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THE DECALOGUE AND THE LAWS OF MOSES.

THEIR CHARACTER AND DISTINCTIONS.

Read by C. A. Burdick at the Yearly Meeting at Stone Fort, Ill., and requested for publication.

I. The nature and necessity of law.

Let us at the outset try to get a clear conception of the fundamental idea of law; for it is by law that God governs the entire universe, material and spiritual. There is not an object from the minutest atom on our little earth to the vastest orbs that run their circuits in infinite space, nor a created intelligence, that is not under the dominion of law. Law is the principle of order that unites, in various relations, all created objects and beings into one vast system, the universe of God.

So far as our present purpose is concerned it will be a sufficiently correct definition to say that law is a fixed order of phenomena in the realm of physical nature, or a rule of constitution and of action in the realm of intelligent beings. To illustrate: The earth makes a complete revolution on its axis in every period of twenty-four hours, producing the phenomena of sun rising and sun setting, day and night. This it does uniformly from century to century. Again, it performs each of its revolutions around the sun in exactly equal periods of time, producing the phenomena of the seasons. This it does constantly. This uniformity—this fixed order of its movements is its law of motion. All the forces in nature in their relations to objects, act with the same uniformity of method. And so we say they act according to certain laws. As there are many kinds of relations of objects, there are, growing out of these relations, many classes of laws. The simple elements of matter are so related that they act and react upon each other by certain uniform methods, which we call inorganic or chemical laws. In the organic kingdom, vital forces are so related to the materials out of which they build, that every kind of plant, every kind of tree, and every kind of animal has its own peculiar law of growth, so we have a class of physiological laws. Again, all material bodies are so related that they attract one another according to a uniform and unvarying rule. This is the law of gravitation, which not only governs objects on the earth, but which holds all the heavenly bodies in their orbits, and produces their undeviating revolutions. An interruption in the action of this law would result in a wreck of worlds. In the realm of mind also there are definite and fixed laws governing thought, will and motions. A disturbance of these laws in a human mind results in a mental wreck, as in cases of insanity.

Every man as a moral being sustains certain relations to his Creator and to his fellows. Hence there are moral laws corresponding to these relations. In this department of law there is a feature that is not found in the departments of law just named. Law is the expression of the divine will. In nature the divine will alone controls, and hence the forces in nature act in perfect harmony. In the realm of moral law there is another active agent—the human will.

As man is a free moral agent he has power to disobey. This he actually does, and hence the moral disorder we find in the world. So we see that without law in the material universe there would be chaos. Without law in the moral world there would be moral anarchy. So without civil law in the State there would be civil anarchy. Laws necessarily grow out of the relations of things, unless we should say rather, that laws determine relations. The above remarks by way of introduction to the main inquiry have been offered that our minds may be impressed with the necessity, the beauty and the divinity of law.

I will add one more remark as bearing upon our subject. The relations in which objects and persons stand determine the laws that govern them. To every kind of relation there is a corresponding law. And so long as that relation exists, so long will its law remain unchangeable. Where relations are in their nature perpetual, the corresponding laws must be perpetual. The laws governing the universe of matter, therefore, must of necessity be perpetual. And the laws of thought, will, and emotions, must also remain unchanged so long as the constitution of mind remains unchanged. As man's relations to his Creator cannot be supposed to change, so the laws growing out of, or corresponding to, those relations, must remain unchanged forever. Man sustains also certain relations to his fellow-man which we must suppose will remain unchanged so long as the present life lasts; and hence the laws of justice and equity which lie at the foundation of all social and civil order must remain unchangeable. But there are variable circumstances and relations in religions, economies, and civil government, and so merely ceremonial and civil laws may be changeable.

With the foregoing in mind, let us take

II. A brief survey of the laws recorded in the Books of Moses.

1. Their authorship. When we speak of the laws of Moses we do not mean that Moses was the author of the laws that go by his name. The term is sometimes used to distinguish between the laws which were communicated to him, and by him written down, from the ten commandments, which were first spoken by the Lord in the hearing of all the people, and afterward delivered to Moses, inscribed by the finger of God on tables of stone. God was the author of them all.

2. Their purpose. Up to the time of the deliverance from Egypt the people had been under a patriarchal or tribal form of government. Authority lay in the father or head of a tribe. But now at Sinai, God was about to organize all the tribes into a nation with a national government. So far as we know, the laws that were recognized under the patriarchal form of government were not formulated in writing. We know that they were under the authority of law; that the will of God, in whatever manner expressed, was their law, and that the laws corresponded to their moral relations. Whether written or unwritten, they had a Sabbath law, a

marriage law, a law against murder, etc. In Gen. 26 : 5, we read, "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." When the people began to be fed on manna, some of them went out to gather on the Sabbath-day, "and the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?" It was necessary for the administration of the new government that these laws should be reduced to definite form and recorded. New laws were also needed to meet their new circumstances and relations. But they were not to be simply a "civil nation." They were to be a "holy nation." The new nation was to be a conserver of the worship of the one true God. Through it was to come the Messiah. Hence there must be laws prescribing forms of worship, and the consecration and duties of a priesthood. The laws delivered to Moses on Mount Sinai were the laws of a theocracy.

3. Their distinguishing characteristics. Although the laws recorded in the books of Moses are not there formally classified, yet we find them to consist of three distinct classes, corresponding to their different orders of relations, namely: moral, ceremonial and civil.

(1) The Moral Law.

The Decalogue is distinguished from all the other laws given through Moses, by the fact that its precepts are founded in the moral relations of man. As stated in our introduction, man sustains certain relations to his Creator and to his fellows. As in all nature so here, there must be certain laws of being and action corresponding to these relations. The principles enunciated in the Decalogue are co-existent with the relations out of which they spring. When Israel came to be organized into a nation this new relation did not in any way affect their moral relations, nor the laws growing out of them. On the contrary, they must be recognized as lying at the foundation of the new theocracy.

Again, the Decalogue is distinguished from the other laws given to Moses by the manner in which its precepts were given. They were proclaimed in a manner so solemn and impressive that they could not be forgotten. When Moses had sanctified the people according to divine directions, and they were led to the foot of the mountain, God came down upon the mountain and, amid thunderings and lightnings, and the noise of a trumpet, spake in the hearing of all the people the words of the ten commandments. Afterward he delivered them to Moses inscribed by his own finger on tablets of stone. They were farther distinguished by being put into an ark especially prepared for the tables upon which they were written, then covered by the mercy seat and placed in the most sacred place in the tabernacle. Upon the mercy seat, above the ark, two cherubims were made, and here God manifested his presence. "And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the

ark of the testimony." Ex. 25 : 22. It would not be possible to invest the Decalogue with greater sacredness of character. The ten commandments were also called "the testimony." A certain writer says: "The matter of the precepts of the Decalogue are God's testimony to the divine ideal of a perfect human life." They were a constant testimony to the people that they were transgressors of the laws of God, and that they had broken the covenant into which they had entered with him. To their moral obligations, they added a covenant obligation to keep the law. Hence the ten commandments were also called "the covenant."

(2) The Ceremonial Law.

We come now to notice that by reason of transgression the people had come to stand in a different relation, in a certain sense, from their normal or natural relation to the law and government of God, viz., the relation of sinners condemned by the law. To meet the circumstances of this changed relation, God in his mercy instituted new ordinances, which would continually impress their minds with the fact that they were transgressors, and with the need of an atonement and holding out to them the promise of a reconciliation through a coming Redeemer. These ordinances taken together are called the ceremonial law. They pertained to the consecration and the duties of a priesthood, a system of sacrifices, a distinction between clean and unclean meats, a sanctuary and its accessories, etc., all of which were typical of provisions made under the gospel for the redemption of men. This law was distinguished from the moral law, not only in its character and object, but also in the manner in which it was given. It was communicated to the people through Moses as a mediator between them and God, and was by him written in a book. As the ark in which the Decalogue was deposited was called the "ark of the covenant," so this book in which these laws were written was called the "book of the covenant." Obedience to these laws also was included in the obligations which the people assumed when they ratified the covenant. Ex. 24 : 4-8.

(3) The Civil Law.

On the organization of the people into a national government, a civil code was necessary. And as it was to be a theocracy, God gave these laws also. They pertained to the duties of the people in their domestic and their civil relations. They regulated matters of land, titles, inheritance, debts, usury, marriage, the treatment of servants, of the poor and strangers, etc. For the administration of these laws, judges were appointed, selected from the chiefs of the tribes, men of wisdom and understanding. Deut. 1 : 9-17.

III. Distinction between the Decalogue and the laws of Moses as to their perpetuity.

Applying the principle already laid down, that so long as any given relation exists the laws growing out of that relation must remain unchangeable, we see that the moral law contained in the Decalogue must remain unchangeable forever; for we cannot suppose that man's moral relations to his God and to his fellows will ever change, in this life at least. Yet some hold that, as the ten commandments are in some passages named the covenant, and as the old covenant has given place to the new covenant, therefore the ten commandments passed away with the first covenant. But if we consider the character and meaning of the covenant, we shall discover that the Decalogue was sometimes named the covenant according to an occasional usage of speech in which a part is named for the whole.

The ten commandments were certainly not the whole of the covenant. The book in which other ordinances were written was called the "book of the covenant." Now what was the covenant? A covenant is an agreement,—a compact. God first made a covenant with Abram in which he promised to make him the father of many nations, and that in his seed all nations should be blessed, etc. This covenant contained the germ of the gospel. It was confirmed to Isaac and to Jacob and to their seed. It was a covenant with a family. But at the organization of the nation the covenant was renewed with the nation, and became a covenant of law. The Lord said to the people through Moses: "Nor therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, and ye shall be unto me a kingdom of priests, and an holy nation." Exod. 19 : 5, 6. "And all the people answered together and said, All that the Lord hath spoken we will do." Verse 8. This, then, was the covenant,—the Lord promised blessings on condition of obedience, and the people on their part promised to obey. After the Decalogue was proclaimed in the hearing of the people, Moses went up onto the mountain and received the law, both that on the table of stone, and also the ordinances which he was commanded to write. "And Moses came and told the people all the words of the Lord, and all the judgments." Then the people with sacrifices and offerings and sprinkling of blood formally ratified the covenant. Moses "took the book of the covenant and read in the audience of the people; and they said all that the Lord hath said will we do, and be obedient." Exod. 24 : 3-8. In this transaction the people took upon themselves a covenant—obligation to obey the precepts of the Decalogue in addition to the moral obligations which they were already under. But they broke their covenant by disobeying the law. So God in his mercy made a new covenant with them, called the covenant of the gospel, by which he promised to forgive their transgressions, and restore them to favor on condition of their acceptance of the atonement which he promised to make in his Son. When the "old covenant" was made and the people bound themselves in a covenant obligation to keep the law, this did not in the least affect their already existing moral obligation to keep it. Neither did their breaking the covenant, nor the making of the new covenant, destroy their moral obligation to keep the law. It is a very strange notion that this transgression of the law and then the provisions under the new covenant for the forgiveness of their transgressions should work the abolition of the moral law. If the law was abolished, then from that time men ceased to sin, and they have no need of a Saviour. Nothing can be clearer than that man's moral relations to God and to his fellows have through all the changes of dispensations continued the same; consequently that the laws founded in these relations have remained the same. With this the words of Christ agree: "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments," etc. Matt. 5 : 18. *New Version.* The attempt to make out that the Decalogue was abolished by the coming of Christ, only to have nine of its precepts re-enacted by the teachings of Christ, is a very bungling device to get rid of the law of the Sabbath which is in the very heart of the Decalogue. This is not the divine method of law. God does not enact and abolish and re-enact his laws.

As to the ceremonial law, it was ordained for

a special purpose, which was fulfilled in the coming and sacrifice of Christ; which sacrifice it foreshadowed in symbols. "It was added because of transgressions, till the seed should come to whom the promise was made." Gal. 3 : 19. That seed was Christ. Verse 16. No repealing was necessary. It expired by self-limitation.

The civil code, which was given at the organization of the theocracy, expired when the theocracy expired. Of course all the moral principles involved in it are the same under all forms of government, and must abide forever.

CHRISTIAN PERFECTION.

BY THE REV. J. H. WALLFISCH, MUS. DOC.

(Continued.)

And yet, the perfection of which we are speaking is not a sinless perfection, if we choose to call the granted lasting disharmony between the absolute God's absolute will and law, and the through and through sanctified Christian, sin; in spite of his heart's being moved by loving God above everything and his neighbor as himself; it is not sinless, and never will be on this side of the grave. But then, is this in harmony with God's Bible language? "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God." 1 John 3 : 9. How does this agree with experience? We confess to be children of God, born again, and yet how often our consciences accuse us and are burdened by sin. According to this passage either we live in self-deception, calling ourselves alive while we are dead, and we are not and never will be, born again, children of God, because we see it is an impossibility to live a sinless life on earth, or the Bible is wrong. Will we venture to say this? No. Then there exists such a state of grace as not sinning. "But, whosoever is born of God sinneth not." Is this sinlessness brought forth already *in* and *by* regeneration, or is it a "second work?" Go and ask the children of God, and tell me how many you have found who never left the "baptism grace" (to use a Lutheran expression). Then read Rev. 2 : 2, 4, 5, "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil. . . Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent. . . ." Are you a backslider? Then repent. If not, why do you sin as a child of God, born again?

The consequence of growth is the final recognition of inbred sin, the natural depravity remaining yet after regeneration. The personally committed sins are forgiven, but there exists something yet, which is the cause of sinning again. Luther says that man must be converted daily on account of daily sinning. Then Christ would be an excuse and cover for continual sinning. Falling and rising—is this Christ's idea of Christianity? If so, I do not know why Paul shouted, after his previous "O wretched man that I am, who shall deliver me from the body of this death?" "I thank God, through Jesus Christ;" or why, later, in the jail, "Rejoice in the Lord always; and again I say, Rejoice." Nay, you yourself would not be, and are not satisfied with a gospel of daily sinning. Sinning and singing will not harmonize. A hurt conscience makes a bad singer. A burdened heart cannot joyfully leap. You hate sin; Christ hates it more. You want to be rid of it; Christ wants it, at least even as much as you. Sin brought him to the cross; how could he love or permit it in any measure or manner? He *will* save to the uttermost. Can he? "All power is given

unto me in heaven and in earth." Doubtless also in the poor, unclean, weak human heart. He can, he will. Will you? Will you deliver up all idols, all doubtful things, all self-will? Will you consecrate to him all you have and are, all you hope to have and be in future—once for ever, undivided, faithfully and honestly? Will you say with all your heart, without any reservation, "Thy will be done?" Take it cool, be slow, count the cost. As soon as you have dedicated yourself wholly to God you are permitted to believe that the blood of Christ (which cleansed you already from your personally committed sins,) cleanses you now, this very moment, and each following *now* of your life, from the inbred sin, which caused you often enough to sin again against your own will, so to say. It will be done unto you according to your faith. Now begins for you a life of faith in a deeper sense than ever before. You can and will not trust yourself any more, not even one moment. You are weaker, you have become a child, a babe. Christ is now glorified by you, crowned as "King of all." Without him you can do nothing; with him everything within the lines of duty. You do all you can, using faithfully the means of grace, watching, meditating, praying, working, confessing, giving—Christ does his part. That widow in Zarpeth was a poor woman indeed; she possessed but a handful of flour and a little bit of oil, at the time when Elias boarded with her. But it did not come to an end. A little, but always enough. So the Christian in Christ's full salvation. He has no power or grace or holiness, or anything of the kind, stored up for hours, or years. He has, so to say, no safe cash-box, with a crowd of silver and gold pieces. As a perfectly poor man, he lives from "hand to mouth," but he is really "blessed," because the kingdom of heaven is his he is comforted; he has inherited the earth; he is continually filled according to his continual thirst for God's grace; he obtains mercy and sees God everywhere and in everything. He rejoices evermore, prays without ceasing, and gives thanks in everything. 1 Thess. 5: 16-18. He lives from moment to moment.

To those believing only in a by-and-by work by growth I would tell a story I read when I was yet a boy. One had the notion that his dog would look nicer without ears and tail. But in order to lessen the pains of the poor animal he cut them off, every day a little piece. So is this piece-by-piece sanctification. To those cherishing the idea of a death-bed through-and-through sanctification (for all know very well that an impure heart cannot enter heaven, and all hope to be rid finally of their filthiness) I would say, Who cleanses, the death-bed, or the death? Neither, Christ and his blood cleanses. How many minutes or hours before dying? If one, five, or ten minutes before, why not ten, twenty, or fifty years before? If the blood of Christ, by faith, without which no spiritual gift or grace can be obtained, why not now, if you are sufficiently prepared for it by casting aside your own power, and by perfect dedication of all you have and are to him? I know very well there are yet many questions not answered. The reader would like to see the metaphysical inside of the watch, how the work runs. I cannot now go into these questions. It must be sufficient to say that we have a perfect salvation, because we have a perfect Saviour; and a perfect salvation, fully accepted, makes Christian perfection.

WITHIN every man's thought is a higher thought—within the character he exhibits today a higher character.—Emerson.

THE SUPREMACY OF GOOD.

Readers of Goethe's famous poem must remember well the passage where Mephistopheles first reveals himself to Faust as that Satanic person, though in human guise, to whom he is to sell his soul. Entering the philosopher's study in the form of a black poodle, he is compelled by powerful incantations to take a human form and speak with a human voice. Faust seeks then to compel a confession of his true character, and in the course of the colloquy we find this question and answer:

"Faust.—What art thou then?

"Mephistopheles.—Part of that power not understood, Which always wills the bad, and always works the good."

That in a universe owing its existence to a Being infinitely good, as well as infinitely wise and powerful, good and not evil, must be supreme, is a truth which ought to seem self-evident. The pessimist, therefore, must always be an atheist, or else if a believer in God he must have a conception of the divine character and sovereignty wholly inconsistent with common reason. With the Christian believer it is a proposition needing no proof, that under the sovereignty of that Being in whom as a Christian he believes, it is good, and not evil, that is supreme.

And yet, he holds this faith in the face of much that is extremely perplexing. With the question why evil is suffered to exist at all, if he be wise he will not even attempt to deal. While it may be true that to a moral government the very best conceivable the existence of evil is a necessity, it is hard for finite reason to compass what so far surpasses finite knowledge. That it would not exist unless the reason for it were infinitely adequate, he holds as a necessary inference of his conviction that God, who permits it, is infinitely good; but this itself is so much a matter of faith that reason declines the demonstration. We may realize how impossible it seems that there should be, in the nature of things, any distinction of good and evil at all, unless there were in the nature of things the evil as well as the good; yet this, too, is only a philosophical deduction, and so far as one's own practical grapple with the conditions of good and evil within his own sphere, leaves the matter very much where it was before.

So is there in his observation of current history, much to perplex him. The evil of the world makes itself vastly more conspicuous than the good. In the course of events each day, in the daily chronicle with which in these times we seem obliged to concern ourselves, that which occupies the page almost to the exclusion of all else, is either the calamities, the crimes, the contentions, the sufferings, or the errors of humanity. It is only as incidentally occurring, for the most part, that the reverse of the sad picture appears at all. Whether it be that those who prepare for their readers this daily story of the world's life act upon the principle that what is bad must of course have place, and the good if there be room for it; or whether it be that the good is in itself so much a retired and quiet thing as to escape notice well-nigh altogether, so it is that the impression, though surely a mistaken one, which one almost inevitably gains from this daily chronicle is, that not only man's "heart," but his whole life and experience in this world, is "evil, and that continually." It is based upon observations such as these that the pessimist announces his gloomy verdict that the world forever gets worse and worse, and that all things are going hopelessly to the bad.

All the same, the poet's characterization of the power which plays in the drama of common life a part as conspicuous and as unmistakeable as in his own, is eminently true,—"the power that always wills the bad, and always works the good." Not, perhaps, quite in the sense which Goethe himself may have intended these words should bear. And still, it is possible that even in his conception the *ultimate* good was the thing had in view. As upon the lips of him who, if not the author of evil, is still its chief instrument in the universe of moral being, the words spoken are a wonderful confession of impotency on his own part, and a wonderful anticipation of his own certain doom. He himself even "*works the good!*" It is not alone that he

is powerless to prevent the good coming to pass, but under a mighty overruling which, though himself so mighty, and so abounding in all resources of mischief, he cannot resist, he himself, in the hand of the Omnipotent, becomes the instrument of good, and serves, even while he rebels.

The truth here presented, while it finds confirmation in the records of human history, needed a revelation in order to its full and absolute certainty. The student of history, reading with no theory of pessimistic philosophy blinding his eyes, is made to see that upon the whole the human condition in this world has, in the course of centuries, wonderfully improved. But he sees more than this. He sees that what was meant for evil, and what in its more immediate aspects and results *was* evil, like the selling of young Joseph into slavery by his own brethren, "the Lord" has both "meant for good," and has turned to good, often in marvelous ways. What a scourge war has been; and yet what immense results of good have grown out of it. What a fearful thing is the uprising of a people in hideous revolt and revolution, with all the functions of government passing, for the time, into the hands of the vilest of the human race; and still, on the field of the desolation so wrought, what harvests of unanticipated good have ripened and smiled. Much of what is now most precious in human institutions, and most hopeful in the human condition, had its birth amidst horrors of persecution or on battle-fields where thousands have perished in mutual slaughter. If a Satanic personality has presided amidst such scenes how truly has come to pass for him what the poet has made him declare. Willing the bad, he has rioted in the miseries brought by him upon mankind as the immediate result, yet even in these very mischiefs and horrors he has, though with no mitigation of guilt for either himself or his instruments, "always" been "working the good."

This is what even human sagacity is able to read between the lines of written history. But that so it shall continue with steady increase of beneficent result, down to the end; that a time is to come when this providential order shall issue in a complete redemption, in "new heavens and a new earth;" that Satan himself shall be bound, and the evil of the universe be a power subdued, enchained, and forevermore shut up in the prison-house built for it,—this is what human sagacity could not foresee. For the knowledge of this we are indebted to that revelation which, while it shows to faith a future so radiant, casts back a cheering ray upon even the stormy and sorrowful past, and gives to history itself new meaning and a happier testimony. Meantime, each individual believer knows that what is true for all men is true for each, that the hopeful augury which hides in humanity's ordeal as a whole belongs no less to that which is his own individual lot. For such as he, "*all things work together for good.*"—*Standard.*

It is said that the larks of Scotland are the sweetest singing birds on earth. No piece of mechanism that man has ever made has the glorious music in it that the lark's throat has. When the farmers walk out early in the morning they flush the larks from the grass, and as they rise they sing, and as they sing they circle, and higher and higher they go, circling as they sing, until at last the notes of their voices die out in the sweetest strains the earth ever listened to. Let us begin to circle up, and sing as we circle, and go higher and higher toward the throne of God, until the strains of our voices melt in sweetest sympathy with the music of the skies.—*Ev-ery Thursday.*

WE do not grow up into Christ and appropriate the fullness which is in him, in a mere mechanical way. It is the longing of the soul, or as David has it, the panting of the soul after God, to become in all things like Christ that reaches the height of spiritual enrichment.—*Christian Advocate.*

A MORE glorious victory cannot be gained over another man than this, that when the injury began on his part the kindness should begin on yours.—*Tillotson.*

MISSIONS.

BRO. SKAGGS reports for the past quarter, 4 preaching places, 68 sermons; congregations from 20 to 100; 10 prayer meetings; 101 visits; 290 pages of tracts and 40 papers distributed; 5 additions by baptism, and 1,712 miles traveled.

THE Canadian Pacific Railway Company, with steamships to cross the Pacific Ocean in about ten days, expect to be able to land passengers and freight from China to New York before the United States lines can land them in San Francisco.

BRO. S. I. LEE reports 13 weeks of labor at Taney, Idaho, and in a neighboring school district; 18 sermons and addresses; congregations of 30; 12 prayer-meetings; and from 1,000 to 1,500 pages of tracts and 45 papers distributed.

BRO. JOSHUA CLARKE reports for the quarter's work at Andover, N. Y., and other preaching places; 52 sermons and addresses; congregations from 25 to 100; 21 prayer-meetings; 86 visits; 7,000 pages of tracts distributed through others; and 4 additions.

ELD. S. D. DAVIS, missionary evangelist in West Virginia, reports labors and visits at the following places: Xena, south of Greenbrier and the home of several Sabbath-keepers; the West Union Church; on Hasker's Creek; at Conings; on Horn and Cove Creeks; Roanoke, where two persons joined the church after baptism; Copen; Weston; Buckeye Run; Harrisville; Salem; Lost Creek; Ritchie and Greenbrier, having traveled by private conveyance over 600 miles. Thirteen weeks of labor; 19 sermons and addresses; average congregations of 75; 8 prayer meetings; 81 visits: 4 additions, 3 being after baptisms.

FROM E. H. SOCWELL.

GRAND JUNCTION, IOWA.

As, perhaps, you already know, the church at Garwin, being moved by the missionary spirit, voted me one-half of my time to be expended in general missionary work in Iowa, and also voted to continue paying the same salary that had previously been paid for my whole time. This, I consider, is a very generous action, and worthy of commendation as well as imitation.

I am now spending two weeks at Grand Junction, and while here shall also visit Gowrie and Rolfe. I shall then spend two weeks at Garwin, then two weeks at Marion and vicinity, and so on through the year. This is quite hard for me and family; yet the work must be done by someone, and if I can do it I am willing to put forth the effort.

A salary has been subscribed to aid in my support at Marion, and also at Grand Junction. Three weeks ago I attended our annual meeting at Marion, and since leaving I hear of quite an interest being manifested by several persons just after the meetings closed; and I hope to find the interest intensified when I go there again.

Just as I left Garwin for this point the initiatory steps were being taken to organize a Y. P. S. C. E., and I presume the organization has been effected before this. I trust it will be a great benefit to us all. The interest at Garwin, I think, is as good as at any time since I began labors there.

I find the interest here at Grand Junction good. Our meetings are all well attended, but

it being a busy time among farmers it is not thought best to hold meetings every night during this visit. We expect to receive several members into the Grand Junction Church by letter in the near future.

I report 13 weeks of labor, 17 sermons, 14 prayer meetings, 26 visits, average congregations at Garwin 45, Grand Junction 30. The amount of traveling expenses incurred in the work since the Board assumed payment of such expenses, \$3 66.

FROM J. F. SHAW.

In my correspondence with the brethren of the different churches I learn they are firm, and this makes me hopeful that we are on the eve of a successful year's labor.

Our people here are gradually gathering to the colony. We have regular services here and an interesting Bible-school. We have labored under disadvantages, owing to the want of a house of worship. The church decided to sell the property at Texarkana, and build here. But no sale has been effected yet. It was determined to build a small house to answer for a chapel and day-school purposes, the size to be 20x30 feet. Accordingly I began a canvas to raise funds for that purpose. The most of the means have been subscribed, and the lumber is partly on the ground. We had hoped to have the house far enough along to hold our protracted meeting in, to commence on the 10th of this month. It is now decided to postpone the meeting till after my return from the Council at Chicago. We are much encouraged with the way our First-day neighbors have subscribed to our church and school-house.

Eld. Lee has just reached us from Idaho, and proposes to establish a mercantile business for the benefit of the colony. This will very much aid us. I have just succeeded in getting a post-office at Fouke, and we can hereafter be addressed at Fouke, Ark.

If it is possible, I hope to get a tent for meeting services, to be used next year. I should like to have one about 24x40 feet.

—13 weeks of labor; 2 preaching places; 40 sermons and addresses; congregations of 30; 18 prayer-meetings; 30 visits; over 8,000 pages of tracts and about 200 papers distributed; and one addition.

OUR PRINTING WORK AT SHANGHAI.

REV. DAVID H. DAVIS.

This work, although it has consumed a good deal of time, can be stated in a few words. First, was the printing of four illustrated tracts: "The Birth of Christ," "The Ascension of Christ," "Prayers," and "The Parable of Warning." Then came the printing of four thousand Sabbath Calendars, and a few small calendars for Dr. Swinney for dispensary use. After this we made about thirty stereo-plates of the parables of Christ, from wood-cuts loaned us by Dr. Main of Hanchow, which I hope may be of use in illustrating Chinese tracts. Then came the revision, stereotyping, and printing of Eld. Wardner's tract on the Sabbath. Of this there were five hundred copies printed and bound. The Board of the American Sabbath Tract Society kindly sent \$20, United States gold, equal to twenty-five Mexican dollars, to pay the expense of this printing. After this we printed an edition of one hundred copies of a temperance hymn-book for Dr. Swinney; and various notices of the schools, and receipts and account books especially arranged for keeping the accounts of the schools, have been printed during the year; also a small job of six thousand

prescription papers for Dr. Gale, of the Margaret Williamson Hospital. A boy has been employed to assist in this work for six months, at three dollars per month and board. With the exception of the first month, I have charged the board of this boy to my personal account, only charging three dollars to the mission. Owing to the amount of work on hand and the incompetency of the printer boy, the book on the "Origin and Significance of the Communion," adopted by the Chinese Religious Tract Society, has been given into their hands to publish, as they were anxious to do the work and would bear all the expense connected therewith.

FROM MADISON HARRY.

I herewith send you quarterly report ending Sept 30, 1890. This has included most of the heated term, and therefore I could not fill as many appointments as usual. The outlook is much the same as at close of last quarter. At the Maxson school-house one brother has ceased to keep Sunday at least, and when I saw him last he assured me that he would keep the Sabbath. Our principal difficulty in the town is to get a place to hold meetings. We have not succeeded in getting a regular place either in Emporia or in Marion. Until we do, we cannot expect to do much, and this is just what our enemies wish of us. We can get places by paying enough. I know of no way of arranging this matter except for our few brethren to make up their minds to give the amount necessary or build places of worship. Indeed, one of the brethren at Marion thinks, with help from other churches, and also from brethren abroad, we may be able to build. At the points where we have labored our efforts have been well received and appreciated, so far as I can see. We hope to be able soon to hold series of meetings at some points on this field.

—13 weeks of labor; many preaching places; 24 sermons and addresses; 10 prayer-meetings; 75 visits; 500 pages of tracts distributed; and the organization of the Marion Sabbath-school, with an average attendance of about 20.

MARION, KANSAS.

FROM C. W. THRELKELD.

The entire quarter has been one of hard work, continuous day and night labor, but, we are glad to say, not without something in the way of success. There has been a number of professions of faith, helpful additions to our churches, with strong probabilities of others soon following if we can only follow the interest right along as is demanded. One out-door meeting has aroused such an interest in the community that I think it will be the means of building a meeting-house in the neighborhood, and I know it has already raised a deep interest in the Sabbath question. I hope the work of conversion will continue right along, and that many will yet come to the whole truth. We have much yet to contend with in way of opposition and prejudice, but our people are going straight ahead, presenting a bold front, steadily growing in numbers, not rapidly it is true, but surely. The demands are growing upon us steadily as the years go by. I feel that I must go and look after an interest in Kentucky, much of which has suffered so long for want of attention. May the Lord bless our Boards in their labors, and all the workers in their work.

—13 weeks of labor; several preaching places; 60 sermons and 20 addresses; 10 prayer-meetings; 104 visits; 200 pages of tracts distributed; and 3 additions, 2 after baptism.

CRAB ORCHARD, Ill.

HISTORICAL & BIOGRAPHICAL.

ANOTHER LETTER FROM EBENEZER DAVID.

PROVIDENCE, Rhode Island College, May, 1773.

Dear Brother and Sister,—It is my hearty desire, that these may find you well in Body and in Mind. Praised be the Father of Mercies, that Hell-deserving, I am favored with a tolerable state of health. But I find my Constitution is impairing fast. My imprudent manner of living has been enough to break any Constitution. Up till 11, 12, 1 o'clock at Night! I condemn the practice, but find it hard to reform. Oh, that I could live to GOD, that I could learn to profit under the privileges I enjoy.

I received a letter from you Written by Mary, I assure you, my Sister, the contents made me glad, I desire to rejoice and magnify the LORD for the great things, I trust, he has done for you in bringing you home to himself. What, are we viler than the vilest, *that we* should become the Objects of divine Love? GOD is a Sovereign,—his grace is free. Let the Crown be placed upon the right Head. Eternal life is a free gift, conferred on man to enjoy, though purchased by Christ. Sure then GOD's is all the glory and a great part of the Christian's happiness consists in ascribing it to him.

I would now come to say something touching the queries in your Letter. But what shall I say, if the sentiment advanced by some is just; viz., that no man has a right to expound the Scripture,—that is, to tell another in what light he understands it; then it is only lawful for me to set down a number of Texts, and leave you to guess at my understanding of them by the order in which they are arranged. Those who advance this sentiment, I doubt not, pretend to found it upon Scripture; and maintain that the Scripture is plain enough of itself to the meanest capacity. I have read the Bible some, and never remember one text that taught me any such lesson. Nay, I think it must be some very bold, forced exposition to make the Scripture speak any such Language. If the sentiment is not taught in Scripture, then it is not valid. But if taught there, it must be obvious; otherwise, the proposition is false. Notwithstanding I oppose this ridiculous, stupid Notion, I am for having the Scripture held as the only test of Doctrines, I am for having no man's word admitted, that does not correspond with the Word of GOD.

The Bereans are a pattern worthy of imitation. I would have all search to know whether the things they hear, are so or not; and I would have you pay no regard to what I am about to write, further than it appears consistent with the Word of Truth.

You ask if I have ever diligently searched to know what the Scriptures call our own Righteousness; what GOD imputes to us for Righteousness; and what Righteousness we stand justified in before GOD? If you please, let these, your queries, stand as so many propositions for the subject of the letter.

First, then with regard to the Word Righteousness, as we have to do with it in the instance before us. I am not about to speak of all the senses in which it is used in Scripture. It has reference to the fulfillment of some Law. "It shall be our Righteousness, if we observe to do," etc. Deut. VI., 25. The tenor of the Covenant made with Adam was, "Do this, and thou shalt live." All the Law called for was perfect Obedience. While Adam continued to yield this, he remained Righteous, and life was his reward. Upon his Sin, or committing unrighteous-

ness (for all unrighteousness is Sin), he became exposed to the penalty, and that is death. Now two things are necessary to his standing justified before GOD, the perfect obedience maintained before and full satisfaction to injured justice.

Now, then, by our own Righteousness as used in Scripture, I understand our own doings, or our own Obedience to GOD's Law; and I find the Psalmist in Ps. CXXX. 3, expressing himself thus, "If thou, LORD, shouldst mark iniquity O, LORD, who shall stand." Hear also the perfect Job, Chap. IX, 2, 3, 30, 31, "I know it is so of a truth; but how should man be just with GOD? If he will contend with him, he cannot answer him one of a thousand. If I wash myself with Snow Water, and make my hands ever so clean; yet shalt thou plunge me in the Ditch, and mine Own Clothes shall abhor me." Old Testament and New Testament Saints were all agreed, and joined heartily to renounce their own Righteousness in point of justification before GOD. What says Paul? Gal. II. 16, "By the Works of the Law shall no flesh be justified." And how ardently does he in another place pray that he may not be found having on his own Righteousness, which is of the Law.

We have now seen in what esteem these ancient worthies held their own Righteousness. Your next query is, What GOD imputed to us for Righteousness? Likely you took the manner of expression from Rom. IV. 5, where it is said, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for Righteousness." Most certainly the Scriptures are consistent with themselves, if rightly understood; and the Apostle elsewhere in this same epistle labors so much to prove that Righteousness does not come by any of our own doings, that I am constrained to differ from those who take the words literally. I rather think that it is a figurative expression, that faith is put for the object of faith, and that the meaning is that CHRIST's Righteousness is imputed to the believer for Righteousness.

Methinks I see you shake your head on this, and groaning, say, "Alas, my Brother, I am afraid thou art about to become too scholastic; and, confiding too much in thy human learning, dost err from the simplicity of the Gospel. I own that I am poor, fallible, short-sighted,—I do not plead for perfection, I am very imperfect in my knowledge of the Scriptures; would that I understood them better. But, perhaps, you will not think quite so hard of me, if I produce a number of texts in which the same figure, the same manner of expression, is used exactly. And if there is such a figurative way of speaking used in the Scriptures, why may it not be used here? If other graces are sometimes taken for their objects, why not faith for its object? Thus the Apostle to Ephesians, Chap. IV. 1, calls those to whom he writes his Joy, that is, the object of it. Cant. VIII. 4. The Church calls Christ her love, because he was the object of it. Gen. XXXI. 53. Jacob swore by the fear of his Father, Isaac, that is, by GOD, who was the object of Isaac's fear. In Titus II. 13, Christ is styled the blessed hope, that is, the person whose appearance we hope for.

Your third and last question to be considered is, In what Righteousness do we stand justified before GOD? I answer, in the imputed Righteousness, but just now spoken of; or in other words, in that which is through the Faith of Christ, the Righteousness which is of GOD by faith, Phil. III. 9, which the Apostle most evidently opposes to all his own performances

to his own obedience either of the moral or ceremonial Law. But that we may the better understand each other, let us enquire what this Righteousness consists of? According to my apprehension, the Constituent parts of it are the active and passive Obedience of Him who is represented saying, "Lo, I come to do thy will, O my GOD, yea, thy Law is within my Heart."

I perceive you are full in the atonement, Chief of the texts you quoted tend to prove it. I am glad to see you so clear in so fundamental a point. But, my dear Sister, the barely suffering the penalty of the Law will render no man Righteous. Otherwise Devils and damned Spirits will be righteous in proportion to their several degrees of Torment. If there is any Righteousness in punishment, it is in the punisher, and not in the punished. You never knew any Reward due to a Criminal for suffering the punishment of his Crimes. The sufferings and death of Christ free us from Death; yet, in a third sense, he is not to be called Righteousness only as he voluntarily became our Substitute, and was active in laying down his life in compliance with his Father's will. Not my will, but thine be done, I lay down my life of myself. He poured out his Soul unto Death, and gave himself an offering and a sacrifice for sin.

But we read, Rom. V. 19, by the Obedience of one shall many be made Righteous. Observe there is an opposition in the text. The Disobedience by which many were made Sinners, we know was an actual Disobedience to the preceptive part of the Law. Consequently, then the Obedience mentioned must be active and relate to the preceptive part also.

Without full satisfaction to the requirements of the Law, there is no Justification. One Debt is not discharged by the payment of another. By CHRIST's Sufferings and Death, he satisfied the sanction of the Law, but not the Precepts of it; so by his Obedience, he satisfied the precepts, but not the penal part of it. Think not that I mean to divide Christ or his Righteousness. No, the person who is made partaker of the efficacy of Blood is also partaker of the Virtue of his life. He has not justified the Law by Obedience, or sufferings separately, but by both taken together, he has justified the whole Law. He has magnified it, and made it honorable. Thus he is the end of the Law for Righteousness to everyone that believeth, Rom. X. 11. Thus he is the LORD, our Righteousness.

HAVE YOU A MOTHER?

Have you a mother? If so, honor and love her. If she is aged, do all in your power to cheer her declining years. Her hair may have bleached, her eyes may have dimmed, her brow may contain deep and unsightly furrows, her cheeks may be sunken; but you should never forget the holy love and tender care she has for you. In years gone by she has kissed away from your cheek the troubled tear; she has soothed and petted you when all else appeared against you; she has watched over and nursed you with a tender care known only to a mother; she has sympathized with you in adversity; she has been proud of your success. You may be despised by all around you, yet that loving mother stands as an apologist for all your shortcomings. With all that disinterested affection would it not be ungrateful in you if in her declining years you failed to reciprocate her love, and to honor her as your best, tried friend? We have no respect for a man or woman who neglects an aged mother. If you have a mother, love her, and do all in your power to make her happy.—*Christian at Work.*

SABBATH REFORM.

"SUNDAY LAWS."

BY THE REV. D. C. KNOWLES, D. D.

One of the great perils to the American people is a growing skepticism as to the utility of law. Moral agencies are said to be positive and saving, while the legal are asserted to be negative and useless. This growing sentiment is stated in this form: "You cannot make men good by law." This eloquent deliverance is announced with an air of triumph as if it ended all controversy. The conclusion drawn is that all prohibitory legislation is unwise and nugatory.

Now if our young people are to be fed on such nonsense as this, it will not be long before we shall reap a whirlwind of confusion, for this sentiment leads to a contempt for all government. The pulpit is not wholly free from responsibility in the inculcation of such a doctrine, for it has often exalted moral forces to the great disparagement of legal restraints. The fact is, there is great confusion of thought every where in the popular mind concerning the true office of law. No wise man will ever assert that law directly makes men good. This is not its sphere. Law simply begets conditions favorable to the operation of moral forces. It environs the moral agent with those circumstances that give moral agencies free action and the best conditions for the regeneration of the soul. Law co-operates with moral forces, clearing the way for their exercise. It is the pioneer corps cutting a road through the moral jungle for the advance of civilization. It is sheerest folly to despise this helpmeet to progress. These words need to be spoken and emphasized. This nation needs to cultivate a profound respect for law by showing its true relations to individual and public good.

This is especially applicable to Sunday legislation. Multitudes are indifferent to laws relating to secular business on Sunday, because they think men are not made good by law. They feel that moral agencies alone are to be trusted; but how can moral agencies have their fullest influence on the public conscience unless law shall lay its prohibitory hand on the whirring wheels of business and command "Peace, be still"? Human cupidity will destroy that Sabbath calm which is so peculiar to our American Sabbath unless we arrest its action by law. When that religious calm has departed, how can our moral agencies reach the masses? This is the problem we have before us. The soul needs quiet if it would apprehend God and duty, and this quiet is the product of law. Discard the law and the quiet goes with it, and ere long all forms of industry will be in full blast. It is our duty to save the conditions most favorable to the saving influences of the gospel, and this is the Sabbath problem in a nutshell.—*Christian Advocate, New York.*

The fundamental evil lies below the surface. It is not that men care little for civil laws, but that they have ceased to regard God's law concerning the Sabbath. This indifference to God's law is mainly due to the influence of religious teachers, who teach the modification or the absolute repeal of the Decalogue, in order to escape the demands of the Sabbath, as opposed to the claims of the Sunday. This is the "nonsense," the wicked nonsense upon which "our young people" have been fed, and through which have been made to believe that even obedience to God's law "cannot make men good." This is the popular falsehood which rings out everywhere when we ask men to regard the Sabbath. They answer: "Away with your legislation! Men are not saved by obedience to law. There is no righteousness in keeping the commandments. We are not under law, but under grace." etc.

Such statements become absolutely false when applied in this way. Obedience to God's law is not the ground of salvation; but God's law is a rule of life for all his people. The popular theory discounts the authority of all law, and hence the results which Mr. Knowles bewails. When the religious teachers cease their *Antinomian heresy* the people will be less inclined to laugh at law, and to hold the commandments of God. That heresy destroys the core of the gospel. Paul declares that "where there is no law, there is no sin." If there be no sin

from which men need to be redeemed, there is no need of a Redeemer. Calvary is nothing if Sinai is removed. Law is one of the most prominent and potent facts in all existence. When God's law ceases to be the rule of life, ruin is at hand.

HO, EVERY ONE THAT THIRSTETH.

The call, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money and without price," is prophetic of the declaration of Christ to the woman at the well of Samaria, namely, "Who-soever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life."

The call is not, Ho, every one that longs to be saved from punishment, or desires to be freed from the ills to which flesh is heir. Dread of punishment for transgression of the divine law is implanted in every human breast, and "man is born unto trouble as the sparks fly upward." The call is to those who thirst for the waters of the well of salvation, which heal the malady of sin—the chief, if not the only cause, of whatever evil exists.

The call is universal. If sin is a burden, here is relief. Here the burden becomes light, and the yoke is easy. This is the language of Scripture, and there is no book so simple, or so easily understood as the Bible. What is required everybody can understand. Omniscience discerns the state of the heart, and the Holy Spirit enlightens the mind of the searcher for truth. The prophetic call is to stop, to go no farther in the way of sin, which can never satisfy the thirsty soul. Let us heed, then, the blessed invitation, and come to the waters. It requires no money, and no price is demanded. The only condition is that you are athirst. If you are hungry, you may eat; if thirsty, drink. Nothing in the wide world is so simple as the gospel message, and its reception confers blessings which nothing else can possibly bestow. "Blessed are the pure in heart, for they shall see God." The waters from the well of salvation quench the thirst, and the blood of Christ purifies from sin. To those who drink thereof and are washed, and to such only, God manifests himself as the God of love. They shall see God and live forever.

The call is natural, simple and significant. Sinners are traveling life's road. They are panting for something which shall satisfy longing desires. But they have taken the wrong course. They are passing through a dry and thirsty land—an arid desert. Along the way there are no well-springs. They look therefore in vain for what will quench the thirst. Now a heavenly call arrests their attention. "Ho, every one," says a voice from above, "you need thirst no more; come to the waters that I will give you which shall now and forever allay your thirst and satisfy the longing soul." Who will listen and obey?—*Religious Herald.*

THE CUNEIFORM CHARACTERS.

The cuneiform, or arrow-shaped character, is as conventional and unintelligible as the later Chinese, but patient labor has quite recently enabled scholars to trace the hieroglyphic origin of the system. The arrow-form is due to the shape of the wooden style used to impress the figures on unbaked clay. On the oldest of Babylonian texts, and on the stone statues of Tell Low, this arrow-form of the strokes is no longer to be noted, and the casual observer would never suppose these early characters to have any connection with the later cuneiform, a connection which is, however, established by study of intermediate forms, beyond any possibility of doubt.

The cuneiform system was not the invention of either Syrians or Babylonians. Sir Harry Rolliston discovered, some forty years ago, that another race, speaking quite a different language, originated the civilization of the Mesopotamia. Like his other discoveries, and like all great scientific discoveries, this result was fiercely called in question. Like all other truths, it has in the

end prevailed. Bilingual texts, bilingual syllabaries, fresh records in the same ancient tongue, discovered when he reached his conclusions, have set the matter at rest in the minds of all but a very few of the older antagonists.

The race so recovered from their monumental records was not of the Semetic group; its language was not inflected, but terminational or agglutinative, and akin to the Turko Mongul languages of our own day. The stage of language, as already observed, is which always accompanies early hieroglyphic writing. The word roots of the old Akkadian—as his language is generally called—were monosyllables easily adapted to representation by single emblems. When other races adopted these emblems, and used them either as pictures or sound signs, there came to be a double development.

On the one hand the old Akkadian sound survived; on the other, the Akkadian pictures received a new sound by translation into another language; and as the old Akkadians themselves applied more than one name to each emblem, the final complete result in Assyrian was sometimes to give eight or ten-sounds to one sign, while, on the other hand, more than one sign might stand for any one sound.—*The Edinburgh Review.*

FEMALE DOCTORS.

A wonderful change in respect to female labor has rapidly developed within the last half-century. A vast number of the common schools have passed into the hands of women, with a manifest gain to the cause of education, as well as to that of the sex. Women fill clerkships in almost every department of industry. At least as many women as men stand behind counters. They have largely taken possession of the lighter forms of labor introduced by the utilizing of electricity.

The foundation of colleges for women, and the opening to them of some of the older colleges, have prepared the way for their introduction into the various professions. We already have successful female lawyers, ministers, artists, and especially doctors.

Some of our female doctors stand on an equality with their medical brethren in culture, reputation, and success, and the tendency toward this profession on the part of young women now graduating at our higher literary institutions, is one to be encouraged.

The natural instincts of women are in this direction. It is this that makes them so much at home in the sick-room, and such angels of mercy in military hospitals. The field for them is broad and remunerative. They need to accompany the foreign missionary everywhere. They are best suited to minister to their own sex and to children generally.

But they must prepare themselves most thoroughly for the work, adding to the discipline of the college the fullest mastery of medicine that can be furnished by first-class medical schools. They cannot rely upon any feeling of gallantry here. It must be seen that they are the equals of their brothers.

Further, we are sorry to say that it is not infrequently the case that members of the medical profession are at present, unequal to their responsibilities. It has been too easy to get medical diplomas. School has competed against school, to the injury of the profession and the peril of the sick. Our best medical schools recognize and deplore this condition of things, and are doing what they can to improve it.

We say, therefore, to young ladies, that the field is open to them, with the pioneer work already done. But let none enter it who are not suited to the work by native tact, self-reliance, and what may be called physical and moral hardihood.—*Youth's Companion.*

THERE is no class of professors that God has so little respect for as those who serve him periodically. And there is no class that do so little in the cause as those that wait for the annual revival to fit the harness to them. God loves and honors him who strives to show, by his daily and hourly walk, that he bears branded on his body the marks of the Lord Jesus. We are to *daily* take up our cross and follow him.—*C. W. Bibb.*

THE SABBATH RECORDER.

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NEVER to the bow that bends,
 Comes the arrow that it sends;
 Never comes the chance that passed,
 That one moment was its last.

WE would again especially request our readers, upon receipt of this issue of the RECORDER, to notice the date printed upon the margin of their paper. Should you find the date to be previous to Dec., '90, it is evidence that you are indebted to the office for your subscription. We dislike to be obliged to ask for these little amounts due us, and yet we are forced to do so on account of our needs. If each one of our subscribers would, during the coming week, remit to this office the amount due us, we would be relieved of the burdens we are now laboring under in the way of meeting our obligations. The office *must* pay its bills, and we depend upon those subscribing for our publications to help us do this. We believe if each one, upon reading this item, would consider the matter in its true light, and would realize how important it is that these little amounts be paid in, they would immediately come to our relief. Will you not attend to this without further delay, that it may be said at the close of the present volume, which is but a few weeks hence, that not one of our subscribers is owing us for the paper?

PRIZE ESSAYS.

The trustees of the United Society of Christian Endeavor have had placed in their hands the sum of five hundred and twenty-five dollars, to be offered as prizes for the best essays on the following subjects:

1. How can Young People's Societies of Christian Endeavor in each local church best promote and stimulate the systematic benevolence of young people for the missions of their own denomination?
2. How can Young People's Societies of Christian Endeavor best promote the introduction of religious journals and other wholesome reading into the families of the congregations with which they are connected?
3. The Christian Endeavor Society. Its adaptation to all denominations in promoting (a) the fellowship of young Christians, (b) their allegiance to their own church, (c) their activity in all branches of Christian effort.

The best essay on each of the foregoing subjects will receive a prize of \$100, making three one hundred dollar prizes; the second best on each subject will be entitled to a \$50 prize, making three prizes of this class; and the third best essay on each subject will receive the \$25 prize, making three prizes of \$25 each. In all nine prizes will thus be distributed, taking the \$525 which has been provided for that purpose. These essays are not to exceed 1,500 words in length, and will be printed in any one of several journals that have been selected for this purpose, among which is the SABBATH RECORDER. They are to be signed by a *nom de plume*, the real name to be sent to the editor of the paper that prints the essay. The printed essays will be sent before April 1, 1891, to the president of the United Society of Christian Endeavor, 50 Bromfield Street, Boston, by whom they will be forwarded to the judges selected,

who will be eminent clergymen and others of different denominations conversant with this work. The names of the successful essayists will be announced at the International Convention at Minneapolis, Minn., July, 1891.

It will be observed that the first and second of the above subjects are particularly appropriate to our own people at the present time. Nothing can be more important to us than the enlistment of our young people in our missionary operations, and the dissemination of our own and other wholesome religious reading in our families and among our young people. The third subject is one in which our own young people can scarcely be less interested than others, and which is of equal importance to us as a people. The treatment of these subjects in our columns is therefore a matter of more than ordinary interest, and the plan of the United Society affords our young people an opportunity to compete for the prizes while contributing to the value of their own denominational paper and stimulating their associates to more earnest endeavor for Christ and the church.

Of course the editors of the journals to which essays may be sent will exercise their judgment upon them as to their fitness for publication, as they do upon all matters sent to them for similar purposes. Let everything written for these prizes be written with the utmost care.

THE COUNCIL OPENED.

The Seventh-day Baptist Council, toward which the eyes of our people have been turned for the past few weeks with so much interest, convened in Chicago, at the time and place previously arranged for and announced. Brother I. J. Ordway, as committee of arrangements, called the Council to order, and all united with Deacon I. D. Titsworth in prayer to God for his blessing upon the sessions of the body.

Brother Ordway briefly addressed the meeting as follows:

It has been thought that the duty of calling the Council to order devolves on me, as the committee of arrangements, appointed by the General Conference. This duty I now undertake to perform.

In arranging for this meeting, letters have been sent to most of those churches which failed early to manifest an interest, urging them to send delegates. The editorials and other articles which have, from time to time, appeared in the SABBATH RECORDER have effectually called attention to this subject. Nearly all the churches have communicated their interest; and it has been a great pleasure to note the deep and prayerful solicitude expressed in many letters, that this meeting may be blessed of God in its deliberations, and that from this Council shall proceed new life and energy to every department of our denominational work.

While it will not be the main object of this Council to proclaim the distinctive doctrine which separates us from other denominations, the Sabbath question will of necessity be prominent, as it is emphatically a dividing wall. The early Church Council proclaimed in favor of the heathen custom of worshiping on the sun's day, Sunday. This Council should exert its most potent influence in favor of reinstating the original and only divinely-appointed Sabbath-day. It will have for its authority, in this as well as in all other doctrines, "the Bible and the Bible only," and should press as firmly as possible the other denominations who claim to stand on this same platform, to either stop teaching and preaching the change of law theory, or desist from sheltering themselves under the no-law theory, when pushed to define their positions before the public. But this is only one thought. You have come together from many States to deliberate upon various questions pertaining to the welfare of our common cause. Some of you have been laboring long as missionaries upon the Western borders, and it will do you good to clasp the hand of your Eastern brother who has been praying, with heart and money, for your labors to be blessed. It will do the Southerner good to clasp the hand of his Northern brother and find it is not the temperature of the north pole. If in this Council we shall get better acquainted,

remodel our machinery so as to make it more effective; if questions of difference shall be so thoroughly discussed that we shall see eye to eye; if such a special blessing shall come to us as the thousands at home are praying for, who are waiting in anxious solicitude to hear good news from this body, then our hearts shall beat in unison, shoulder shall touch shoulder, and laborers will go forth with new zeal and power.

After this address, Brother J. F. Hubbard, of Plainfield, N. J., was chosen temporary Chairman, and the Rev. W. C. Daland, of Leonardsville, N. Y., temporary Secretary. A committee on credentials, another on the nomination of officers for the permanent organization, and another to furnish information for the reporters for the city press were appointed. The Rev. J. W. Morton, as pastor of the Chicago Church, then gave an informal welcome to the Council as follows:

Dear Brethren and Sisters of the General Council of Seventh-day Baptists:

If it is proper that any one should bid you welcome to this goodly city, and to this beautiful place of assemblage, the duty would seem to rest upon me, as the representative of the only church of Seventh-day Baptists worshipping in this vicinity. True, you are not met here through our invitation; for we never could have presumed to ask so great an honor; nor have you asked us to assume the responsibility of your entertainment while here; but we beg to assure you that you are none the less welcome for these reasons. Were our houses as large as our hearts, you would not be allowed to make your homes in hotels and among strangers while among us. But though, in our numerical weakness, we have not been able to invite you all to the friendly shelter of Christian homes, as we should have been glad to do, you may rest assured that, like the woman in the gospel, we have done what we could.

Through the liberality of Dr. Jones and the trustees of this church, we are enabled to offer you the free use of this very commodious and well-appointed church edifice, with its committee rooms and other conveniences. It may, I think, with truth be said, that no better accommodations could have been found in this city. You are assembled in what may well be called the best section of Chicago. There are other sections that contain more wealth, and possibly more of what the world calls "refinement;" but Hyde Park has long been known as the home of virtue, sobriety and solid intelligence. It may surprise some of you to be informed that in this large city, comprising more than a million inhabitants, and not very far from the center of business, there is a district containing several square miles, where the traffic in intoxicating drinks is absolutely prohibited by law; but such is the fact. And the hotel where you are invited to make your headquarters has wisely learned to dispense God's blessings to the hungry and thirsty, unaccompanied by the devil's curses. In such a hotel as "The Alvard" we are sure you will feel at home. And we are equally sure that in giving utterance to the most radical doctrines of Seventh-day Baptist orthodoxy, you will give no offense to the kind friends whose guests you in a measure are.

Though we have not been able to do for you what our hearts desired, in the way of outward comforts, I think I can safely say that we have earnestly prayed that your coming hither may result in great blessing to yourselves, to us and to the cause of truth we so much love. May divine wisdom guide us all! May the deliberations of this Council be the means of arousing us all to a deeper sense of our responsibilities; and may we go hence to the work of life with a patient zeal and a holy fervor never known before!

A quartet of young men sang, most touchingly, "The Way of the Cross," after which the Rev. A. H. Lewis responded in a few words, in behalf of the delegates present, to the welcome spoken by Bro. Morton. He said that the calling of this Council was essentially in response to a general feeling of the brethren at the late General Conference that such a meeting was imperatively needed at this time. Without collusion or consultation with each other, it was found that various brethren had been thinking along the same lines toward the same ends; and when the Council was suggested the suggestion found a hearty response from minds made ready for it by independent thinking. The interest which has since been expressed in the Council by letters, etc., and above all by the

almost universal response of churches and societies in the appointment of delegates; and lastly, the greetings which have been extended to-day, all go to confirm the first impression that we as a people are ripe for the work which the Council has been called to do.

As no business could be properly done until the reports of the Committees on credentials and nomination of officers for permanent organization should make their reports, the remainder of the forenoon session was spent in prayer and other devotional exercises, in which many participated with deep feeling and melting tenderness. It was a fit opening for the great work before the body, and was a time not soon to be forgotten by those in attendance.

AFTERNOON.

At the afternoon session, the Committee on Credentials made a report in part, and the permanent organization was affected by the election of officers as follows:

President.—Geo. H. Babcock, Plainfield, N. J.

Vice Presidents.—Wm. L. Clarke, Ashaway, R. I.; C. D. Potter, Adams Centre, N. Y.; Wm. C. Burdick, Alfred Centre, N. Y.; Albert Whitford, Milton, Wis.; J. L. Huffman, Lost Creek, W. Va.; J. F. Shaw, Fouke, Ark.

Secretary.—L. A. Platts, Alfred Centre, N. Y.

Assistant Secretaries.—Geo. H. Utter, Westerly, R. I.; Irving A. Crandall, Leonardsville, N. Y.; J. H. Hurley, Welton, Iowa.

Treasurer.—Wm. B. West, Utica, Wis.

Music Committee.—L. C. Randolph, Chicago, Ill.; W. C. Daland, Leonardsville, N. Y.; J. G. Burdick, New York City.

After the election of officers, arrangements were completed for the work of the Council by the appointment of an Executive Committee consisting of the President of the Council and the Rev. J. W. Morton and the Rev. E. M. Dunn, and by the appointment of twelve standing committees on as many different subjects, likely to come before the Council. As these committees are quite large, we only give here the name of each committee, the number of members composing it and its chairman.

1. *On Communications*,—(3), the Rev. W. C. Daland.
2. *On Spiritual Life and Religious Development of Our Churches*,—(7), the Rev. I. L. Cottrell.
3. *On Denominational Future*,—(7), President W. C. Whitford.
4. *On Church and Denominational Polity*,—(9), the Rev. A. H. Lewis.
5. *On Financial Methods*,—(5), H. D. Babcock.
6. *On Missionary Interests*,—(9), the Rev. A. E. Main.
7. *On Sabbath Reform Work and Propagation of Sabbath Truth*,—(9), Dr. C. D. Potter.
8. *On Publishing Interests*,—(5), Prof. Albert Whitford.
9. *On Education*,—(5), the Rev. L. A. Platts.
10. *On Woman's Board*,—(5), Mary F. Bailey.
11. *On Young People's Work*,—(5), E. B. Saunders.
12. *On Preparing an Address to the Denomination Embodying the Conclusions of the Council*,—(7), the Rev. A. B. Prentice.

EVENING.

At the evening session communications were received from various churches and individuals, and referred to their appropriate committees. It was then agreed that the Council should adjourn until two o'clock on the following day, and that the forenoon of that day should be given to the work of the several committees. Thus closed the work of the first day of the Council.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Oct. 22, 1890.

The license year in this District begins November 1st, and under a rule adopted by the District authorities, yesterday was the last day upon which applications could be filed for retail liquor licenses. The temperance campaign has had a marked effect upon the number of appli-

cations. There are 500 of them against more than 700 retail licenses granted during the present year, and the Commissioners have given their words that only 400 retail licenses would be granted for the year beginning November 1st. Of course 400 bar-rooms are just 400 more than ought to exist in the city; but taking all the circumstances into consideration a reduction in one year of nearly one-third of the number of bar-rooms in Washington is a stride in the direction of temperance and moral reform, which follows temperance as a natural result, that the good people whose efforts have brought it about have every reason to be proud of. It is proper and just to say that Mr. Harrison has rendered invaluable aid to the local temperance workers in bringing about this curtailment of the liquor traffic, and has expressed his willingness to aid in still further curtailing it in the future.

Their isn't a young woman living that would not have been benefitted by listening to the address delivered at the annual meeting of the Young Woman's Christian Temperance Union by Mrs. M. L. Wells, who is well known as one of the national organizers of the W. C. T. U. She spoke for nearly an hour and held the earnest attention of her hearers every second. She dwelt particularly upon the influence exercised by the young women of the world, and told them that they held the key to the situation; that they could rule this nation and make its laws; that society does as the young women say it shall do, and that social laws are like those of the Medes and Persians—there are no appeals from them. The speaker then paid a glowing tribute to the 60,000 young women who now belong to the Y. W. C. T. U.—girls who have come for purity in life, total abstinence in habit, and prohibition in the nation. In speaking of the manner in which the young women rule the world, Mrs. Wells asked: "Why does a young man eat with a fork instead of a knife? Because the girls say it is not nice to eat with a knife. Why does he always put on his coat when he sits down to the table? Because the girls say he must. It is in the power of the young woman to banish the liquor habit from society, and that done the saloon would soon have to go."

The Christian Endeavor Union is an organization composed mostly of the young, that accomplishes much good in an unostentatious way. It holds interesting monthly meetings that attract many people not members.

The Washington Y. M. C. A. was never in so prosperous a condition or increasing so rapidly in membership as at the present time, and the indications are that a new building will be necessary before long to accommodate the increased attendance which is particularly noticeable in the evening.

SPIRITUALITY.

I wonder whether we realize that there is a great deal of meaning attaching to this word. There can be no true piety, no true religion even, without this characteristic. Anything that holds such a relationship to our life as this must be of the utmost importance to us. Is it a fact then that this is true? Christ himself said, "God is a spirit; and they that worship him must worship him in spirit and in truth." We need not look for further instruction on this point, because the highest authority that the world contains has plainly and unequivocally declared that it is an indispensable prerequisite to worship that we have this spirituality of which we are speaking. If this is true, it is very important to be sure and possess it in our devotions. If our devotions are not "worship" in its true sense, they are of no use, and may as well be dispensed with now as to continue them. We are abundantly assured by the prophets of the Old Testament, and Christ of the New Testament, that the devotions of the

Jews were of no benefit to them, and even worse than that, they were an abomination to God. They were thus worse than no religion. They were deceiving themselves; as Paul puts it, "Professing themselves to be wise, they became fools." How sad it would be for us to get in such a condition as this.

Is there any way by which we can ascertain whether we are in this condition or not? I suppose that we may attain to different degrees of spirituality; so that if the symptoms of this condition are delineated, as they are found in the Bible, we may take this for the highest degree of excellence; and make some allowance for the lower degrees. I do not suppose that those who come short of the highest standard make an entire failure, but that we are rewarded according to our works and adherence to Christ. It will do us good sometimes to look up, if we do have to look quite high. Christ says, "Be ye perfect, even as your Father in heaven is perfect." Paul says, "Warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." James says, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Perhaps there is no passage which better expresses this thought than Peter's addition table. 2 Pet. 1: 5-8. "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity; for if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

My brethren, here is our mirror, before which we must stand and see our image reflected if we can come into focal distance with it; but if not we will fail to see any image at all. It is to be hoped that if we have one of these in the name of Christ, we will have our reward, even if it should be small and insignificant. It is manifest, however, that we will be shorn of our strength unless we add these things together and find the sum. Let us see what the apostle says about those who do not find the result: "He that lacketh these things is blind, and cannot see afar off." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fail." Have we not reason enough, motives enough, to cause us to give our undivided attention to this matter?

When we note the Sabbath-breaking, the lax morals, the neglected meetings, the low finances of the church, the party strifes, the jealousy of the members, and many other such things, we ask where is the spirituality of the church? How can we reform? is the all-important question of the hour. May God help us to a solution of this matter, is my earnest desire.

W. H. ERNST.

A HOPEFUL REFORM.

An exchange says that "Funeral reform has been recently brought very prominently forward by letters in the papers from eminent ecclesiastics and others, and received a practical commentary at St. Paul's Cathedral at the funeral of Canon Liddon. There was no official black anywhere to be seen. The altar was decked as for a festival. The opening in the floor, through which the coffin descended, was draped with red cloth, and flowers were abundant, both in the form of ornament and of tribute. Not even the Canon's stall was draped in black." Let it be hoped that the custom of abolishing what Mr. Beecher called "Pagan Black," and all other conventional mourning practices, will soon strike in among the Baptists. Perhaps, now that the Episcopalians have set the fashion, Baptists will follow suit.

VERITAS.

YOUNG PEOPLE'S WORK.

REST FROM DESIRE.

Who gathers all, would gather more;
Who little hath, hath need of none;
Who wins the race will long to win
Another that is never won.

—Hiram Rich.

SOURCE of evil and of good, blessing and curse of mankind,—dissatisfaction with ourselves, our lot, and our attainments,—who would not banish thee far from him; and yet, what would we be or what would we accomplish without thee? May God so help us that we may cherish thee in that way that thou mayest be a blessing only, not a curse.

LOOK UP.

When the seed sown in the ground germinates, it sends a stem upward, forcing its way to the light; and this little stem, drawing nourishment from soil and air, continues its upward growth. So man is by nature progressive, aspiring, reaching out after something beyond and above present attainment. It is this spirit that has founded our schools, built our churches, made such great advancement in science and in art. In short, it is this that has brought a large part of the human family from barbarism into a high state of civilization.

That which moves the masses is the aggregate of individual influence, and everyone who is striving to better his own condition is bettering the condition of average mankind. This spirit of aspiration leads each of us, selecting here one trait of character, there another, here one attainment, there another, to combine them all into an ideal of what we would be. Just as the artist, who wishes to carve a beautiful statue, does not copy accurately the form of one individual, but combines the parts selected here and there. One person has a shapely head, another a well-proportioned, graceful hand; and so from among many he selects the various parts, and combines them into one beautiful whole.

Often there comes to us the question, "Do we ever reach our ideals, are we ever satisfied with our attainments?" The higher we rise the more we see still above us to strive for. Were this not so, progress would cease. We may have attained to the ideal we once formed, and even have outreached it; but the eminence thus gained has given us a consciousness of yet more to be attained to, of which we formerly did not even dream. The ideal which each one has before him is an enlarged and perfected picture of his present self, it is an image of those things with which he is now most thoroughly in sympathy.

It is well for us to ask ourselves what the ideals are to which we are aspiring. Are we longing for an easy, happy life, given up wholly to securing our own enjoyment of any and every kind, regardless of our own permanent well-being and that of others? Are we dreaming of wealth stored up, or of attaining a position of authority simply for the sake of honor? Or, are we striving to build for ourselves strong, noble characters, and to stand forth in the world as witnesses for truth and right! For such a life we have one perfect pattern, that one embodiment of all that is worthy. Which of these ideals is most worthy of the efforts of a creature formed in the image of the Creator?

Another question that comes to us is this: When an ideal has been formed how shall it be reached? Just as we would reach the top of a rugged mountain, ever keeping in sight the high point to be gained, and pushing resolutely toward

it, using all obstacles as stepping-stones to higher ground. Nor should the fact that our highest ideals may never be reached in this life lessen our efforts, for persistent endeavor is always crowned with progress, and at the end we will be found far above the point at which we began. And may we not believe that the next life will perfect the work begun here? M. A. C.

AUTUMN LEAVES.

It is now autumn. I cannot help but realize it more and more each day, as I look off on the hills in the distance and note the beautiful sight there. I see those hills decked out in many colors, pleasing to the eye. But as I gaze upon the scene the fact comes to me that soon, very soon, this scene will disappear from my sight; the beautiful leaves are falling one by one, and in a short time from now the trees will be bare.

I wonder how many have thought how truly this autumn scene illustrates our own lives. It has been fittingly said that, "Man has his spring, his summer, and his autumn; spring is his youth, summer his manhood, and autumn his old age." We, dear friends, are now in the spring-time of life; we have many responsibilities to meet, and we should be ready and strong to meet them. God's work must be done and he wants it done with willing hearts and hands. I remember hearing a young Christian say, "I believe in doing my duty if I do not do it very well;" and those words were my thoughts exactly.

All around us we see those in the autumn-time of life who are leaving us one by one, just as the beautiful leaves go. Yes, they are leaving us, and as they go they leave the work in our hands. Let us see if we can do it as nobly, cheerfully, and faithfully as they have done, and we will surely get our reward in the hereafter.

MARCELLE.

OUR FORUM.

A MODEL MEETING.

By the kindness of a classmate I was invited last evening to attend a Y. P. S. C. E. prayer meeting in one of the churches of this city. As a matter of course the invitation was accepted, for the Endeavor prayer meeting is always a delight to me. But this was such a remarkably good meeting that I wish to mention it to our young people, and I hope that they will all strive to make *their* meetings equal to it in interest and promptness, if not in numbers.

A large audience gathered,—I should guess three hundred,—mostly young people, but some older; a few probably as old as sixty. I believe our Editor says *eighty* years does not make one too old for an Endeavorer, and I believe he is correct. These, however, were not all members of the society, but interest in the work the young people were doing had drawn them there.

Promptly at 6.30 the meeting began, and for fifty-five minutes the time was *wholly* occupied, not a minute lost at any time between the exercises of song, prayer, or testimony. At the end of this time the president said: "Every member of the society who is in this room to-night has taken part in the meeting. We still have five minutes, which we hope will be occupied by members of other societies and friends of the Endeavor work." You may be sure the time was occupied, and when the meeting closed I remarked to the friend whose invitation I accepted, that this was indeed a model Endeavor meeting.

B. C. DAVIS.

NEW HAVEN, Conn., 49 East Divinity, Oct. 6, 1890.

A WORD ABOUT POLITENESS.

A short time since I chanced to be at a gathering of young people whose ages ranged from fourteen to twenty, and watching the merry crowd of bright, happy faces, and taking notes of their manners, the question came up, Why is there such a marked difference in the natural politeness of young people of the same social status? The same thought has come to me before on similar occasions, and I fear that unless a decided and speedy reform occurs, we will soon have a sad lack of true politeness amongst our young people. I do not mean etiquette; there is a vast difference between the two, the latter including much that is merely society fad, while the former comprises all that goes to make up a really manly boy or a womanly girl, much of grace, much of tact, and above all and through all, that quality of qualities which proceeds direct from the heart, simple goodness. The last is acquired, and others inborn, supplemented by early training. It must be instilled into the childish mind, to grow with its growth, and strengthen with its strength. Habits formed in childhood become natural, and are seldom forgotten, while on the other hand, if acquired later in life, are apt to be forced. Early habits are difficult to shake off, and even if overcome in a measure, there is not that naturalness about the new which makes them attractive. Why are parents so negligent in this branch of the children's education?

Instead of recognizing the fact that the house is the school in which this sort of training must begin and end, many foolish parents give little or no heed to the matter, but allow their children to practice all manner of rude and selfish acts within the privacy of the home circle, fondly believing that outside their society manners are to be donned as much as their hats and gloves.

Then, too, is there not a too noticeable lack of reverence and respect displayed by the young? It sometimes seems to me this rapidly growing tendency is almost appalling. I have in mind two homes, the contrast in which goes to prove the truth of what I have said. In the first are a family of four children, two young daughters and two sons. The mother, a fond, foolish woman, thinks herself, and has taught her children, to believe the entire household's first duty is to attend to each one's own comfort and wishes. Even the aged grandmother must suffer from the draught from door or window, if perchance one of the young people feels inclined to have a little fresh air. Father, mother, and alas, poor grandma, must sit wherever a place is left after this youthful quartette have established themselves, and no matter how much engaged in conversation the older ones may be, or how important the subject, everything must be suspended to listen to the grievances of these unbearable children. Yet these same children are bright children, capable of better things. Where does the fault lie? In the other home are three children, a boy and two girls. Care and thoughtfulness for others have been instilled into their minds from the earliest recollection until it has become part of their every-day life to see how much they can do for others. Father's slippers are always ready, the comfortable chair left for, or instantly given up to, the older ones. They are always quick to see opportunities for taking the many little steps that help so much, and are ever thoughtful of the old, showing them that respect and reverence which age commands. Which picture offers the most attractions, and to which does your family belong?—L. Francis, in *Christian at Work*.

WE are often told by those who talk much of the non-essentials in religion, that "It makes little difference what a man believes, if only his heart is right." There is fallacy in that saying. The Christian who loves God with all his heart will find no non-essentials in the teaching of his Word. Obedience is always and everywhere recognized as the test of love. Love without obedience is a mockery, and obedience without love is a slavery. Christ's religion has nothing to do with either. A creed, therefore, that fails in teaching the most exact and loyal obedience possible to divine command, falls short of the proper standard, because it violates the first and great command of supreme love to God.

EDUCATION.

—EDUCATION AND CRIME.—At the Prison Congress at Cincinnati, Sept. 29th, Hon. William T. Harris, Commissioner of Education, said: "An examination of the criminals in one of the States shows 70 per cent who can read and write, and only 30 per cent who are illiterate. It seems, therefore, that our schools furnish the great majority of our criminals. But the exact influence of education on crime is not shown by the figures presented, for the reason that nothing is said of the ratio of illiterates to those who can read and write, in the State whose criminals have been investigated. The State mentioned was found to have, in 1880, an illiterate population of less than five per cent. The question of education and crime now stated, in view of the statistics, reads differently. Seventy per cent of the population in jails have been furnished by the 95 per cent who can write, while 30 per cent have been furnished by the 5 per cent who are illiterate. This would give us eight times as many criminals from each thousand of illiterates as from a thousand not illiterate. Certainly the statistics thus examined are not unfavorable to the schools. And this is the actual showing of the House of Correction in Detroit, Mich., for the first 25 years of its existence. Forty thousand committed and 70 per cent able to write, while 95 per cent of the entire population can write, but there were 30 per cent of illiterate sent thither from a population of which less than 5 per cent were illiterate."

—A COMMUNITY OF READERS.—The report of the City Library of Springfield, Mass., which has recently been issued, is extremely interesting, as it conveys a good idea of the reading habits of a representative New England community. The population of Springfield is about 42,000, and the number of books in its free library is 72,485, which are classified as follows: History, 5,612; biography, 4,278; travels, 5,883; science and education, 5,585; theology and philosophy, 2,986; foreign literature, 2,781; fiction, 66,082; juveniles, 41,435; poetry, 2,380; law and politics, 914; fine arts, 524; language and general literature, 5,188. The whole number of persons drawing books on May 1, 1890, was 11,317, which is an increase during the year of 1,203. As the number of persons drawing books is over one-quarter of the whole population, and as the books drawn are probably read by several members of the same family, this showing would seem to entitle the city of Springfield to be named as a community of readers. The report shows that there has been a decided improvement in the kind of books read during the past year. The percentage of books of fiction called for was 49.1, which is less than any previous year in the history of the library. The total number of books given out was 143,648, which is a decrease from the showing of last year; but the statement is made that a larger proportion of the books drawn have been of a higher intellectual grade, and that such books are not exchanged as often, which accounts for the decrease. The causes which have led to these changes are given by the Rev. Dr. Rice, secretary of the library, as follows: "Among them might be mentioned the development of the taste for the higher department of literature, which has resulted from the formation of classes for special study and the organization of clubs devoted to literary culture. The reading pursued by the pupils in our public schools, in connection with their school work, has been an influence in this direction, and has also led to the reading of a higher class of juvenile literature. But aside from these special causes, the result is in a large measure owing to the elevating influence upon readers by the opportunities which a valuable public library affords. The habit of reading is a great educator of the taste of those who read, and the best fiction is not only valuable in itself, but also develops a taste for other departments of literature." The building occupied by the City Library was planned to accommodate from 75,000 to 80,000 volumes. It was opened in 1871, and then contained 25,000 volumes. Additions were made last year to the extent of 3,709 volumes, bringing the total wealth of the library up to 72,485 volumes, so that a larger building will be needed in the near future. These are interesting facts, especially at the present time, when Mr. Andrew Carnegie's generous gifts of free libraries to Pittsburg and Allegheny are fresh in mind, and gifts of a similar nature are to be noted in several localities. These facts give additional force to the following statements, with which Mr. Rice closes his report: "Certainly nothing can contribute more to the well-being of the city, even in regard to its material interests, than the continued development of its citizens in intelligence, in taste, in practical knowledge, in cultivated skill, and in power to apply to industrial pursuits the constantly increasing discoveries in science and art. No money brings so rich

a return as that which is devoted to secure this development, and no instrumentality can be more effective to this end than a public library established on a broad and generous basis, supplemented by an art collection illustrating to some extent the industrial as well as the fine arts. John Jacob Astor was one of the merchant princes of New York, distinguished among his contemporaries for his sagacity and enterprise and for his large accumulations. Scarcely a generation has passed away since his death, and yet he is now best known as the founder of the library that bears his name. It is for this that in all time he will be remembered and honored. Who among our citizens will leave behind him such a memorial?"

TEMPERANCE.

—ROMANISM AND THE RUM TRAFFIC.—That power which has so largely closed the doors of the public schools to the members of the Catholic church, could with one word close the liquor-saloons to-morrow. Why does not the Church of Rome act on the question of the liquor-saloons, as she has acted on the question of public schools? It appears that the Church of Rome is very lenient as to several forms of disloyalty to God, and is very stern as to any form of disloyalty to herself.

Let me ask the reader to consider facts without fear or prejudice. It is a fact, that a man may be recognized as an excellent Catholic by his church, although he is habitually in a state of inebriation, and although he sells illegally the poison of drink to thousands of the members of his church day after day.

If the same man were to send his children to the public schools, he would be deprived of the advantages of church membership and, unless he reached a death-bed repentance, would be denied Christian burial. No one will deny that by far the largest percentage of crime in this country is caused either directly or indirectly by the use, or rather the abuse, of spirituous liquors. Prohibitionists and opponents of prohibition can meet here on grounds which admit of no dispute. It is equally indisputable that the members of the Church of Rome are the persons who form the American criminal class in the largest proportion. This is a fact which must be looked at boldly and firmly by the world at large. It must be looked in the face still more boldly by those who are workers in the great cause of temperance. Of what use to urge the closing of saloons, when the saloon-keepers are members of the most powerful, political and social organization in the world, and when their church, at least, allows saloons to be kept open?

If the Roman Catholic church ever sets herself seriously as a church, I will not say to suppress the liquor traffic in this country, but merely to control it, the evils caused by drink will speedily become a thing of the past. But Rome will never do this. She needs the political power of the saloon. She needs the dollars of the saloon-keeper. If statistics could be obtained of the amount of money given by the liquor saloon-keepers of the United States to the Church of Rome, the record would amaze a startled world, and perhaps would arouse Christian people to some action. Such statistics will never be supplied, but an approximate estimate may be formed.

Rome renders no account of moneys received. She shelters her expenditure under the mantle of religious authority. The church is infallible. How dare you then ask any questions as to the disposal of what she receives from you?

From time to time the Church of Rome makes a show of devotion to the cause of temperance, but there is no sincerity in it. If she is sincere in her denunciation, why does she not suppress it? There is nothing to prevent her doing so, if she pleased. We all know with what relentless perseverance she pursues those who support the public schools. We know she can do what she pleases, and as she pleases, with her members, whom she has taught that it would be at the peril of their salvation to dispute her authority. Clearly, then, she does not want to help the cause of temperance, or she would do so.

Look at the present state of New York, for example, a city which is absolutely under the control of Rome. What is the condition of the rulers of this city? What is the condition of the poor? Who controls the city government? Look at the moral status of the men who rule the first city in this great Republic? Are they men to be proud of? Their church may be proud of them for their loyalty—that church which knows so well how to utilize the vices of her hapless children for her own advancement. The men who are ready to fight for the pope and subsidize the archbishop, may own and run all the haunts of vice they please, and kill all the souls they will. —Miss M. F. Cusack, in *Our Day*.

POPULAR SCIENCE.

AT a cigar stand the scribe saw a man scratch a match on a convenient pane of glass, and, to his surprise, it lighted as readily as though the glass had been sand-paper. To those who have been accustomed to seeing people search for a rough surface on which to scratch a match it would be rather startling. Not only ordinary matches, but even the safety matches, usually unlightable except on the box in which they come, can be lighted on glass.—*Brunswick (Me.) Telegraph*.

A COMFORT AND A REMEDY.—A rubber water-bottle is a very useful article in any family. The water heated to the boiling point retains its heat a long time. The bottle being flexible, adapts itself to the form of the body, and may be used in the application of moist or dry heat to any part of the body, keeping fermentations warm, and permitting constant change in place without any trouble. A two-quart bottle costs a dollar and a half, and is a good investment for the money.

SMOKELESS SHOOTING.—*La Nature* contains copies of two instantaneous photographs showing the difference between a volley fired with ordinary powder and with smokeless powder. The pictures were taken at the moment when the command "fire!" was given. In the first a thick, black cloud of smoke is represented, through which the gunners are barely perceptible, while in the second, only a thin haze is observable, which evidently would totally disappear in a second or two, and which probably would not be seen at all from a short distance. The gunners in the background are clearly and sharply defined.

INDIAN MOUNDS IN THE CAPON VALLEY.—A region very rich in Indian remains, whence quantities of stone arrow-heads and other products of aboriginal manufacture have been collected, is found in the Capon Valley, West Va. Dr. J. H. Porter has reported very rich finds, and it seems as if the region were worthy of special attention from American anthropologists. One of the mounds, a regular ellipse, nearly 200 feet long, is described, but has not yet been excavated. Dr. Porter's work will be the subject of a report by himself to the Smithsonian Institution.

FINDING THE VELOCITY OF A RIFLE BALL.—G. W. Crain, Montgomery Co., Ohio; desiring to find the velocity of a ball from a rifle, the following method was employed. The gun was placed in a vise on the shore of a lake, and mounted and leveled just four feet above the water, in such a direction that the ball ranged near the shore. It was found to strike the water four hundred feet from the muzzle. To find the velocity of the ball, it is only necessary to estimate the time required for the ball to fall four feet, because its forward motion does not in any way interfere with the distance it drops in a given time. The time required for a falling body to pass over a given number of feet, may be found by extracting the square root of the number of feet, and dividing the root by four. The square root of four is two. This divided by four gives one-half of a second as the time required for the ball to fall four feet. The horizontal velocity is, therefore, four hundred feet per half second, or eight hundred feet per second.—*American Agriculturist*.

ELECTRICITY IN THE PRINTING OFFICE.—A new use for electricity has been found at the Cook publishing house. In the office of the superintendent, ten electric lamps are arranged in separate compartments of a frame or box, somewhat similar in appearance to the annunciators seen in hotel offices. The lamps are concealed from view, apertures in front of the compartments being covered with colored glass, each having its distinguishing color. The lamps are connected by means of electric wires with the automatic counting machines on the ten large printing presses located in an adjoining building. When the presses are in operation, the electric circuit is opened and closed by the working of the counting machines, causing quick flashes of light in the lamps. Thus every sheet of paper printed in the establishment telegraphs its record to the office, where the operation of each machine can be seen and its speed or delays noted. In this connection, it may be interesting to note that the speed of the large perfecting press is so great, that it was found necessary to record each two sheets printed instead of single sheets and even then the flashes of its lamp are almost continuous in appearance, showing that while the press is not quite as quick as lightning, it is too fast for the eye to follow. It is believed that this is the first application of electricity to purposes of this kind, and may serve as a valuable hint to managers of large establishments, who wish to be enabled to see the operation of their machinery while working at their desks.—*Elgin Daily News*.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.

FOURTH QUARTER.

Oct. 4. Parable of the Vineyard.....	Luke 20:9-19.
Oct. 11. The Lord's Supper.....	Luke 22:7-20.
Oct. 18. The Spirit of True Service.....	Luke 22:24-37.
Oct. 25. Jesus in Gethsemana.....	Luke 22:39-35.
Nov. 1. Jesus Accused.....	Luke 22:54-71.
Nov. 8. Jesus Before Pilate and Herod.....	Luke 23:1-12.
Nov. 15. Jesus Condemned.....	Luke 23:13-25.
Nov. 22. Jesus Crucified.....	Luke 23:33-47.
Nov. 29. Jesus Risen.....	Luke 24:1-12.
Dec. 6. The Walk to Emmaus.....	Luke 24:13-27.
Dec. 13. Jesus Made Known.....	Luke 24:28-43.
Dec. 20. Jesus' Parting Words.....	Luke 24:44-53.
Dec. 27. Review, or Lesson selected by the School.	

LESSON VI.—JESUS BEFORE PILATE AND HEROD.

For Sabbath-day, November 8, 1890.

SCRIPTURE LESSON.—Luke 23: 1-12.

1. And the whole multitude of them arose, and led him unto Pilate.
2. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ, a King.
3. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.
4. Then said Pilate to the chief priests, and to the people, I find no fault in this man.
5. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.
6. When Pilate heard of Galilee, he asked whether the man were a Galilean.
7. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.
8. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.
9. Then he questioned with him in many words; but he answered him nothing.
10. And the chief priests and scribes stood and vehemently accused him.
11. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.
12. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

GOLDEN TEXT.—Then said Pilate to the chief priests and to the people, I find no fault in this man.—Luke 23: 4.

INTRODUCTION.

In our last lesson we left Jesus before the meeting of the Sanhedrim, who had just pronounced him worthy of death. From here he is taken to the judgment hall of Pilate, probably in the town of Antonia.

OUTLINE.

1. Jesus before Pilate. v. 1.
2. Jesus accused. v. 2.
3. Jesus questioned and acquitted. v. 3, 4.
4. Jesus again accused. v. 5.
5. Pilate sends him to Herod. v. 6, 7.
6. Jesus before Herod. v. 8-10.
7. Jesus set at nought and mocked. v. 11.
8. Jesus sent again to Pilate. v. 11.
9. Pilate and Herod made friends. v. 12.

EXPLANATORY NOTES.

V. 1. "Multitude." The Greek word here translated "multitude" or "company" (Rev.) denotes a full number, crowd or throng. v. 2. "Perverting the nation." A vague charge. "Forbidding to give tribute." This charge probably had for its foundation the following statement, "Saying that he himself is Christ a King." All three charges were perfectly false in the impression which they sought to convey. v. 3. "Art thou the king of the Jews?" Christ's answer is more fully given in John. v. 4. "Find no fault." The first declaration of Christ's innocence by what must have been to some extent an impartial and competent tribunal. v. 5. "Jewry." Old English for Judea. v. 7. "He sent him to Herod." Pilate was anxious to shift a responsibility to another's shoulders, and do himself a good turn by paying a cheap compliment at the same time. "Herod, who . . . at Jerusalem." The villainy of Herod's character did not at all hinder scrupulous attention on his part to the ceremonial observance of the Jewish religion.—Clarke. "At that time." The time of the passover. v. 8. "Was glad." Probably out of curiosity. "Of a long season." See Luke 9: 9. Perhaps this fear that Jesus might be John the Baptist yet disturbed him. "Hoped to have seen some miracle." It was the spirit which had led the Jews again and again to demand some sign, and which prompted Satan to require the Lord to cast himself down from the temple. v. 9. "Questioned." Not to prove his innocence or guilt in the matter charged against him, but to satisfy his own curiosity as to the nature of Jesus. "Answered him nothing." To Herod alone, "that fox," the Lord does not vouchsafe to utter a word, but he heard the call of poor blind Bartimeus. v. 11. "Set him at nought." Thus unknowingly did Herod fulfill the prophecy of Isaiah. 53: 3.

"He was despised and we esteemed him not." "Sent again." This involved a second distinct acquittal. v. 12. "Were made friends." Pilate had shown respect to Herod, who probably was glad to make friends with Pilate for his own political safety.

QUESTIONS.

Who are meant by "the whole multitude"? Where had they been? Were any of the charges against Jesus true? Had Pilate performed his whole duty as judge when he pronounced Jesus innocent? Why did not Pilate order Christ's release? Who was Herod? Why was Herod desirous of seeing Jesus? What question do you suppose Herod asked Jesus? What is meant by "setting him at nought?" Why did they array Jesus in a gorgeous robe? What reasons can you give for the friendship of Pilate and Herod?

HOME NEWS.

New York.

SECOND BROOKFIELD.—The fifth annual reunion of the descendants of Ethan and Sally Rogers was held with Mr. and Mrs. Ephriam G. Curtis, Tuesday, Sept. 9th, at their commodious residence at Five Corners, in this town. There were fifty present, representing four generations, and they spent an agreeable afternoon. At the business meeting the reading of the records disclosed the facts that there had been two deaths, two marriages, and five births among the relatives since the gathering a year ago. Mr. A. E. Curtis was re-elected president and Miss Winifred J. Curtis was chosen secretary. Letters were read from several absent members, including a most interesting one from Rev. D. P. Curtis. Sickness in the families of Nathan and Clark T. Rogers, at Preston, prevented their attendance, and the lowery weather kept others away. Among the enjoyments of the day was a bountiful collation, and the regulation game of ball by the young gentlemen, while the ladies were entertained with some appropriate singing. Among those present from out of town were Mrs. Jane Rogers, of Sycamore, Ill.; Mr. and Mrs. E. R. Curtis, of Preston; Mr. and Mrs. F. E. Mungor and Miss Bernice Curtis, of Richfield Springs. It was decided by unanimous vote to hold the reunion for 1891 at the residence of Mr. and Mrs. E. R. Curtis, in Preston, on September 9th.—*Brookfield Courier*.

DERUYTER.—It may be a matter of interest to many to know that the old DeRuyter Institute is serving a good purpose in the line of education. The union school and academy, which is held in it, has more advanced students than ever before, and the upper rooms of the old stone building are being filled up, and when lighted at night look like old times.—There is a new intellectual life in our village, increased business activity, and the spiritual interests are more and more hopeful.

L. R. S.

LINCKLAEN.—In March last, Rev. Perie R. Burdick closed an arduous and very successful pastorate of five years in this church. In May the DeRuyter pastor was invited to supply them, and the meetings have been growing in number and interest. There is prospect of settling a pastor among them, and we sincerely hope it may be effected before the winter sets in. May the Quarterly Meeting, which comes the second Sabbath in November, prove a great blessing.

L. R. S.

West Virginia.

BEREA.—Although we have but little news of general interest to readers of the RECORDER, yet a few lines as to our prosperity may be acceptable to many.—The weather has been warm for the season and frost has not visited us to do any harm

except on the hills. This month has brought much rain thus far, and on the night of the 12th, the streams rose so high that the water did great damage in some places, but there was not much loss in this vicinity. Our crops are not as good as usual, and fruit is almost a failure, although a few farmers have plenty of apples.—Pastor Mills has gone to Chicago as a delegate to the Council from this church.—Eld. J. B. Clarke spent a few days with us after Conference, preaching several times at the church, and visiting many at their homes.—We are glad to report that our young people have finally organized a Y. P. S. C. E. and are now holding prayer meetings on the Sabbath P. M., of each week. All young workers will be interested to know this and we trust you will aid us by your prayers, that we may work earnestly "for Christ and the Church."

J. L. M.

SEMI-ANNUAL MEETING.

The Semi-annual Meeting of the Seventh-day Baptist churches of Minnesota, was held with the church at Alden, Oct. 10-12, 1890.

Eld. S. R. Wheeler preached the Introductory Sermon, from Eph. 5: 18. S. R. Wheeler was chosen Moderator, and Mrs. A. G. Crofoot, Clerk. The Moderator appointed C. Sweet, J. Langworthy and H. Bailey a committee to prepare a programme for the further exercises of the meeting. While the committee were preparing the programme, a letter was read from the Iowa Yearly Meeting, with reference to our exchanging delegates with them. A letter was read from the New Auburn Church, and verbal testimonies given as to the condition of the Dodge Centre, Trenton and Alden churches. A letter had been prepared by the Dodge Centre Church, but it was not present.

Programme Committee reported in part, and the programme was carried out.

The Moderator appointed Mrs. Carrie Green, Mrs. M. L. Langworthy and Mrs. A. L. Collins, a committee to select preacher of Introductory Sermon, Essayist, and time and place of holding next meeting. A. G. Crofoot was appointed to read Mrs. F. E. Tappan's essay, after the sermon Sabbath morning.

Sabbath evening, A. G. Crofoot preached from 2 Chron. 29: 5, after which a conference meeting was held, conducted by S. R. Wheeler.

Sabbath morning, S. R. Wheeler preached, and A. G. Crofoot read Mrs. Tappan's essay, subject: "Our Young People."

Sabbath afternoon a Bible-class was held by A. G. Crofoot, after which two sisters were received into the church by prayers and the laying on of hands, and the Lord's Supper was administered.

Evening after the Sabbath, A. G. Crofoot preached from Prov. 6: 16-19. First-day morning, A. G. Crofoot preached from Heb. 2: 3.

First-day afternoon the Moderator called the meeting to order for business, and Edward Ellis led in prayer. Henry Ernst presented his essay, subject: "The Chicago Council." A vote of thanks was extended to Sister Tappan and Bro. Ernst, for their essays, and they were requested to furnish the same for publication in the SABBATH RECORDER.

The committee to select essayists reported in substance as follows: That the next Semi-annual Meeting be held with the church at Dodge Centre, commencing at 2 o'clock P. M., Sixth-day, before the first Sabbath in June, 1891, that S. R. Wheeler preach the Introductory Sermon, and that the following persons be requested to present essays at that time, viz., Mrs. Ritchie, of New Auburn; Floyd Wells, of Dodge Centre;

Mrs. Martha Ernst, of Alden, and Elmer Harrison, of Trenton. The report was adopted.

Voted to accept the proposition of the Iowa Seventh-day Baptist Yearly Meeting for one year, to exchange delegates with them.

A collection for the Missionary Society was taken, amounting to \$13 38.

Voted that the Corresponding Secretary be requested to furnish a copy of the minutes of this meeting for publication in the SABBATH RECORDER.

First-day evening, S. R. Wheeler preached an historical sermon from Esther 4: 14 and Luke 19: 40.

MORMON MORALS.

Attention is being turned at this time, on both sides of the Atlantic, to the Mormons, a strange people that have certainly had an eventful history since Joseph Smith and Sidney Rigdon, finding a romance written by a worthy gentleman, who dreamed of no evil, founded on it the Mormon delusion and christened it as the "Book of Mormon." It has been an offence to the serious people of Great Britain that Mormon missionaries from the United States have visited the rural districts of Wales and England, and deluding silly girls, have led many of them to this country, where they have fallen into the hands of the elders, and been forced or bribed to submit to their polygamous practices.

Lately four of these Mormons were found doing their work in an English town, and the fathers, husbands and brothers of the women, who were being deceived and lured from their homes under false representations and false promises, lynched the creatures and drove them out of the country. We deprecate lynch law, but there are times when it would seem as if the people, in the absence of law to reach certain cases, should be a law unto themselves, and if any persons should suffer thereby it certainly is that class of polygamists, who, under the mask of religion, seek to draw innocent and unsuspecting women into the unlawful and criminal practices of the Mormon Church.

The church, as it styles itself, has been finding itself in a hard road in this country for some time past. Laws passed by Congress have materially changed the situation of things, and the increase of Gentiles in Utah has thrown Salt Lake City into the hands of the opponents of Mormon rule. In the popular vote the Mormons can now be voted down in their stronghold. Hence the conference held recently voted to sustain President Woodruff in the abolition of polygamy. It is polygamy to which the people of the United States object. It was polygamy that caused the destruction and abandonment of Nauvoo. Forced by public opinion, statute law and Federal influence, ten thousand persons, on Monday, Oct. 6th, voted to throw aside their pet abomination. The declaration of President Woodruff which was thus indorsed was published several days ago, and is as follows:

Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I do hereby declare my intention to submit to those laws and use all my influence with the members of the Church over which I preside to have them do likewise. There is nothing in my teaching to the Church or in those of my associates during the time specified which can reasonably be construed to inculcate or encourage polygamy, and when any elder of the Church has used language which appeared to convey such teaching he has been promptly reprov'd; and I now publicly declare that my advice to the Latter-Day Saints is to refrain from contracting any marriage forbidden by the law of the land.

George Q. Cannon is the most prominent of Mormon politicians, and he submits somewhat ungracefully to the inevitable. Cornwallis did not give his sword to Washington, and Lee did not surrender to Grant any more unwillingly than Mr. Cannon submits to the logic of events. He still holds that polygamy is a part of their religion, and gives it up only because 60,000,000 people demand it, with Federal law and Federal bayonets behind the demand. It is submission or extinction. He says:

But it was no use fighting 60,000,000 people on this subject. The Lord would hold this nation responsible for depriving citizens of the right to worship God according to their own conscience. The names of all men who had been confined in the jail and their sufferings were recorded in heaven, and would some day stand out as the brightest page in modern history. It went against the grain for him to accept this, but he bowed in submission to God's will.

The question now arises, Are the Mormons honest in all this? Or are they, as the Salt Lake Tribune declares, duping the people of the East? Is it a concession, or merely a movement to deceive the people until Utah gets into the Union and becomes a sovereign State? But whatever they may intend, honest or dishonest, they have given the death-blow to their peculiar institution. Woodruff claims to have acted by revelation from God. He can hardly go back on that, and if polygamy is once given up it will be as impossible to resurrect it as it would be to re-establish slavery in the South. The tide which has compelled them to go with the current will set deeper and stronger, and in spite of the Mormon Church polygamy will be washed off the soil of Utah.—*Christian Inquirer.*

NOVEL READING.

Novel reading has been fearfully on the increase during the last fifteen or twenty years, and especially during the last ten years; and may we not say that the increase of suicides is due, in a considerable measure, to such reading? May we not also say that it has had a baleful effect, also, on the spirituality of many professing Christians? Will anyone deny that the practice of reading the cheap, sensational novels of the day does not naturally and surely lessen one's taste and desire for frequent and devout reading of the Bible? No. The truth is, no one can pursue the habit of reading the trashy novels of the day without having his moral taste and tone ruinously debilitated and damaged. Read what a discerning and judicious writer says on this subject: "Novels are the poison of the age. The best of them tend to produce a baneful effeminacy of mind, and many of them are calculated to advance the base designs of the licentious and abandoned on the young and unsuspecting. But, were they free from every other charge of evil, it is a most heavy one that they occasion a dreadful waste of that time which must be accounted for before the God of heaven. Let their deluded admirers plead the advantages of novel reading, if they will venture to plead the same, before the great Judge eternal. If you are a novel reader think, the next time you take a novel into your hands, How shall I answer to my tremendous Judge for the time occupied by this? When he shall say to me, 'I gave you so many years in yonder world to fit you for eternity; did you converse with your God in devotion? Did you study his Word? Did you attend to the duties of life, and strive to improve, to some good end, even your leisure hours?' Then shall I be willing to reply, 'Lord, my time was otherwise employed! Novels and romances occupied the leisure of my days, when, alas! my Bible, my God and my soul were neglected.'" Oh, novel reader, think on these things!—*C. H. Wetherbee.*

THE CHARM OF GOOD MANNERS.

No one who has any appreciation of grace and beauty in nature or in art can fail to recognize the charm of fine manners in an individual. We rejoice in them as we do in a lovely sunset view, or a beautiful piece of architecture, or a fascinating poem, for their own sake and for what they express; but even beyond this they have another attraction in the magnetic power they exert upon all beholders in setting them at ease, in sweeping away shyness, awkwardness and restraint, and in stimulating them to the expression of whatever is best worth cherishing within them. It is undoubtedly true that the presence of fine manners, whether it be in the home or the social circle, in the workshop or the counting-room, in the visit of charity or the halls of legislation, has an immediate effect in reproducing itself, in diffusing happiness, in developing the faculties, and in eliciting the best that is in everybody.

MISCELLANY.

AS YOU GO THROUGH LIFE.

Don't look for the flaws as you go through life;
And even when you find them,
It is wise and kind to be somewhat blind
And look for the virtue behind them.
For the cloudiest night has a hint of light
Somewhere in its shadows hiding;
It is better by far to hunt for a star,
Than the spots on the sun abiding.

The current of life runs ever away
To the bosom of God's great ocean.
Don't set your force 'gainst the river's course
And think to alter its motion.
Don't waste a curse on the universe—
Remember, it lived before you.
Don't butt at the storm with your puny form—
But bend and let it go o'er you.

The world will never adjust itself
To suit your whims to the letter,
Some things must go wrong your whole-life long;
And the sooner you know it the better.
It is folly to fight with the Infinite,
And go under at last in the wrestle,
The wiser man shapes into God's plan
As the water shapes into a vessel.
—*Ella Wheeler Wilcox, in Ladies' Home Journal.*

A MORNING'S LESSON.

"Aunty Barstow, do you know I am half inclined to ask, with Mr. Mallock, if life is worth living?"

"Helen Willoughby!"

"There, aunty, don't look at me over your glasses in that way, as if I had broken the ten commandments in one breath. I mean it. Is life worth living? My life, at any rate! What does it amount to? It's the same old story day after day: Calling and receiving calls; going to parties and getting home late; getting up in the morning with a wretched head-ache, just to go through the same old routine. Truly, I'm sick of it!"

"But your music and your painting, dear?"

"O, yes, they are all very well in their way, but neither amounts to anything. I shall never be an artist or a musician, and I am tired of them, but—in fact, I am tired of everything. And I have just received a note from Our Mission Circle—which I seldom attend, you know—asking for a thank-offering. Ugh! I don't feel very thankful for anything."

Mrs. Barstow worked on in silence for some time upon the small garment she was fashioning; then carefully folding it up, she said rather peremptorily:

"Helen, I want you to put on your jacket and hat, and come with me for a short walk."

"O, aunty, not this cold morning! We should surely freeze!"

"Stuff and nonsense!" retorted her aunt bluntly, "it will do you good. Come, Helen, I am going to take you to see a young woman, just about your age, who will perhaps show you what to be thankful for, as well as answer your question, 'Is life worth living?' for you."

"O, aunty, some of your poor folks?"

"No, child, not some of my poor folks, but one of God's rich folks. In ten minutes I shall be ready."

Helen Willoughby knew her aunt too well to oppose her, so she very reluctantly donned her pretty street suit, wishing all the time she had held her peace about Mr. Mallock, and thank-offerings, and all connected with them, if this was the outcome.

They were soon walking briskly down the broad avenue, and the young lady's face did not lose its look of dissatisfaction until after several turns a narrow street was reached, and Mrs. Barstow was ringing at the narrow door of a narrow house; then something like interest or curiosity came into the girl's face, as the bell was answered by a pleasant-faced lady, who smiled a welcome to them both as she exclaimed:

"O, Mrs. Barstow, how glad I am to see you? Edwina has been so lonely the past few days. No one has been in and she calls you one of her stars, you know."

"One of her 'stars?'" almost unconsciously asked Helen, just as Mrs. Barstow was making her known as "my niece" to Mrs. Lowe.

"Yes, dear, because she's always so bright. Edwina has a name of her own for everybody

and everything. But here we are. Edwina, who do you think has come?"

They had come through the narrow hall and up a short flight of stairs, and were now at the door of a small room, where on the bed lay a young girl whose expectant eyes were turned toward her approaching visitors.

She held out her arms without a word, and as Mrs. Barstow stepped quickly up to the bedside, she drew her face down to hers and softly kissed each cheek. Then she looked past her at Helen, who was standing at the door, and said:

"Do come in! I'll promise not to bite you. You're Helen, I know—I've heard your aunt so often speak of you. Excuse me for not rising, won't you?" with a gleeful little laugh. "The only reason I don't is because I'm afraid there wouldn't be chairs enough for us all."

Helen took the thin hand held out to her, and then seated herself very near the bright creature, who seemed running over with life.

"That's right, sit there where I can look at you. It's such a comfort just to have some one to look at; the last few days have been so long."

"Have you been having one of your 'heads,' dear?" asked Mrs. Barstow sympathetically.

"Yes; for a week I have not been able to use my eyes at all, and my bed has been behaving badly."

"Your bed?" questioned Helen wonderingly.

The sick girl laughed. "Yes, I call it the bed when I suffer more than usual. To tell the truth, I am so attached to this bed that it really seems a part of myself. When we took each other it was 'for better and for worse.'"

"Why, how long have you been confined to it?" asked Helen with interest.

"It will be thirteen years next May since first we plighted our troth," answered Edwina gaily, "and since then we've never had a 'falling out.'"

"Thirteen years," echoed Helen Willoughby in amazement. "And you so bright and cheerful? I can't understand it. Isn't it hard for you?"

The sweet face on the pillow grew serious.

"My dear," she said, after a little, "it is hard, often, but there is so much blessedness in it that it makes me forget much of the pain and suffering."

"But what 'blessedness' can there be in lying here day after day and year after year?" asked Helen doubtfully.

"O, my dear, so much that I could not begin to tell you all. The many kind friends I have who are more like angels, the tender ministrations I receive from so many which I would not otherwise receive. O, it seems to me that every year I have a little more blessedness. The dear Lord is good to me!" and the tears gathered in her eyes.

"Dear," said Mrs. Barstow presently, "don't you want to show my niece some of your handiwork, and let her see some of this 'blessedness' of yours?"

"Dear me! I don't call that a part of it," the sick girl laughed; "only so far as it enables me to keep my hands and fingers busy. Mother, dear, will you show my last afghan?"

Mrs. Lowe left the room for a moment, and returned with a handsome robe knit in bright stripes, which she spread over the bed for the visitor's inspection.

"This is my tenth," said Edwina, passing her hands caressingly over its folds. "Do you know, I almost hate to part with one after it is finished, each part brings to mind so much that took place while I was at work upon it. This red stripe I made during the visit of a dear friend, and all the sweetness of that visit comes back to me as I look at it. This shaded stripe is typical of the many days full of light and shade, that I was working on it. The dark stripe I knit when all was silent and still in the house—nights when sleep would not visit my eyelids. How often have I been thankful for work of this kind that I could do in the dark! While I was putting in the fringe a few violets in a dish at my bed-side were just filling the room with their fragrance. O, how sweet they were! Yes, every stitch, almost, speaks of some pleasure or pain."

"Tell Miss Willoughby whom this is for and about the others," suggested Mrs. Barstow in an undertone.

"O, yes! Well, you know I belong to a

'Shut-in Society,' composed of a thousand or more members (and how often, often have I thanked God for this blessed union of sufferers!) Of course there are many blessings which I have, and so I try to send a bit of sunshine into their lives, and comfort as well, by means of an afghan. This one goes to a poor girl in Maine. O, you do not know how thankful I am every day of my life that if I cannot use my feet, I can use my hands. Indeed, I have so much to be thankful for!"

The color came quickly in Helen's face as she caught her aunt's eye just then, and turning hastily to the girl at her side, seemingly catching some of her spirit, she said playfully,—

"And may I ask if you are in league with some wholesale dealer in yarn and worsted?"

The sick girl laughed. "Not exactly. Will you believe me if I tell you the Lord sends the wools to me?"

"Perhaps so, if you tell me in what manner," answered Helen, not a little awed by her new friend's faith.

"Well, from the very beginning it has seemed as if God has just answered my thoughts and desires before I had put them into the form of prayer. The wools of the first robe were given me by a friend who had bought them for her own use, but who, for some reason or other, decided to give them to me; but since then other friends have interested others in me and my 'hobby,' so that hardly a week goes by without a package of bright wools coming to me. I know it is the dear Father who moves their hearts. A good deal that I receive isn't just suitable for a 'slumber robe,' so I use it in making scarfs, capes, and bed-socks, which I send to the 'Home for the Friendless,' in New York. A friend who came to see me a short time ago was bemoaning her lack of time for charitable work; her children and household cares 'took all the time there was,' as she expressed it; so since then I have been thankful for time."

"But how is it when you are too ill to work?" asked Helen, who to her aunt's intense satisfaction, was unconsciously doing a good deal of questioning.

"O, then I just lie and think—if the bed doesn't ache too badly to allow of my thinking—how grand it will be by and bye to step out of this body into another that will never know an ache or pain, or, as some one has beautifully expressed it, 'into the glad free health of Paradise.' O, my dear," touching Helen's hand lightly with her own, "you with your health and freedom cannot realize all that means to me."

Helen abruptly arose. The tears were starting. Her morning's lesson made her feel very mean in her own eyes. To think of her having nothing to be thankful for; and of asking if life was worth living!

While this world was full of such patient sufferers, whose loads could be lightened and whose lives brightened by hundreds of ministrations from those in health like herself—if for no other reason—there was but one answer to the more than foolish question; and as for her thoughtless assertion of having nothing to be thankful for, it was positively wicked.

As she pressed the girl's hand on leaving, she promised to repeat her visit very soon again. Edwina was very reluctant to have her go—to make a new friend so near her own age; and Helen had not only lent a little brightness to the young girl's life to-day, but it was full of promise for the future, as she had offered to bring some of her favorite books and read aloud before many days should have passed.

"And do come soon," pleaded Edwina, with shining eyes. "I shall look forward to it so. Some of the days are so long, and a bright face like yours coming in will be a perfect luxury. O, if you well ones knew how much a call like this means to us, you would come often! Good-bye, and may 'the Lord watch between me and thee' until we meet again!"

When the sidewalk was reached, Helen turned her moist eyes to her aunt and said abruptly—

"Aunty, don't speak to me! I'll return that thank-offering envelope to-morrow—not empty, either; and while there are violets at the florists' and wool in the stores, that dear girl shall not be without either."

And she kept her word.—*Zion's Herald.*

SPECIAL NOTICES.

☞ THE Quarterly Meeting at Lincklaen which come regularly Oct. 25-26, is postponed two weeks, till Nov. 8-9, on account of the Chicago Council. There will be services on Sabbath and First-day, morning and afternoon, with dinner at the church. Eld. J. A. Platts is expected to preach Sabbath morning and Eld. J. E. N. Backus on First-day morning.

☞ THE MINISTERIAL CONFERENCE, composed of the Southern Wisconsin churches, will convene with the Quarterly Meeting to be held at Albion, Wis., at 10 o'clock A. M., Nov. 28, 1890. The following is the programme for the occasion.

1. How best to raise the pastor's salary. A. C. Burdick.
2. Is the tithing system of the Old Testament morally binding upon Christians? W. L. Jacobson.
3. What is the true scriptural idea of the inspiration of the Scriptures? W. W. Ames.
4. Exegesis of 2 Tim. 6: 16. M. G. Stillman.
5. Do the Scriptures teach that the Jewish nation will be literally restored as a people to Palestine? E. M. Dunn.
6. Is the habit of our sisters in being connected with the W. C. T. U. movement likely to be deleterious to our Sabbath cause? Mrs. E. M. Jordan.
7. How can we create, by God's help, a healthy revival of divine grace in our church membership? S. G. Burdick.
8. Are there degrees in future rewards and punishments? S. H. Babcock.
9. Anti-Christ, R. Trewartha.
10. Does the Bible teach that we should not invite all professing Christians to the Lord's Supper? L. C. Randolph?

☞ THE Quarterly Meeting of the churches of Southern Wisconsin will convene with the Albion Church on Sixth-day evening before the fourth Sabbath in November next (Nov. 29, 1890,) with the following programme:

- Sixth-day evening at 7 o'clock, sermon by M. G. Stillman.
- Sabbath-day at 10 o'clock A. M. Sabbath-school.
- At 11 A. M. Sermon by S. H. Babcock.
- At 3 P. M. Sermon by E. M. Dunn.
- At 7 P. M. Conference meeting, led by S. H. Babcock.
- First-day at 9.30. Minister's meeting, led by E. M. Dunn.
- At 10.30 A. M. Sermon by G. W. Hills.
- At 3 P. M. Sermon by R. Trewartha.
- At 7 P. M. Sermon by J. W. Morton.

☞ THE Treasurer of the General Conference would be very glad to receive from the various churches the amounts mentioned in the report of the Committee on Finance, pages 10 and 11 of the Minutes just published. Address,

WILLIAM C. WHITFORD, 41 East 69th St., New York.

☞ THE YEARLY MEETING of the Seventh day Baptist Churches of New York City and New Jersey will be held with the Piscataway Church, in New Market, N. J., commencing Sixth-day evening, November 21, 1890, at 7.30. Introductory sermon, Rev. J. C. Bowen. At the meeting held in Shiloh last November, the question of the discontinuance of the Yearly Meetings was considered, and finally referred to the several churches interested, for them to express their opinions by vote during the year and report at the next meeting. It is hoped that the attendance and interest this year will warrant the continuance of these meetings, which have been so helpful in the past, and which were established nearly one hundred and fifty years ago.

L. E. LIVERMORE, Moderator.

L. T. TITSWORTH, Secretary.

☞ THE New York Seventh-day Baptist Church holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, 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.

☞ TO COMPLETE the proposed set of Conference and Society Reports for Bro. Velthuisen the following numbers are needed: *Conference*, 1825, and all previous to 1821. *Missionary Society*, 1845, '46, *Tract Society*, 1846, and '47. A full set of Denominational Reports would be of great value to Bro. Velthuisen, and we are anxious to send them to him at the earliest possible day. Persons who can help us may send the needed numbers to the Corresponding Secretary of the Missionary Society.

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The official census make the population of Florida 390,345; increase 120,942, or 44.88 per cent.

The superintendent of public works reports that the total tonnage on the canals for the week ended October 20, 1890, was 197,925 tons as compared with 193,239 tons in 1889.

The will of the late Mrs. Eliza Vosgood, of New York, daughter of Commodore Vanderbilt, bequeaths most of the estate to members of her family. She leaves \$20,000 to the society for the relief the destitute blind.

Ex-Governor B. G. Noble, war governor of Wisconsin, was stricken with apoplexy on Oct. 23d, at the residence of relatives. He was stricken while going up stairs, and was badly injured by the fall. He is seventy-four years old and is not expected to recover.

The American Humane Society met at Nashville, Oct. 22d. Nearly all the States were represented. Among the prominent members present were Edward Lee Brown, president of the association, Chicago; Erastus Burnham, secretary, Cincinnati; J. J. Kelso, Toronto, Canada, and Mrs. N. L. Tift, Buffalo. Annual reports were read.

Albert Ludermeyer, a young farmer living near Casco, Wis., quarreled with his wife in regard to the quantity of potatoes they should put in for the winter. He grew insanely angry and seizing his Winchester rifle he shot his wife dead as she ran from the house. Ludermeyer then put the muzzle of the weapon to his head and blew his brains out.

The State Conference of the Y. P. S. C. E. adjourned its fifth annual convention Oct. 22d, and 2,450 delegates dispersed. The sixth State convention in 1891 will be at Utica. The following officers were elected: President, A. C. Farrar, Albany; Vice-President, H. T. McEwen, New York; Secretary, Henry D. Jackson, Buffalo; Treasurer, A. E. Dewhurst, Utica. Executive Committee, F. P. Hayes, Watertown, for three years; B. A. Baumann, of Binghamton, to fill the place made vacant by the election of Mr. Jackson.

Mayor Grant, of New York, has sent a letter to the federal authorities in Washington, asking for a recount of that city's population. He forwarded also the figures of the police count recently taken.

The oldest law suit on record was on trial during the past spring and summer in the highest Russian tribunal at St. Petersburg. It was begun 500 years ago by the heirs of a dead nobleman against the city of Kamenes-Podolsk for the recovery of a large tract of land which the municipality had incorporated within their city limits. It is needless to say that a decision has not yet been reached.

Superintendent F. W. Houghton, of the Maritime Exchange, Aaron Vaderbilt, superintendent of the Ward line of steamers, and W. W. Goodrich, Admiralty lawyer, went to Washington last week to present to the commission appointed by the Secretary of the Treasury the views of shipping men in New York on the advisability of establishing a department of commerce similar to the Board of Trade of England. It is proposed to establish this department on the basis of the recommendations made by the American delegates to the recent International Marine Conference.

NOTHING is easier than fault-finding; no talent, no self-denial, no brains, no character are required to set up in the grumbling business; but those who are moved by a genuine desire to do good have little time for murmuring a complaint.

MARRIED.

BOSS—WITHEY.—In Hopkinton City, R. I., Oct. 16, 1890, by Rev. L. F. Randolph, Edwin G. Boss and Mary M. Withey, both of Hope Valley, R. I.

DIED.

WELLS.—In Almond, N. Y., Oct. 18, 1890, Everline, wife of Dea. Elias Wells, deceased, in the 81st year of her age.

Sister Wells was sick only one week and then gently passed to her rest. She was born in Petersburg, Rensselaer Co., N. Y., but lived a good many years in Independence, N. Y., and had been a long time a member of the Seventh-day Baptist Church, with which she was a member at the time of her death. She has left two daughters, two sisters and one brother. "She has finished her course." She was brought to Independence for her funeral and burial, which occurred on Monday afternoon, Oct. 20th. J. K.

HAMILTON.—In Independence, N. Y., Oct. 19, 1890, Sarah, wife of Ruel Hamilton, in the 64th year of her age.

Sister Hamilton was taken sick in July, 1889, and was treated by many physicians, most of whom called her difficulty cancer of the bowels. Whatever was the trouble, her sufferings were intense, especially, as she neared the close of life, but at its close, all was calm; and we rejoiced that we have the evidence that she now rests with Jesus. When a young woman she united with the Seventh-day Baptist Church of Independence, and continued her membership until death. She has left a husband, brothers, and sisters. Her funeral occurred Monday, in the forenoon, Oct. 20th. Thus we had two funerals the same day. How fast we are dying. J. K.

LAWTON.—Hattie M. Lawton, infant daughter of Frank B. and Dora J. (Potter) Lawton. She was born June 21, 1888, and died Oct. 14, 1890, with cholera infantum.

"Man that is born of a woman is of few days, He cometh forth like a flower, and is cut down."

MOORE.—In Shiloh, N. J., Oct. 7, 1890, Elmer Moore, in the 80th year of his age.

He was born and brought up, and had always lived, within a mile of where he died. He was a worthy citizen and will be missed in the community. J. C. B. □

SWINNEY.—In Walworth, Wis., Oct. 16, 1890, of consumption, Prof. Edwin Swinney, aged 45 years, 7 months and 7 days.

He was born in Shiloh, Cumberland Co., N. J., March 9, 1845, and with his parents moved to Walworth when about seven years old. At the age of 18 he professed religion, and united with the Seventh-day Baptist Church at that place, of which he remained a faithful member till death. During the late war he served three months in the 40th Wisconsin regiment, located in Tennessee. He was a graduate from Milton College. He taught as principal in graded schools at Lawn Ridge and Harvard, Ill.; Edgerton, Walworth and Fountain City, Wis., and Martinet, Cal. He was as perfect a specimen of a Christian gentleman as is often met, respected and loved by all. He leaves a widowed mother, a brother, a sister, and many other relatives and friends to mourn his loss. His funeral was held in Walworth on Sabbath, the 18th, sermon by the writer, from 2 Cor. 4: 18. N. W.

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

Royal Baking Powder ABSOLUTELY PURE

EBERT.—At the home of his grandson, near Berea, W. Va., Oct. 16, 1890, Jacob F. Ebert, aged 86 years, 8 months and 11 days.

He was born in Wirtemberg, Germany, Feb. 5, 1804. At the age of twenty-four years he was married, in Philadelphia, Pa., to Joanna Martha Seizer, and in 1842 moved to West Virginia, where he raised a family of six children, of whom three are yet living. In his early life he was a member of the Dutch Lutheran Church, but later turned to keep the Sabbath, and joined the Ritchie Church soon after its organization, and in this church has remained a faithful member until called, as we trust, to the Church above. The funeral was held at the Ritchie church, and services were conducted by the pastor, who preached from Amos 4:12, "Prepare to meet thy God." O. S. M.

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PLAINFIELD, N. J., June 10, 1890.

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