Summary.—Home friends and their sanctuary, the Bible and its Sabbath, the poor, the afflicted and sorrowing are each especially blessed with the earliest gospel light.

Lesson X. Luke 4: 33-44.

The Great Physician.

Topic.—Seal of the Gospel Mission.

Outline.—The unclean spirit cast out at a word; the sick enabled immediately to minister; the many with diseases and evil spirits restored; mission to other cities.

Summary Statement.—Overcoming the wicked by a word, enabling the enfeebled to immediately minister, healing soul and body, seeking the needy, these all mark the gospel mission as divine.

Lesson XI. Luke 5: 1-11.

The Draught of Fishes.

Topic.—Power of the Gospel to Win.

Outline.—Pressing to hear the word; scenery of daily labor; the toiling men; prompt obedience; the Master's assurance; forsaking all.

Summary Statement.—The needs that press to hear the lesson from familiar scenes, the common busy men as workers, the spirit of obedience and sacrifice with the Master's assurance, these all give the gospel power to win the souls of men.

Lesson XII. Luke 5: 17-26.

Christ forgiving Sin.

Topic.—Evidence of saving power.

Outline.—Audience of learned men; bringing the pal-

sied through difficulties; faith seen; divine power exercised; faultfinding answered by visible proof; rejoicing and amazement.

Summary Statement.—The helpless can by the assistance of friends be brought through difficulties to Jesus, and by him be restored as God alone can restore, to glorify him against all caviling of the learned.

Lesson XIII. Luke 1: 78, 79.

Review Summary.

Topic.—Light of the Gospel Dawn.

Outline.—I. Announcement in temple service. Songs of the dawn.—II, III, in the home; IV, in the fields; V, in the temple.

Jesus—V, a child; VI, his obedience and labor. At the Sanctuary—V, a child; VI, a student; VIII, a victor; IX, a preacher; X, a physician; VII, first principles of the gospel.

The Bible—II, its promises; III, its prophecy; VIII, a defence; IX, a text-book.

The Sabbath—IX, preaching, teaching; X, cleansing and healing in the sanctuary, in the home; XI, winning; XII, Saving.

Practical Summary.—The gospel light comes through devotions, bringing songs of joy into the home, the fields of toil and in the temple. The example of Jesus enlightens childhood and sanctifies the toils for daily bread and the labors attending divine service. The first gospel sermons lead to repentance, baptism and works of justice and mercy. Entering the work of life in the gospel light, the youth taught at home and in the temple, is armed with "the sword of the spirit" for every temptation and trial. By means of the sanctuary, the Bible and the Sabbath, the gospel from the first seeks the poor and the afflicted in body and mind to confirm upon them its mission. It employs the dispositions of mankind and the forces of nature to win the souls of men. It inspires faith to come to Jesus through all difficulties that sins may be forgiven and souls saved.

ORDINATION AT JACKSON CENTRE, OHIO.

It will be remembered that at the last session of the General Conference a request was made by the Seventh-day Baptist Church of Jackson Centre, petitioning the Conference to appoint a committee to examine Bro. L. D. Seager with a view to his ordination to the gospel ministry; and if such committee should find him properly qualified that the ordination be solemnized during the session of the General Conference. The committee on petitions recommended instead that the Jackson Centre Church call a council of ministers for the examination and ordination, as it would, perhaps, be a source of spiritual strength and blessing to the church. In accordance with this advice the church decided to invite Elds. J. J. White and J. L. Huffman to hold a series of meetings with us in the month of February, and in connection with these meetings that the question of Bro. Seager's ordination be decided. By a mistake in correspondence Eld. Huffman arrived at Jackson Centre the 14th of February, about two weeks before the time Eld. White was expected. After consultation it was thought best that Eld. Huffman go right to work holding meetings, and Sunday, the 2d of March, was the time appointed for the examination and probable ordination of Bro. Seager, as Eld. Huffman could not remain longer.

A letter was also written to Eld. Morton, of Chicago, requesting him to be present as one of the council of ministers. He replied, appointing Thursday evening, the 27th of February, as the time when he would come; but at the time appointed there came a letter stating that he had been taken suddenly quite sick with *la grippe*, and was unable to come. By the same mail we also received a letter from Eld. White, saying that owing to circumstances connected with his work elsewhere it would be impossible for him to be here. Our disappointment was very great, as there was not time to send for any other of our ministers, and Eld. Huffman could not remain beyond the time appoint-

ed. By the earnest request of the church, Eld. Huffman, assisted by the deacons, consented to go forward in the matter alone. The examination commenced at 10 o'clock on Sunday morning, in the course of which Bro. Seager gave a very interesting history of his early life and conversion to the Sabbath. The examination was perfectly satisfactory to all, and at its close Eld. Huffman preached the ordination sermon from James, 5th chapter, and 20th verse, "Let him know that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." The sermon was followed by the laying on of hands by the deacons and council, and the consecrating prayer by Eld. Huffman, after which he gave the charge to the church and to the pastor. The entire congregation then gave to Eld. Seager the hand of fellowship and welcome, after which he pronounced the benediction.

The services, which were witnessed by a large congregation, were characterized throughout by great solemnity, and the feeling that the blessing of God was upon us in this, the fulfilling of a long-cherished wish of the church.

Bro. L. D. Seager, nine years ago, came to Jackson from attending school at Alfred Centre. The following year he was licensed by this church to preach the gospel, and has since served the church as leader in our prayer meetings, as chorister, Sabbath-school teacher, superintendent of Sabbath-school, and at the close of Eld. Huffman's pastorate, three years ago, he was chosen to take the entire charge of the services of the church. Since that time he has served the church with ability and faithfulness as a pastor, and at his ordination he accepted the call of the church for the fourth year of service. He has also occupied the position of teacher in our public school a number of terms, and has been very successful as a teacher of music. As he has now entered fully upon his chosen life-work of the ministry, we pray that the blessing of God may rest upon him, and upon the church which has called and consecrated him to that work.

L. M. C.

TRACT BOARD MEETING.

The regular monthly meeting of the Tract Board was held at the usual place, Plainfield, N. J., March 9th, at 2 P. M., Vice-President I. D. Titworth presiding. Prayer by J. G. Burdick.

Sixteen members and two visitors present.

After the minutes of the last meeting had been read, the Committee on publishing Mr. Maurer's circular letter to Congressmen, having reference to Breckenridge Bill, reported progress.

Correspondence was presented with Wm. C. Daland, outlining work for *Peculiar People*. From J. F. Shaw and J. B. Clarke, giving an interesting account of the *Outpost* interests, referred to A. H. Lewis. From G. Velthuysen in reference to work in Holland.

The Board voted to send copies of our periodicals to the reading room of Plymouth Church, Milwaukee.

The Treasurer reported cash on hand \$583 09. Bills due and ordered paid, \$422 61.

The Treasurer and Vice-President were authorized to make a new note in renewal of note for \$1,200 falling due at First National Bank, Plainfield, March 12, 1890.

After a general discussion as to the needs of the work, the minutes were read and approved, and the Board adjourned.

REC. SEC.

EDWIN H. LEWIS LICENSED TO PREACH.

The Plainfield Seventh-day Baptist Church, on the evening of Feb. 22, 1890, took the following action:

WHEREAS, Our brother, Edwin H. Lewis, has, on several occasions, occupied our pulpit, preaching to us with great acceptability, and

WHEREAS, By reason of his fitness and ability, numerous calls are made upon him by other churches, some of which he is not able to serve because he has never been formally ordained to preach, therefore,

Resolved, That we, his brethren and sisters of the Seventh-day Baptist Church of Christ at Plainfield, N. J., urge upon him to improve his gifts in the public ministry, and we do hereby, and by this action, license him as a preacher of the gospel of our Lord and Saviour Jesus Christ.

The resolution was passed by a unanimous rising vote, after many expressions of hearty approval by the brethren and sisters present. This was followed by a devout and earnest prayer by the congregation, led by Bro. G. H. Babcock, and timely and touching words by the candidate.

J. D. SPIGER, Church Clerk.

HOME NEWS.

New York.

WEST EDMESTON. — We have not been exempt from sickness here this winter. There has been and is now a great deal of it among us, which has caused a diminished attendance upon the church services. We hope for an improvement in all the cases of sickness, so we may again see the dear faces and feel the sympathy of their presence in the house of God. The spiritual interest is good, and we are praying that it may increase in interest and true spiritual growth. There are many things to contend against here. There is a gradual decrease of membership from year to year, and not much prospect of building up from home sources. We, like many another small church, have been depleted by removals to other and larger churches, helping to increase their strength by our loss. Well, so it is, and we are not alone in this experience. Our Sabbath-school is doing well, under the superintendence of Sister T. T. Burdick. There has been some among us who of late have expressed a determination to live for God. The pastor, this next year, commencing the 1st of April, receives as salary the free-will offerings of his people. In fact, he is going to try the plan of living by faith, also adding works as a necessary accompaniment.

A. LAWRENCE.

NEW YORK CITY.—We are sowing tracts. The Moody meetings are splendid opportunities for such work, and a congregation of a thousand people take some tracts. They take them and carry them away. We have published some on our own hook, short, pithy articles, with our church notice on them. What is the use of our dozing? "The common people heard him gladly," and right there we ought to spend our efforts.

J. G. B.

Ohio.

JACKSON CENTRE.—As a church, we have been very greatly revived and strengthened by the series of meetings, conducted by Eld. J. L. Huffman and our pastor Eld. Seagar. As the result of these meetings, three have professed faith in Christ, and will probably go forward in the ordinance of baptism soon.—Another encouraging indication is a greatly increased interest in the prayer-meeting and Sabbath-school.—The envel-

ope system of contributions is being adopted by this church, in a way that promises to benefit both the church and the cause elsewhere.—The new College, or Normal School, here, is doing a very successful work, and Jackson Centre still continues to improve and enlarge as a town.—Here, as elsewhere, the winter has been very warm and wet, and we as a community think we have had rather more than our share of prevailing sickness.

L. M. C.

THE POWER OF THOMAS A KEMPIS.

Do many people know who Thomas a Kempis, the author of perhaps the most popular religious book, is? Was he born in the fifteenth or fourteenth century? Was he a preacher that stirred men's souls with his eloquence, or was he a secluded monk, looking on the world through that narrow slit in the wall he called the window of his cell? Was he French, or Roman, or German—or perhaps Italian? There is dismay and confusion when we ask these questions, so we will answer them ourselves, like the properly-instructed school-master, who will say the lesson himself rather than have no lesson at all.

In 1374, at Kempen, a small town in Holland, there was born to a poor shoemaker and his wife, a little son. Europe was distracted by wars and tumults. One Pope held court at Rome, another at Ravenna, another in France, but this little serious-minded boy grew up, utterly untroubled by the noises of the outside world. He was, however, of a deeply serious nature, and filled with that spirit of mysticism that permeated even his matter-of-fact quiet locality. In 398, he was knocking at the door of the convent of the brothers of Common-Life at Steventon, a community half lay, half clerical, founded by Gerard Groot, and there he learned bad Latin, and to read and understand the Bible, and in 1414 he was ordained a priest, and went off to Mount St. Agnes near Zwolle, where he spent the remainder of ninety-seven years, teaching the young, copying wonderful manuscripts in a wonderfully beautiful and artistic manner, dreaming wonderful dreams, and writing books, one of which has survived all changes of faith and creed and doctrine, and will live as long as people have sore hearts, and burdened consciences, and would seek relief and counsel.

We talk about environment, atmosphere, opportunity—what opportunity and what atmospheric influences wrought on that humble priest, so that he knew the secrets of the human heart, whether they be in the heart of a peasant, or a king, or a woman of the world, or a skeptic, or a scientist, people yet unborn, born in conditions of which he could not have dreamed even in his mystical vision? His world was a narrow school-room, his books old theological treatises. The secret of his power lies in the fact that he rightly read and interpreted his own heart; and human nature is the same in all conditions, in all ages, only the externals, the clothes, as it were, are changed with the individual.

LOOK OUT FOR HIM.

It has come to my notice recently from several sources, that some unprincipled party has been traveling through various towns in Allegany County, selling spectacles, at one time representing himself to be "Dr. Mitchell," and at others to be "Dr. Mitchell's agent." Although the adjusting of lenses for the correction of visual defects is a large and important branch in the practice of my profession as an oculist, I have never aspired to be a spectacle peddler, neither do I employ any agent or agents to misrepresent me.

All who have had any dealing with this impostor will have my hearty co-operation in prosecuting him.

S. MITCHELL, M. D.
63 Main St., Hornellsville, N. Y.

ELDER WM. M. JONES requests his correspondents to address him at No. 11 Northampton Park, Canonbury, London, N., England. Friends coming to London will find this address midway between Mildmay Park and Canonbury railway stations, only a five minutes' walk.

MISCELLANY.

THE CONVERSION OF AUNT POLLY'S POCKET-BOOK.

"O, Aunt Polly!" I said, dropping wearily into her best rocker, and fanning myself with my hat; "I am so discouraged I can't go another step without a smile and a dollar!"

"We will soon have you at work again, if that is all you ask," said dear Aunt Polly, giving me the smile and a kiss to go with it, and then trotting away after the dollar.

"What is the matter to-day?" she asked, returning with an old-fashioned wallet, and seating herself at my side.

"Nothing new, Aunt Polly," I replied mournfully; "but I think it is 'more blessed to give than to receive,' especially when the recipient is a collector. Does nobody but you love to give, I wonder?"

"Oh, yes, dear!" laughed Aunt Polly.

"Then why don't other people receive me as if they were glad to see me, and wanted the Lord to have their money? Do they think I come begging for my own pleasure or gain? Why, Aunt Polly, they sing,

'Had I a thousand hearts to give,
Lord, they should all be thine,'

as if they really wished they had; and yet they frown at me as if they grudged a hundred pennies for his cause."

"I am sure they feel more cordially toward you than you imagine, my dear," said Aunt Polly, whose charity "never faileth" and "thinketh no evil."

"But perhaps they have not learned how to give, or how to enjoy giving; or may be," she added slowly, "their pocket-books have not been converted yet."

"Then I am going home to pray for a revival among the pocket-books!" I exclaimed impatiently. I did not mean to be irreverent, and I think Aunt Polly knew it; for she took my hand in hers, and said, without noticing my remark,—

"My pocket-book was not converted until several years after I was; and meanwhile, although I always meant to contribute to home and foreign missions, and the tract society, and the State missionary work, and all the church expenses, and really loved to give to every good cause, yet when the collector came I was always short of money, or hadn't just the right change. This annoyed me, and feeling vexed with myself may have made me seem vexed with the collector too; for you know it makes most of us unreasonable when we are vexed with ourselves.

"One Sabbath our pastor preached a beautiful sermon on giving." (Aunt Polly's pastors always preach beautiful sermons for her. She never seems to hear the poor ones that the rest of us grumble about. I wonder how it is.) "He said the Jews were required by their law to give one-tenth of all they had to the Lord, but under the new dispensation, love and not law was to decide what we are to give; and shall love ask less of us than the law? Do we owe less to our Heavenly Father than did the Jew? Has not our deliverance been as great, our history as wonderful, as Israel?"

"And then he added, 'If we owe one-tenth to God, shall we not give at least one-tenth more as a free-will offering to him who gave his life for us?'"

"My pocket-book was under conviction then, child," continued Aunt Polly, earnestly; "although I fear it was not soundly converted until a while afterwards. Before the service closed I determined I would give one-tenth to the Lord as long as I lived, and another tenth as long as he prospered me and enabled me to live on the remainder.

"For a good many years I carried out this plan, and you cannot think how much I have enjoyed it, unless you have tried it yourself." (I haven't, but I mean to begin right away.) "The four-fifths seemed to go farther and give me more real enjoyment than the whole had ever done. Besides, whenever money was wanted for any particular object it was always ready, so that I enjoyed giving more than I ever had before. For when any money came to me, I laid aside two-tenths of it in this old wallet which my fa-

ther used to carry, and in just the change that I was likely to want,—the right amount for my weekly envelopes and the communion collection, the dollar and four cents for woman's home and foreign work, and even the nickels for Sabbath-school were always there waiting for me. Whenever I laid aside this money I asked God to bless it, and I believe he has."

"And have you kept up this plan since your pocket-book was 'soundly converted?'" I asked, anxious to know what she meant by that.

"Yes, dear, I lay aside the two-tenths just the same, but now I try to give my all to the Lord."

"And how are you going to supply your own wants?" I asked.

"My God shall supply all your needs," she quoted softly. "When I have any wants I tell him about them, and ask him if it is right for me to gratify them."

"And how does he answer you?" I questioned somewhat timidly, for I felt as if we were treading on holy ground.

"Sometimes he takes away all desire for what seemed so necessary, and shows me that I can be really happier to deny myself and use the money for him. Sometimes he leaves me free to buy what I want, and then it seems to come as a special gift from him.

"Naught that I have my own I call,
I hold it for the Giver.—
My heart, my life, my strength, my all
Are his, and his forever!"

"Good-by, dear," said Aunt Polly, as I arose from my chair after a moment's pause, and bent over her for a parting kiss.

"God bless you and open the hearts and the pocket-books before you!" she added with a smile. And I started out for the rest of my afternoon's collecting with fresh courage, and with so much pity for the Christians whose purses had not been converted when they were, and who had not, like Aunt Polly, learned the luxury of giving, that I forgot to get out of patience with them, but went home in the twilight to pray for a revival among the pocket-books.—*The Helping Hand.*

Is not forgiveness our prime need? Is not a man's relation to God the most important thing? If that be wrong, will not everything be wrong? and if that be right will anything be really wrong? Beneath all surface diversities of character, culture, position, and the like, is the fact, and, in some measure, the consciousness that we have sinned. This is the fontal source of all sorrow; for the most of our misery comes either from our own or other's wrong-doing, and the rest is needful because of sin, in order to discipline and purify. Hence the profound wisdom of Christ and of his gospel, in not trifling with the surface, but going right to the center.

THE essence of true nobility is neglect of self. Let the thought of self pass in, and the beauty of great action is gone, like the bloom from a soiled flower.—*Froude.*

IT is not by change of circumstances, but by fitting our spirits to the circumstances in which God has placed us, that we can be reconciled to life and duty.—*Robertson.*

SPECIAL NOTICES.

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.

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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. Velthuisen 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. Velthuisen, and we are anxious to send them to him at the earliest possible day. Persons who can help us may send the needed numbers to the Corresponding Secretary of the Missionary Society.

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

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor Rev. J. G. Burdick, 1289 10th Avenue.

CONTENTS.

Love—Poetry; The Bible—Poetry; Relation of the Young People to the Church... 177
Danger, or the Mysteries of Mormonism; What One Badge Did... 178
Correction: the Stillman Family... 179
MISSIONS:—The Consecrated Nine; Contributed Items... 180
WOMAN'S WORK:—The Lord and His Treasury... 180
Washington Letter; An Agent at Large... 181
HISTORICAL AND BIOGRAPHICAL:—Terms of the Communion... 182
Three Months of Special Bible Study... 182
SABBATH REFORM:—Sunday Revelry in Newport, R. I... 183
Opposing "Regulation"... 183
EDITORIALS:—Paragraphs; Editorial Notes; Lesson Helps... 184
Sunday-observance; Two Sides to a Question... 185
YOUNG PEOPLE'S WORK:—Onward—Poetry; Life is What We Make It; A Variable Conscience; Good Literature—Dramas and Historical Novels an Aid to the Study of History... 186
EDUCATION... 187
TEMPERANCE... 187
POPULAR SCIENCE... 187
SABBATH-SCHOOL:—Lesson... 188
Ordination at Jackson Centre, Ohio... 188
Tract Board Meeting; Edwin H. Lewis Licensed to Preach... 189
HOME NEWS:—West Edmeston, N. Y.; New York City, N. Y.; Jackson Centre, O... 189
MISCELLANY:—The Conversion of Aunt Polly's Pocket-Book... 190
SPECIAL NOTICES... 190
BUSINESS DIRECTORY... 191
CATALOGUE OF PUBLICATIONS... 191
CONDENSED NEWS... 192
MARRIAGES... 192

CONDENSED NEWS.

Domestic.

There are 36 car building establishments in the United States.

Newark, N. J., is to be supplied with 50,000,000 gallons of water per day.

Several leading rubber manufacturers have announced an advance of 8 1/2 per cent in the prices of their goods.

Because of the failure of the ice crop on the Hudson there is a loss of \$500,000 to the towns along the river.

A bill has been introduced in Congress to so amend the existing law against lotteries as to prevent the use of the mails.

The Straits of Mackinac have not been frozen over this winter, and, as there is no ice in the lakes, navigation, the vesselmen say, will soon open.

During the late blockade in California, newspapers were taken into Lake county on horseback and sold for fifty cents apiece.

There was a change of seventy degrees in twenty-four hours at Machias, Me., Sunday, Feb. 23d. This winter will beat all previous records in sudden and great changes.

A Minneapolis lumber company has bought a large tract of land in North Carolina, and will plant it at the rate of 1,200 trees to the acre.

The New York City Post-office made a profit last year of \$3,512,989 48. The total receipts were \$5,673,250 42. The daily mail contained 2,702,396 pieces, and it weighed 268 tons.

There are on the rolls of the pension office at Washington the names of 27 widows of Revolutionary soldiers who are regularly paid pensions. Three of them are 97 years of age and two others are 96 years.

The work of railway extension during the coming season promises more activity than any season since 1887. In the United States there are 5,038 miles in process of construction, 7,041 miles surveyed, and 2,831 miles projected, making a total of 14,910 miles.

The New York City fire commissioners sent to Mayor Grant a list of eighty-one hotels which had failed to comply with the State law which requires a fire escape in every room. The list includes some of the most prominent hotels there.

The trustees of the estate of Samuel

Johnston, who died four years ago, leaving \$10,000 for a bronze statue of Shakespeare to be placed in Lincoln Park, have at last settled upon the model made by William Ordway Partridge. He is a cousin of the sculptor John Rogers. The bronze figure will be about 7 1/2 feet high.

A curious state of things exists in our western country. In Kansas and Nebraska the people have raised such immense crops that it is impossible to move them profitably, or indeed to use them at home. There are mountains of corn in those States, and yet in North Dakota the people are said to be starving.

The twenty years' contract for the exclusive privilege of taking seals on the Alaskan coast has been awarded by Secretary of the Treasury Windom to the North American Commercial Company, of which D. O. Mills, of New York, and Lloyd Tevis, of San Francisco, are the principal members, at the rate of \$10 22 for each seal taken.

Some Boston capitalists, who are anxious to make a handsome thing out of the ice famine, have formed a novel plan for gaining a crop. They propose to catch some icebergs near Newfoundland and tow them by steamer to some point on the New England coast, where the bergs will be cut up and brought to the distributing points in lighters.

The statue of the Rev. Mr. Beecher, which is to be placed in Prospect Park, Brooklyn, is now being cast in bronze. It is to be of colossal proportions, nine feet high, and representing the great preacher in the soft felt hat and cape. The cost will be about \$35,000, and the whole work will be completed in about eighteen months.

The Pan-American Congress has voted to recommend a great American railroad, connecting all, or at least a majority of the nations represented in that body. This is certainly a gigantic scheme. The first step must be to decide upon the routes, determine their length and estimate the costs. For this purpose a Board of international engineers is proposed, whose expenses shall be borne by the several nations participating in proportion to their population. The plan is a magnificent one on paper; but evidently much will have to be done to stir up some of the South American people to engage in such an enterprise.

Foreign.

The estate of the late Robert Browning is valued at about \$85,000.

Mr. Spurgeon has just finished the thirty-fifth volume of his sermons.

A big mass-meeting of Russians was held in Cooper Union to protest against the Siberian outrages.

English farmers are beginning to offer bounties for the destruction of the sparrows, whose damage to the crops has become unbearable.

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

Mr. Stanley says he hopes to arrive in London on April 15, when he will receive the address which it is the intention of the corporation to present to him.

A telephone has been established between Yokohama and Striznoka, a distance of 100 miles, in Japan, by order of the Mikado. It is the first in the country, and works finely.

India rubber street paving is now talked of in London. Granite, asphalt wood, and other materials have been tried and found wanting. Rubber has been laid down on the approaches to Euston Railway station, and seems to be serviceable. It is reported that the Brazilian govern-

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder
ABSOLUTELY PURE

ment has resolved to promulgate a new constitution, without waiting for the Constituent Assembly to meet. At the coming elections for members of the ordinary chamber the voters will be required to vote "yes" or "no" to signify their approval or disapproval of the constitution.

It is alleged that the falsification of English coins by clipping and counterfeiting has gone on to a greater extent during the last few years than for a long time before, and that things have got to such a pass that it isn't safe to accept certain coins at all.

The Jewish emigration to Jerusalem in 1886-1889 reached 20,000; more than half the citizens are Jews; so in the rural districts, commerce begins to flourish, industries are developing, the whole country is changing for the better. This is due much to the Rothschilds.

The city of Berlin has established perambulating post-offices, which are a great success. The mail carts drive about in eleven different directions, deliver local letters at their destinations, and sort the letters collected while they are being taken to the Post-office.

A hill 400 feet high, composed of copper, silver and gold, has been discovered in the Mexican State of Chiapas. A river flowing on one side of the hill has largely uncovered the deposit, and many hundred thousand tons of ore are in sight. The ore assays from 3 to 4 ounces of gold, and 40 to 60 ounces of silver per ton, with from 23 to 35 per cent of copper.

Ex-King Milan has an allowance from the Servian Government of £1,000 per month, paid without any deductions; and, in order to prevent him from making indiscreet and embarrassing revelations, the Emperor of Austria gives him £400 per month. It is reported at Berlin that Milan informed the Emperor of Austria that he was about to write his reminiscences, in the hope of adding to his inadequate income, and the hint was promptly taken.

Hawarden, the country seat of Mr. Gladstone, the English statesman, was invaded one day recently by a little olive-colored man making many gestures and talking a strange jargon; so the servants arrested him as a maniac and possible assassin. Mr. Gladstone was summoned to see the wretch, who turned out to be a Greek professor, speaking no English, who had come all the way from Athens to congratulate the British statesman on knowing Homer's "Iliad" by heart.

MARRIED.

COBB—MAXSON.—In Syracuse, N. Y., March 11, 1890, by Chancellor C. N. Sims; Prof. Herbert E. Cobb, of Maine, and Miss Sara M. Maxson, of Syracuse, N. Y.

MANSUR—TALLETT.—At the residence of Dea. E. Brown, Milton, Wis., March 4, 1890, by Rev. N. Wardner, Mr. William E. Mansur, of Harmony, Rock Co., and Miss Elvora L. Tallett, of Milton.

SUTHERLAND—MAXSON.—At the home of the bride in Walworth, Wis., by Eld. S. H. Babcock, Feb. 19, 1890, Herbert Sutherland and Miss Olive Louise Maxson, all of Walworth.

ENGEL—SUND.—At the home of the bride's parents in Walworth, Wis., by Eld. S. H. Babcock, March 12, 1890, Richard Engel, of Harvard, Ill., and Miss Vena Sund.

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