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## THE LITTLE BROWN PENNY.

A little brown penny, worn and old,  
Dropped in the box by a dimpled hand;  
A little brown penny, a childish prayer,  
Sent far away to a heathen land.

A little brown penny, a generous thought,  
A little less candy for just one day;  
A young heart awakened, for life mayhap,  
To the needs of the heathen far away.

So far away from the Fount of life,  
Living, yet dead in their dark despair,  
Waiting to hear of the tidings of joy,  
Go, little penny and lisping prayer.

The penny flew off on the prayer's swift wings,  
It carried the message by Jesus sent,  
And the gloom was pierced by a radiant light,  
Wherever the prayer and message went.

And who can tell of the joy it brought  
To the souls of the heathen far away,  
When the darkness fled like wavering mists,  
From the beautiful dawn of the Christian day?

And who can tell the blessings that came  
To the little child, when Christ looked down,  
Nor how the penny worn and old  
In heaven will change to a golden crown.

## TRUST AND WAIT.

Bathed with the essence of returning spring,  
Let us anew the work of life begin,  
Nerved to the conquest. He alone can win  
Who trusts and waits. The harvest-time will bring  
To such a one the sheaves of ripened grain,  
Full and complete. He labors not in vain.

To-day the earth is bare, but he who sows,  
Sows, trusting in the power of God that gives  
The earth resources where the germin lives,  
And nursed each day by Heaven's blessing, grows  
Into its own perfected beauty—where  
It "sheds its sweetness" on the summer air.

Then let us sow upon the barren field,  
Though winds are rough and skies are overcast,  
Seeds that will grow into the grain at last,  
And give unto the Master bounteous yield.  
Blest in the reaping will the owner be  
Whose harvest ripens for Eternity.

## WHEN AND WHERE WAS THE ATONEMENT MADE?

Or, where did Christ go after his death; into the heavenly "Holy of Holies," or did he take his place outside of that, in "The Tabernacle of the Congregation," sometimes called "Holy Place," as held by a few of recent years? This is a question easily settled with the Bible in our hands.

I. The notion that Christ entered only into the first apartment of the heavenly sanctuary is based upon the assumption that there are two apartments in the heavenly sanctuary above, just like those Moses built. This view has no support in the scripture. The first apartment, with its furniture and priestly service, was typical of the church on earth. The name, "Tabernacle of the Congregation," almost universally applied to it indicates this, and the following passages confirm this beyond a doubt: Heb. 3: 6; 10: 21, 2 Pet. 2: 5, 9, Rev. 1: 6, 12, 20 and 8: 3, 4. Here believers are called "house of God," "holy" and "royal" "priesthood," "a spiritual house," and "priests unto God," over whom Christ is "high-priest," and "built upon the foundation of the apostles and prophets." These scriptures are clear and decisive upon this point. But do not Heb. 8: 5; 9: 23, 24, where it speaks of the "Pattern shewed in the mount," "patterns of things in the heavens," and "figures of the true," show that there are two apartments in heaven; the first, as well as the second? No more than when Jesus says: "My kingdom is not of this world,"

and when Paul says: "and made us sit together in heavenly places (literally, *heavenlies*), in Christ Jesus," proves that Christ's kingdom and all believers are in heaven. God's children are all "born from above," "not of this world," but are not therefore in heaven. So then it follows that if there is no *clear* proof of two apartments in heaven, corresponding to the two of the earthly tabernacle (it must be *clear*, or no argument can rest upon it), then Christ must have entered into the "Holy of Holies" above, that is, "into heaven itself."

II. But we are told, quite positively, where Jesus went. "When he had by himself purged our sins,—*literally*, having made purification—sat down on the right hand of the Majesty on high." Heb. 1: 3. Notice the order: purged sins, and then sat down. This sitting down is variously expressed; see Rom. 8: 34, Eph. 1: 20, Col. 3: 1, Heb. 8: 1; 10: 12; 12: 2, and Rev. 3: 21. Now was this sitting down "at the right hand," and "on the throne," in the "Holy of Holies" above, or only in the Tabernacle of the congregation? God's earthly throne was on "the ark," "within the veil." See Ex. 25: 20-22, Num. 7: 89, 1 Sam. 4: 4, 2 Sam. 6: 2, 2 Kings 19: 15, Psa. 80: 1, and 99: 1, and others. Here it is said, "He sits," "dwells," "between the cherubims," and "will meet," and "commune with thee from above the mercy seat, from between the cherubims." But Ex 29: 42, 43; 30: 6, 36, and Rev. 1: 12-20; 4: 4-6, are quoted to prove that God's throne was *sometimes* in the first apartment. The passages in Exodus only show that God would "meet" and "commune" with them "from above the mercy seat," and they would meet him, or hear his voice, they being in the first apartment *before* the ark, that is, without the veil, and and as to Rev. 1: 12-20, Jesus himself says: "The seven candle-sticks are the seven churches," v. 20, which were on earth, not in heaven, and Rev. 4: 5 only says the "seven lamps of fire" were "before the throne," the usual manner of describing anything without the veil, or even outside the tabernacle altogether. The brazen altar outside, and the candlesticks, incense altar, and table of shewbread were said to be *before* the Lord. See Ex. 27: 20; 30: 6, Lev. 4: 6, 15-18, and others. The ark, God's earthly throne, had *one* particular place to rest, viz: in "The Holy of Holies," and *never* was placed in the first apartment, and therefore Christ's sitting down "at the right hand of God," must be in the "Holy of Holies," above, that is in "heaven itself." Heb. 9: 24.

III. This is made still more certain when we are told that one high-priest has "entered within the veil." Heb. 6: 19, 20. And that even *we* "have boldness to enter into the holiest (R. V. *holy places*) through the veil," "his flesh," which was rent at his death. Heb. 10: 19, 20. Death separates between earth and heaven. Christ's death opened the veil that separated between the Tabernacle of the congregation, on earth,—the church,—and heaven itself, the true Holy of Holies. The term "The Veil," is the invariable name given to the curtain between the two apartments,

and *never* applied to the curtain at the "door." The one at the door was only called "the hanging for the door," or simply "the door." It was a veil it is true, and hence Paul, contrasting the two, says, "beyond this, the second veil," but the first is not even called a veil, much less *the veil*; never. See Ex. 26: 31-35; 27: 21; 30: 6; 40: 3, 21, 22, 26, Lev. 16: 2, 12, 15, Num. 24: 3, and many others might be given. So entering "within the veil" can mean but *one* thing, that is, entering into the "Most Holy," above. Is there anything in the first apartment to which the soul could anchor? Surely not. Nothing less than the immutable throne of God, "within the veil," will suffice for an abiding hope. Heb. 6: 19.

IV. Again we are told, "By his own blood he entered in *once* into the holy place (R. V., holy places), having obtained eternal redemption for us." Heb. 9: 12. If the plural, holy places, be preferred, then of course he went into the "Holy of Holies," for he went into both, just as the high-priest went into and cleansed both apartments on the day of atonement. See Lev. 16: 1-34. If the singular, holy-place, be retained, then it will depend upon what place this term signifies. Only four or five times in all the Bible does the term "holy place" apply to the first, and "most holy" to the second. They are Ex. 26: 33, 34, 1 Kings 5: 16; 8: 6, and Heb. 9: 3. But in all other places, and they are many, the names "Tabernacle of the congregation," and "The Holy Place," are applied to them respectively. See Ex. 40: 6, 12, 22, 24, 26, 29, 30, 32, Lev. 16: 2, 3, 16, 17, 20, 33; 24: 3, Heb. 9: 25, to which many more could be added. If words are to be taken in their usual and proper significations, there can be no doubt that the apostle, in Heb. 9: 12, 25, 26, declares that our high-priest entered into the "Most Holy Place."

V. The contrast which the apostle makes between the ministry of the high-priest on the day of atonement, and Christ's in heaven, confirms the above fact. In Heb. 9: 7, he says: "Into the second went the high-priest *once every year*," and vs. 11, 12, complete the contrast; "But Christ being come a high-priest of good things to come, . . . entered in *once* into the holy place (R. V. holy places), having obtained eternal redemption for us." Then again, in vs. 24-26, "He entered into heaven itself . . . Nor yet that he should offer himself *often*, as the high-priest entereth into the holy place *every year*," . . . "but now *once*, in the end of the world, he appeared to put away sin by the sacrifice of himself." The meaning is evident; that as the high priest made atonement "*once every year*," so Christ "put away sin," or made atonement for sin in "heaven itself," the ante-type of the Holy of Holies. The above scriptures teach nothing, if they do not teach this.

VI. The original for *propitiation*, in Rom. 3: 25, "Whom God hath set forth to be a propitiation through faith in his blood;" and for "*mercy seat*," in Heb. 9: 5, "and over it the cherubims of glory overshadowing the mercy seat," is the same, viz: *hilasterion*. Now Christ could not be the "*propitiation*," or "*mercy seat*," *hilasterion*



without being upon the ark itself, for the mercy-seat was the lid, or covering of the ark, that is, the propitiatory. Hence John says: "He is the propitiation for our sins, . . . and for the whole world." 1 John 2: 2; 4: 10. He is both the propitiation, *hilasmas*, the means of appeasing, and the propitiatory, *hilasterion*, mercy seat, the place of appeasing, since he is "on the throne with the Father" (Rev. 3: 21), and his blood was taken "within the veil" (Heb. 9: 12, 25, 26), and sprinkled before and upon the mercy seat. No one can read the above scriptures understandingly and fail to see that the atonement, propitiation, and reconciliation were made "when he had by himself purged our sins," and "sat down on the right hand of the majesty on high." Heb. 1: 3.

VII. Our final argument is based upon the fact that both the Old and New Testaments positively assert that the atonement was made at the death of Christ. Daniel says (chap. 9: 24): "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, . . . and to anoint the Most Holy." All are agreed that the great work here described was accomplished in the life and death of Jesus Christ, and at that time. Now the original word for *reconciliation* above is *Kaphar*, to cover, make atonement, the same that is rendered *atonement* in Ex. 30: 10, Lev. 16: 16, 17, 27, 30, 33, 34, and *reconciling* in Lev. 16: 20, where the time and ceremonies of atonement day, the 10th day of the 7th month, are given in detail. Verse 34 says: "On that day the priest shall make an atonement (*Kaphar*) for you." Thus, right where an effort has been made to find proof that the atonement was not made until the 19th century, it is positively declared that "Reconciliation (atonement, *Kaphar*) for iniquity," was made at the end of the "seventy weeks." Any one having access to Young's Concordance can verify the above statements concerning the words *atonement* and *reconciliation*.

REV. M. HARRY.

#### "WHO WOULD LIVE ALWAYS?"

BY PROF. A. W. SULLIVAN.

Since Death by sin entered the world, man has ever been seeking a remedy that would conquer him. The eagerness with which he is still seeking that remedy which will lengthen out life's thread illustrates the fact that as civilization advances and the pleasures and profits of living multiply, the desire to stay in this world becomes stronger and stronger. Death has, in all ages, been something man has desired to avoid to the last moment. The rich and poor, the cultured and ignorant have alike preferred to cling to this life, with all its sorrows and its pains, rather than fly to the other, which is untried and experimentally unknown. The search for a panacea that would insure perennial life in this world, was the foolish dream of the alchemist of the Middle Ages; this was the spring from which Ponce de Leon desired so much to drink and receive everlasting youth. But this age of civilization and refinement has not eliminated from death the dread which has always inhered in it. For many it has only been intensified by planning the pleasures and brightness of life in contrast with the gloomy and silent grave. The proof that life is sweet to all is being daily demonstrated in garrets and in cellars, where human beings fight face to face with the hardest conditions. Here are millions who accept the chances of keeping starvation from the door to the hundreds that commit suicide because the battle of life, with its disasters

and succession of defeats, brings no hope or reward. To the majority of these, the beautiful theory of immortality, with its shining rewards, is not the power that arrests the hand of destruction. The instinctive love of life is the determinant. Certainly, to the oppressed, the wretched, the daily toilers who cannot dispel the poverty that surrounds their life, the Christian conception of an existence of peace, the joy of reunion with friends and loved ones, and all those prospects so full of sweetness to those who have made a good fight against evil in this world, is one full of brightness and hope. The oppressed believer loves to think that God will reward him for his loyalty. The philosophic Christian is not the one who is always crying out that he is ready and willing to meet death; though he may be worthy he prefers to calmly do his work and bide his time. It would not be inconsistent with his belief to make use of any agency that would prolong life and keep off death as long as possible; but the dream of the alchemist that the grim monster will finally be vanquished and driven out by a drug, is to him the idlest and most irreverent of fancies. Experience has settled that question forever. A long existence with the ills that attend it, failure of bodily power and the pains of the flesh, unquestionably make the picture of release into another sphere totally different, peaceful and happy, a pleasing one for the Christian to contemplate. Life and death are absolute certainties in this world of ours. Science has not revealed the laws that belong to either, though she has made life more tolerable, sweet, and beautiful by giving clearer insight into the laws which govern it. Death has been prevented from slaying his thousands in epidemics, but experience shows that no man can finally escape him. The physician has no elixir that can outwit this "black-winged destroyer." When he knocks at the cot of the poor, or palace of the rich, human remedies stand aside powerless, and we sadly and reluctantly watch him come in and claim his victim. Physical science does not claim to inquire into what follows after the breath has gone from the body. The function of medicine is useless beyond that point. An immortal life is beyond and out of its domain. So we, like our fathers and forefathers, shall have to yield to the claims of death, the penalty put upon us for the sin of Adam. It is our privilege and duty as Christians to bravely wait his time, and grandly and nobly lay down life's burden, not driven as slaves to their tasks. Here Christian faith should step in and lead us into other and higher fields, beyond the range of human instruments and logic. But after contemplating our utter inability to, in any great degree, make life happier, though we may lengthen out days by medicine, our hearts ought to go out with gratitude to the Great Physician who can heal our souls and give us life immortal. For there is a "balm in Gilead" which can heal the sin-sick, thus making this life brighter and lovelier, and assuring us of eternal life on the other side.

MORE than two hundred of the persons, places and events spoken of in the Old Testament are found in the stone records of Egypt. An agnostic would like to believe in the historical part of Egypt solely; but he is forced to believe that a large part of its history is set forth in the Bible. There could not have been an agreement between these people to deceive us all around. That is between the Egyptians and the writers of the Bible. The thing is impossible.

HABITS are to the soul what the veins and arteries are to the blood—the courses in which it moves.—H. Bushnell, D. D.

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

BY KOMEA SHEOL, JR.

VI.

(Concluded.)

Why do the Mormons expend millions of dollars in the erection of large and apparently useless structures called temples? The church has many uses for them, not only in baptizing for the living and the dead, performing marriage ceremonies, adopting children and other religious uses, but also for administering vows and oaths against the government of the United States, instructing the Saints as to their dealings with apostates and Gentiles, and teaching the principles of murder, treason and the most hideous crimes of which the human family can be guilty. Unlike other religious denominations, the Mormons believe in gathering their converts to one place, or country, and the temples are great inducements to the Dane, the Norwegian, and the Swede to leave their hovels and come to Zion, to save their souls from perdition by passing through the mysterious holy house, and making their covenants and securing their endowments. Upon entering a Mormon temple, candidates for matrimony are required to remove all outward clothing, such as shoes, coats and hats. They are then taken to their baptismal font, where, after swearing to obey the Lord and his authorities upon the earth, they are baptized by immersion. Servants then conduct them to separate dressing rooms, where all clothing is removed, and the washing and anointing process is passed through. Men's right arms are anointed that they may be strong in avenging the death of the Mormon prophets upon the American nation; and women's principal blessings are that they may raise up strong sons to assist in delivering the Saints from their Gentile enemies. New celestial names are then given the females. These names are never to be spoken or written while the parties are living, but are used only on the day of the resurrection, when the husband shall call for his wife, remove her veil and take her for eternity. A part of the endowment robes, known as garments, are then placed upon the candidates. These garments are alike for male and female, and resemble a small boy's waist and pants made in one piece. The material must always be woolen and made after the above model, the neck must not be cut low, or the sleeves short, as that would be patterning after the Gentiles. They must be worn at all times to keep away evil spirits.

Thus arrayed the men and women are again brought together, when they are told that if any one attempts to reveal any of the mysteries of the house, their memories shall fail them and they shall be everlastingly damned. While standing with their eyes closed, Elohim, the Head God, and Jehovah are supposed to hold a long conversation concerning the creation of a world. The latter personage finally gathers the elements together and forms a world, makes the garden of Eden, and then creates Adam and Eve. The candidates then open their eyes and behold Adam and Eve, two regular presiding officials, standing before them, and are then ushered into a room designated as the garden of Eden. In this room are paintings of trees, plants and shrubs, and in one corner stands a painted apple tree laden with ripe fruit. An official personage representing Satan appears, induces Eve to taste the apples, and she, finding them good, tempts Adam, and he partakes of the fruit they had been forbidden to eat. A voice is then heard calling for Adam, he pretends to hide, when in comes Jehovah and gives Adam a scolding. Adam and Eve then put on caps and moccasins.



sins made of muslin, and after receiving the grip of the Aaronic, or Lesser Priesthood, swearing to obey the Mormon Church in preference to the United States laws, and receiving the penalty for revealing the grip and oath, which is: "You shall have your throat cut from ear to ear and have your tongue torn from your mouth," they are driven from the room into another called the World. In the World they meet the supposed apostles, Peter, James and John, the former holding the keys of the kingdom of heaven.

Men representing the various religious denominations of the world appear before them and try to preach, but Peter discards them all except Joseph Smith. Robes are then placed upon the parties and the second grip is given. The robes are long, straight pieces of muslin reaching to the feet, doubled over and gathered full on the shoulders and around the waist. Men then take the oath of chastity and are instructed that to be exalted in this world and hold office in the church, they *must* have more wives than one. Women take the oath of obedience to the

husbands and are told that without them there is no salvation. An angel is then made to appear before them and preach the main doctrines of Mormonism, and if they accept it, which of course they do, the Melchizedek, or Higher Priesthood grip is given them. They are then made to swear to avenge the death of Joseph Smith, the martyr, and Hiram Smith, his brother, on this American nation, and to teach their children, and children's children to do so.

The penalty for revealing this grip and oath is disembowelment. They are then taken into another room where the last grip is given. In the next room entered is the final marriage ceremony. The priest instructs the woman that she must always look to the man as her God, for without him she has no salvation. Until quite recently no license was required, no certificate given, and no witnesses were present, and a man could forsake a woman at any time. The time occupied in going through this mockery is about ten hours, with no intermissions for meals or other purposes. Fees are charged by each official and range from 50 cents to \$5 00.

This description of the marriage ceremony is no fanciful picture drawn from the writer's imagination, but the actual truth as related by parties who have gone through the ordeal. Only a short time ago fourteen witnesses in the District Court in Salt Lake City, under oath, testified to the truthfulness of the material facts set forth in the foregoing letter. Here are some, of the *many* dangers of Mormonism.

FRESHENING THE BIBLE.

What shall young people do to "freshen" the Bible for themselves, so that they may read it, not as a matter of routine, but with real zest? One very simple method is to read the Authorized Version in connection with the Revised. Much pleasure can be obtained when two can carry out this plan together, one reading aloud from the Revised, and the other following closely the old version, noticing the changes which have been made, and halting the reader every moment or two, to compare words and shades of meaning. However much we may cling to the old translation, we must admit that one great blessing of the Revision is that it has "freshened" the Bible for us. Its restoration of the poetical portions to the form of poetry, its arrangement of the text without the arbitrary divisions of chapter and verse, and its changes of words and forms of expression are a help in this way.

Topical reading of the Bible is profitable. Take some subject or some word, and with the help of a concordance follow it through the

Bible, and see how much light will be shed upon it. For example, take the word "trust," and group together the commands to trust, declarations of trust, instances of trust, verses which describe the blessedness of trust, promises to those who trust, and verses which indicate the results of trust. Or take the word "peace," and search out and place together the verses which tell us whence peace comes, of what it consists, to whom it is promised, and to whom it is denied. Or group together the promises of God, for example,—those to the repentant and returning, those to the poor and fatherless, those for temporal blessings, and those which assure us that he will uphold and care for his people. These are the illustrations of the kind of Bible study over which many delightful hours may be spent, and the results of which, if the texts as grouped are noted down and preserved, will give pleasure afterward. If we make habitual use of the marginal references in our Bibles, we shall find that Scripture illuminates Scripture to an extent which we had not realized.

Another very simple method of freshening the Bible is to read its several books, especially the shorter ones, as we would read any other book. Take, for example, Paul's letters to Timothy, and read them as you would read any other letters, connectedly, without a break, and regardless of verse divisions. You will be surprised to discover meanings and a systematic order of thought that you had missed in your fragmentary reading. Paul's letters are particularly helpful if we read them in connection with some good life of the apostle, say Farrar's, or if that is too long, as I think it is for most readers, Dr. Taylor's "Paul, the Missionary." We get a clearer idea of the letters to the Corinthians, if we understand the troubles which beset the Corinthian church and Paul's anxiety about them, which was so great that he could not wait for an answer, but hurried on to minister to the church in person. So with the letter to the Romans, those to the Thessalonian church, and the others. Give them their proper place in Paul's life, and study the condition of the churches and their relation to Paul's work, and these writings will be full of new meanings.

Finally, arrangements and consolidations of parts of the Bible, in their historic connection with each other, are very serviceable. For little children, "First Steps for Little Feet," and for older children, "The Story of the Bible," are excellent. Gilmore and Abbot's "Gospel History" consolidates and harmonizes the gospel narrative in the most interesting and satisfying way, and is rich in notes and comments suited to all readers. A like service is done for the Old Testament, except as regards notes, in the volumes of "Scriptures, Hebrew and Christian" edited by Bartlett and Peters, and published by the Putnams. These are very attractive books, in which the Bible history and literature are made to explain and illuminate each other. Psalms and passages from the prophets are printed in connection with the history of the events which called them forth, the arrangement being made without violence to the text, and with the sources clearly indicated. It is not too much to say that the Old Testament will become a different book to many readers who read it in this form.—*Golden Rule.*

A GOOD THING FOR BOYS.

Manual training is one of the few good things that are good for everybody. It is good for the rich boy, to teach him respect for the dignity of beautiful work; it is good for the poor boy, to increase his facility for handling tools, if tools prove to be the thing he must handle for a living afterward; it is good for the bookish boy, to draw him away from books; but most of all it is good for the non-bookish boy, in showing him that there is something he can do well. The boy utterly unable, even if he were studious, to keep up in book-knowledge and percentage with the brighter boys, becomes discouraged, dull, and moody. Let him go to the work-room for an hour, and find that he can make a box or plane a rough piece of board as well as the brightest scholar—nay, very likely, better than his brighter neighbor—and you have given him an impulse of self-respect that is of untold benefit to him when he goes back to his studies.

He will be a brighter and better boy for finding out something that he can do well. Mind you, it is not planing the board does him good; it is planing the board in the presence of other boys, who can no longer look down upon him when they see how well he can plane. He might go home after school and plane a board in the bosom of his family, or go to an evening school to learn to plane, without a quarter part—nay, without any—of the invaluable effect upon his manhood that it will have to let him plane side by side with those who, in mental attainments, may be his superiors.—*American Magazine.*

THE WICKEDNESS OF DISCONTENT.

The spirit of discontent is innate in sinful man. Rebelling against authority, warring against limitations which are our safeguard against universal disorder, the spirit of complaining and discontent mark the carnal mind, which is enmity against God, and is not subject to the law of God, neither indeed can it be. Hence, discontent is as universal as fallen nature. Nothing can satisfy a man whose heart is not right in the sight of God. The things which he covets to-day he scorns to-morrow; the things which he has labored to obtain he labors still harder to free himself from; and no matter how comfortable or pleasurable his surroundings, there is always something to find fault with, something to murmur about.

Many Christians have more or less of this spirit within their hearts. They are not content with such things as they have, but are constantly reaching for things which they cannot obtain, and which they have no right even to desire. The law of God strikes at the root of all this unquietness, when it forbids that covetousness of the things of others which is the cause of much of the discontent with the things which are our own.

Most men would be content with what they have, did they not see some one somewhere else or something different. Their vagrant thoughts wander in forbidden fields, and with an evil covetousness they covet that which they do not possess, and despise the good gifts which God has given them.

If people would separate themselves from all these surrounding considerations, and cease to compare themselves with others; if they would think of the mercies God has shown them, the friends, the home, the blessings he has bestowed; if they would look into the dim eyes of the sorrowing, and the pinched faces of the poor; into the squalor of wretched homes, full of misery caused by vice, intemperance, and sin; if they would see how much God had spared them which others endure, and how much he has given of which others are deprived, surely there would be an end of much of this ungrateful and sinful murmuring and discontent which embitters the lives of some, and leads others into unhappiness and wrong doing.

"Be content with such things as ye have," is the divine direction, and those who will follow it will find peace and sweetness in the quiet comforts and enjoyments of their appointed lot, which they will never obtain in the restlessness of discontent, in the gratification of forbidden longings, and in rebellion against the appointments of a gracious Providence.—*The Common People.*

NOT AN ENTIRE FAILURE.

"Did you go to the seance last night?"  
 "Yes."  
 "Did the spirits materialize?"  
 "No, but the medium told some."  
 "Told some what?"  
 "Material lies."

A MAN can never be more than his character makes him. A man can never do more nor better than deliver or embody that which is his character. Nothing valuable can come out of a man that is not first in the man. Character must stand behind and back up everything—the sermon, the poem, the picture, the book. None of them is worth a straw without it.



## MISSIONS.

OPPORTUNITIES for self-sacrificing labors for the good of others are world-wide. Man, with his sufferings, sorrow and sin, is found everywhere. Within the narrow limits of our home life there is abundant occasion for self-denying work for one another. In the community, with its enlarging sphere and multiplying relations, opportunities for serving others also increase. Public life, though filled with temptations to self-aggrandizement, also invites to the exhibition of those noble qualities of character and conduct that constitute real Christian statesmanship. In the church, a religious household, composed of those that profess to be brothers in Christ, there exist those relations that require an imitation of the example of him who said he came not to be ministered unto, but to minister. Our schools, and I mean particularly our denominational schools, have been built upon many and great sacrifices. We who are outside of them, need to have but little acquaintance with their history to know this; and for the men and women who have given themselves to the cause of education amongst us, we ought to feel profoundly grateful. Those engaged in what we call home mission work, in city or country, experience trials, face difficulties and feel discouragements unknown to the ordinary pastor, though he may often feel, and without blame, that his burdens are quite heavy enough. If then we are ambitious for great usefulness, and are willing that it shall come as the reward and result of great sacrifice on our part, we have not far to go. The home, the neighborhood and the church, every good calling and profession, high or lowly, join in saying, we can furnish the opportunity. But from my youth until now, it has always seemed to me that one of the most natural and necessary obligations resting upon the disciples of our Lord and Redeemer, the work that is a little more Christ-like than any other, that comes a little closer to the mind and heart of the Saviour of men, is the work of preaching the kingdom of God to other cities also, carrying the gospel of redemption to the heathen in their darkness and blindness, even to the uttermost parts of the earth. And, second to no other form of Christian effort, this work calls for great consecration and sacrifice. But above and beyond all this, the laborer, by the eye of faith, may behold the crown of rejoicing, his inspiration, comfort and strength; while even now, he may have joy over the birth into the kingdom of heaven of one after another of those that have long been in darkness and bondage.

### ALL ALONG THE LINE.

Two brethren, one of them at least, being a warm friend of our China mission, have expressed to the writer, substantially the following opinion respecting our foreign work, that if all of our people could vote on the question, the majority would be likely to vote in favor of discontinuing the China mission; and one of them, himself thinking that we are too small a people to carry on foreign missions, thought that we are approaching the time when the denomination will thus be heard upon this subject.

For one, this does not seem to me even possible; and yet these brethren are men of thought and observation.

There are among us many shades of opinion in regard to foreign missions. Some are actually opposed to them, while others are their enthusiastic supporters. With one, Sabbath reform work, with another home mission work, so over-

shadows, in importance, foreign missions, that the latter have little or no claim for support. "The demands of our home work," so one is said to have declared, "may require that we give up our China mission." Had we no foreign mission some would not favor starting any; but, on the ground of obligation to a work established by ourselves, and not on the broad biblical ground of our being debtors to Greeks, barbarians, wise and unwise, they think we ought to maintain our present mission. One says, "Our special work is to herald Sabbath truth; let other denominations, with no such mission in the world, carry the gospel to heathen lands." Some appear to recognize but few demands beyond their own church and community; some appear indifferent to the call for laborers and the whitening harvests; and so on.

Now, not to speak of the importance of other kinds of denominational work, the present relation of our people to the evident place and mission of the Sabbath doctrine in the world, ought to be looked upon, even by those of us who are less radical and enthusiastic than others, as an occasion for real satisfaction and thanksgiving.

The idea and practice of the Sabbath, our opposers themselves being the witnesses, sustain a connection with the Christian church and religion, vital and far-reaching in their importance. I am glad to belong to a people and to have brethren who, supported by the facts of Scripture, history and reason, are so ably and clearly pointing the world to the true doctrine and philosophy of the Sabbath.

The "Sunday Sabbath," its own friends being witnesses, is in imminent danger of losing its hold on the minds and hearts of men. I am glad to belong to a people and to have brethren who, with knowledge gained from many and valuable sources, and with research and expenditure of effort unknown to all but those who have the knowledge and make the researches, are seeking to lead the Christian church, by converging biblical, historical and reasonable paths, to the word of God as the only true and solid foundation for Sabbath faith and Sabbath-keeping.

"Sunday legislation" seems to me to be one of the most unrighteous measures that, in these days, have the approval and zealous support of Christian men and women. I cannot now think of any one thing that so strains my charity and tries my patience toward Christians of other denominations, as does the fact of this approval and support. And I am glad to belong to a people and to have brethren who, with quivers filled with arrows of truth collected from many fields, are, with blended courtesy and power, fighting this evil thing, "Sunday laws." That it is an evil thing we have many a noble testimony from the ranks of Sunday-keepers themselves.

But, although doing all this and doing it so well, we are not by this alone fulfilling our obligations to him who hath redeemed us, and to the still unredeemed for whom Christ also died.

In behalf of the Sabbath of Jehovah we boldly fling into the enemy's ranks this shaft of divine truth. To the law and the testimony. In behalf of missions to the heathen let us depend on this same weapon for attack or defense, although there are others of no small value. To the law and the testimony; and if we speak not for missions according to this word, let it be declared that we are without light.

We strongly condemn, and justly, many an argument used to support Sunday-observance, declaring them to be not only *extra-biblical*,

but absolutely unscriptural. For example, one says he can be more useful, as though he could know, keeping Sunday, because of larger fields and better opportunities. Now, this class of arguments can be matched by those of some Seventh-day Baptists against foreign missions. For example, it is said, as though one could know, that our money sent to China would accomplish more in America. It is a very significant fact that most anti-Sabbath arguments of Sunday people, and most anti-mission arguments of Seventh-day Baptists, are not drawn from the Bible; and, for the sufficient reason that the supply in that Book is so exceedingly small.

That all the world ought to religiously regard the seventh day of the week seems to me to have been unanswerably proved out of the holy Scriptures, our rule of faith and life. But were it to be for mere argument's sake, I would rather undertake to prove from the Bible that men need not keep the seventh day, than, with the last command of my risen Lord ringing in my ears, prove that Seventh-day Baptists ought not to maintain and enlarge their work among the heathen.

We rightfully claim that the Sabbath law is very plain and strong, and that to change the day is to cut the law's nerve. But the command to carry the gospel into all the world is just as clear and has the same divine authority. And granting that other things in character are equal, I have as much fellowship for the Sunday-keeping friend of Christian missions as for the anti-mission Seventh-day Baptist. Why not? Are not both commandment breakers?

But the truth is, whatever lack of unity and smoothness may exist in the running of our denominational machinery, has its origin with ourselves, not in the Bible or with God. The work now providently committed to the hands and within the reach of Seventh-day Baptists, is so important, and so fraught with possibilities for good to man and glory to God, in the nearer and more remote future, that we need to join all our strength and all of our enthusiasm. May the coming months witness a noble rallying to the Lord's call along all the lines of denominational work. Here is one hand for a stronger pull, a long pull, and a pull altogether.

## WOMAN'S WORK.

### A DILEMMA.

Before making extracts from a letter received by one of our sisters from Dr. Swinney, it might be well to say that it is in this and other such cases an occasion of some little embarrassment to do such work. Our field workers write to many of us, and always much of the letter is of common interest to us, and there is no doubting, could we telephone them for the case in hand, for the privilege of making public use of such portions of their letters; we should receive permission to do so. But, sometimes these letters come as personals, and at a glance they are so recognized, besides that the letter somewhere states that "this is for you and not for publication;" yet interwoven with its personal phases, there are bits which just because of the unrestraint resting upon the writer, it would be a treat to clip to give to you all. Many times the letter sent to an individual is held as private property because there is nothing said about its being anything else, and the holder of it not being obligated to newspaper space is not apt to think of ways and means by which others can be made partakers of the items of interest which are, withal, common to us. Not all of our wom-



en can reasonably expect, nor do they, to receive personal attention by way of letters sent direct to them; the wonder is, that so many do, when one considers the multitudinous obligations resting upon the field workers. These women, and oftentimes those who do receive letters directly from the missionaries, desire to hear more concerning them and their work, and their surroundings. Women write, and by other means the word gets around, "We wish we could have more letters from our missionaries in our department in the SABBATH RECORDER; they are the best things we get there."

Just one little condition in the affair prevents the carrying into practical use the so-called bureau of exchange adopted by our sisters of other boards. The denominations of these boards are generally so much larger than our own that the missionaries and the women of the home churches are very often strangers to each other, personally. Amongst us the case is altered. Personal acquaintanceship, or that which is so closely kin to it, acquaintance with some member or branch of the family, is so common amongst us, that the personal element in the letter is likewise common.

What shall be done? Four of us to be satisfied, if possible. Is it fair to solve the riddle as below? The writers of the letters shall trust to the recipients of them that they shall discern fairly between the personal and non-personal portions of the letters, where no restrictions are put upon them, and there are matters of interest to all in them; the recipients of the letters shall be with regard to them, thoughtful of others, and generous toward them in all that pertains to questions of general interest, and shall put such items within our reach that they may be given to the public; the readers of the Woman's Department shall seek to be patient with the one held responsible for its filling if nobody sends help therefor; and this last one of the four shall persistently hold in proper check any clinging sensitiveness because one's best wish for the department is so often unsatisfied. In short, as touching this question, let honor be maintained, each for the other and for one's self that there may be no occasion for lack of confidence, each in the other, while all four of us shall yet more and more do all, not always each for the other, but each and all shall do all as for the Master.

FROM DR. SWINNEY.

SHANGHAI, China, Jan. 5, 1890.

We are now having the finest weather of the whole year; generally having a long, dry autumn, with a clear, cold, frosty winter, until the latter part of January or February, when the six weeks of rain begin. On these cold, frosty mornings after the sun comes up, there is a beautiful view from our upstairs veranda; the walled city and the foreign settlement on our left, the river and shipping some distance in front, and a long stretch of level country on the right with villages and hamlets, and, I am sorry to say, many temples amongst them too. In many ways this is a beautiful and a wonderful country, if only idolatry were not here, yet this is just the reason why we are here; the heathen darkness calls us to this land to work for Christ, in bringing the light of his gospel to this people. Oh, you cannot tell how great this darkness is! Do you remember the darkness of Egypt was so great that it could be felt? Truly, that is the case here morally. Even after the Chinese become Christians some of them cannot fully give up their heathenish customs. The betrothing of little children, the early marriages, foot-binding and the worship-

ing of ancestors are four terrible sins, any one of which would bring its train of evils upon a nation.

I know a family where there are three girls and a little baby boy. The boy is of great value, for upon him in the future rests all the responsibility in carrying on the ancestral worship. Daughters generally marry early, and are not considered as members of the family afterward. It is also through the son that the family name is perpetuated, and its fame, if any. In this family just mentioned, the hopes are centered on the little boy, the girls being of no great account; they are raising them only to become the wives of those who will take them into other homes. The eldest daughter among the sisters is about thirteen years of age, active, and very clever in helping about the household work. The second one is unusually dull, while the third is still small. My assistant, a widow, has a little boy who has been in school about two years, and has become a Christian. He was betrothed to this oldest girl by his grandfather when he was a baby. My assistant has been very anxious that the little girl—her son's future wife—might be put in some school where she would have the opportunity to grow up to be a good and useful woman. But, according to their rigid customs, she could not go to their home, the girl's home, and form their acquaintance, unless they should make the first advances. It so happened that after weeks of anxiety and care concerning this matter, some one casually told her that the girl's father had been several weeks on his bed, and was still very ill. She then thought of this plan, that if they would call me to see the sick man, she might then have the chance of accompanying me, as often she does, and without transgressing Chinese etiquette. Through the go-between of the future marriage, she managed to have me called to the house. I found a severe case of *empyema*, and advocated his being moved immediately to a hospital in Shanghai. While at this home I was called to see a sick neighbor, and going out drew the crowd of people after me, giving my assistant an hour's quiet talk with the parents and the little girl. They promised that he should be carried to a hospital the next day, and that if he recovered the daughter should then be subject to my assistant's wishes and go into a mission school. The father recovered, and the little girl entered the boarding school in the autumn, and is now enjoying all the blessings of Christian instruction and care.

Thus you see we have an interest in her, and rejoice that one more little one has escaped from the darkness of a heathen home, to enjoy religious training, where she may, we hope, by the influences of the Holy Spirit, be led to become one of the Saviour's true followers.

So often in our work we find homes where there is only one who believes, and this one has to suffer so many unheard of things because of the faith. Looking upon these things from a human stand-point, it is a great wonder that any of them endure; yet when we remember God's love to the weakest of his followers and his willingness and ability to help, it gives us courage to work and pray for them still, that they may in the midst of their terrible trials hold out to the end.

The Dr. in speaking of her grief and disappointment in not receiving help from the homeland, declares her abiding faith in the work, and her belief that still the Lord will in his own good time greatly enlarge the facilities and send a helper, too.

She says that she feels greatly encouraged and thankful for the united interest of the many

women in the home churches, and rejoices both for the good that must come to their own hearts from it, and which must result to the Master's cause thereby.

#### PLEASE DIVIDE WITH US.

There is a thought contained in the following, received from an isolated sister, well worth the underscoring. We believe we could put that emphasis, as though it were designated by type, by giving to you the name of the writer; but it is sent with something of timidity, and with the request that the name be withheld.

She says: "I wish we could have reports oftener from our missionary societies, concerning our thank-offering meetings, and from the various organizations in which our sisters are working for the Master. If these reports were helpful to our isolated sisters alone, they would well repay the effort needed to make them. But when we remember the feeble churches, where but a handful of sisters can get together, who need the inspiration which the reports give, and the stronger churches, where a score or more of earnest workers are nobly engaged in the blessed work, who need to know and feel that 'it is more blessed to give than to receive,' how can the reports be withheld? Send them to our columns in the SABBATH RECORDER, dear sisters, that there may be more union of effort, of sympathy, of joy in the service, and that the Master's benediction may rest upon us."

This same sister, having received a letter from Miss Susie Burdick, requests that certain extracts from the letter be given you; by the way, a practical illustration of that of which she has been speaking, a giving out and dividing of that which she has. Concerning "The Budget," Miss Burdick says that she cannot begin to tell the pleasure which it gave her, giving to her a sense of companionship all the way. That she wondered again and again at the thoughtfulness which devised the gift of letters, and that so many had cared to join in the plan. Nearly every morning there was a mail for her, sometimes two, three or four letters. The letters were so full of sympathetic, helpful words, that they did indeed cheer and strengthen her. It helped her to a sense of deeper gratitude, that so many are interested in the work. Quoting directly, she says, "The recollection of the new life evident among our young people helps me wonderfully. I find myself thinking of these very often. I hope we can stand together and work together, and being thus united, not only do more but better work." She speaks with gratitude of the sustaining grace which has been granted to Dr. Swinney, and which the Dr. herself also feels, prompted as we all know, by the special need of sustaining grace given to her over-worked body, in the varied and multiplied demands upon it, alone as she is in her great special field of labor. Likewise she marvels that Mrs. Davis has been able to carry on her work in the school, with her heavy home cares. All this increases her eagerness to gain command of the language, that by means of it she may lay hold of her own new work.

A MISSIONARY writes: "I wonder how many of the people at home know what school-work here means. To take children out of these degraded heathen homes, teach them every thing, cleanliness of body, mind, and spirit; the Bible, reading, that they may go on learning the Word, and be able to teach it to others; sewing, and the simplest things in house-work, that they may keep their homes as Christians should, and have them in strong contrast with the heathen homes, which are altogether unworthy the name. Then these children have to be fed, clothed, and when sick, doctored and nursed. It is like—what? a very large family started all wrong, and yet to be trained for time and eternity."



## HISTORICAL & BIOGRAPH AL.

### FALSE VIEWS EXAMINED, AND OBJECTIONS ANSWERED CONCERNING THE COMMUNION.

BY REV. GILES M. LANGWORTHY.

1. Many persons suppose that their church practices "open communion," that with respect to the Lord's supper their discipline knows no limits, but embraces all that may be called Christians. But this is a very great mistake. There are no denominations that do not set limits to their communion; and as they profess to commune with all Christian denominations, they unchristianize all those whom they leave out of their limits. Neither the Methodists, Presbyterians, nor any other Trinitarians invite the Unitarian denomination to their communion. And to justify this exclusion, they most strenuously contend that Unitarians are not Christians. Now, this is assuming a high province, to judge men's hearts, and unceremoniously to pronounce them *sinners*, simply because they entertain opinions different from us. There may be those among Unitarians who are not Christians; and so there doubtless are among the Methodists, Presbyterians, Baptists, and all other denominations; and the probability is that you seldom, if ever, come to the communion without meeting there some one or other who is not a Christian. Now, if your communion is to be extended to all Christians, and there limited, then you have a mighty work to do in separating the sheep from the goats, in order that none of the latter class may be your guests. If, on the other hand, your communion is to embrace all Christians and a certain class of sinners, then I say that those Unitarians that give good evidences of piety ought to be allowed to stand at least on a par with that class of sinners admitted to your communion. The fact is there is an almost endless variety of Christian denominations in the world, and all embrace more or less truth in their creed; and the most of them may have some good Christians among them. Doubtless, there are some good Christians in the Papal Church, (for God says, "Come out of her, my people," and they could not come out, if not there). Some true Christians may be found among the Arians (called Christians); but to open the door to all these denominations, would be no better than to open it to all the world; and to open it to a part and not to all, is to exclude some whom Christ loves, and that, too, upon the uncharitable pretext that they are not Christians. This, dear reader, is the true position in which your church stands. And here let me inquire whether it is not better to give up this old notion, that communion is a mark of Christian fellowship, and consider it in the light of a church privilege, which each denomination should extend to its own members, rather than to extend this line a little farther out so as to enclose a few other denominations, and to judge all those who stand without this boundary? "Judge not that ye be not judged." Matt. 7: 10.

2. Another idea which ought to be noticed is this: Some persons, in order to justify what they call "open communion," but what the discipline of their church makes mixed communion, tell us that they commune for themselves and not for others; and that it does not hurt them to have unworthy persons partake of the elements, nor even if Satan should partake with them, would they on that account stand by. Now, dear friends, if these are your real sentiments you ought immediately to withdraw from the churches to which you belong, and to form

yourselves into a new organization; for your discipline excludes Satan and all other unworthy or unchristian persons from your communion. Besides "ye cannot drink the cup of the Lord and the cup of devils." 1 Cor. 10: 21. But supposing that these same unworthy persons, not to say Satan, should propose to unite with your church, would you be willing to admit them? Oh, no. And why? Can you find in the Bible any rule to keep an individual out of the church, which will not keep him from the communion of the church? If then you are not ready to admit Satan as a church-member, do not talk any more about communing with him. "Ye cannot be partaker of the Lord's table and the table of devils." 1 Cor. 10: 21.

3. Another very prevailing notion is, that Christians will all commune together in heaven, and therefore they should do so on earth. Now this argument contains at least two sources of error. (a) It supposes that in the church triumphant there will be a celebration of the Lord's death, in the use of bread and wine, which is in no wise probable; and (b) that Christians should perform on earth whatever acts they expect to perform in heaven. With respect to the first of these ideas, it is probable that what the Saviour said to his disciples concerning "drinking with them in his father's kingdom," is either to be taken in a figurative sense, denoting that new and spiritual communion that will exist after the resurrection of the bodies of the saints; or else it denotes the communion they enjoyed with him after his resurrection. Luke says (chapter 22, verse 18), "For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." This seems to refer to the time he was on earth after the resurrection. Again, as to the second idea, that Christians should do on earth what they expect to do in heaven, we have to say only that it is a thing utterly impossible, as every one will see, when he considers the new and heavenly condition of the saints in glory.

But supposing the objection was a good one, and that there would be such a thing as church communion in heaven; we ask, Will not Christians there be united? Will not all denominational distinctions be done away, before they will commune together? And should not the same preparatory steps be taken on earth, that will be taken in heaven, before different denominations of Christians come to the same church communion?

The fact is, there may be Christian fellowship on earth, among all classes of Christians, the same as there will be Christian fellowship in heaven; but farther than this we cannot go until we are first united.

4. Again, it is supposed that the practice of communing with other denominations has a tendency to increase brotherly love. But that this is not the case is abundantly manifested, both from the present and past history of Christendom. Any person who has read the past history of the churches, or who looks at their present condition, must admit that there is more union, more brotherly love existing between denominations that do not commune together, than there is between those that do. And here I must be permitted to quote the testimony of one who is well qualified to judge on this subject. Rev. Jacob Knapp, having traveled and preached in many of the States, and among nearly all the denominations of Christians to be found among us, and having attentively inspected the state of union that really exists among all orders of Christians, on returning home, says: "Pedobaptist Churches

have, to some extent, practiced mixed communion ever since they have existed, and Baptist Churches have never done it; yet there is no more union, no more brotherly love between any two Pedobaptist Churches than there is between Baptist Churches and any one of the Pedobaptist Churches; and I think that all observing men who have traveled, and mingled to some considerable extent with Christians of all denominations, will bear me out in saying that there is more unanimity of feeling, more concert of action, between Baptists and Presbyterians than there is between Methodists and Presbyterians; or between Baptists and Methodists than there is between Presbyterians and Methodists." Now, dear reader, whatever may have been your notions on this subject, the above is a true representation of the degree of brotherly love now existing among different orders of Christians, and goes most clearly to show that the simple act of partaking of the bread and wine by members of different bodies of Christians, has no tendency to increase among them brotherly love or Christian fellowship.

5. Neither has the practice of mixed communion any tendency to compose the differences of sentiment now existing among different orders of Christians. Presbyterians and Methodists, for instance, are no more united in sentiment for having communed together than they would be if they never had done so; neither are any other denominations who have followed this practice. The fact is, the trouble lies farther back; people do not see alike in respect to church organization, and in the qualifications requisite for church-membership. Let these differences of opinion be first settled, and then all denominations of Christians can come to the same communion without any schism. But until this is effected, the coming together to one communion will only be an ostentatious show of, and false pretence to, union, where union does not exist. Again, it is plain that our communing together cannot relieve our differences of opinion; for as has been abundantly shown, communion is a church ordinance, not a Christian ordinance, and it is as churches that we differ; though as Christians we may, and I hope do love, esteem, and fellowship one another.

6. Again, "mixed communion, like the fifth wheel of a carriage, is uncalled for." Every denomination has its own communion, and all members can participate in it as often as they wish; and if in the providence of God any of its members should be located within the bounds of some other denomination, and entirely out of their own, should they wish to partake of the communion, they had much better, in the first place, unite with some one of the churches in the communion of which they wish to partake. And if there should be any good reason why they cannot do this, this same reason ought to keep them from the communion of such church or denomination. Besides there are only a few floating members of the different denominations that ever avail themselves of the privilege (if a privilege it can be called) of communing out of their own denomination. "Scarcely a leading, stable, prominent member of an open communion church can be found, who ever communes out of his own denomination. Ask a man, how long have you been a member of an open communion church? Twenty years. How many times did you ever commune with any other denomination? Why, I do not know as I ever did." Well, that must indeed be a great privilege which you never wish to enjoy.

7. Mixed communion compels churches to



commune with those who are guilty of practices for which they would expel their own members. Supposing, for instance, that a member of the New School Presbyterian Church should be guilty of attending a ball or a dancing-school, they would be bound, according to the decision of their convention held at Utica a few years since, to exclude such an individual from their communion, after failing by the use of proper means to reclaim him. Now if they are in the practice of open communion, and invite all the members in good standing in other denominations to partake with them, they must invite many at least in the Episcopal Church that are guilty of this very practice. For it is well known that this church tolerates and even encourages this (what they call innocent amusement) among the younger members in its communion. I believe also that the Methodist Churches discipline their members for indulging in this sinful practice; but while they practice open or mixed communion, they must commune with dancers. Now, have not your excommunicated members a just ground to complain that you are partial in your benevolence? "Indeed," say they, "you commune with those in other churches who are guilty of the same thing for which you have driven us out of the church." This leads us to consider,

8. That mixed communion compels churches to commune with their own excommunicated members. These same individuals whom you exclude from your church for the crime of dancing, and whom you can in no wise commune with as a church-member, may, if they please, go and join a church of the Episcopal order, and then come back to your communion. And dancing is not the only crime that can thus be imposed upon you; a designing man can practice almost any thing that suits his purpose; and then, by shifting from church to church, remain in your communion in defiance of "the church, the ruling elders, the presbytery, and the synod, or all combined." An instance of this character took place not long since in this (Jefferson) county, in the town of Henderson, and is thus related by the Rev. Jacob Knapp: "A devoted and conscientious deacon of the Congregational Church commenced a labor with a member of the same church for unchristian-like conduct, but could obtain no satisfaction. He then took one or two brethren with him, spread out all the circumstances before them; but the offender still justified himself, and abused his best friends, who were laboring for his good. The church was at length compelled to exclude him. He then went to a neighboring Methodist Church, shed a few tears, and told them he had been persecuted because he had honestly changed his sentiments; and he was unanimously received. The next communion season which this Congregational Church enjoyed, or would have enjoyed but for mixed communion, he comes forward, and with great care takes his seat at the table by the side of the deacon, who took up the labor with him, for the express purpose of aggravating the latter's feelings. The deacon says to a member of a Baptist Church present, with whom he was very intimate, 'Brother Cole, what shall I do? I do not feel as though I could commune with that man.' Brother Cole answered, 'I pity you, deacon, from the bottom of my heart, but I cannot relieve you; this is the effect of your wrong views of communion.' The church was thrown into such a state of perturbation as to disqualify them to receive so holy an ordinance with pleasure or profit." And now, dear reader, in view of all the evils that are necessarily connected

with this practice, is it not much better to consider communion in the light of a church privilege, to be extended just as far as and no farther than all the other privileges of the church; that is, that it should always be restricted to denominational limits, and let all those who wish to commune out of their own order first unite with the church or order whose communion they claim; than for all the churches to put all power out of their hands of excluding a man from their communion, and to suffer the various other evils which must sooner or later come upon them in the practice of this mixed communion principle?

## SABBATH REFORM.

### CAN IT BE?

The *Christian Statesman* for March 6, 1890, contains the following concerning Sunday lobbying and the World's Fair Bill:

We regret to note that Sabbath, 23d inst., was openly devoted to lobbying among the members of Congress in favor of the rival cities. The amended Fair Bill, imperiled by a shameful struggle for political advantage, passed the New York Legislature on Wednesday, the 19th. Until this was done New York's representatives at Washington could do nothing. The Sabbath was one of the four days left before the vote was to be taken. Chauncey M. Depew, Ex-Senator Warner Miller, Elliott F. Shepard and others, hastened to Washington. We cannot say to what extent the Christian men in this delegation were responsible for the fact or were implicated in it, but the newspapers of Monday bore evidence that no other day of the four was more diligently employed in pushing the claims of New York than was the Sabbath. On the evening of that day a dinner was given by Representative Flower, where the plans for the week were carefully looked over again, and close calculations made as to the result of the vote.

The fact that congressmen and politicians care little or nothing for Sunday is demonstrated each year in many ways. But when the *Statesman* suggests that Elliott F. Shepard, President of the American Sabbath Union, may be involved in a flagrant violation of the *American Sabbath*, it is time to call a halt. We cannot say that Mr. Shepard was not thus guilty; the circumstances as reported by the *Statesman* have a very suspicious look, and Mr. Shepard is not so widely noted for consistency, as to make us positive that the suspicious appearance of the circumstances can be easily "explained away." When all things are taken into account we are more puzzled to know how the *Statesman* can expect such men as usually compose the United States Congress, including "The third house," to legislate concerning Sunday or other religious questions in such a way as to practically inaugurate "Christ as the Head of the nation." Has the *Statesman* discovered any way whereby a stream can be made to rise higher than its fountain? The paragraph from the *Statesman* is an unanswerable argument against all its hopes of "Sabbath Reform," through such efforts as the Breckenridge Bill, by which Mr. Crafts proposes to redeem the District of Columbia, or the Blair Bill, which proposes to regulate the nation in its use of Sunday. God's method of reform is by sowing truth in the hearts of men, as men; and patiently waiting until it bears fruit in spite of "rocky places," and choking thorns. We must insist on believing that God's plan is the best. If the *Statesman* should become convinced that Mr. Shepard really did openly disregard, or secretly connive against the "American Sabbath," commonly known as Sunday, it would be well to call the attention of Mr. Crafts, the Field Secretary of the American

Sabbath Union, to the fact, in order that Mr. Shepard may be "duly admonished," lest the cause he represents be made to suffer.

### BURN YOUR OLD LETTERS.

So much mischief has been done by the foolish habit of keeping old letters, that it is wise to adopt the rule of destroying them at once. Their mission is ended, what are they good for? "I may like to read them while recovering from an illness" says some one. Pshaw! as if these would be the tonic you needed at such a time. Better a breath of pure air. We are all prone to brood too much at such times, and need no such help in that direction. Let this plea for the burning of letters be a strong one. Business letters should be filed and labeled. Have a blank book into which copy such dates or extracts as may be of value in the future for references. This can be done when letters are answered. Then burn them and see the ashes. It is the sorrows instead of the joys that most letters contain. They are the safety-valve for deep feeling from friend to friend, good in their time, but sometimes worse than useless in the future. Every day brings new experiences. We are constantly changing, and in many cases would be ashamed of our own letters written ten years ago.

### THE TOUCH OF SIN.

When an earthly touch once mars a heavenly gift, it can never be restored to its primitive beauty. Ruffle the snow just fallen, and who shall lay it again? Displace the dew as it has fallen on the blushing fruit, and no skill can replace it. Press the roseleaf and wound it, and none can give back the perfection of its tints. So it is with human character. When youth has lost its innocence, when sin has once blasted the soul, when the first freshness of a God-given life is gone, no after repentance, reformation, or devotion to God will make it the same. Memory is polluted, the imagination assailed by impurities, and the force of vice strengthened. The vileness may be healed, but the scar remains. God may forgive the sin, and man may forget it, but it is never beyond the vision of him who committed it, and however distant it may be, hovers over him like a gloomy cloud. Let us keep our feet from evil; blessed is he who escapes its foul touch. "The knowledge of good and evil," now as in the beginning hath death in it.—*Ex.*

THE trial of faith, means the approval of faith. One's faith is approved, or established after it has successfully endured the tests—whatever they may be—that God in his providence, sends upon his people. We often hear people pray, "Lord increase our faith;" and then when the Lord sends trials upon them—the very things that are calculated to develop, strengthen, and consolidate their faith, they rebel, and forfeit thereby the blessing for which they had prayed, and which had they stood the test, they would have received. Faith grows by exercise; and one species of such exercise finds its opportunity in combating trials. "My brethren," says James, "Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." If we successfully endure the temptation, faith is strengthened, and patience—one of the last flowers to bloom in the Christian's heart, will flourish. "But," continues James, "let patience have her perfect work, that ye may be perfect and entire, wanting nothing." The child of God needs to lose his will in God's will and then he will emerge from every fiery furnace, purer, stronger, happier, and better equipped for future conflicts.

KEEP forever in view the momentous value of life; aim at its worthiest use, its sublimest end; spurn with disdain those foolish trifles and frivolous vanities which so often consume life as the locusts did in Egypt; and devote yourself, with the arder of a passion, to obtain the most divine improvements of the human soul. In short, hold yourself in preparation to make the transition to another life whenever you shall be claimed by the Lord of the world.



# THE SABBATH RECORDER.

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

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

Put away yesterday's toils and trials,  
 Its pricking regret;  
 Put by its petty defeats and denials,  
 Resolve to forget.  
 Put them away  
 With a resolute hand,  
 As each new day  
 Dawns over the land.

EVERY one of our people should read thoughtfully and prayerfully, "All Along the Line," by Dr. Main, in our Mission Department this week. We believe there are plain indications of an intensifying of interest, a growing sense of personal obligation and responsibility, and an increasing determination to be true and faithful, all along the lines of work to which we, as a people, are committed. Why should not this year, 1890, be signally marked by such a marshalling of forces all along the line, as shall make the last decade of this century *ever memorable* among us?

OUR older readers will remember that for a series of years the RECORDER was published in the same office with the *Narragansett Weekly*, at Westerly, R. I. As might naturally be expected we have a very *warm regard* for our younger sister, and are pleased with every evidence of her prosperity. Recently she has come out in a neat, becoming, and entirely new dress, and with last week's issue entered upon her thirty-third year. (Let us whisper in parenthesis, that among newspapers, mention of age, especially when remote, is considered complimentary). The *Weekly*, though a local paper, is of interest to many of our people, and is conducted in such a kindly spirit as to eminently commend it to all readers. May the days of the years of its publication increase to a hale, vigorous and useful old age.

## EDITORIAL NOTES.

It will not interest the general reader to follow us in our journeyings in detail; we therefore propose to group, in two or three articles, some matters which have come under our observation in the course of four week's travel, extending from Jacksonville to the southern portion of the peninsula. But before doing this, we will give a brief descriptive, geographical outline of the State. This description is condensed and adapted from the *Tourist's Guide*.

Florida is the southernmost State of the Union, and is situated between latitude 24 degrees 30 minutes and 31 degrees north, and longitude 80 degrees and 87 degrees 45 minutes west. Exclusive of islands, it consists of a long, narrow strip of territory, extending in the form of a peninsula south from Georgia and Alabama, through five degrees of latitude, and containing 52,240 square miles. Its entire area eastward lies upon the Atlantic, and the Gulf of Mexico washes almost the whole of the western side. The coast-line is of much greater extent than that of any other State, having a length of 474 miles on the Atlantic, and 674 miles on the Gulf, but this immense stretch of sea-front is almost

inaccessible on account of shallow soundings. South from the mainland a chain of small, rocky islands, called "Keys," extend south-west, ending in a cluster of rocks and sandbanks called the Tortugas. South of the bank upon which these keys arise, and separated from them by a navigable channel, is a long, narrow coral reef, known as the Florida reef, which here constitutes the left bank of the Gulf Stream. The most important of the keys is Key West. The surface of Florida is for the most part level, yet undulating, being nowhere more than 250 or 300 feet above the sea. The southern part of the peninsula is mostly an extensive swamp or marsh, called the Everglades, which, during the rainy season between June and October, is impassable. North of this tract to Georgia the surface is generally a dead level, but in some parts it is undulating and occasionally hilly. West of the neck of the peninsula the ground is more uneven and rugged, though the elevations are still slight and of very limited extent. The lands are almost *sui generis*, very curiously distributed, and may be designated as high hummock, low hummock, swamp savannas, and the different qualities of pineland.

Florida is divided into four geographical sections commonly designated as West, Middle, East and South Florida. All that portion of the State lying south of the State of Alabama and west of the Apalachicola river, embracing the counties of Escambia, Santa Rosa, Walton, Holmes, Washington, Jackson and Calhoun, is known as West Florida. The section of country lying between the Apalachicola and Suwanee rivers, embracing the counties of Gadsden, Liberty, Franklin, Leon, Wakulla, Jefferson, Madison, Taylor, Lafayette and Hamilton, is known as Middle Florida. That portion of the State situated east of the Suwanee river and north of the twenty-ninth parallel of latitude, embracing the counties of Suwanee, Columbia, Baker, Nassau, Duval, Clay, St. John's, Putnam, Bradford, Alachua, Levy, Marion and Volusia is termed East Florida. And the immense region in the peninsula south of the twenty-ninth parallel, containing the counties of Hernando, Citrus, Pasco, Lake, Osceola, DeSoto, Lee, Sumpter, Orange, Hillsborough, Polk, Brevard, Manatee, Dade and Monroe, is called South Florida.

West Florida is about 50 miles wide and 160 miles long. This part of the State has been, with the exception of the extreme western part, almost unknown, until the building of the Pensacola & Atlantic Railroad some years ago.

The northern portion of Middle Florida is a section entirely unlike any other in Florida. The yellow-pine trees, and level, sandy lands, so conspicuous elsewhere in Florida, are not found here; but in their stead is a high, rolling country, a firm clay soil, and where not cleared and under cultivation, magnificent forests of oaks of many varieties, hickory, ash, cherry, sweet-gum, poplar, magnolia, and many other hard-wood trees.

Notwithstanding that the city of St. Augustine is the oldest settlement in the United States, East Florida is in most particulars a new country. The town civilization that established itself at Fernandina, Jacksonville, St. Augustine and Palatka, prior to the civil war, did very little towards developing the country districts, and except a few points along the banks of the St. John's, there was for many years really very little settlement of the eastern portion of East Florida.

South Florida is a territory of 27,500 square miles in extent, a region which has of late years attracted more widespread and interested at-

tention than any other section. Much of its territory, known as the Everglades, is an unexplored and unexplored region, of which the possibilities in an agricultural or commercial point of view, are utterly unknown. No white man has ever thoroughly explored it. A few of the "cow-men" in South Florida have some acquaintance with portions of its borders and with a few of the beaten paths that lead to the Indian settlements.

Florida is about 600 miles long, by 40 to 150 miles wide. It is twice as long as Indiana; larger than Pennsylvania, Michigan, Illinois or Iowa. It is as large as Pennsylvania, New Jersey, Delaware, Connecticut and Rhode Island, all put together. Florida has forty-seven counties, and is capable of producing vast quantities of sugar, and semi-tropical fruits in almost endless variety and unlimited amounts. Year before last several changes were made both in names and sizes of counties, resulting in the organization of six new counties, viz: Citrus, Pasco, Lake, Osceola, DeSoto and Lee. These changes indicate something of the work of re-organization, development and progress which is going on in the State.

## CHAUTAUQUA UNIVERSITY EXTENSION.

The influence of the Chautauqua movement is world-wide, and its beneficence beyond praise. The organ of its Literary and Scientific Circle, *The Chautauquan*, is said to be the only American magazine that is reprinted in the Japanese language. This appears each month, a bulky pamphlet which, to American eyes, "resembles most a collection of washing lists." The Japanese members, seated upon the floor in a veritable circle, with their teacher, usually a missionary, in the center, realize quite accurately the original ideal as expressed in the name of the principal Chautauqua work. Recently, in one of our western state-prisons, a Circle was organized, which is doing enthusiastic work, with what result of inspiration to reformed life may readily be conjectured.

As with each year's experience, the courses of study are becoming more perfectly systematized, and are being made increasingly thorough, the old criticism that they are fragmentary or superficial cannot be urged.

The latest development of the Chautauqua idea is in the establishment of University Extension Lectures. Among the aims of this work, as given in the Prospectus, may be mentioned the following:

1. Higher education by means of systematic courses of Local Lectures upon Special Subjects. This aim is to be realized by the employment, under the direction of a Central Committee, of specialists who have been already trained in American or European Universities, and who have been successful in conducting popular courses of instruction.

2. The promotion of good citizenship by the popular study of Social Science, Economics, History (Ancient and Modern), Literature, Political Ethics, and the Science of Government, in continuous and progressive courses, under the guidance of competent teachers. Thomas Jefferson early recognized that University education, while promoting pure science, should "expound the principles and structure of government, . . . harmonize and promote the interests of agriculture, manufactures, and commerce, and by well-informed views of political economy, give a free scope to the public industry."

3. By courses of instructive lectures upon such subjects as Modern Astronomical Discovery, Climate and Weather, Geology, Physics, Electricity and its Uses, Chemistry of Arts and Manufacture, Agriculture, the Human Body and Laws of Health, Anthropology, the History of Art and Architecture, to give students not only clear ideas of the progress of Science and its practical applications, but also of its fundamental principles.

4. By co-operation with American Colleges, and other institutions of learning, to supplement their educational



advantages by University-Extension courses, occupying one or two terms, upon such subjects as are not fully provided for in their regular curriculum.

5. By affiliation with Public Libraries, Mechanics' Institutes, Lyceums, Labor Unions, Guilds, Young Men's Christian Associations, local circles of the C. L. S. C., or other Literary and Scientific clubs, to meet the peculiar social and educational needs of different communities.

6. By the organization of the most intelligent and progressive forces, in American towns to promote the higher education of the American people. By the stimulation of local endeavor, and the spirit of self-help, to bring existing local agencies for popular instruction to higher efficiency. By well-directed courses of University-Extension lectures, to specialize popular interest along certain great lines of inquiry, and thus not only to encourage systematic reading, but also to give point and method to the use of Public Libraries. It is the policy of the Chautauqua University-Extension to develop, as soon as possible, a system of Traveling Libraries, for use in connection with Local Lectures.

This undertaking has secured the co-operation of all our leading Universities, and upon its committees may be found the names of our most successful instructors and popular speakers. The courses will consist of twelve lectures upon a single subject, and are intended for instruction, and will be scholarly and thorough, opportunity being given for questions and conversation. Information concerning organization, methods of work, cost, etc., may be had by addressing Mr. Frederick Starr, New Haven, Conn.

SOCIAL PURITY.

*The Philanthropist* is well deserving of the patronage of all who would help to forward true reform. It is the foremost paper of its class. Its mission is set forth in the head lines which supplement its title, as follows: "Published monthly for the Promotion of Social Purity, the Better Protection of the Young, the Suppression of Vice, and the Prevention of its Regulation by the State." "Blessed are the pure in heart, for they shall see God." Matt. 5: 9. P. O. box, 2,554, New York.

The March number contains an account of the fourteenth annual meeting of the New York committee for the prevention of State regulation of vice, and from it we last week made extracts of the address of Dr. Lewis, who is a regular contributor to the pages of the magazine. The genius of the movement which this committee represents, is well set forth in the closing words from the report of the Secretary, Anna Rice Powell:

"Knowing this, that never yet  
Share of Truth was vainly set  
In the world's wide fallow;  
After hands shall sow the seed  
After hands from hill and mead  
Reap the harvests yellow."

All great reforms, all noble endeavor, and all holy purposes must rest on such a faith. "One soweth and another reapeth." At last, both shall rejoice together.

NOT SO BAD.

One of the arguments used, in favor of changing the time of holding the sessions of our Associations is, that the attendance upon these gatherings has for several years been decreasing. The statement to this effect has been repeatedly made, since the last session of our General Conference; one recent writer putting it "especially in the East."

Simple impressions are often misleading, and one is likely to speak of these as facts without taking the trouble to verify the statement. Statistics of the other Associations are at not hand, but in reference to the Eastern Association, the assertion does not hold good, as the following figures, covering the last thirty years, will show. The figures following each date show the number of delegates reported that year, in each case

those appointed by the local church, being omitted:

- Waterford, 1860, 45.
- Berlin, 1861, 15; 1866, 21; 1871, 21; 1877, 17; 1881, 16; 1888, 22.
- Shiloh, 1862, 30; 1867, 26; 1874, 21; 1879, 24; 1884, 53.
- Pawcatuck, 1863, 50; 1869, 67; 1875, 49; 1885, 69.
- New Market, 1864, 38; 1870, 46; 1876, 45; 1886, 47.
- Greenmanville, 1865, 33.
- Plainfield, 1868, 56; 1873, 45; 1883, 53; 1889, 60.
- 1st Hopkinton, 1872, 21; 1878, 56; 1887, 57.
- Rockville, 1880, 60.
- 2d Hopkinton, 1882, 72.

Thus it will be seen, that instead of decreasing the attendance has been largest at the last session, at each and every place, where the Association has convened more than once during the thirty years.

It is not the object of this article to influence the minds of any persons against the proposed change of time for holding these meetings, but to show two things, that facts are more reliable than impressions, and that the "good old days" were not, in all respects, so much better than the present, as many good people seem determined to believe.

J. D. S.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., March 19, 1890.

An interesting question to be decided is, Who, Which or What will purchase the tract of land known as the battle field of Valley Forge, now owned by a Philadelphia lady. It is for sale and there is no lack of proposed purchasers for this historic revolutionary spot.

A bill has just been presented to Congress for its purchase by the Government. A summer hotel syndicate wants it, and a New York syndicate of brewers wants it. The association known as the Patriotic Sons of America want to preserve it from becoming the property of liquor dealers, and the W. C. T. U., of Pennsylvania, New Jersey and Delaware, rather than see it given up to the manufacture of liquor bearing a Valley Forge trade mark, are raising money to buy it.

The tract consists of 192 acres and is valued at \$60,000. It comprises the defense line of the great camp, and is said to be the only place in the country where the original fortifications remain.

The brewery pool which wants to buy it is willing to pay more for it, it seems, than any one else, but the owner has just declared that she would prefer to sell it to the Government at a low rate, and hence the bill just introduced in Congress.

There is also a bill before Congress for the establishment of an asylum for inebriates here in the District of Columbia. Recently a citizens' mass meeting was held to urge Congress to act in this matter. It was attended by merchants, doctors, lawyers, and ministers of the gospel, and many good things were said on the subject of temperance.

Judge Cox opened the meeting by saying, while it could not be called a temperance movement, it was an attempt to afford some relief from the groveling effects of intemperance. He considered intemperance a disease. If insanity was a disease of the brain, a confirmed drunkard was insane. He should be so treated, removed from the temptation long enough to effect a cure. He did not think intemperance was a proper matter for discipline. There were many who used stimulants in a small way through years of a useful and honorable career, to whom came a time when excess was necessary. The garland of roses became manacles, the friend who had been welcomed became an enemy, and no

exertion could save him from down-fall. For such a man anger should give way to pity.

A distinguished physician also contended that people should have more sympathy for fallen souls. After the habit got hold, it was a disease. He said if an asylum is a mere sobering off place, where men may recuperate for another drink, it is not of the slightest value. "We have tried jails and workhouses here," he continued, "now let us try a home, giving it sufficient power to be of benefit, with broad fields surrounding it, out door work, compulsory labor, regular mental and physical occupation."

Another said that people are beginning to understand that "children's teeth are set on edge because the parents ate grapes." Intemperance was a disease, hereditary or otherwise.

In his plea for the proposed hospital, a popular Washington divine said, "no matter how a man became intemperate, the results were so frightful that he must be cured. Moral courage was what was needed, a home where both moral and physical nature could be elevated. Give the victim will force and he would be all right."

The governor of the Soldiers Home, near this city, who has had much experience with inebriates, about three fourths of the inmates of this institution being so, said you might as well punish any other class of deeds committed by insane men without malice afore-thought. Punishment led to no reform, but he thought through such a humane institution as is proposed, at least one-third of the cases could be cured and restored to lives of usefulness.

The last speaker stated that every religion and every clan was united in support of this movement. Those who make drunkards and those who pity them were alike in favor of this home. The money seemed to be all that was wanting to carry this project to completion. In order that a large number of victims of the drink habit might have that treatment which advanced science shows can only be afforded in an institution organized and managed with special reference to the needs of such sufferers, at least \$300,000 of Uncle Sam's surplus is needed.

MINISTERIAL CONFERENCE.

According to previous notice, the Ministerial Conference of the Western Association, convened with the church at Little Genesee, on Tuesday evening, March 18, 1890. Although sickness and other hindrances kept a number of the brethren at home, still the entire session was one of interest and profit to all present. In the absence of the Moderator, Joshua Clarke, J. A. Platts was invited to serve in that capacity. G. W. Hills, not being present, H. B. Lewis was invited to preach the Introductory Sermon, using as his text Gen. 28: 12. The papers, as previously arranged, were all presented, with one exception, and listened to with marked attention.

Because of the length of the programme, not much time was given to remarks or criticisms on the various papers, which was thought by some to be a mistake, as great good often comes from an interchange of thought from different stand-points. The meeting continued through four sessions, closing Wednesday evening by a sermon delivered by L. C. Rogers. Text Matt., 19: 16. This was followed by the closing conference, led by H. D. Clarke, in which many gave testimony, thus making an enjoyable and we trust a profitable season to all.

The Little Genesee people are certainly deserving of credit, in so arranging their home duties as to make a business in attending this and like meetings, whenever held at their place, whether it be day or night, summer or winter.

A full programme has been prepared for the annual session, which will occur at Alfred Centre next December, and will receive public notice in due season.

G. W. LEWIS, Sec.



## YOUNG PEOPLE'S WORK.

### FINISH THY WORK.

Finish thy work; the time is short;  
The sun is in the west;  
The night is coming down—till then  
Think not of rest.

Yes! Finish thy work; then rest;  
Till then, rest never;  
The rest prepared for thee by God  
Is rest forever.

Finish thy work; then wipe thy brow;  
Ungird thee from thy toil;  
Take breath, and from each weary limb  
Shake off the soil.

Finish thy work; then sit thee down  
On some celestial hill,  
And of its strength-reviving air  
Take thou thy fill.

Finish thy work; then go in peace;  
Life's battle fought and won,  
Hear from the throne the Master's voice:  
"Well done! Well done!"

Finish thy work; then take thy harp,  
Give praise to God above;  
Sing a new song of mighty joy  
And endless love.

Give thanks to him who holds thee up  
In all thy path below;  
Who made thee faithful unto death,  
And crowns thee now!

—The British Friend.

How often we are tempted to leave things half-done.

In anticipation our life work seems full of promise and in preparation for it we enter upon a course of study. Soon it becomes tedious and dry, and we are impatient and neglect and leave unfinished those tasks whose performance is to fit us for the soberer duties of life.

AND so with life itself, when with all its responsibilities it dawns upon us. How many people go through life with Christian characters half-formed, latent talents half-developed, opportunities seized and half-used, faults half-conquered, battles half-won! All through a lack of persistent endeavor to the very end. "Finish thy work—and rest." Yes, but be sure every part is done before you stop.

### A CONFLICT OF COLLEGE LIFE.

BY CORLISS F. RANDOLPH.

College life is a formative as well as a growing period. Not only are the faculties of the mind developed, but habits are formed. Opinions are framed and judgments are passed upon various phases of life, in such a way as to determine individual character forever.

Some views of life are expounded, and others entirely new are opened up before us. Influences from which we have previously been free are now brought to bear upon us, and we unconsciously yield to them.

In no other respect is this so true as in our religious and spiritual life. Here is a danger for which no one is too well prepared, and many of our young people who come from Christian homes, where they have been subject to the best influences only, are poorly equipped for this conflict. This is the time when, of all others, the college student will find religion and science brought face to face. Here will meet the faith and teachings of his mother and his home with the seemingly irreconcilable laws of science.

There is nothing more natural than that in his consequent bewilderment he will find himself following these newly found laws and utterly disregarding his old faith.

For counteracting this tendency, allow me to make a few suggestions.

Never allow yourself to read in the line of sci-

ence alone. It isn't fair. It is like saying there is no limit to the ocean, before you have done any sailing. If you are an impartial judge you must hear both sides alike; you must examine one side as carefully as the other.

Prof. Huxley and Herbert Spencer are by no means the only great men of the world. They are men whose judgments have been prejudiced by listening more attentively to the witnesses of one side than to those of the other.

Carlyle said to the students of Edinburgh: "No nation that did not contemplate this wonderful universe with an awe-stricken and reverential feeling that there was a great unknown, omnipotent, all-wise, and all-virtuous Being, superintending all men in it, and all interests in it—no nation ever came to very much, nor did any man either, who forgot that. If a man did forget that, he forgot the most important part of his mission in this world." This is the consensus of the great and good men of the world, as a whole.

Do not hastily form judgments upon this question. It is not a mere theory whose support depends upon the ingenuity of its advocates to weave a subtle thread of argument. It is a practical question. One with which life has everything to do. Wait and hear the testimony the years will bring. It is a most noteworthy fact that Emerson, who in early years manifested such a strong tendency toward infidelity, in later life became a Christian theist.

Study Jesus in his life, character, and teaching, as carefully as you study science. You can afford to do it. You cannot afford to do otherwise. Be familiar with the Bible. Read Dr. Arnold, Maurice, Robertson, Thomas Hughes' "Manliness of Christ," Phillips Brooks's "Influence of Jesus," and others of like tone. Catch their spirit, for then, and then only, can you fully appreciate their meaning.

Cling to your faith. Don't give it up. However much truth or falsity there may be in the doctrine of evolution, it in no wise affects our relations to God. Be assured that whatever discoveries science may make, the non-existence of God, or a change of his laws will never be among them. We may misunderstand and misinterpret his laws, but change them, never. The highest and most important discoveries science can make will only give us a clearer understanding of them, and result ultimately in stronger and more abiding faith.

### TWO LEFT HANDS AND NO HEAD.

The author of "Tom Brown" tells us of a nurse that watched over Tom's infancy, who was gifted with "two left hands and no head." How often this anomalous individual is found outside of the nursery! In the kitchen she is always dropping dishes and making the fortune of the crockery dealers. In school he is always at the foot of his class, rather by reason of a certain mental carelessness and inaptitude than because of positive stupidity. In politics he is constantly making those blunders which statesmen pronounce worse than crimes. In society, by various *contretemps* and maladroit remarks, he blazes his way through life. If there is a corn under the table, he is sure to step on it; if there is a sore and sensitive heart, he is sure to probe the wound with his bungling lancet, and without the least intention of hurting any one's feelings. Sometimes this man with two left hands finds his way into the pulpit, and then, alas, his awkward work is often disastrous indeed. He cannot perceive the difference between foolish preaching and the foolishness of preaching. He cannot be made to believe that a word in due season is any better than a word out of season. In any walk of life this man seems to have no innate conception of little proprieties or the small amenities. A course of action is always in his eyes lawful or unlawful,

never expedient or inexpedient. Very often such a man labors under the delusion that he is unusually frank and honest; and if he gets into trouble through his inveterate bungling, he is likely to pride himself on being a martyr to the truth, whereas in reality he deserves no more honor for his bravery than the man who runs his head against a hornet's nest. However, many a man who starts out in life in this sad condition is by no means a hopeless case. By recognizing his besetting faults, by taking the advice of friends, by putting himself under the tutelage of a judicious wife, by care and thought and prayer, by looking at the "other side of the shield," and by recognizing the rights of other people, he can often become ambidextrous, and even grow a head with some brains in it. This process of development is worth striving for.—The Golden Rule.

### OUR MIRROR.

—THE West Hallock, Ill., Y. P. S. C. E., in the last few months has had an encouraging growth in membership, and its spiritual condition has never been better. The number of members at present, is as follows: Active members, 19 (two of these on absent list); associate members, 8; total membership, 27.

Since Jan. 1st one associate and four active members have been added, two of the latter having been advanced from associate membership. We have now in the Society nearly all the available young people of the neighborhood. We wish to bring in more, if possible, and also do more for the associates, some of whom are nearly ready for active membership.

Since Jan. 1st, the average attendance at the prayer-meeting has been 17; average number of prayers offered, 11; of all taking part, 15. It has been actively and faithfully supported and has overflowed with blessings. We believe that God's benediction is with us. B.

### GOOD LITERATURE.

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

(Continued.)

Let us now return to the list as given in the table, and take up the books in their order.

The scenes of Cymbeline and King Lear are laid in that dim, pre-historic past which gives almost any license to the narrator. In them we are not to look for correct historical pictures, but they are useful in an historical sense as giving us familiarity with what tradition tells us of those times. Macbeth comes somewhat nearer to real history, but is also of only comparative historical value. With "Harold" we strike the first work on the list which treats of authentic history.

A few words of caution are necessary in recommending the two English historical novels by Lord Lytton. Bulwer is too great a writer to misrepresent history for the sake of a story, but it is true that a certain idealism which always distinguishes his characters may mislead, if the reader is not careful to seek corroboration of his portraits from other sources. This is where the value of reading a number of authors upon the same subject, becomes apparent. Take Richard the Third as painted by Bulwer and by Shakespeare. At first sight one would almost say that these counterfeit presentments must represent two separate persons. Shakespeare's Richard is ugly, deformed, malicious, brutal, a monster rather than a man. Bulwer's Richard is beautiful, brilliant, gracious, suave. But examine the real character, under the outside veneer adopted by each writer, and you see exactly the



same man, a villain, wicked, cruel, accomplished beyond his contemporaries, but with a heart of blackness. In studying these two pictures we can easily believe that neither painter has reached the exact truth. In Shakespeare's day no story was too black to be credited, if it were told about the last Plantagenet, and in accordance with the universal practice in a rude and ignorant age, the wickedness of the heart was transferred to the physical frame, and Richard is made to appear as repulsive in body and face as he is in his moral attributes. Later investigations in history have toned down this picture, and thus, while Bulwer probably errs in the opposite direction, when he makes Richard beautiful, still we have but little hesitation in pronouncing his description more correct than that of the great dramatist. Shakespeare himself knew, as is abundantly proved not only by his own words but by his own characters, that "one may smile and smile, and be a villain;" but the majority of the world did not realize that fact until of late years, and it is noticeable that down to the 18th century most writers exhibit evil passions of life, as inhabiting human temples in every way fitted to them. This must be borne in mind in reading all of the historical plays of Shakespeare, and the novels whose scenes are laid at the same time, and then many discrepancies will be explained. Shakespeare knew what he was doing when he drew the character of Richard the Third. At that day, Bulwer's Richard could not have held his place on the stage for a single night.

(To be continued.)

## EDUCATION.

DES MOINES College, under President Stetson, and its host of friends, begins to look like reaching the \$100,000 endowment it needs. The president is "on the road" most of the time, working up the endowment. \$55,000 has been raised, and goodly amounts are "in sight."

A MASS meeting, to advance the interests of the New York free circulating library, was held in New York, March 6th. Addresses were made by ex-President Cleveland, Joseph H. Choate, President Lowe, and others.

A CHAUTAUQUA literary and scientific circle has been organized among the convicts in the Nebraska penitentiary. The class numbers twenty-five members. An effort should be made to start something similar in every prison.

IN the State oratorical contest recently held at Lawrence, Kansas, the representative of Washburn College was awarded the first place. This is the second consecutive award to Washburn College in competition with the leading educational institutions of the State, including the State University.

TEN women, including Pundita Ramabai, were delegates to the Fifth National Congress of India. Their credentials were in due form, and they were given seats on the platform. It was an unprecedented innovation, and has made a great commotion; but during the convention every reference to the lady delegates was received with cheers. It cannot longer be said that India is not moving.

LAST month the faculty of the State University, at Madison, Wis., banished five students who had been witnesses in the prosecution of a hazing case. The secret societies were concerned in the affair, and it was difficult to secure any evidence. These five young men refused to testify on the ground of self-crimination. The faculty took them at their word and shipped them.

THE schools of Boston are a source of pride to her citizens, and their welfare is very dear to those who seek the best interests of this historic city. The acts of the school committee are therefore closely scrutinized. This might not be a matter of much importance to those farther away, were there not elements entering in of a peculiar character. Boston has a large Irish-Catholic population, and various bold attempts have been made in the last few years to get a majority representation on this Board, and so control it in the interests of their religion. But in the last two years the people have defeated these machinations, and elected a school board of which any city in the land might well be proud. This has led to various important changes. One of these is

the tenure of office measure, which will result in giving far more permanency to the teaching force. Another is the placing of all the janitors on a civil service list, and demanding that they stand a civil service examination for their positions. But much more important has been the casting out of Anderson's History, which a Catholic serving board had introduced in place of Swinton's History, and the rejection of Judge Fallon's order that no history of mediæval times be recognized by the board. There is every reason to believe that Myer's History, a most admirable one, will soon be adopted. It is now under consideration. The board has also most wisely decided to dispense with detailed stenographic reports of its proceedings. Another important measure which was decided upon, after much warm discussion, on Feb. 11, was the abolition of the office of instructor in hygiene. This position is an anomalous one, and is liable to lead to conflicts with the health authorities. It carried with it a \$3,000 salary, and has been filled—how creditably we will not undertake to say—for several years by Dr. J. B. Moran, whose duties ceased March 1, 1890. The majority report which secured the abolition of this office by the decisive vote of 17 to 3, was skillfully handled by Dr. Wm. A. Mowry, editor of the magazine *Education*. The board is, however, by no means indifferent to the health interests of those entrusted to its care, but has appointed a special committee "to consider the best means of providing for the care of the health of pupils and teachers in the schools." The report of this committee will be awaited with much interest.—*Morning Star*.

## TEMPERANCE.

IT is said that the prevalence of the influenza in Munich lessened the daily consumption of beer by 33,000 gallons.

THE widow of the Chief of Police Watkins, of Parsons, Pa., killed, while intoxicated, by a passing engine, was recently awarded \$2,500 damages, which the saloon-keeper, who sold him the liquor, must pay.

THERE has been formed, in Brussels, a society called "The Patriotic League against Alcoholism," of which the Comte de Flandre, heir-apparent to the Belgian throne, has been made honorary president.

THE town of McConnellsville, Ohio, recently passed a queer ordinance. It provides for building a high fence around a saloon in the town, known as the "Blue Goose." The fence will be placed there so as to prohibit the entrance from any other than the front door, which faces the public square, the most prominent portion of the village.

NOTWITHSTANDING the claim that drunkenness is less common in wine-drinking Switzerland than elsewhere, statistics of the Canton of Zurich, Switzerland, show the proportion of insane to be one to every hundred of the population, and chronic alcoholism is assigned as the cause of this enormous proportion of lunacy.

THEY are founding a town in Tennessee upon a strictly prohibition basis. The way people flock thither for the purchase of lots is a marvel, or would be if it were not that so many hundreds of thousands of American-born citizens are so utterly tired of the sight of saloon and beer and whisky guzzlers.

THE workingmen of our nation spent for drink during the past year \$1,280,000,000. This sum is sufficient to pay off our interest-bearing debt, and still have an amount equal to one-half the banking capital of the United States, to spare. In four years, at this rate, the workingmen could buy up all our mills and factories, and after six years of total abstinence, at the most, could own every railroad in the United States.

THIS story is told of an officer in the army. He sat down to weigh the principle of total abstinence, and deliberately decide whether it was his duty to adopt it. He took a sheet of paper, and on one side wrote down all the reasons why he thought he ought not to practice it. The list was long and imposing, and he felt sure that he would be safe in refusing to abstain from ardent spirits, but when he undertook to write down on the opposite page the arguments on the other side, they appeared so weighty and numerous that they quickly overbalanced their opponents. He discovered that he had put down several reasons against total abstinence which belonged on the other side. These were transferred, and so overwhelming was the weight of evidence that his judgment was carried as if by storm, and he never afterward doubted concerning the path of duty in this matter. If men would set about the examination of this question in this deliberate, business-like way, and honestly consent to be controlled by the preponderating evidence few drinkers would be left.

## POPULAR SCIENCE.

A NEW SENSE.—Physiologists have recently made out that there is a new sense, that of equilibrium, the seat of which is to be found in the semi-circular canals of the ear.

THE medicinal virtues of the apple are being sounded on all sides in Europe. It is said to neutralize the evil effects of eating too much meat, and the German chemists state that it is richer than any other fruit or vegetable in phosphorus, an element that is useful in renewing the essential nervous matter of the brain and spinal cord.

THERE are large possibilities in a drop of ink. It is said to be sufficient to write from 100 to 500 words, varying according to the fineness of the pen and the writing, and the rapidity of the writer. The average writer uses about five drops per hour, and moves his pen over a distance equal to about one-eighth of a mile.

A WASHINGTON electrician is at work on some important improvements in the direction of electric cooking. There is every reason to believe that investigations in this field will repay inventors. Electricity, when laid on in the house, has only to be tapped to be immediately useful. The great advantage of the gas fire over coal or coke is its almost instantaneous applicability, and in this respect also, besides that of absence of smell, and healthfulness, electricity would have distinct advantages.

THE fear of being buried alive is and always has been so wide-spread that the French Academy of Science, ten or fifteen years ago, offered a prize equal to eight thousand dollars, for the discovery of some means by which even the inexperienced might at once determine whether, in a given case, death had ensued or not. A physician secured the prize. He had obtained the following well-known phenomenon: If the hand of the suspected dead person is held toward a candle, or other artificial light, with the fingers extended and one touching the other, and one looks through the spaces between the fingers toward the light, there appears a scarlet red color where the fingers touch each other, due to the blood still circulating, it shows itself through the tissues which have not yet congested. When life is entirely extinct the phenomenon of scarlet spaces between the fingers at once ceases. The most extensive and thorough trials established the truth of his observation.

IT may not be known outside of the neighborhood in which it is situated, but it is nevertheless a fact, that in Sonoma Co., Cal., there exists an original and successful piece of original engineering and building that is not to be found in the books. In the upper part of the county named, near the coast, may be seen an actual road-bed in the tree tops. Between the Clipper Mills and Stuart Point, where the road crosses a deep ravine, the trees are sawed off on a level with the surrounding hills, and the timbers and ties laid on the stumps. In the center of the ravine mentioned two huge redwood trees, standing side by side, form a substantial support. These giants have been lopped off seventy-five feet above the bed of the creek. This natural tree bridge is considered one of the wonders of the Golden State, and for safety and security far exceeds a bridge framed in the most scientific manner.

IT has long been known that a solution of bichromate of sodium, or borax, possesses the property of dissolving or softening various resins which are unaffected by plain water and by the great majority of saline solutions. As a basis for a permanent label ink, unaffected by water or moderately strong acids, there is nothing equal to a half-saturated solution of ordinary borax—the Californian borax, as supplied by the Borax Company, of Birmingham and London, is what I have generally used for such purposes—duly charged with as much orange shellac as it will take up on boiling for twenty minutes. Similarly a most useful water varnish for photography and drawings may be prepared, only substituting bleached shellac for the colored variety. A saturated or a "one-one saturated" solution of borax is prepared by boiling any convenient quantity of distilled or clean soft water with an excess of borax crystals, for at least fifteen or twenty minutes. The liquid is allowed to cool down (during from twelve to twenty-four hours) to 60 degrees Fahr., when the limpid solution, which has then deposited some crystals of the salt, is decanted off as "saturated," since at the above named temperature it is not capable of dissolving any more. If a "one-half saturated" solution is required, the above solution is mixed with an equal bulk of water. If a "two-fifths saturated" fluid is needed, two parts by measure of the "saturated" are mixed with three parts of water. If the order be a "three-fifths saturated" solution, three measures of the "saturated" are mixed with two of plain water, and so on for any other strength required.



# SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1890.

### SECOND QUARTER.

Apr. 5.	Christ's Law of Love.....	Luke 6 : 27-28
Apr. 12.	The Widow of Nain.....	Luke 7 : 11-18.
Apr. 19.	Forgiveness and Love.....	Luke 7 : 36-50.
Apr. 26.	The Parable of the Sower.....	Luke 8 : 4-15.
May 3.	The Ruler's Daughter.....	Luke 8 : 41, 42, 49-56.
May 10.	Feeding the Multitude.....	Luke 9 : 10-17.
May 17.	The Transfiguration.....	Luke 9 : 28-36.
May 24.	The Mission of the Seventy.....	Luke 10 : 1-16.
May 31.	The Good Samaritan.....	Luke 10 : 25-37.
June 7.	Teaching to pray.....	Luke 11 : 1-13.
June 14.	The Rich Man's Folly.....	Luke 12 : 13-21.
June 21.	Trust in Our Heavenly Father.....	Luke 12 : 22-34.
June 28.	Review, or Temperance, or Missionary Lesson.	

### LESSON I.—CHRIST'S LAW OF LOVE.

For Sabbath-day, April 5, 1890.

#### SCRIPTURE LESSON—LUKE 6 : 27-34.

27. But I say unto you which hear, Love your enemies: do good to them which hate you.  
 28. Bless them that curse you, and pray for them which despitefully use you.  
 29. And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.  
 30. Give to every man that asketh of thee, and of him that taketh away thy goods ask them not again.  
 31. And as ye would that men should do to you, do ye also to them likewise.  
 32. For if ye love them which love you what thank have ye? for sinners also love those that love them.  
 33. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.  
 34. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.  
 35. But love ye your enemies, and do good, and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.  
 36. Be ye therefore merciful, as your Father also is merciful.  
 37. Judge not and ye shall not be judged; condemn not and ye shall not be condemned; forgive and ye shall be forgiven.  
 38. Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

GOLDEN TEXT.—As ye would that men should do to you, do ye also to them likewise. Luke 6 : 31.

#### INTRODUCTION.

Several weeks probably intervened between the last lesson and the events of the present lesson. Of the events which occurred during this time are recorded, first, the healing of the paralytic and then the call of Matthew, by whom a great feast was subsequently made for Jesus and the disciples. The next events recorded are the Sabbatic controversies (Luke 6 : 1-11), and our Lord's withdrawal from Capernaum, but still followed by great multitudes intent on hearing his words. Mark 3 : 7-12. Then follows the Lord's sermon on the mount of which our present lesson forms a part. This mountain appears to be a small elevation a few miles south-west of Capernaum, and perhaps two or three miles from the shore of the lake. The incidents recorded in connection with the lesson would indicate that the time was that of harvest, either of barley or of wheat; it must therefore have been in the Summer of 28 A. D.

#### EXPLANATORY NOTES.

Luke seems to have passed over the introduction in the Lord's sermon and commences his record immediately after that part of the sermon.

V. 27, 28. *But I say unto you which hear, Love your enemies, do good to them which hate you. Bless them that curse you, and pray for them which despitefully use you.* He seems here to make a contrast with the former teachers and their precepts. This appears first in the expression, *I say unto you*; I as distinguished from former teachers. It appears secondly in the command to love their enemies. This was something that the carnal heart was unable to do. It was entirely a new thought or principle that men should love their enemies and should be seeking ways of ministering good unto those that hated them. They might possibly let them alone, turn away from them, but to come and do them good when they were full of hate and enmity, was a new precept. But the injunction does not pause here; the disciples of Christ are ready in their hearts to bless those that curse them, and they are in sincerity to pray for those who are spitefully persecuting and injuring them.

V. 29. *And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also.* In these words he utterly forbids the spirit and even thought of retaliation. It is not so much that a man should literally strip himself and give all his raiment to the man who had forcibly taken a part of it; but that he should not retaliate the cruel and unjust act of the robber.

V. 30. *Give to every man that asketh of thee: and of him that taketh away thy goods ask them not again.*

These words continue the same thought of the preceding verses by adding another illustration. In short that they are to submit to ill treatment peaceably; they are not to give way to anger and violent resentment on account of any injuries that may be perpetrated against them. They are to cherish the measure of good-will and charity which will enable them to rise above the hatred of their enemies and at the same time to render to them services of love.

V. 31. *And as ye would that men should do to you, do ye also to them likewise.* Here is a very concise rule of conduct on the part of the disciples toward their fellowmen. Every man can easily conceive what kind of treatment he would gladly accept from his fellowmen. This is precisely the treatment that he should grant unto them.

V. 32-34. *For if ye love them which love you, what thank have ye? . . . And if ye lend to them of whom ye hope to receive, what thank have ye?* There is no special virtue in simply reciprocating favors received from others; any just man can do that, even the wicked man can do it. But the disciples of Christ must go a great way beyond that in his relations to those about him.

V. 35. *And your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.* By this gracious course of life toward their enemies and those who are asking favors of them, the disciples not only manifest the spirit of their Father in heaven, but they become co-workers with him in the divine mission of blessing humanity. Their reward is to come from God for in all this course of life they are the children of God.

V. 36. *Be ye therefore merciful, as your Father also is merciful.* Mercy is one of the highest virtues possible for the human heart. It signifies a tender, forgiving, and helping disposition toward those that are utterly helpless and unworthy.

V. 37. *Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.* This does not imply that the disciple had a positive discrimination between right and wrong in another man's life and character; but he is not to indulge in harsh denunciations and fault finding criminations. He is to seek constantly for the conditions of forgiving and overlooking the failures of others.

V. 38. *Give, and it shall be given unto you; good measure, pressed down, and shaken together. . . . For with the same measure that ye mete withal, it shall be measured to you again.* The Lord in these words inculcates a spirit of generosity, magnanimity, a large-hearted fellow-feeling for the needs and for the infirmities of others. Such a disposition is always rewarded by the joy and the divine approval that comes into the heart life of the sincere disciple of Christ.

#### QUESTIONS.

What events are recorded as intervening between this and the former lesson? What was the theme of the introduction to the sermon of which this lesson is a part? Where was this sermon delivered? What prevailing thought is inculcated in this lesson? What is the nature of the rewards which come to the true disciple as the result of his Christ-like spirit?

#### LEARN THE COMMANDMENTS.

Every Sabbath-school scholar should learn the commandments. They sparkle with eternal truth. They are gems in the crown of life, foundation stones in our spiritual upbuilding. As a whole, like the constitution of our government, which gives unity, inspiration and loyal obedience to every citizen, these are, in their detail, applicable to every Christian citizen. Without any fundamental ideas, even young persons are like the man who built his house upon the sand; changeable in habits of life, affected so much by outward circumstances, easily moved from the line of duty. Learning the Decalogue furnishes a rule in the mind for all practical duties. They should be learned early in life. It is like learning the multiplication table. It takes a long time for some minds to learn this table, but it must be learned. The scholar can make no progress until this table is inwrought into his very nature; until it is fixed in his mind as though it was born in him.

There is no place like the Sabbath-school to learn thoroughly these inspired words. They may be repeated in part on one Sabbath and the remainder on the next Sabbath. When well re-

cited in concert, the teacher may say to John, "Repeat, if you please, the second commandment;" to Joseph, the fourth; to Susie, the fifth; and continue to interchange until every scholar can give them without hesitation. These words, well learned, would be a wholesome and restraining influence all through life.

The Saviour honored the commandments. It is said that his sermon on the mount was an exposition of these ancient statutes. Good men everywhere cherish these inspired words. They lead us close to our Maker. As we remember the Sabbath to keep it holy, we remember our Father in heaven. These commandments are spiritual food, full of life and power. L. M. C.

MARCH 15, 1890.

## HOME NEWS.

New York.

ANDOVER.—The church and congregation and some of our friends in this place, gave a social and benefit to the pastor on the evening of the 18th inst. And notwithstanding the night was moonless, the roads not the best, and the congregation scattered, many of them from three to five miles away, yet with a few exceptions (who have been heard from since), they were all in attendance. A fine literary programme, arranged after the people were convened, consisting of recitations, select reading, and an essay, added interest to the occasion. The recitations were rendered by Mrs. Edwin Clarke, Miss Mabel Clarke, and F. A. Burdick, the select readings by Mrs. Dea. Daniel Langworthy, and the essay by Mrs. Dr. Sullivan. These exercises were opened by prayer and interspersed by singing, and all were very good, giving tone, character and interest to the occasion. The feast furnished by the good ladies of the congregation was most ample and tempting, to which the company did thorough justice. The company dispersed about midnight rejoicing over the result, the strengthening of the social tie of friendship and bond of Christian love, and a net cash profit of \$65 05 to the pastor for which he desires hereby to express his sincere thanks to all who directly or indirectly contributed to the above named result. J. C.

Wisconsin.

MILTON.—Milton has had but two weeks of winter weather this year. About the first of March snow fell to the depth of fifteen inches, and the thermometer dropped to 30° below zero, and for a few days Milton was alive with sleighs and cutters.—Pres. Whitford is spending his vacation in the East, in the interest of the Memorial Board.—Rev. Trewartha occupied Eld. Dunn's pulpit Sabbath morning, March 8th.—Mr. Alexander Loofboro has sold his Milton property to W. H. Ingham, and returned to his farm in Iowa.—Mr. P. M. Green recently sold his lumber stock to T. A. Saunders, of this village; Messrs. P. M. Green and E. S. Babcock have rented buildings and are putting in machinery for their new metal working machine.—At the annual election of officers of the Milton Sabbath-school, the following officers were re-elected: Superintendent, Prof. Albert Whitford; Secretary, Mrs. Stella Boss; Treasurer, D. B. Coon; Chorister, W. D. Burdick. The school is in good working order.—Pastor Dunn intends to preach to the little folks Sabbath afternoons, at least once each month. Doubtless the effort will result in much good.

E. G. O.



Idaho.

TANEY.—When I last wrote, nearly a year ago, we had passed through quite an interesting series of revival meetings and were confidently looking for precious fruits; but about this time an Adventist asked for the use of the house for a few evenings. This request was granted, and for nearly three months we had what he called a sensible revival. Some of us felt then, and more of us since then, that it was a horrible nightmare of Adventism by which we were held. Certain it is that the good feeling and harmony that existed in the community were destroyed and some that wanted to break with their old lives of sin were made to stumble and fall out by the way, and one of our number was drawn off by this strange delusion.—During the year we have completed our church house (free from debt), and it is a comfortable and pleasant place in which to worship. We hope soon to have a small organ, which will add much to the interest of our meetings. Some of us have felt for some time that there ought to be a missionary on this field to give his whole time to the master's work. There is a wide field, and when people come to distinguish between Seventh-day Adventist and Seventh-day Baptist it will be a hopeful one. A committee has been appointed to correspond with the missionary board and some minister, in order to find out if something cannot be done in this matter. They are corresponding with Eld. S. I. Lee, of Oregon, with some hopes of his settling with us if the Board can help.—A union Christmas tree, with an interesting programme was held Christmas eve, giving much pleasure to old and young. "The Sabs," as they call us, spent Christmas together enjoying a grand dinner and a pleasant social.—The fall and winter has witnessed more sickness than all the rest of the time since we have been here. First typhoid fever which prostrated many of our youth and children, and now "La grippe" is here, and there are some very severe cases; so far only one death in our society, and that the first since its organization.—The winter has been quite severe and with a great deal of snow, but at this time snow is going fast, and young stock can do quite well on the range. Two months is the average time for feeding young stock, judging from what we have seen. Some bands of horses "rustle" for their living all winter, pawing the snow off to get the bunch grass underneath. O. D. W.

## "BE STILL."

How many find it hard to "be still" under the circumstances of their daily life! Those around them do not notice, under the quiet fulfilling of the daily duties, the struggle that is going on in secret. It may be that there is the strong desire for active service, and the position in which we find ourselves demands most of the time to be spent in home duties, with only a margin for outside work. There may be much to be done, or it may be that simply our presence is necessary to cheer an invalid member of the home circle. And while we see so many living around without the knowledge which we possess, we begin to lose patience and cease to realize that we are doing as real work for God in our quiet home life as in soul-winning outside.

It may be that our day is so full of God-given work that we have little leisure for thought and meditation. Then let us keep watch that we have a "still" spirit in the midst of all we have to do, giving our energies and our prayers to the work of the present moment; and if it is really all that God means us to do, we shall find the day close in quiet, restful thankfulness that all has been done; and yet we have not been

hurried or worried, even while there may not have been a minute's relaxation.

Or do we find in the middle of the day that the work is getting the mastery over us and that we are losing the stillness? Then we are often repaid by simply resting from everything for a short time, just lying still and turning our thoughts away from all work; or where this is impossible, by spending just a few moments on our knees in the presence of God.

Or again, we may, day after day, have to do our simple round of duty with that constant bodily weakness, which is often harder to bear than when we are really laid aside and our suffering is an acknowledged fact. Then we have special need of being very "still" under the daily burden, so that we may learn precious lessons of sympathy, gentleness and patience, which will surely bear fruit by-and-by.

## UNWISE SACRIFICES.

Did you ever see a father who seemed to have no interest or pursuit in common with his grown-up sons? Did you ever see a mother who seemed timid and self-conscious in the presence of her independent, self-assertive young lady daughters?

These are sad sights—all the sadder because the parents are, in part, responsible for them. The purest parental love often leads parents into sacrifices which are, to say the least, unwise; and which may be positively hurtful to their children. The father who, in his desire to give his sons a better position than he himself has had, devotes himself to business with such exclusiveness as to deprive them of his companionship and counsel, is making a grave mistake. The mother who, in her desire to give her daughters a free and happy girlhood, wears out her own slender strength in household drudgery, and appears among her children only to minister to their physical wants, is robbing them even while she serves them. He who has set the solitary in families means that the father shall be something more than his children's banker, and that the mother shall be something more than her children's cook. He means that fathers and mothers shall not only live unselfishly themselves, but that they shall also teach their children to live unselfishly.

It is a parent's duty to know who are his child's companions, and to know the character, and course of conduct, and influence upon his child, of every one of those companions separately. Here is where a parent's chief work is called for in the matter of guiding and controlling his child's companionships. A parent must have his child's sympathy in order to gain this knowledge; and a parent must give his sympathy to his child in order to be able to use this knowledge wisely. It may be necessary to keep an open house for these companions, and an open heart and hand to them personally, as it surely is necessary to keep an open ear to the child's confidences concerning their sayings and doings, if the parent would know all about them that he needs to know. There are parents who do all this for and with their children, as an effective means of guiding those children in their companionships. It is a pity that there are not more who are willing to do it, in view of all that it may be a means of accomplishing for children. Knowing his child's companionships, a parent ought to encourage such of them as are worthiest, and discourage such as he cannot approve. He ought to help his child to see the advantages of the one class and the disadvantages of the other, and to regulate his social intimacies according to the standards thus set before him. It will not do for a parent to allow matters in this line to take their own course, and to accept all companionships for his child just as they may come to him. He must feel responsible for his child's wise selection, from among the number of proffered companions, of those who are to be retained while others are dropped or avoided. And it devolves upon a parent to see to it that his child's companionships are of growing value to his companions as well as to himself; that his child's influence over his playfellows is for their good, while his good is promoted by their association with him. A child's companionships, like those of

older persons, ought to be of advantage to both parties alike, through the very purpose of making them so. Recognizing the desirableness and importance of companionships for his child, securing the best that are available, learning fully their characteristics and tendencies, aiding in their sifting, and seeking in their steady uplifting, a parent can do effective service in the way of guiding his child in and through that child's companionships. To neglect this agency of a child's training, would be to endanger his entire career in life, whatever else were done in his behalf.—S. S. Times.

What books should the young read? My impression is that intelligent young people ought to read early what they will never outgrow. The great classics of English literature are capable of being made very interesting to young persons. It is an immense gain to form the very best acquaintances and friendships with books very early. Let boys read Plutarch's Lives, Bunyan's Pilgrim's Progress; the foremost books of travel and adventure and biography; the great standard histories, like Gibbon's, Hume's, Macaulay's and Bancroft's; with the supreme works in literature, such as Shakespeare, Milton, Tennyson, Longfellow, Whittier, and the rest. Young people should begin early to familiarize themselves with the very greatest names in biography, history and literature, and not feed themselves too exclusively on books prepared especially for the young, and which will soon be outgrown by the improvement of the reader's taste. It is a great advantage to young people to be taught to read early what they will not outgrow.—Joseph Cook.

SUFFERING, then, has its mission, as beneficent in its results as it is grievous in its experience. Let it not be regarded as the penalty of sin committed. This is the heathen's comfortless assurance, which like a prison sentence, works no reform. The Christian, bowing beneath the chastening rod, finds joy in sorrow, pleasure in pain, hope budding on the very confines of despair, and a resurrection morning where a moment since there lingered the shadows of the grave. For him the penalty of sin was all paid long ago; and now the rod is but the token of a Father's love, to check a wayward thought or to remind him of ungathered harvests, of forgotten vows, and time fast gliding to eternity.

THE late Edward Everett condensed into a single brief paragraph his estimation of what constituted a good education. Here it is: "To read the English language well, to write with dispatch a neat, legible hand, and be master of the first four rules of arithmetic, so as to dispose of at once, with accuracy, every question of figures which comes up in practice—I call this a good education. And if you add the ability to write pure grammatical English, I regard this a good education. These are the tools. You can do much with them, but you are hopeless without them. They are the foundation; and unless you begin with these, all your flashy attainments, a little geology, and all other ologies and osophies, are ostentatious rubbish."

AFTER all, the most natural beauty in the world is honesty and moral truth. For all beauty is truth. True features make the beauty of a face; and true proportions the beauty of architecture; as true measures that of harmony and music.

## TWO GENEROUS PREMIUMS.

The Young Men's Christian Association, of Elmira, N. Y., is advertising extraordinary premiums for young men and boys securing subscriptions to its organ, *The Young Men's Journal*. They offer a life scholarship in the Elmira School of Commerce, the gift of its president, N. A. Miller, and a boy's safety bicycle is furnished by W. H. Longstreet, the Elmira piano dealer. The Association also offers a liberal commission for each subscription. Sample copies and particulars will be sent free on application. The Journal is edited by Mrs. Geo. Archibald, and includes among its regular contributors the Rev. Thomas K. Beecher.



## MISCELLANY.

### VIE'S MUSICAL.

"Oh, dear! I get so tired of practicing,—thrum, thrum, chords, scales, and exercises," exclaimed Vie Hadley, rising from her two hours' work at the piano.

"Yet you like it," said her older sister, who was sewing by the window.

"Yes, I know I do, and I won't grumble about it. I have been trying hard not to be cross to-day, and that has made it harder than usual. Susie Ward invited me to her party to-night, but mamma says I cannot go."

"Mamma knows best, Vie; I have been through it all."

"Yes, Lily, I know mamma must be right, but it's hard all the same. I am too old for little girls' afternoon parties, and not old enough to go with you; and the girls all have dancing, with supper late, so I can't go, 'cause we don't approve of dancing. I wouldn't dance even if mamma was willing, since Miss Grace had us all come up to her house and told us that Jesus wouldn't like us to do so. If there was only something we could do."

Lily laughed at Vie's perplexed face, then went in search of her mother, while Vie ran down-stairs to see a friend at the door. "We will try whatever you like, dear," said Mrs. Hadley, cordially, as Lily suggested her plan. "The child does need something."

"Well, Vie, do you still want something in the party line, of which mamma will approve?" asked Lily next morning, after Vie had finished her practicing.

"Lily Hadley, have you thought of something? I know you have. Oh, won't it be splendid!"

"You may not like it."

"I know I shall; your plans are just splendid, always. What is it?"

"I have thought of a series of evenings, musicals, we will call them. Mamma heartily approves, and Fay Allen will help us. We can make them pleasant and gay, and yet instructive—"

"Trust Lily for that," said Hal, putting his head in at the open door. "She tries to cram even our games with instruction. If we are not wiser than Solomon, the fault cannot be laid at your door, sister mine. What is this last grand plan? May I be included?"

"If you will make yourself useful."

"Agreed."

Vie wrote out the invitations that very morning, and Hal delivered them. The girls were curious to know what Vie's musical was to be, but Vie could not tell them. "Lily said we should enjoy it better to have it a surprise. She and Miss Fay are planning something nice."

They were all promptly at the door at half-past six. "I am so glad you came early," said Vie. "Now we can play games until Lily is ready."

In the merriment that followed, the promised surprise was almost forgotten, until Lily and Fay came in, the one dressed to represent music, the other poetry: Hal, with three of his companions followed Lily, playing on their chosen instruments, for they belonged to a boys' orchestra, while Fay was attended by four pages, bearing books, papers, and magazines. The girls clapped their hands in delight.

Lily raised her hand, and silenced the applause; then said:

"We have summoned the muses to our aid. Which will you choose?"

No one ventured to speak.

"Then we will both help to make the evening pleasant for you."

Then the musicians played gayly, and the pages handed their books to Fay, with a poem in praise of literature, each repeating a verse, and all giving the last lines together.

"We thought it might be well, if we kept these up, to take some musician each week, study his life, and play selections from his works," said Lily. "We have chosen Handel for this evening. You all know something of his great oratorio of the 'Messiah.' Our Christmas music was taken from that."

The half-hour that followed was one of absorbing interest. Fay read an account of his life, dwelling especially upon his youthful days. She told them of his love for music, his father's opposition, until one day when at court with his father, he found his way to an organ and began to play. The duke was much surprised to hear a child seven years old play as well as the court musicians, and persuaded his father to give him a musical education. So, until he was thirteen, he had to spend many hours a day practicing, and for recreation used to compose cantatas for church services.

Then Lily went to the piano and played several selections from his compositions.

"How do you like our surprise?" asked Hal, as ice-cream and cake were served.

"We like Miss Lily's surprise very much," replied May Evarts. "I wish we could have them every week. I know mother'd be willing."

"We will have them, if Miss Lily and Miss Fay will help us," replied Susie. "We will call them Vie's musicals. They are nicer than so many parties, all alike, and we'll be learning something, too."

### THE LEFT HANDS.

"Hurrah, mother! I belong to a secret society."

Otis Adams came hopping into his mother's room first on one foot, then on the other, banging the door, upsetting a chair and making as much noise as a nine-year-old boy could.

"Isn't it jolly, mother—a sure-enough secret society?"

"Do all the members make as much noise as this one?" asked his mother with a pleasant smile; "because, if they do, I hope the meetings will be held out in the field. But what is the secret, Otis?"

"Oh, ho!" cried the little boy, "that would be telling, and we are not to tell anybody."

"I don't think much of secrets," said the lady, "that are not for mothers to know."

Otis looked rather sober. "Well, mother," he said, "at the next meeting I'll move that all the mothers be made honorary members and be told the secrets. But I am to be on duty to-night, and I can't tell you what I am going to do."

His mother shook her head, and Otis began to be dreadfully afraid he would miss his appointment.

"Just try me this time, mother," he said earnestly. "It is something I know you would like me to do, and Mr. Ross knows about it; indeed, he gave us our society name and motto."

"I think I could trust my boy," she said fondly, looking into his clear, truthful eyes, "even if Mr. Ross did not know about it, but as nine-year-old judgments are not apt to be very ripe, I am better satisfied that your teacher should be in the secret. What is the name of your society?"

"The Left-Hands," he replied proudly; "but don't ask our motto, for that would tell too much."

The next morning before school-time Otis was seen flying wildly over the house. "Where—oh, where—is my satchel of books?" he cried.

"Mother, you must have put them away, for I always come to your room first and leave them there."

"But you did not have them with you yesterday, Otis; I observed that your hands were empty when you came tumbling into my room, and fully intended to ask where your bag was, but the talk about your secret society put it out of my head." Then, mother-like, she helped him to hunt for his books; but even with her help the books were not found, and Otis went off to school in great trouble.

During the morning Mrs. Adams put on her bonnet and coat and went out to see a sick neighbor, a poor widow, whose sickness would have been starvation to her little family except for the kind charity of those around her.

"Ah, Mrs. Poole," she said, entering the sick woman's room, "I see you have a nice little supply of wood laid in your kitchen-stove."

"Yes'm," said the poor woman, "and I reckon you are at the bottom of it, ma'am?"

"I? No, indeed. What makes you think so?"

"Don't you know how I got that wood, ma'am?"

"Not a word of it."

"Well, about dark, last night, some boys came into my yard, as mum and quiet, ma'am, as if they had come to steal, and piled up three barrow-loads there where you see it. As they kept quiet, we kept quiet too, but the children made sure they saw your Otis among them."

"Very likely," said Otis' mother, remembering "The Left Hands," but she said nothing to the boy until that evening, when Barry Mitten, the black-smith's son, brought Otis' satchel to the door, with these words:

"Dad says he'd ha' went for you uns'bout usin' his grindstone ef he hadn't ha' seen Mrs. Poole's wood pile. This here bag was left on the ground."

So "The Left Hands" first secret was out, but that has not seemed to discourage them at all, for every week some good turn is being done secretly to somebody; and it is not hard to guess that the motto of the society is "Let not your left hand know what your right hand doeth."—*Ex.*

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

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.

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.

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

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

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

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

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CONDENSED NEWS.

Domestic.

An effort is to be made to restock the Connecticut River with salmon.

The new postal-card works at Shelton, Ct., are turning out 4,000 cards per minute, or 2,400,000 in ten hours.

A late survey of the Colorado River found salt, coal, fire-clay, and copper, in abundance, with some horn and ruby silver, quartz, and placer gold.

Nee Soko, of Japan, is in the United States, to confer with leading bankers regarding the establishing of banks in which Japan, China, and America will be interested.

More than 170,000 miles of telephone wire are in operation in the United States, over which 1,025,000 messages are sent daily.

The family of the late George H. Corliss, builder of the Centennial engine, are to erect a \$50,000 Y. M. C. A. memorial building in Newburyport, Mass., with gymnasium and amateur photograph gallery.

Shipments of anthracite coal this year fall 500,000 tons below the shipments for the corresponding period last year; but bituminous coal and coke shipments are the largest ever known.

The statement that 15,000 houses will be built in Philadelphia this year, has been fully verified. The masons of that city are to be paid \$3 25 per day of nine hours. The hod carriers have asked for an advance and will probably get it.

A statue of Thomas Starr King, whose eloquence contributed to save California to the Union at the time of the civil war, is to be set up in the Golden Gate Park, at San Francisco, next fall. The \$15,000 which it is estimated the statue will cost, has been subscribed, and Daniel C. French, the sculptor, of New York, is now taking a plaster cast of the clay model. The statue will be of bronze, 10 1/2 feet in height.

Foreign.

Russia has emissaries in America to counteract the effect of the stories of brutality to exiles.

A Bible printed in the Indian language at Cambridge, Mass., in 1681, was among the rare books recently sold in London, and brought \$510.

The Mexican government is encouraging the cultivating of rubber trees. A com-

pany has recently planted 300,000 in Chiapas.

The Czar has received a threatening letter, that unless he modifies his reactionary policy he will meet the fate of Alexander II. The police are extra watchful.

The English government is building a dry dock at Gibraltar of sufficient capacity to hold the largest iron-clad, and there is much bitter feeling in Spain, and also in France, at this new assertion of England's unalterable determination to preserve her dominance in the historic sea that lavas Malta and Cyprus, and is the waterway to her Indian empire.

Leo XIII. has directed that his monumental tomb shall consist of only his figure recumbent in white marble upon a sepulchral urn of porphyry, on the sides of which are to be the statues of Religion and Justice. Many of the popes have prescribed their monuments, though Pius IX. did not leave any directions in regard to his.

MARRIED.

MILLARD-PALMITER.—In Alfred, Allegany Co., N. Y., March 17, 1890, by Rev. J. Clarke, Melvin M. Millard and Ida E. Palmiter, both of Alfred.

KENYON-GARDNER.—At the residence of George W. Gardner, Adams Centre, N. Y., March 18, 1890, by Rev. William Gussman, Mr. Herbert T. Kenyon, of Westerlo, R. I., and Miss Eliza L. Gardner, of Adams Centre, N. Y.

RANDOLPH-HOWARD.—In Newark, N. J., March 18, 1890, at the home of the bride's father, Mr. Wm. H. Howard, Sr., by the Rev. J. G. Burdick, of New York City, Prof. Corliss F. Randolph, of Montclair, N. J., to Miss Lissie M. Howard, of Newark, N. J.

DAVIS-DAVIS.—On horseback, on the campus at Salem College, Salem, W. Va., March 13, 1890, by Rev. S. L. Maxson, Mr. David S. Davis and Miss Lillie O. Davis, both of Doddridge Co., W. Va.

MARR-CRANDALL.—At the home of the bride's mother, Mrs. L. J. Crandall, Dakota, Wis., March 2, 1890, by the Rev. W. W. Ames, Charley Alfred Marr, of Spring Lake, Wis., to Annie Louise Crandall, of Dakota.

STILLMAN-PERRY.—At the residence of the bride's mother, near Nortonville, Kansas, Tuesday evening, March 18, 1890, by the pastor, G. M. Cottrell, Mr. Jared R. Stillman and Miss Ida A. Perry, both of Nortonville.

DIED.

DUNN.—Hannah Ann Dunham was born in Piscataway, N. J., March 31, 1820. She passed to the land of rest from Plainfield, N. J., March 16, 1890.

She was baptized into Christ and the fellowship of the Piscataway Seventh-day Baptist Church by Wm. B. Maxson, D. D., in 1834. This church relation remained unbroken until she was called home. In 1840 she was united in marriage with Deacon Isaac H. Dunn, with whom she had come to within a few months of their golden wedding, when she was called to the more blessed feast above. For a quarter of a century Sister Dunn had been a partial invalid, often a great sufferer, but sustaining grace kept her uncomplaining, and her spiritual life was strengthened and her faith clarified, after the likeness of Him who was "made perfect through suffering." Abundant evidence of triumphant faith attended her last hours, and among the latest intelligible whispers were those which said of Christ, "My—never—failing—help—in—trouble." Thus she entered into rest. Such rest is glorious.

A. H. L.

GOULD.—In Hopkinton, R. I., March 17, 1890, Mrs. Julia Ann (Macomber) Gould, aged 84 years.

I. L. C.

MAXSON.—In Greenbrier, Doddridge Co., W. Va., Feb. 7, 1890, Gideon Maxson, in the 75th year of his age.

He was born and lived in the Greenbrier community, where, in early life, he became a Christian, and left a life-long record among his friends, of steadfast integrity in his Christian profession. His wife died forty-one years since, leaving him to be cared for as an invalid during his later years, particularly, by his daughter Mary Ann, who made his declining years happy and pleasant by her devoted care. He leaves one son and three daughters.

S. L. M.

MAIN.—In Harrison, Nebraska, Jan. 7, 1890, of cancer, Deacon Prentice C. Main, in the 84th year of his age.

The deceased was born in the State of New York, and when quite young gave his heart to God, and embraced the seventh day as the sanctified Sabbath of the Lord. He lived a consistent Christian, was a dear companion and loving father. For several years he had been a great sufferer from cancer, though with patience untold. He leaves behind him to mourn his loss seven children—five daughters and two sons, besides brothers and sisters, while he has gone to join his dear companion and other loved ones in that home eternal. He had expressed himself as anxious and ready to go, and when the death angel came, passed away as in a quiet, peaceful sleep, and without a struggle. The funeral sermon was preached by Elder Luak, of the M. E. Church, and his remains were laid beside his two little grandchildren, who preceded him by

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only a few months. Thus they lie side by side in the grave-yard, the aged and the young, waiting the appearing of the blessed Christ. S. L. R. M.

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