SUCCESS IN LIFE.

A representative of the Golden Rule recently had an interview with that wise philanthropist, General O. O. Howard, the editor of the *Alfred Centre*.

**The Sabbath Recorder**—Closing the Sabbath on Sunday, False Doctrine.

**Sabbath Reform**—The Sabbath on Sunday, False Doctrine.

**Success in Life:** What think ye of Christ? Whose son is he? And they say unto him the son of David.

**What think ye of Christ:** By Rev. A. W. Good.

**What think ye of Christ:** Whose son is he? And they say unto him the son of David.

**Much has been said** in this question and well written; but it seems to me that the one thought which the Saviour wished to bring out is often left untouched.

**The question has reference** to his origin and nature. The Pharisees very readily answered, "Thy son and of David." From the reply of Jesus to this it appears that the question had no reference to his humanity, for he was the son of David, as the son of man.

**How then doth** David in spirit call him Lord, saying, Jehovah my Lord, or my God, etc.? Herein is carefully seen that Christ, in the question, was not directly, or indirectly, or remotely, the son of David. We learn from Acts 11:34—36 that the Lord was Christ who came into the world and invested himself in humanity. Christ means one sent and qualified—The Anointed.

**Take another answer.** Peter says, "Thou art the Christ the Son of the living God." Matt. 16:16. Jesus affirms this by saying, "Flesh and blood hath not revealed this thing to thee, but my Father which is in heaven." We learn, then, that the Lord is Christ and that Christ is the Son of God, hence the Lord, is the Son of God; but the Lord took upon him humanity. Here we have a sublime mystery, a new creation, begotten of the Holy Ghost, and born of the Virgin. Jesus nearly always speaks of himself as the Son of man, but his disciples speak of him as the Son of God. Both must be true. We learn that the Son of God and the Son of man is the same person, and that this Son of God and Son of man is the Lord of David and he says the Lord is God, (Psal. 100:9) and, in Psal. 118:26, that God is the Lord. Now we see that the Lord Jesus Christ is God and the Son of God. Does it follow, then, that Christ the Lord who was made flesh and dwelt among us, was the same person as God the Father? If so the Son of God was the Father of himself, which is absurd. They cannot be the same. But we have proved that Christ is very God, and this must be true because he is the Son of God, just as I am a man because I am a son of a man. The same reasoning would prove that this humanity was perfectly perfect. He was, when a man, and perfect man, mysteriously united, constituting one unique and indivisible personality who died on the cross. But did God the Father die? No, it is absurd. Was it simply a man, the human soul that died to redeem the world? Nay, it was really more, it was the Son of God.

**All this is in harmony with John 1:1, 3.** In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh and dwelt among us. Substituting the term Son, which is really the Word, the Divine Communication, and we have the true idea of the text. Thus in the beginning was the Son, and the Son was with God, and the Son was God," because he was the Son of God. In the beginning was the Word (Son). This shows his eternity.

**This is what we think of Christ in the line of the question.** What think ye of Christ? All honor to his holy name!

**HEREIN IS LOVE.**

When Louis XIV. ascended the throne of France, he caused a list to be made of his persecutors, and affixed against each name a large black mark. Then he asked, "Is there no one here that is his enemy?" The men were terrified, and many of them fled, fearing that they were doomed to death. Louis, however, bade them recalled, and when they came before him, informed them that they had entirely misunderstood his action. He had put a cross opposite their names, in order to remind himself of the sacrifice of Christ, and that he might be strengthened by the example of him who prayed for his murderers, to do good to those who had spitefully used him and per­secuted him. He thought, then, that they would be perfectly safe in his reign, dis­missed them, no longer his enemies, but his friends.

When the late Dr. Duff read and explained the above text, to some intelligent Hindu youths, they were so much impressed with the sublimity of the teaching, that for days they were heard repeating the words, "Love your enemies! bless them that curse you!" adding, "How beautiful! Surely, this must be the truth!"
THE SABBATH RECORDER

[Vol. XLIV, No. 45.

missions.

FROM O. S. MILLS.

As we prepare our second quarterly report we feel to thank God that we are able to report a better, healthier condition of affairs here, than at the time of our previous report.

Contrary to the practice of the past, and notwithstanding discouragements, we have regularly maintained a weekly meeting on Sabbath afternoon. A meeting especially for young people has alternated with one for the church and society. The attendance has been from 10 to 65. The value of such meetings is not appreciated, on the part of many, as we wish it were. Our brethren and sisters will not make the sacrifice necessary to attend such meetings that they will to attend preaching in the church.

With my accompanying me, we have spent much time visiting, especially such Sabbath-keeping families as live quite a distance from the church and are not often seen at its appointments. We find among these, quite a number who, with all discouragements, are striving earnestly to serve Christ.

For work the Association having called me to Salem, we drove through by way of New Milton, where we visited several families of the Middle Island Church, and spent the last Sabbath of the quarter attending their church service, after which I spoke to a small, though interesting and appreciative audience. This church is in great need of regular pastoral care.

During the quarter we have had the privilege of administering the ordinance of baptism to members of the Sabbath-school. Six in all have thus united with the church. Also, a wandering brother has been restored. All for to the glory of God, and for the encouragement of others. This honor, we feel to thank God that we are able to report.

TO THE S. D. B. MISSIONARY SOCIETY.

TRENTO AND ALDEN, MINN.

W. H. Ernst, now of Albion, Wisconsin, reports 17 weeks of labor, about 15 sermons, congregations from 10 to 35, 25 visits, and the distribution of about 200 pages of tracts.

S. E. Wheeler, of the Hope Centre, Marion, writes:

I have spent four weeks in service with Trenton and Alden churches, having made, by my own conveyance, two trips, one in April and the other in May. I am sure much most lasting good will result from even this amount of work. These visits give spiritual food to the Christian, urge forward the serious, and war the Enemy. I cannot feel satisfied without saying something which shall aid those churches to secure a pastor. Most surely the Trenton and Alden churches need a pastor. They cannot live without one. Who will do the work? Who will go and save them from a lingering death, build them up and save sinners? These churches have been unfortunate in past years, and God, who has seen and heard all, knows where the fault has been. Now is the time for healing. I am sure the work is wrong, and pray God that he will in mercy forgive and graciously smile upon those churches and build them up, for without this, was ever the human agency is needed. Chiefly now is wanted an earnest, faithful, and consistent minister of the gospel as their pastor. The call is for one for some one to do valiant work for Christ. Though the discouragements may seem serious, they will melt away. They will find one, if they believe in God, and are willing to do his work, he will give them one. It is the work of God alone to fill the call.

W. L. B. MISSIONARY SOCIETY.

ANNUAL REPORT TO THE S. D. B. MISSIONARY SOCIETY.

J. T. Davis, missionary pastor and general missionary, reports 21 weeks of labor, 34 sermons and addresses, congregations from 30 to 50, 26 prayer-meetings, 35 visits, and 4 additions — 3 by baptism.

Decline on the eleven Seventh-day Baptists at Marion, becoming in one month, the result has been as follows: The prospects of the past visits among them, I have tried to do my best. I have had a visit at the Garwin church, where I have preached a few times, and made some addresses, average congregations of 55, 78 prayer-meetings, many visits, the distribution of 1,200 pages of tracts, 1 addition by baptism, and 3 other profession of faith. The church is being painted and refitted, and work may be well done, that God may abundantly bless the people. The church is being painted and refitted, and work may be well done, that God may abundantly bless the people.

WELTON, IOWA.

E. H. Snowell, missionary pastor and general missionary, reports 42 weeks of labor, 64 sermons and addresses, congregations of 55, 78 prayer-meetings, many visits, the distribution of 1,200 pages of tracts, 1 addition by baptism, and the organization of the Grand Junction Circuit.

I am forcibly reminded of the small amount of visible good I have accomplished; yet I remember that seed-time and harvest are distinct phases of work. That work has been carried on abundantly during the time of sowing. I have tried to be faithful in scattering the good seed, and am thankful that we have had the harvest spring up and grow, and even bring forth fruit. While I have seen these encouraging signs, I have also looked forward to the harvest by and by. The prospects on the Garwin field I consider very encouraging. Our church appointments are regularly attended by nearly all the members. If we are obedient, the fruit will be for all. There is a broad field here for work, and, I think a fair opportunity for spreading Sabbath truth. I have been interested of late that it would be wise for me to secure the privilege, in churches of the neighboring towns of preaching upon the question of the Sabbath, and had not my time been otherwise occupied I should have been glad to have done so.

LONG BRANCH CHURCH, HUMBOLDT, IOWA.

U. M. Babcock, missionary pastor, reports 39 weeks of labor, including appointments at Pleasant Hill school-house; 43 sermons, average congregations of 60, 78 prayer-meetings, about 150 visits or calls, and 1 addition by baptism.

He writes:

There is much encouragement in the fact that we have the best lot of workers among the people here that fortune to know. They hold a weekly prayer-meeting on Seventh-day night, and the last was as eventful as any I have attended. There is no time, in any way, like need of much missionary work. They would have me to come to the Marion county Church, Kansas, and to other places; but they do not at present feel able even to pay my expenses. So I stay at home, do what work there is to be done here, preaching for this church, and filling an appointment at the Pleasant Hill school-house, and tend a garden, raising my own vegetables. The church is being painted and refitted, and we hope to leave it in good condition by winter.

KANSAS AND NEBRASKA.

Madison Harby, general missionary, reports from his new field 8 weeks of labor, 26 sermons, congregations of 25 excepting at Nortownville, 2 prayer-meetings, many visits, and the distribution of about 75 tracts. Writing from Nortonville, he says:

I spent about three weeks assisting in the meetings here. Have made two trips to Empire and Dow Creek, and one to Elm Island and Beaver Island. The reports are encouraging, in the holding of meetings by excessive rains, high waters, short nights, and a busy season. Could scarcely do more than get acquainted, and could have done nothing at all. Have made and opportunities offered are followed up. Later in the season, if meetings are held, we hope that we shall do better. A church may be built up. Of course the prevailing prop
udice against us is on the Sabbath question; but at Bays Creek, although I did not preach on the Sabbath matter, I had quite a degree of inquiry and conviction. One brother, who has been a Baptist minister, confided to me that there is no such day as the Sabbath in the Bible; beside that of the fourth commandment. Others are thoughtful. But it will take work, right living, and education of the people to accomplish results. I have not yet been in Nebraska; but hope to be there before long.

WESTERN KANSAS.

A small appropriation having been made for the benefit of H. B. Babcock, pastor at Friend, Scott County, Kansas, he reports 8 weeks of labor, 8 sermons, congregations of 30, the distribution of 350 pages of tracts, the organization of a little church at Adel, Sheridan county, and the ordination of S. S. Coon to the ministry—and of Henry H. Marble as deacon. Trials incident to the settlement of most new sections of country come to our friends on the Western frontier, and give them a claim upon us for words and acts of encouragement and help.

(To be Continued.)

CONTRIBUTED ITEMS.

One of the missionaries of the Chinese Inland Mission, a gentleman worth a million, living in China on twenty-five cents a week, using his fortune all in the work.

We here at our home are interested in the Bengali language, in Calcutta, and circulated, 10,000 sermonettes written by Bishop Thoburn. If the funds are furnished, it is proposed to print them in the native languages every month.

At the Paris Exhibition, the N. I. All Mission carries on work in two halls outside the two chief exhibition buildings, at Trocadero. Daily meetings are held (as well as Sabbath services) in French and English.

A recent union prayer-meeting of the Christian women of Tokio and Yokohama, it was reported by those present to give a copy of the Bible to the Empress on her next birthday, May 25th, and I was requested to have a copy of the new Reference Bible prepared especially for that purpose. For a time there was a reason to fear that the plan could not be accomplished, and I was requested to draw up a bond for the purchase of the Scriptures to one of her imperial officials, in order that he might examine it, and decide whether it would look to be placed in the hands of her majesty. The decision was favorable, and now there will be much prayer for the event to become, not only a co-operation in the imperial household, but a source of light and joy.—H. Loomis, in Bible Society Record.

THE SPIRITUAL LAW IN THE NATURAL KINGDOM.

BY G. S. JUDD.

In the oscillations of the intellectual pendulum, many people are swinging from the extremes of materialism and agnosticism, over to the other extremes of Christian science, faith-cure and spiritualism. It is a suggestive fact that has come under the writer's personal observation that these.rollers have rolled along altogether irrespective of religious and unbelief, in the last year or two, are consulting with great faith, or rather credulity, and ingenuous credulity, and the malcontents, the enemies of faith, have caused and are causing these extremes to be a real menace to the progress of the kingdom of God.

This is, indeed, so much the case, that it is about time for the leaders of the Christian faith to change front, and meet this new enemy, or new advance of an old enemy, or at least to restudy the question, and make the argument, and arrive at a just judgment in the case.

And here, as elsewhere, there is a demand for more research, more thought, analysis and experiment, along the border line of the spiritual and physical forces, so-called, but that there is an urgent need for a new survey, a readjustment of the boundary line between the two provinces, the extreme claims of the opposing forces abundantly prove.

The mind that deals with and discovers first principles must, of necessity, be a downright, honest and simple mind, and for the most part serious, for in all inanimate nature there is neither a joke, a pun, nor a fretful fancy; and if there be a Minnie-haha—a "Laughing Water"—it is in the poet's fancy; if there be a moan of the ocean, if the wind moans in the trees, it is but the warp and weft of imagination and the woof of our scribblers' memories. Nature is serious, reverent, earnest. Let us begin, then, with a mass of profound reverence and yet of cheerful liberty of thought, by affirming our belief in God as an invisible spirit, a personality who has, for the most part, made man after his own moral and intellectual nature, which argues that the more we know of God, the more we will know of man, the being modeled.

Now the most exact and intimate knowledge we can have of God, is by studying the character of his highest representative, the perfect man Jesus, who lived, more than any other man before or since, along, nay, on both sides of the boundary line, between the seen and the unseen, the spiritual and the material, and there are in the record of his life, data and incidents which are very suggestive and significant of some, and yet, undeveloped powers and capabilities in man, bearing upon the spiritual law in the natural kingdom, and lying so closely along the border line, that many mistakes will be made in their classification, by those unskilled in experiment and argument. And all must admit that, no matter how many might be the obscurities which belong to these subjects, no matter what our just or pretended claims may be to knowledge, that each succeeding generation of honest believers is begotten by the limits of our knowledge, which at best, and forever here will be but in part, where spiritual, and many and many a time about material and material things, are seen through a glass darkly.

Will you please read carefully the context of Mark 6:25-29, how the wise Jesus, who was in the laboratory of the spiritual world, manufactured the laws of gravitation and cohesion, who, by the alchemy of a divine science, had compounded all the chemical and vital forces, and stored up in the soil, the air and sunshine, all the medicinal and curative forces, and healing powers and vegetable drugs known and named, or yet unknown and unnamed, in the United States Dispensary; that, as he passed along with the crowd of people, a sick woman, with a hemorrhage of twelve years' standing, twelve years of pain and weariness, of doctoring, expense, disappointment, this poor woman, believing in his power to heal, stealthily touched him, and was cured by him while he was passing along the touch, except as he was conscious that healing power had gone out of him, which could only be done by faith. Will be power, or was it a spiritual power he exercised, or was it a spiritual power effecting a physical result, as was the case in every miracle he performed? These incidents in the life of Jesus, coupled with James 5:14, 15, have formed the basis of Christian science and faith-cure. What do you think about it? They assert that Jesus and some of the most prayerful and pious souls among us, who by every fair consideration are entitled to their day in court, are not, by the soundest judgment, Christian Standard.

Charity should always be exercised toward those whom we regard as in error. A man's vision of truth may be greatly affected by early training and associations. One who has inherited false opinions and breathed an atmosphere of ridicule and prejudice has much to hinder him in his search for truth, and finds it difficult to discard mistakes, prejudices and heresies. If it has been our more favored lot to be reared in the knowledge of God's Word and reverence for his authority, we have reason for profound gratitude that many have not adopted a different course and for bearing with those who have missed such advantages.

THE SABBATH RECORD.

WOMAN'S WORK.

THE COB HOUSE.

Willy and Charley, eight and ten, were under the porch in the noon-day heat; I could see their little cattle men, Useen, myself, in the window seat.

Will, on a cob house, was hard at work, and a sound that was from understage at eight, one has hardly learned to shirk; that agonized later, you will see.

For Charley, by virtue of ring apex, did nothing but stand and criticize; his head, under stage, I saw, lifted to an attention, and he watched the lowering tower rise.

"And now, after all your fuss," says he, "against slave labor, the system. Why, oh? Will answers, as cool as could be.

"Of course, I should build it better then."

Charley shook his early head, opened his eyes, and saw, buzzing, "I should keep on building it better you, know.

And seeing the wise world's wisest knot, cut at a stroke with such simple skill, older people than Charley I thought, might learn a lesson of Master Will -

-Kate Paton Ongood.

While American women are universally conceded by all foreigners to be the most beautiful, they are unsparring criticized for their lack of grace and repose. The manners of a European woman betray, at once, her position, but no such criterion can be adopted in this country. Among the most cultivated classes there is an abruptness of motion, a vehemence in action, which should never be witnessed outside of the impulsive age of girlhood. It is time to remove the world's wisest knot, and instead of growing indignant at such criticism, we should stop to consider whether, after all, it is not just. We believe that with the growing interest in physical culture we shall study more closely the secrets of physical development, which tend to sacrifice grace to strength should be endorsed. The American woman's lack of self-restraint is quite as often due to abnormal, nervous conditions, as to other causes. True, the woman who is a cook to-day, and then a life of a Congressman to-morrow, will not greet you with the savoir faire of a Russian princess, but, all things being equal, the woman who has learned the laws of physical well-being, has learned the art whose charm transcends beauty of feature.—From Dress.

WOMAN'S EXECUTIVE BOARD.—TREASURER'S REPORT.

* * *

For the quarter ending October 31, 1889.

DA.

Received for Missionary Society... $ 5 25

Reimbursement... 3 00

To Al. C. Chester, Treasurer Missionary Society... 1 00

To C. P. Shingle, Treasurer Missionary Society... 1 00

To C. D. Batson, Treasurer Missionary Society... 1 00

To T. C. B. Decker, Treasurer Missionary Society... 1 00

To A. C. W. Johnson, Treasurer Missionary Society... 1 00

To Miss J. M. E. Jordan, Treasurer Missionary Society... 1 00

To Miss I. T. Freeman, Treasurer Missionary Society... 1 00

Total received for Missionary Society... $ 12 25

Expenditures...

To Miss M. M. Blodgett... 1 25

To Miss L. C. Hackett... 1 25

To Miss L. E. Durance... 1 25

To Miss O. A. M. Quick... 1 25

To Miss W. B. Hammond... 1 25

To Miss M. C. P. Wright... 1 25

To Miss M. P. Johnson... 1 25

To Miss M. D. Johnson... 1 25

To Miss M. V. L. White... 1 25

To Miss M. E. A. Varney... 1 25

To Miss M. B. H. Turner... 1 25

To Miss M. M. Plunderman... 1 25

To Miss L. M. S. Grimes... 1 25

Total paid out... $ 10 00

Balance on hand to date... $ 2 25

R. A. G.

Milwaukee, Wis., Oct. 15, 1889.

/M. G. Stissell, Treasurer, Press.
SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889.

October 5. The Tribes United Under David.——2 Sam. 5:13-25.

October 6. David's Thought to Solomon.——2 Sam. 7:1-17.

October 7. David's Thanksgiving Prayer.——2 Sam. 7:18-29.


SABBATH, November 16, 1889.

LESSON VII.—DAVID'S LAST WORDS.

For Sabbath-day, November 16, 1889.

Scripturn Lesson.—2 Sam. 23:1-7.

1. Now these are the last words of David, and the son of Jesse, and the king over Israel, and the king over Judah, and he was an hundred and thirty years old when he slept with his fathers, and was buried in the city of David, which he had straitened for himself.

2. And David the king gave to Solomon his son charge over all the storehouse of God, and the treasuries of all Israel under the hand of David's son.

3. And the spirit of God came upon Solomon, and God gave him wisdom and understanding exceedingly, and largeness of heart.

4. And wisdom and understanding were given to Solomon abundantly more than all the kings of the nations, and all the kings of Israel.

5. And Solomon loved the Lord, walking in the statutes of David his father, and had regard to the commandments, and did them.

6. And the king loved Judah the most of all his children, for he loved them because they were of the Habit of the king that was in the land of Israel.

7. And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?

8. And Solomon reigned in Jerusalem over all Israel forty years.

9. And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

Golden Text.—He hath made me an exceeding great king: for he loved my soul: because my help is in the holy hill of Zion.

In the Scripture Lesson.—David made such a lamentation over his son Absalom, that the joy of victory was changed into the sadness of a funeral, and he could not, his commander-in-chief, called his attention to the fact, he could not. And David had been entirely deserted by his people. He prepared himself for receptions and the error was remedied. Preparations were made to receive David back to Jerusalem, and Gibeonites came to meet him, and David would not allow him to be killed for his cursing. Mephibosheth also came and showed himself at his father's bedside, and that Ziba his servant had misrepresented him to the king.

Barzillai showed great kindness to David in accompanying him to Jerusalem. David did not assume the reins of government without some difficulty. Sheba, a Benjamite, led a rebellion which included all the tribes of Israel except Judah. So David commanded Amasa to assemble the men of Judah within three days, but he did not return in the appointed time, and fearing lest the rebellion would become too powerful to subdue, he sent Amasa to the assistance of Judah. When they were near Gibeon, Amasa went before them, but Joab, who absent, shelled Absalom, by stealth killed Adoram and took the head of those who found Sheba, and when he assailed the people, the inhabitants agreed to give them Sheba's head if they would withdraw. This was done and five years of famine came upon the land, and David inquired of the Lord why it was so, and he replied that it was because Saul had slain the Gibeonites. David inquired of them what atonement should be made. If some of Saul's sons should be delivered to them to be hanged, they would be satisfied. Afterwards the famine ceased. Four times the Philistines worried with Israel but were defeated. Chapter 22 is a beautiful Psalm, nearly identical with Psalm 138.

OCTOBER.

1. Who David was. v. 1.
2. By whom he spake. v. 2.
3. The character of David or Christ. v. 3-5.
4. The wicked men. v. 6.
5. The character of those who contend with wicked men. v. 7.

Place.—Jerusalem is evidently the place where David was when he wrote this.

PERSONS.—David is the king of Israel and has his throne in Jerusalem. Jesse was the father of David and several other sons. Abner was the ancestor of all the kings of Judah, and also of Christ. He was the grandson of Ruth, and the great-grandson of Rachel. Thus he had Moabite and Cushite blood, and was of Asian stock. He was afterwards called Israel from whom the twelve tribes of Israel immediately sprung. "Bela", means house or abode, and stands for wicked men. The Rev. Ver. renders it "ungodly.

TRUE.—10:5 B. C. About five years after the last census.

There is nothing in human life but calls. The first was for human incarnation. Whether the soul existed before its incarnation, or came into the world in connection of philosophical speculation. The fact, however, is there was a call for a trinity of soul, mind and body. This trinity is capable of living in a being capable of happiness, and of becoming infinitely glorious to our Creator. When man sinned and brought upon himself a curse from God, he called back to his lost glory. He is still calling men to come out of their present condition, with its limitations and hindrances, sin, into something higher and better. In every change of life he bids us arise and depart. How appropriate is the young, whose skies ever arches over with the bow of hope and promise. He calls them out of entanglements with others yet as the jewels, and before in their tension they become as bards of iron. He calls on men and women in mid-life to get out of selfishness into it grows tough and sinewy, and gives opportunities to conquer it by sending disappointment and afflictions to accomplish this end. He breaks loose the heart's tendrils and takes away its worldly props. He prunes away the objects upon which the affections have fastened. He calls men to remember the memory of the past, and the Spirit of God for present impression, fixing the thoughts upon mercies and obligations. He sets his people to consider what is going to be better, a force so vital and vivid in mind, all to the end of leading onward and upward to something more satisfying to the soul. We rise and grow, and in every case, we are compelled to assume life's responsibilities.

We are no more content than young eagles in the nest, who feel the instinct of flight long before they have the courage or ability to go. Children are ever surprised by their parents by their advancement toward an unknown future, and they lay aside the thought of how it is so now. Should David return, it is in the text, and make it a question, it would read as follows: For is not my house (family) established with God, because he hath made me an everlasting covenant? This centers the attention on David's posterity instead of on himself. Verses 7, 8, refer to the enemies of David, or Christ, or both. The Bible there is from an ancient beginning: "The worldman thrusts the thorns aside, either with his hand, or with protected by his imperishable shield, or glove, till getting a hold, at the roots, he cuts them all down. The man is 'fenced with iron,' and the handle of his bill is like 'the staff of a spear.' -Clarke.

Central Truth.—God guides and gives utmost success to his children, but the wicked will be destroyed.

DOCTRINE.—The last words of our friends are treasured up with much care. The character and office of a man gives force to his words. A sweet singer will carry the message three centuries, and have some principal effect upon them. No honor can come to a man equal to being used as God's mouth-piece. Eighness and justness of a character, the man's character and attributes are grand and glorious. The wicked will be rejected as thorns. Severe means will be needed to make a man feel the wish to live free from them will need the sword of the Spirit and the shield of faith.

DUTY.—We should use our faculties in God's service. If we have a favorable position it should conduce to the advancement of God's cause. If God has made us promises we should rest assured that they will be fulfilled. He who would do wicked men must be prepared for the battle. We should not undertake this without the power of God to support us.

God's Calls.

If there is any fact beyond doubt it is that the calls of God are ever sounding in human ears. No human being of hope to greater things, however despairing, can say that no gracious call of divine mercy has ever reached him. No man ever existed in whose history messages from the lips of infinite love did not entreat him to go out of the lower sphere of life into nobler and better conditions. Huntly has always been the burden of the divine solicitations. Is it not strange that the world has gone on without a stirring among At the opening of the world, when he left Mesopotamia, that he was to.ever after, having in any sense except in contrast with the world's faithlessness? Why should there be such a contrast over a man's going from poverty into wealth, from shame to glory? Why should he be forever praised for exhibiting common sense? We can give an answer for this. God is not satisfied with history for the world. He will get down to the following what ought to have been an instinct. We ought to be more profoundly astonished that he is not clothed in it, and he obeyed it.

Truly in the veil hand that lead created by Christ. And always be for change prepared. For the word's law is ebb and flow.

We depart at God's call; for this end we came into the world. The young bird is hatched not for the nest, but for the skies. To every young life after the glamour of expectation is past comes the thinking of the heart, terrible and often fatal, especially when cut loose from the influence of Christian home. The cure for all this is the knowledge of God, obedience to trust in his calls, which lead into Canaan where neither a sense of exile or orphanhood, and love, or any other kind of contact of God when we go out to help the needy in the sacrifices of personal comfort and relationships. The true representatives of God, who have done as when we are wearied or twilight, may refer to his infancy and do not look to the nest, who feel the instinct of life rise to affinity. Who has not learned the lesson of God's fatherhood which his dealings with men are intended to teach? There is wisdom, and the knowledge which the Arab drones out in-outland as he journeys through the desert:...
FOR JESUS' SAKE.

Annie Grim stood on the dunce stool for the third time in this term of school. The offense was twisting her tangled brown curls into horns, that little Lottie May laughed outright and disturbed the stillness of the room. The hands of the clock were pointing to four; the children were marching, two and two, out of the school-houses, most of them looking wistfully over their shoulders at Miss Bible, who, with her loves, the: g a.

in8fu~d'of'baingS6iwaldna: naughty~"

ra~~
don'~,B~Y' o~r'ptay~rs,
be,
told In
<
.

can you be so sweet and good?" God and leave them to trouble you.

Laura, and the school .. mistress's
the watching
corner gazed, a play the same game.

A wise man knows an ignorant one, because he has been ignorant himself; but the ignorant cannot recognize the wise, because he never was wise.

They asked their wisest by what means they foresaw the day when, instead of the masters who instruct us without rods and frowns, without hard words and anger. If you approach them they are not salees; if investigating you interrogate them, they conceal nothing; if you mistake them, they never grumble; if you are ignorant, they cannot laugh at you.

The words of the good are like a staff in a slippery place.

RICHARD DE BURY, 1287-1345.

In books we find the dead as it were living; and in books we foresee things to come, and the masters who instruct us without rods and frowns, without hard words and anger. If you approach them they are not salees; if investigating you interrogate them, they conceal nothing; if you mistake them, they never grumble; if you are ignorant, they cannot laugh at you.

The Missionary Review of the World for November, is not a whit behind the numbers which precede it; indeed, the Review shows constant growth and improvement. The masterly pen that gave in the August issue "Islam and Christian Missions," gives us here a paper equally in-3

triguing, thrilling, and interesting, "The American Missionary in the Orient." Every missionary society in the land ought to circulate it as a tract, by the ten thousand; it would have telling effect.

Whoever this unknown writer may be, he shows a wonderful mastery of the subjects he writes upon, and a marvelous power to inform, impress and enthuse. There are several other notable papers in the number, such as "The Great Crisis in Japan," by Dr. Ellsworth, "The Ministry of Mathematics," by J. B. Nevinson, "The Historic Churches of the East," by Prof. Schodde, a grand sketch of "The Student Missionary Movement," and "The English Missions in Brazil," by Dr. Chamberlain, a highly interesting account of the recent Continental Missionary Conference at Bremen, and a stirring "Eulogy of Mrs. Morrell E. Gates.

All this in one department, filling 46 pages. Each of the other 7 departments claims similar attention, from the most fascinating Missionary Intelligence, Correspondence, International Department, Monthly Concert, Editorial Notes, Organized Work, Primitive Societies and their Progress (with statistics), and The Monthly Bulletin. The influence of such a Review, full of running thought, and burdened with the fact that it has been long and laboriously written, but with a subject which claims the attention of the world, is enormous, I believe, and I think that any effort to circulate this Review, either individual or national, would be a most valuable step in the work of world-wide missionary intelligence.
HISTORICAL & BIOGRAPHICAL.

ELD. OLIVER PERRY HULL.

BY REV. W. H. KENNEDY.

May 29, 1859, Eld. Hull received a call from the Milton Church at a salary of $400. Here he remained about four years. As we have seen, he was not one of the conservative kind. Radical, change, and new inclination, this fitted him more for the aggressive field of lecturing on reformatory subjects, than performing the patient and instructive work of a pastor. He was quite frequently absent while in charge of this large church, in holding debates on the Sabbath question, and in visiting the newer communities farther west. He stirred up opposition to his administration here by the boldness of his preaching. He was not like the physician who gives what the patient enjoys, not what he thinks is needed, regardless of taste, and yet, as far as possible, in the form of sugar-coated pills.

Near the close of his pastorate at Milton, he invited Rev. D. E. Maxson, D. D., of Alfred Centre, to supply the desk during his absence. He soon resigned, and moved in the fall of 1868 to Minnesota. He settled over the Dodge Centre Church, then called the Wastooja Church. While pastor here he homesteaded a farm near the village of Alden, in that State, about fifty miles away. After several years he resided permanently on this farm, and preached for the Carlton Church in the neighborhood. His duties in this position were quite varied and arduous. It was no small task for him to bring wild land under cultivation and to erect the buildings on it with no railroad near, and markets at a distance. The surrounding pelagics were very poor, and he was called upon to assist them in various ways, particularly in entertaining them at his house. His income for preaching was meager. His rides to see the members of his flock were often long. The winters were severe, and fuel could only be obtained by hauling it many miles, often times forty, from the “big woods.” Usually he would labor hard all day on his farm, and then go great distances to attend evening meetings for preaching or lectures. He was specially tried by the departure of members of his church who viewed with a frowning eye the way he worked as long as his strength lasted. He adopted the motto which his brother Nathan admitted was his also, viz; “It is better to wear out than to rust out.”

While living at this place he visited Adel, Iowa, where his sister, Mrs. Hannah Towne, resided. Here he spoke several times on the subject of the Sabbath, both in the court-house and in the Methodist church, and had large audiences, particularly of unbelievers. The pastors of the churches in the place did not receive his lectures, yet the study of the Sabbath was quite slow of speech, and seemed annoyed at the easy flow of words commanded by his opponent. Feeling his disadvantage he blurted out, “I cannot be expected to keep up with Eld. Hull. He talks with both ends of his tongue.”

As before noticed he was pre-eminent a social man. This characteristic helped him greatly in his pastoral work, and especially among young people. It gave him a speedy seat among the strangers. The last night of his life at Half-way House between Alden and Owatonna, Minn., told us once that she was well acquainted with Eld. Hull. She had known him to come into the bar-room of the hotel, filled with men of the roughest character, who doubtless had never seen him before. On his entering the place would be in the utmost confusion, each one talking loudly to his nearest neighbor. But in a short time they would all be listening intently to him, as he had entire control of the conversation. She said she never witnessed the like effect in any place.

He was highly appreciated as a neighbor. An acquaintance remarked, “I lived by him many years and never saw one more accommodating and sympathetic. We did not always agree in politics and we had our differences, but we were good friends afterward as before.” A lady once asked, “Who do you think is the best man I ever knew?” She replied, ”Eld. O. P. Hull.” She had resided near him for a long time. Surely, this was a great compliment! All in all there is no statement of a man which has greater influence for good in this world than his personal goodness. Nothing else furnishes such rich assurance that after passing the dark river, all is well on the other shore.

SKETCHES OF THE FIRST SEVENTH-DAY BAPTIST CHURCH OF ALFRED.

BY D. R. STILLMAN.

The first record of an association which resulted in the formation of the Church, is dated July 4, 1812. After reciting the objects of the association, and the agreement on which it was called, this record gives the following basis of union:

ORGANIZATION.

Section I.—Articles of Faith.

Art. 1. We believe the scriptures to be the word and truth of God; and with the light of the Divine Spirit, in the rule of our faith and practice.

Art. 2. We believe the ten commandments that were given to Moses on Mount Horeb.

Art. 3. We believe the words that Christ told Nicodemus being regeneration and the Spirit, and that we have believed the same.

Art. 4. We believe in following the example of Christ in baptism by way of immersion, and in the institution of the Lord’s Supper.

Art. 5. We believe also in the requirements of laying on of hands, washing another’s feet, and sharing the Lord’s supper, as essential as to debar from fellowship.

Art. 6. We believe in the resurrection of the dead and eternal judgment, future punishments according to the deeds done in the body. This we believe; Lord, strengthen our faith.

Section II.—Articles of Censure.

Art. 1. We believe that when assembled together, as brethren and sisters, and bind ourselves through the assistance of God, that we will continue our meetings on the Sabbath days, as far as the hand of providence will admit; and try to worship God as the Lord may permit.

Note: Now there about were twenty-four members, males and females, viz., Stephen Coon and his wife, Nathan Green and his wife, Clark E. Cran- dill and his wife, George Lapham and his wife, William Stillman and his wife, Caleb Coon and his wife, Lazo Maxson and his wife, William Davis and his wife, Edward Green and his wife, Maxson Green, James Flack, Rebecca Stillman, Brity Wells, Sally Coon, and Nancy Teater. These joined covenant, and kept up our worship according to the Bible, with the greatest .blest, both in union increase to our number.

In September, 1813, it was decided to form a church whenever a convenient opportunity should offer. On the 3d of October, Eld. Wm. Satterlee, of Berlin, being with them, the mat-
CLOSING THE SALOONS ON SUNDAY.

Field Secretary Crafts, of the American Sabbath Union, and some of his compatriots continue to charge the Seventh-day Baptists with favoring the open saloons on Sunday. Everyone who is familiar with our repeatedly-expressed opinions on that question knows that such charges are without foundation, even though Mr. Crafts may not design to mis-represent us. We have, from the first, placed the prohibition of the liquor traffic at all times, and in all places. We have always insisted that since the state created a day of leisure through Sunday legislation it is the duty of all to regard it as such, and especially to guard against the law and the practice of the Sabbath, which regulates the mass of men's most profitable day for business. When we object to the Sunday law, because it forbids legitimate business, on the false ground that Sunday is a sacred day, we do not in the least mean to support the saloon. That is an illegitimate business,—speaking from the standpoint of higher law and of right, even though it may be legalized by the State—which ought to be forbidden on every day.

We have repeatedly shown by the experience of those who have attempted to enforce the Sunday laws, that existing laws which recognize the saloon as a legitimate business on all days, except Sunday, give the saloon immense advantage in every struggle for their enforcement. The very nature of the law of the saloonist is to apply the Sunday law to other forms of legitimate business, which the letter of the law forbids, but which common custom and common necessity require. Thus unequal warfare is entered upon, by which the saloonist, interfering with the business of all, the running of street cars, and similar legitimate issue of business, compels the friends of temperance to desist, and leave them in possession of the field, and the rich harvest which comes through Sunday sales. Let our readers understand, once for all, that our opposition to Sunday legislation is not opposition to legislation against the saloon. If our friends and associates are to retrieve their failing fortunes by the aid of the civil law, they can do no worse thing than to separate Sunday legislation, as such, from all anti-saloon legislation. If it be not possible to obtain prohibitory legislation that will attain to that end, and if it be possible to obtain such legislation for Sunday alone, that legislation should be separated entirely from any other form of law. If legitimate business is to be forbidden, let it be done by enactments which are in no way complicated with the Sabbath question. This is demanded as a matter of policy on the part of temperance reformers; and if the W. C. T. U., and other advocates of Sunday legislation, will seek such modification of existing laws as will make it possible to retaliate by interfering with legitimate business, great gain would be made in the matter of temperance reform through civil law.

We trust that this re-statement of our position will close the lips of Dr. Craft, and all such advocates of Sunday legislation, and will prevail upon the saloonists to depose the Sabbath, by the power of the State. Interference with business would interfere with the Sabbath in the true sense of the word, and would produce only difficulty and confusion. All divine laws express, as well as the moral law, the Sabbath. The human law produces only a holiday. When such lame logic is "elaborated as removing the difficulties urged by those who contend for the Jewish Sabbath against the Christian Sabbath," it shows that the straits of anxiety Baptists are driven in hope of escaping the claims of God's law.

Mr. Kirtley is said to believe "that a uniform Sabbath-day should be established by law as a purely civil institution. Here we have an impossible proposition. A Sabbath-day cannot be made uniform upon religious basis. The nature of the law of the Sabbath, the design of the Sabbath, and the history of both the Sabbath, and the Sunday prove this. Mr. Kirtley would have men declare Sunday the Sabbath, when all experience shows that what men declare to be a day of rest is not. The Sabbath-day, the observance of which produces only a holiday, and this in face of the Law of God, which long ago fixed a "uniform Sabbath-day," and commanded the Baptists of St. Louis to keep it holy. Having decided to ignore God's law, these servants of God propose to record the law of Moses upon God's arrangements, and make Sunday sacred—as a purely civil institution." Brethren, you have taken rather a large contract.

A GERMAN captain was drilling a company of volunteers. The parade ground was a field near the seashore. The men were going through their exercises very nicely, but the captain thought he would give them a lesson about obeying orders. They were marching up and down in the line of the water at some distance from it. He concluded to give them an order to march to the water and see how far they would go. The men are marching along. "Halt, company," says the captain. In a moment they halt. "Right face," is the next word, and instantly they wheeled around. "Forward, march!" is then the order. At once they begin to march, but they go directly toward the water, and you can see farther as they go, nearer and nearer to it. Soon they reach the edge of the water. Then there is a sudden halt. "Who ordered you to stop?" cried the captain. "Why, captain, here is the water," said one of the men, "Tell, yeat of it?" cried the officer excitedly, "there is nothing; everything is nothing; ven I say forward, march, den you must forward march." The first duty of a Christian soldier is to learn to obey. —The Christian.
THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

Editor.

MISSIONS.

George M. Brooks, Missions.

MRS. BAZLEY, Milton, Wis., Woman's Work.

T. B. Williams, D. D., Alfred Center, N. Y., Sabbath School.

W. C. Warren, D. D., Milford, Wis., History and Biography.


J. P. Rossiter, Business Manager, Alfred Center, N. Y.

“Is thy love true?
Walking truly in his ways,
Every thought, word, or death
Ever silence faith and prayer,
All that they be distributed among the children.

[This text is partially illegible, but seems to discuss something about the distribution of funds or objects to children.]

It is now expected that Miss Susie Burdick will leave her home in this place, for her work in Shanghai, China, on Monday, Nov. 11th. The thoughts and prayers of many hearts will follow her in her journey across the continent, and over the Pacific to her new home beyond the seas.

It has been observed that our people were more better organized for united work now. All interests are represented in the various organizations, and all classes—men and women, young and old, clergy and laity—are embraced in the workers. May God grant us each a large baptism of the Holy Spirit for our personal duty in whatever place our work may be assigned us.

A MISSIONARY Secretary recently made the statement that eighty years ago the Regular or Missionary Baptists, and the Anti-mission Baptists, were just about equal in numbers. Now the latter has 46,000 communicants and the former has 3,000. In other words, instead of being equal in numbers the two branches stand as one to sixty-five. And yet it is difficult to make some good people see that the spirit of missions is the life of the church.

From a private letter of Mrs. Randolph at Shanghai, China, we learn that the son of Tsung Lan, who had been their teacher, died about the middle of September, after a brief illness. He was a member of the little church in that city, an excellent teacher, and a kind-hearted man, but not without his faults, which were a source of anxiety and care to the missionaries. They are now hoping that a younger brother of this man will prove an efficient teacher whom they may employ to aid them in the study of the language.

The official figures, showing the westward movement of the center of population in the United States for the last ninety years, present some interesting facts. The average movement during this time has been a small fraction over five miles per year, or 457 miles in ninety years. The smallest movement in any decade of the period was from 1820 to 1830, thirty-six miles; the largest was from 1830 to 1860, eighty-one miles; and the next largest was from 1870 to 1880, fifty-eight miles, the center at the latter date being at Cincinnati, Ohio. At the same rate of progress it will require about one hundred and twenty-five years for the center of population to overtake the geographical center of the United States, which is near Topka, Kansas.

An exchange truthfully and forcibly says: “It is as much treason to coin a penny as a twenty-shilling piece, because the authority of law is as much violated in one as in the other. There is the same rotundity in a little ball or bullet as in a great one. The authority of God is as truly despised in the breach of the least commandments, as some are called, as in the breach of the greatest, as other are.” This will help us to understand what the apostle James meant when he said, “Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” Now that he said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

ABOUT THE FIVE CENTS A WEEK.

Although considerable has been said about this plan of our society operations, many inquiries continue to be made about it, some of which we desire here to answer.

1. The sum given, whatever it is, is to be divided equally between the Missionary and Tract Societies. The amount pledged by any person to be divided into the five cents a week; this, for a year of fifty-two weeks, would amount to $60 52, and this would give $150 to each society from that subscriber. If any other sum be pledged, it would be divided in the same manner.

2. The amount mentioned, five cents a week, is designed to be the minimum, or least amount which any one would subscribe. The pledge card, which is being distributed everywhere among our people, and which each person is asked to fill out and sign, asks that the subscriber pledge “at least five cents a week.” This, of course, means that many persons can give more than five cents a week, and that no person who is able to give more than five cents will take advantage of this minimum figure, to escape being able to give his or her half a penny. We have given 10 cents, some 25 cents, others 50 cents, and others still larger sums. It is expected that all such persons will make their pledges in all good conscience, as offerings to the Lord, each according to his several ability.

3. As announced in the cards which are being sent out, it is expected that the subscriber will place the amount of his weekly subscription, each week, in an envelope provided for that purpose, and, in some way most convenient to each person, send it to the treasurer of the church who is expected to make monthly remittances of the same to the treasurers of the Missionary and Tract Societies. The object of this is to get regular, systematic work, on the part of our whole people, and to secure regular monthly intakes for the general treasuries of the societies, through their own churches, and by that means to establish a regular and permanent system of benevolence among our churches. Questions for further information concerning the plan, and application for additional cards, envelopes and blanks should be addressed to Elder J. B. Clarke, who is now at his home in Alfred Centre, for the purpose of superintending the introduction of this system of benevolence into all our churches.

4. This plan which is being put before the people, recognizes the fact that after they have made their regular weekly contributions, they are able to give more than five cents will take the paper, with the request that they be distributed among the children. Our laws, however, do not ordain that every school and in every family in our denomination.

5. The cards for pledges, the envelopes for the weekly collections, and blank account-books for the use of the church treasurers are all furnished by the societies, and are being distributed by Eld. J. B. Clarke, who is now at his home in Alfred Centre, for the purpose of superintending the introduction of this system of benevolence among our churches. Questions for further information concerning the plan, and application for additional cards, envelopes and blanks should be addressed to Elder J. B. Clarke, who is now at his home in Alfred Centre, for the purpose of superintending the introduction of this system of benevolence among our churches.

A MISSIONARY Secretary recently made the statement that eighty years ago the Regular or Missionary Baptists, and the Anti-mission Baptists, were just about equal in numbers. Now the latter has 46,000 communicants and the former has 3,000. In other words, instead of being equal in numbers, the two branches stand as one to sixty-five. And yet it is difficult to make some good people see that the spirit of missions is the life of the church.

From a private letter of Mrs. Randolph at Shanghai, China, we learn that the son of Tsung Lan, who had been their teacher, died about the middle of September, after a brief illness. He was a member of the little church in that city, an excellent teacher, and a kind-hearted man, but not without his faults, which were a source of anxiety and care to the missionaries. They are now hoping that a younger brother of this man will prove an efficient teacher whom they may employ to aid them in the study of the language.

The official figures, showing the westward movement of the center of population in the United States for the last ninety years, present some interesting facts. The average movement during this time has been a small fraction over five miles per year, or 457 miles in ninety years. The smallest movement in any decade of the period was from 1820 to 1830, thirty-six miles; the largest was from 1830 to 1860, eighty-one miles; and the next largest was from 1870 to 1880, fifty-eight miles, the center at the latter date being at Cincinnati, Ohio. At the same rate of progress it will require about one hundred and twenty-five years for the center of population to overtake the geographical center of the United States, which is near Topeka, Kansas.

An exchange truthfully and forcibly says: “It is as much treason to coin a penny as a twenty-shilling piece, because the authority of law is as much violated in one as in the other. There is the same rotundity in a little ball or bullet as in a great one. The authority of God is as truly despised in the breach of the least commandments, as some are called, as in the breach of the greatest, as other are.” This will help us to understand what the apostle James meant when he said, “Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” Now that he said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

ABOUT THE FIVE CENTS A WEEK.

Although considerable has been said about this plan of our society operations, many inquiries continue to be made about it, some of which we desire here to answer.

1. The sum given, whatever it is, is to be divided equally between the Missionary and Tract Societies. The amount pledged by any person to be divided into the five cents a week; this, for a year of fifty-two weeks, would amount to $60 52, and this would give $150 to each society from that subscriber. If any other sum be pledged, it would be divided in the same manner.

2. The amount mentioned, five cents a week, is designed to be the minimum, or least amount which any one would subscribe. The pledge card, which is being distributed everywhere among our people, and which each person is asked to fill out and sign, asks that the subscriber pledge “at least five cents a week.” This, of course, means that many persons can give more than five cents a week, and that no person who is able to give more than five cents will take advantage of this minimum figure, to escape being able to give his or her half a penny. We have given 10 cents, some 25 cents, others 50 cents, and others still larger sums. It is expected that all such persons will make their pledges in all good conscience, as offerings to the Lord, each according to his several ability.

3. As announced in the cards which are being sent out, it is expected that the subscriber will place the amount of his weekly subscription, each week, in an envelope provided for that purpose, and, in some way most convenient to each person, send it to the treasurer of the church who is expected to make monthly remittances of the same to the treasurers of the Missionary and Tract Societies. The object of this is to get regular, systematic work, on the part of our whole people, and to secure regular monthly intakes for the general treasuries of the societies, through their own churches, and by that means to establish a regular and permanent system of benevolence among our churches. Questions for further information concerning the plan, and application for additional cards, envelopes and blanks should be addressed to Elder J. B. Clarke, who is now at his home in Alfred Centre, for the purpose of superintending the introduction of this system of benevolence into all our churches. Questions for further information concerning the plan, and application for additional cards, envelopes and blanks should be addressed to Elder J. B. Clarke, who is now at his home in Alfred Centre, for the purpose of superintending the introduction of this system of benevolence into all our churches.
THE SABBATH RECORDER


beauty. It is recorded that at a critical moment in the battle of Waterloo, when everything depended upon the steadfastness of the troops, a courier dashed into the presence of the Duke of Wellington, announcing that unless the army at that moment was immediately reinforced or withdrawn, they must soon yield before the impetuous onset of the French. By all these the Iron Duke sent back the same spirit-stirring message, "Stand firm." "But we all perish," remonstrated an officer. "Stand firm," again answered the inflexible commander. "You'll find us there," rejoined the other, as he fiercely galloped away. The result proved the truth of his reply, for every man of that gallant brigade fell bravely fighting at his post, but their firmness won the day. 1 Cor. 15: 58; Phil. 4: 1.

Faith in Action.

A poor little street-girl was taken sick one Christmas, and carried to a hospital. While there she heard the story of Jesus coming into the world to save us. It was all new to her, very precious. She appreciated such a wonderful Saviour, and the knowledge made her very happy as she lay upon her little cot.

One day the nurse came around at the usual hour, and "Little Broomstick" (that was her street name) held her by the hand, and whispered:

"I'm havin' real good times here—ever such good times! S'pose I shall have to go 'way from here just as soon as I gets well; but I'll take the good time along—some of it, anyhow. Do you know 'bout Jesus bein' born?"

"Yes," replied the nurse. "I know. Sh-h-h! Don't talk any more."

"You did? I thought you looked as if you didn't and I wasn't to tell you." 2 Thes. 5: 16-18.

Sectarianism.

Fish caught on the top are of various kinds, but scientific men tell us, that down deep they are all of one kind.

Religious Restraint.

In Adam Bede Geo. Eliot describes one of her characters as "being at the water's edge contemplating suicides", wondering if it were very painful to be drowned, and if there would be any worse after death, if she dreaded in life. Religious doctrine had taken no hold on Hesty's mind; she was one of those numerous people who have had godfathers and godmothers, learned their catechism, been confirmed, and gone to church every Sunday, and yet for any practical result for strength in life, or trust in death, have never appropriated a single article of the system. Or Christian faith, then, would misunderstanding her thoughts during these wretched days, if you imagined that they were influenced either by religious fears or religious hopes. Ps. 19: 13.

Long Tests.

The man who judges Christian theism by the errors of its sects and the vices of its imitators is very much like the man who, having heard a good deal about the ocean, sets out from his inland desert to see it, and plants himself where a great stormy stream empties into it from a populous city. He sits down on the banks to contemplate the muck and mire when the tide is out. He looks at the oyster-cans and paper-collars and dead dogs; he surveys the sluggish refuse that bubbles and crawls in tepid currents; and he exclaims: "Well, is this the blue, sparkling sea, whose foam gave birth to Aphrodite and whose created billows have rolled so long through poetry and song. It won't do."

Matt. 7: 15-16.

Friendship.

I think General Grant one of the most magnificent men we have ever had in public life, and I was so interested in an interview with an instance of it. When Conklin precipitated himself from the Senate it was very much against General Grant's judgment, and that was known, and yet he attempted in every way to befriend Mr. Conklin and shield him, to such an extent, indeed, that the Peace Democrats on Conklin's side. A man expostulated with him, saying, 'General Grant, you don't believe that he did right?' 'No, sir; I don't.' 'Well, how is it, then, that you are on his side now?' The reply is a splendid instance in letters of pace. 'When is the time for a man to show himself friendly if it be not when a friend has made a mistake?'

The Airways are a future thing. To other failings as your own. If you're the first a fault to see, be not the first to make it known."

Pr. 16: 18 -20.

"Faith.

When, therefore, God made faith the very foundation of Christianity, He said, and said, 'Believe, that ye may be saved,' and if ye believe not ye shall be lost;' he did not speak of any new thing. He did not introduce a new faculty into the mind. He merely took this old faculty of faith, and gave it new direction, and to new objects. Up in yonder garret there is an old telescope—a good instrument, but for some reason unused. The children, as they rummage through the garret, light upon it and drag it out, and it becomes one of their favorite playthings. They twist the screws, and look through the glasses, and laugh at the strange distortions of objects. But at night their tutor shows them the wonders and glories of the sky through that which before had been but a toy.

Hypocrisy.

"When I came to New York," said a countryman, "I fellers goin' to hold on to my pocket-book like grim death. You can't tell what minute some fellow may rob you. This city is full of thieves. "Do you carry much money with you?"... I've got about $300 now. I sold my horse. I would have had $500 but that wasn't worth $85. I see in a minute that the feller I sold him to didn't know nothin' bout hosses." Matt. 7: 2-5.

THE WEEKLY ENVELOPE PLAN OF GIVING.

While engaged in the effort to reinforce our Home Missions, and our China Mission, and our Pacific Mission, and our Mission to the Indians, and to see the great need of the re-enforcement of the treasurehouses for the maintenance of these and other extending branches of the Lord's work. The new system which has been so generally approved by the churches of late, is deemed the best that we can follow, namely; the regular systematic weekly use of envelopes to secure the needed offerings. This can in no way interfere with the existing arrangements in any of the churches for the raising of funds for their own expenses, as these benevolent gifts can be gathered in now, and impulses, and all offerings on the Sabbath. Many who have tried this method bear testimony that they have found it 'every way admirable,' if 'properly' kept before the people, and if the interest in the causes to be supported is worthy to be put to the test. Pastors and the workers should feel that much depends upon them, as well as upon the people, to give the plan the highest success.

Since the Young People's Societies are called upon to bear an important part in preparing the way for this new line of action, it may give them encouragement to quote some words of our President, Mr. Clark, the President of the United Society, and Editor of The Golden Rule. He says: "We expect our Societies to be training schools in Christian liberality as well as in all other graces. It is worth quite as much to know how to give as to speak or to pray in public. And if we have the genius, the patience, the prudence, the patience, and the patience, simply because they have not learned to give; their education in this direction has been neglected. Now the essential things in cultivating a spirit of benevolence, are warm, generous hearts, and the careful estimation of the world's wants, and some method that requires systematic and regular contributions."

In regard to the weekly envelope plan, he says, "I have sought the testimony of hundreds of pastors who have tried it, and in case out of ten they speak favorably, most of them enthusiastically, of it; and he expresses the earnest wish that the Young People's Societies might enter into some such effort, and that the missionary treasuries might be re-enforced by hundreds of dollars and dollars and dollars and dollars." Now let our young people, and all others in our ranks, act energetically, to make effective and advantageous of this plan, and in due time we shall see, with joy, larger contributions than have ever been made for the Lord's cause by our denominations.

J. B. CLARKE.

ADVANCE OF CHRISTIANITY.

Most of the idolatrous superstitions of men now lie buried in the past, and Christianity is clearly, irresistibly marching forward. The framers of the throne from which it never abdicates.

Years ago it swept across the plains of Asia, up through the slopes of the Caucasus, put Putorana's precious island of Hope and Evil among the fabled myths, lifted Prometheus tenderly from his rocky bed and buried him within the silent past. It has traveled the bounteous waste of sea from island to island, and put Oceanides and Nereides, the ocean gods, to flight. It has invaded the solitudes of theAIN the dark interiors of continents, and dispelled the barbarism of savage hordes, Mouldering and crumbling empires, the false religion of the gods, have been rebuked upon its eternal foundation. It has traveled round o'er and up into the loftiness of the dark abysses of ignorance and superstition into the sunlight of God, and laying quiet finger upon the world's hard heart.

The song of Jesus Christ was sung, and the masses ceased their chanting; the love of God was shown, and the Orpheus' harp was silenced. Hushed is the thundering eloquence of Polyhymnia; the soul of Hercules was long since burned away in Mt. Olympus, and the wild beasts no longer dread the thunder. The bewitching love of Venus has fled and left her desolate and the nymphs no longer seek the forests, the mountains, where their strange and sacred honor, has been thrown aside, causing the gods to flee from their mountain haunts. Furniture is no more to be seen at the sound of Amphion's golden harp, and Orpheus' melodious strains lull no more the torches of the nymphs. Hushed forever are the symphonies of muses, and the lovely daughters of Atlas have changed their professions. Where once the wine cup of Bacchus was sipped, and the fiery bolts of Mars were hurled; where the mirage of the ocean of Milk was seen, and where Jupiter overturned his golden mountain, and caused the earth to quake; the Christian banner waves above them in the breeze. The fabulous traditions and idol superstitions have gradually decayed and wasted away, and in their stead has been planted a knowledge of the true and living God—Christian Standard.
We desire to call attention to the earnest words of our contributor this week, which will, if heeded, increase the efficiency of our Young People's organizations.

Organization is necessary to effective work. But the methods of organized work must become thoroughly a part and parcel of the nature, so to say, of the working body. The human frame is well organized; there are bones, sinews, muscles and nerves, and all work according to principles, many of them purely mechanical. There are levers and joints and pulleys and tubes and pipes. But all are covered by flesh, and the contour of the human body does not reveal the contrivances within.

When one wishes to perform an action he does not consciously command the nerve, and the nerve transmit the message and the muscles obey; and the most important part of the work, like that of the heart and the digestive functions, is done without voluntary determination. The organization is elaborate, but the workings thereof are imperceptible. Only in disease or in dissection do they become evident. So with the organization for Christian work. It is right to have Y. P. S. C. E. and committee work in Sabbath Schools, and all other contrivances, if they do the work well. But the mechanical workings must not be obtrusively prominent. Only the graceful contour of the perfect body of Christ, the church of God doing her appointed work, and without the appearance of effort must be observed. Every labor must be spontaneous and plainly come from the heart, else it will be in vain. God help us all do our work, and that with perfect success!

Committee Work.

BY PERLEY L. CLARK.

The constitution of the Y. P. S. C. E. requires that each of the standing committees shall report bi-monthly. And all members who desire to see progressive work done, think that the plan is a good one. If it sometimes requires a great deal of perseverance on the part of the society to get the reports for which the constitution calls,

At the appointed time No one rises to report, and everybody wonders who the committee are. The Secretary looks up the list of committees, and finds that such a one is chairman. But the chairman is absent, or, if present, pleads that he had forgotten, or didn't know, that he was on the committee. And so the hearing of the report is put off for a week, or for some time. The report is finally handed in, it simply informs the society that the committee has found no work to do, and hence nothing has been done. Of course this is not always the case, but it does sometimes happen. And all who have had experience in such matters, know how foolish and discouraging such a report makes a society feel. And in such cases it is not surprising that people wonder why there is so much red tape about the Y. P. S. C. E. It was not the design of the framers of the C. E. constitution that there should be any red tape, and when the work is properly conducted committee reports will cease to be matters of form.

Space will not permit me to write of each of the several committees, and so remarks concerning one or two lines of work will suffice.

Members of the Sabbath-school Committee sometimes do not know what their duty is or how to perform it. I can conceive of but one hindrance to effective work in this line, and that is the opposition of the Sabbath-school Superintendents to the work as the Committee is designed for, and I believe that such heads of Sabbath-schools are few, but as it is an established fact that some people oppose and condemn the C. E. movement, it is impossible that such Superintendents exist; and where such is the condition, there might be some excuse for the committees reporting "no work done." But if it is a live committee it will find work to do, be the Superintendent what he may. But we will suppose that the conditions are favorable, and that the committees are inclined to work.

First, let them apply to the Superintendent for advice and counsel.

Second, let them observe for themselves what particular kind of work, such as they can do, is most needed for the work of the society. Then follow the scriptural injunction, "Whatever thy hand findeth to do, do with thy might." And be assured that when the time comes for the bi-monthly report, not only will you have material for the report, but also you will have the report ready for the next committee called for. Make it a practice to invite persons who do not attend Sabbath-school to become members. Report to the Superintendent any whom you have invited, so that, provided your invitation is accepted, he may have forethought in assigning the new members such a plan to have some of the Sabbath-school Committee near the door during Sabbath-school to attend to and to conduct visitors and strangers to some class. Of course this is the ordinary work of the Superintendent, but quite often the time and attention of that officer are required elsewhere, so that he cannot at the moment look after visitors. And a stranger entering the Sabbath-school room and seeing no place to go, or finding no one to welcome him, is quite apt to feel that he is not wanted and to mentally resolve that he will not come to such an embarrassing position a second time. And thus any previous work of the Sabbath-school Committee may be undone.

In some localities, the Social Committee is regarded as unnecessary. But there are few social committees who are so unfrequented by visitors, that there is no chance for social work. Nor are many communities so thoroughly acquainted that the committee can find no work among the local residents. I have known a person, a stranger to all but a few members of the society, repeatedly to attend the prayer-meetings, and go away each time without being noticed by more than two or three persons. Sometimes the stranger is at fault, but more often such treatment is due to neglect on the part of someone else. The work of the Social Committee is "to provide for the mutual acquaintance of members," and also to seek an acquaintance with strangers. And because, as is sometimes the case, it may not be deemed advisable to hold socials and entertainments for this purpose, the work of the Social Committee is none the less necessary and important. So I sought not to be allowed to feel that they are strangers or that their attendance on prayer-meetings is a matter of indifference to the society.

As an incentive to continuous and progressive committee work, it seems to me a wise plan that the chairman of each committee be furnished with a record book of appropriate style and size, in which the bi-monthly reports of his committee shall from time to time be written. In the front of this book, that part of the Constitution referring to his special committee should be printed or written, and thus the members of a committee, not only may know what is expected of them, but they will also have a record of work done by previous committees; so that they may profit by the wisdom and experience already gained. Also each retiring committee could leave suggestions and recommendations to their successors, and any unfinished work engaged in would not be dropped because of a change in the membership of the committee.

Consistent and faithful work has the promise of great reward. "Endeavor" is our watchword; and that means—busy minds and busy hands.

"In due season we shall reap, if we faint not."

Brave Surgeons.

The coolest courage in time of war is not always shown by the officer or soldier. The surgeon's courage must carry on their work of saving life as undismayed in the midst of shot and shell as the men whose work it is to take it.

An anecdote is often told by the sea-faring folk who live on the shores of Buzzard's bay of a certain Dr. Elmore, who went from among them to serve in the Mexican war. He was surgeon in Gen. Kearney's division under Gen. Scott through all the battles of the campaign.

During the battle of Molino del Rey, he was so busily occupied with the wounded that he did not perceive that the American lines had fallen back, and that he was left exposed to a raking fire from the enemy.

Gen. Worth, passing, ordered him sharply to fall back, adding: "You are drawing the fire from Chapultepec!"

The busy doctor glanced up at the clouds of smoke and dust, and answered, absently: "In a moment, sir. After another amputation."

A similar story is told of three American surgeons who volunteered their services to the Russian army during the war of the Crimes. They were, disguised with the poverty and the savage butcheries that in every battle they were in the thickest of the fight.

Suppose, by the report, and visit them, after serving on both sides; but in every battle they were in the thickest of the fight. After some time, one of them, covered with blood, looked up with a smile.

"Tell the General," said he, "that we are here to remind the world of civilization in the midst of death and brutality."—Swift's Compositions.

Our Mirror.

A society of young people was organized at Texarkana, Ark., on Sabbath, September 21st, with eleven members: Miss Annie Smith is President, Miss Ada Shaw, Secretary, and Tiddie Bearden, Treasurer; Miss Eva Shaw, Maggie Cranberry and Willie C. Miller were appointed a committee on constitution and by-laws.
EDUCATION.

- The world moves, and colleges and universities move with it. Both Howard and Cornell seniors have selected colored men for class orators.

- In twenty-two of the academies in five of the leading Government schools in Japan is a Christian, but only one in fifteen hundred of the general population.

- The Artis Library in New York City contains 150,000 volumes. In the new issue, in four volumes of 4,000 pages each, has just been completed at great expense.

- Ten thousand students at Wellesley this year is finally found to be in the vicinity of 600, of whom 173 are in the freshman class. At Pennsylvania Female College at the present time there are 25,000 students. Of these two, each, for four or five years, and the services of the professors of Princeton college are brought into requisition.

- Glessner College, at Davenport, Ia., of which Bishop William Steele Ferry, of the Diocese of Iowa, is president, possesses in lands, buildings and endowments, a capital of nearly $600,000. The college comprises the theological department (Lee Hall), a collegiate department (Wolfe Hall), a collegiate school for girls (St. Katharine's Hall), and Kemper Hall, a preparatory school for boys. During the past year the collegiate department has received $10,000 and St. Katharine's Hall $40,000 from the estate of the late Miss Sarah Burr.

- Cornell is now enjoying one of the ablest and most interesting courses ever delivered before an American university or college. It is by ex-President Andrew D. White, on History and Political Science. The lectures cover benefactions to the university, and are among the lectures at Washington, Baltimore and New Orleans. At the national capital the course was delivered at the special request of judges of the supreme court and senators. While and as a degree of study as a professor, and deep thinker by these masterful discourses.

- The program of the day, so to speak, was that on which practical teaching must be founded. The students who have been trained for the work by long experience in great to God that every educational topic in the secondary walls, they will, in the majority of cases, be sure to be included in the next examination.

- The Cleveland Catholic Universe, writes the following vivid paragraph: "We see no way for a well-formed Catholic conscience to keep a saloon. We wish to God that every Catholic would quit the business. Look around. Take a generation or two. Where does the money made in liquor go? It is better left in the pockets of our children or fixed on the public saloon money—the heart's blood of insulted, unduly despised, neglected and heart-broken fathers, mothers, wives and sisters and brothers. Many of the best order of public houses have cursed that money, and the broken down drunkards have beaten upon it the hell fire of their own despair."

- In the land of the Dakotas, in that gravelly land and pleasant to see, is a pleasant to see, is that the peculiar appearance of silk was the result of the spinning of a liquid. After many months of repeated and unsuccessful trials, he produced several yards of silk in this wise: He poured a colloid solution into a copper receiver which emptied into a system of small glass tubes. These tubes terminated in capillaries, which carried off the silk as a fine thread, with the second system of glass tubes, filled with water, the fine streams becomes like threads, which, before leaving the water, were thrown off from their glass tubes almost like the thinnest of silk fibers. After being heated and cooled in an acid of special gravity and temperature, the threads were made less resistant than cotton by being saturated in a simple chemical preparation. The quality of the silk goods manufactured from these threads is fine. The thinnest are cylindrical, and are from ten to forty micromillimeters in diameter. Their weight a sustained 25-35th's kilogram per square millimetre. Ordinary silk bears a weight of 30-45th's kilogram per square millimetre. Silk thread, on the other hand, is more than ordinary silk, and absorbent and holds coloring matter more satisfactorily. As yet only a few pieces have been made, but their value is of no consequence. silk, they are shown in the Paris Exposition. De Carboneau is confident, however, that further experiments will enable him to produce better qualities in still greater quantities. In fact, he thinks that in a few years hence the silk worms may as well go and die, as machinery will then be doing their work much better than they ever could do it themselves."
Washington Letter.

From our Special Correspondent.

Washington, D.C., Nov. 1, 1889.

Congress will be called upon early in the session to discover and put in force some methods of relieving the Supreme Court docket of its enormous cases. When the Court opened its present term it found over 3,500 cases awaiting final action. Without the filing of an additional case, the regular terms for three years would be occupied in clearing the docket. But every year increases the average number of cases filed. Widening business transactions start legal questions that as yet have not been answered by the courts. The Supreme Court is inadequate to consider half of them. As it is, suitors wait for years to be heard, or, warned by the example of others, rather suffer injustice than ask the court for a decision that may not be rendered in years.

General Nelson A. Miles, commanding the Division of the Pacific, has submitted his annual report to the War Department. On the subject of desertion in the Pacific in which there were 6,045 cases during the year, out of 6,040 men, Gen. Miles urges, among other things, that their enlistment be made for three instead of five years; that worthy men be allowed to re-enlist for one year; that sergents be paid $60 a month; that the military be equipped, and that men, so far as possible, be allowed to choose in what division they shall serve. Gen. Miles has much to say, also, upon coast defenses. He says that to properly defend the Pacific Coast would require five batteries or guns, and mortars, at a cost of over thirty million dollars.

Ex-Secretary Bayard and Miss Mary W. Clymer will be married Thursday, Nov. 17th. The ceremony will be at the residence of the bride's mother on H Street, instead of the parish church, St. Johns. The event is desired to be quiet and the bride therefore preferred not to have a wedding in church. After the ceremony, to which a small company of the older and more distinguished friends of Mr. Bayard will be invited, the couple will go North, returning to close their tour to Wilmington Delaware, where they will reside. Mr. Bayard's political record is probably closed. The State of Delaware, small as it is, has found that it can not do without a man of fair intelligence outside the blue-blooded Salisbury and Bayard families, and their royal privilege is no longer recognized.

It is gravely announced that Hon. John R. Thomas, of Illinois, has again declined to accept a lucrative position, this time it being the place of Cherokee Commissioner. It is further alleged that Secretary Noble urged him to accept, but met a firm refusal. In other words, after wounding his heart out in the fight for a dozen prominent affairs, Mr. Thomas is not willing to accept so small a brieve as the Cherokee Commissionership. The case of Mr. Thomas is a sad one. Since March 4th he has been engaged for five consecutive terms in the gift of the government. He personified a longing and hunger for the spoils. He has had sufficient opportunity in this year of our Lord to learn that the way of the ex-Congressman is as hard as that of any common transgressor.

The Civil Service Commissioners have decided to make the District Attorney to bring action against all persons concerned in the preparation and distribution of the political assessment circular recently issued by the Old Dominion Republican League to Republicans in the government employ. Those persons accused, who are not in government service, will be prosecuted under Section 12 of the Civil Service act, which provides that no person shall, in any government building, solicit or receive a contribution for any political purpose. In a case of receiving of a contribution in a government building is thus the gift of the offense, and the sending of a circular for such a purpose addressed to an employee at a government building is believed to be covered by this section.

Mr. E. L. Godwin and Yenser will be married on the 11th of the act, both government employees.

Mr. George W. Childs, on one of his flying visits to Washington, this week, said that while he did not care to talk about the proposed re-organization of Gen. Grant's remains to this city, he would probably have an early interview with Mrs. Grant on this subject. He further added that at the time of Gen. Grant's death no definite offer of a burial place was made, except that the city of New York would be occupied with the matter, and that Gen. Childs would be married Thursday, Nov. 17th. The ceremony will be held in the church, and the minister, as well as the few who meet there, will hold the Sabbath day, and the Jews will be married.

WAS CHRIST CRUCIFIED ON FRIDAY?

I am aware that many of our most able scholars say he was, but do the events, as recorded in the Bible, sustain them in their position? Mark, Luke, and John, agree that he was crucified on the preparation day, and that the Sabbath drew on. All will agree with me that the day following the preparation was a Sabbath, regardless of the day of the week. The Sabbath referred to in Matt. 28:1 and Luke 23:56 can be no other than the weekly Sabbath, and Matthew says that it was "in the end of the [this] Sabbath" (Revised version, "Late on the Sabbath day,") that the women went to the sepulcher, and the angel said to them, "He is not here, for he is risen, as he said." In Matt. 16:21, 17:22, 23:50, and 17:19—Mark, 9:30:1, 10:32—34. Luke 18:31—33, it is said that Jesus told his disciples when they were alone that he would rise the third day, and in Mark 8:27—31 he tells them, "And after three days I will rise again." The above was addressed to the disciples privately.

As to the public he says in Matt. 12:39, 40, "An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly so shall the Son of man be three days and three nights in the heart of the earth." Again, in Matt. 16:4 he gives the Pharisees and Sadducees the same, "And there shall no sign be given unto it but the sign of the prophet Jonas." To the Jews in Luke 11:39, 40, he says, "Destroy this temple as it is in three days I will raise it up." But he spake of the temple of his body. John 2:21. In Matt. 27:52—64, we find that the chief priests and Pharisees understood that he was to be in the tomb three days and three nights, for they in the next day gave their reason, and said, "Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night and steal him away." Again, if the statement by Matthew in chapters 27:22 and 28:1 was the same, why not plainly say so? In Luke 24:6, 7, the angel said to the women, "He is not here, but is risen. Remember how he spake unto you while he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men and crucified and the third day rise again." And then the words of Christ himself (Luke 24:46), "And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." In other words, after three days, they were addressed to the disciples; to the public was given the definite "three days and three nights." The former believed in Christ, but the latter were unbelievers. In the light of the above, you will have been possible for this person, Christ, to have been crucified on Friday, raised on the Sabbath day, and still be the promised Messiah? To my mind, if we cannot prove by the Scriptures that Christ was crucified on the Sabbath, then we are without a Saviour, and the Jews were right when they said he was an impostor.

WHY NOT ATTEND THE PRAYER-MEETING?

There are no meetings which, as a general rule, have a small attendance as the weekly prayer-meetings. You may take a church of two hundred members, who are always present at every other religious gathering, and when the evening comes for prayer-meeting not more than twenty of the number will be there. What is the cause of this? Invariably either the people are too tired from the duties of the day, or there is some business which must be attended to that particular evening. Some feel indisposed, others are expecting company, and so each one has some reason for not going, and it has happened so but will have to be excused. If the minister changes the meeting to the next evening, so as to give them the privilege of attending, something unexpectedly occurs to detain them. Litigious work, business, consequently, are held, and the minister, as well as the few who meet with him, get discouraged, for no new faces are seen there. If there is an entertainment of any kind held in the hall or church, those same people will always manage their affairs so as be the evening to attend. If there is a surprise party, no matter what, and if there is a good time playing games, laughing and gosspiling until late in the night, but as a rule the prayer-meeting, usually closed before nine o'clock, is too long, and it makes it late before they get back home, and they cannot be broken of their rest! Is this right?ought we, as church members, endeavor to the best of our ability to do all we can for him who died for us? Should we remain idle and let the minister do all the work? Dwight L. Moody relates the following anecdote: "I have great respect for the woman who started out during the war with a poker. She heard the enemy were coming and went out to resist them. When some one asked her what she was doing, she replied, 'Devotion.' Our meetings, consequently, are very dull, and the minister, as well as the few who meet with him, get discouraged, for no new faces are seen there. If there is an entertainment of any kind held in the hall or church, those same people will always manage their affairs so as be the evening to attend. If there is a surprise party, no matter what, and if there is a good time playing games, laughing and gosspiling until late in the night, but as a rule the prayer-meeting, usually closed before nine o'clock, is too long, and it makes it late before they get back home, and they cannot be broken of their rest! Is this right? Ought we, as church members, in endeavor to the best of our ability to do all we can for him who died for us? Should we remain idle and let the minister do all the work? Dwight L. Moody relates the following anecdote: "I have great respect for the woman who started out during the war with a poker. She heard the enemy were coming and went out to resist them. When some one asked her what she was doing, she replied, 'Devotion.'"
living, while the increased respect of the better part of the community for one willing to share their toils and burdens is a reward not to be lightly esteemed. Nor has such work prevented us from filling the regular appointments of the church. Pastoral visitation is, of necessity, somewhat limited, but not altogether overlooked, and every Sunday afternoon is given to the interests of a school for the otherwise neglected children of the village. We are thankful for strength to perform this labors of the Missionary Board. Now if you will permit one recommendation to all unemployed ministers, especially those in the prime and vigor of manhood, it is this: Do not be afraid to cast your lot with the feeble churches; the stronger ones can provide for themselves. Your effort will be appreciated, and you will be fed, while your labor in the humble sphere may be the more acceptable to the Master because of the sacrifice attending it. And lest some young brother, accepting this advice, should feel that the picture was overdrawn, let me add, Do not expect that every day will be cloudless, or that all men will credit your effort to a worthy motive. This was not our Saviour’s experience, and the servant shall be cast into prison. So shall it be to him that is unwise. Your effort will be appreciated, and the promise to those who suffice with him that they shall also reign with him.

B. E. Fisk.

October 20, 1889.

LEONARDVILLE.—Our church and society has been listening to some very able and instructive sermons of late, from our beloved pastor. The services last Sabbath, Oct. 26th, were very interesting. Our church was beautifully decorated with autumn leaves and flowers. The choir were in the best of spirits, and sung the chants and hymns in perfect manner; in the anthem, by Auditor Burkhard, and it might fairly outdo themselves. This was followed by one of the best and most practical sermons, from Eccl. 9:10, “Whatever thy hand findeth to do, do it with thy might,” etc., that I have heard in any church under any circumstances. The whole congregation, including the boys and girls, gave an attentive attention. Our Sabbath-school is doing excellent work under the able corps of teachers, together with the Superintendent, Mr. A. Whitford. Nearly all classes are full, and the hour spent is very profitable. After the study of the lesson by the classes, the Superintendent proposed a time taking general questions, many of which are not brought out by the teachers. Our blackboard exercises are enjoyed by both great and small. We have commenced preparing music for Thanksgiving; both choirs are to unite in the service and to sing responsively; our pastor has already given two rehearsals. Our Ladies’ Benevolent Society meets from week to week, sometimes at their respective homes, and sometimes at the church parlor. I think now they are planning to send in a box of clothing, bedding, etc. to some of our worthy brethren in the far west. I wish I might suggest that our church would send in a brief article of Home News once in two weeks, at the longest, and tell us how they are prospering, how they conduct their Sabbath service, how the Sabbath-school prosper. If the prayer-meetings are attended, we may take counsel together through our valuable medium, the Recorder, that we all may become more and more interested in the work of sister churches, and that we shall better serve God.

LEONARDVILLE.

THE SABBATH RECORDER.

November 7, 1880.

NEW YORK CITY.—Our services start off well, and the outlook is quite promising as at any time since my connection with the church.

Some of the members are deeply interested, which is still more hopeful. We expect some additions in the near future. Dr. J. M. Stillman; WM. C. Whitford, of Brookfield; O. E. Burdick, and some others are to be with us in the near future. We have not as yet invited our members to speak in missions and churches all of which, as far as practicable, I intend to accept, hoping that in this way our acquaintance and usefulness may be extended.
MISCELLANY.

A QUEEN'S PRESCRIPTION.

"What is the matter, Alice?" asked Mrs. Temple. "Tears are fac ing you, and you seem to have no appetite." "There is nothing the matter with me, mother," said Alice, somewhat petulantly. "I don't feel well, that's all." "If you don't feel well you must feel ill," persisted her mother, "and I must insist on you seeing Dr. Campus." "I think Alice ought to see the Queen of Sweden's doctor," remarked Aunt Ellen, who was making a tidy in her big arm chair. "Who is the Queen of Sweden's doctor?" asked Alice in surprise. Does he live here?"

"He lives in Sweden, I believe," answered Aunt Ellen, with one of her queer smiles, "and his name is Metzger." Alice looked at her aunt in a puzzled way for a moment, and then broke into a laugh. "Is it a story you want to tell?" she asked, interested at once.

Aunt Ellen, sixty years old, but with the face and figure of forty, was the life of the Temple household, and always had some quaint and interesting anecdote to relate. "It is a story," she replied, "but it is true. The Queen of Sweden, she said, went on, "is, as you must know, a very rich woman. If any woman could be healthy she could. She had the finest riches, the very best food and drink, and the best of medical attendance 'when she was ill. Strange to say, she was frequently ill, the医生 laid out her Dr. Metzger's prescriptions, but she remained very healthful. I am sure you want to go anywhere you must walk.""

Aunt Ellen looked at her aunt in a puzzled way for a moment, and then broke into a laugh. "Is it a story you want to tell?" she asked, interested at once.

Aunt Ellen, sixty years old, but with the face and figure of forty, was the life of the Temple household, and always had some quaint and interesting anecdote to relate. "It is a story," she replied, "but it is true. The Queen of Sweden, she said, went on, "is, as you must know, a very rich woman. If any woman could be healthy she could. She had the finest riches, the very best food and drink, and the best of medical attendance 'when she was ill. Strange to say, she was frequently ill, the doctor laid out her Dr. Metzger's prescriptions, but she remained very healthful. I am sure you want to go anywhere you must walk.""
The Sabbath Recorder. Volume 1, Number 4

Alfred, N. Y.

University Bank, Alfred, N. Y.
R. B. Hill, President.

W. C. Whitford, Treasurer.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE.

E. A. Learned, Secretary.

Young People's Board of the General Conference:

W. C. Daniel, President, Leonardville, N. Y.

C. G. Wharton, Business Manager.

American Sabbath tract society: 

Board of Directors.

G. Porter, President.

D. H. Fenstermacher, Secretary.

R. M. Tinsworth, Treasurer.

Franklin, N. J.

Peshtigo, Wisconsin.

Spring Lake, Michigan.

Sioux, Dakota.

Sioux, Dakota.

New York City.

THE BARCOCK & WILCOX CO., Publishers: 300 Canal St.

THE SATURDAY EVENING POST, New York City.

Opium, Morphine, and Other Substances: A Brief History and Description of the American Sabbath Society, vols. 2 and 3.

The Sabbath Recorder, 1889, Volume 1, Number 4, Pages 719-724

Business Directory.

University Bank, Alfred, N. Y.

R. B. Hill, President.

W. C. Whitford, Treasurer.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE.

E. A. Learned, Secretary.

Young People's Board of the General Conference:

W. C. Daniel, President, Leonardville, N. Y.

C. G. Wharton, Business Manager.

American Sabbath tract society: 

Board of Directors.

G. Porter, President.

D. H. Fenstermacher, Secretary.

R. M. Tinsworth, Treasurer.

Franklin, N. J.

Peshtigo, Wisconsin.

Spring Lake, Michigan.

Sioux, Dakota.

Sioux, Dakota.

New York City.

The Sabbath Recorder, 1889, Volume 1, Number 4, Pages 719-724

Business Directory.

University Bank, Alfred, N. Y.

R. B. Hill, President.

W. C. Whitford, Treasurer.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE.

E. A. Learned, Secretary.

Young People's Board of the General Conference:

W. C. Daniel, President, Leonardville, N. Y.

C. G. Wharton, Business Manager.

American Sabbath tract society: 

Board of Directors.

G. Porter, President.

D. H. Fenstermacher, Secretary.

R. M. Tinsworth, Treasurer.

Franklin, N. J.

Peshtigo, Wisconsin.

Spring Lake, Michigan.

Sioux, Dakota.

Sioux, Dakota.

New York City.

The Sabbath Recorder, 1889, Volume 1, Number 4, Pages 719-724

Business Directory.

University Bank, Alfred, N. Y.

R. B. Hill, President.

W. C. Whitford, Treasurer.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE.

E. A. Learned, Secretary.

Young People's Board of the General Conference:

W. C. Daniel, President, Leonardville, N. Y.

C. G. Wharton, Business Manager.

American Sabbath tract society: 

Board of Directors.

G. Porter, President.

D. H. Fenstermacher, Secretary.

R. M. Tinsworth, Treasurer.

Franklin, N. J.

Peshtigo, Wisconsin.

Spring Lake, Michigan.

Sioux, Dakota.

Sioux, Dakota.

New York City.

The Sabbath Recorder, 1889, Volume 1, Number 4, Pages 719-724

Business Directory.

University Bank, Alfred, N. Y.

R. B. Hill, President.

W. C. Whitford, Treasurer.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE.

E. A. Learned, Secretary.

Young People's Board of the General Conference:

W. C. Daniel, President, Leonardville, N. Y.

C. G. Wharton, Business Manager.

American Sabbath tract society: 

Board of Directors.

G. Porter, President.

D. H. Fenstermacher, Secretary.

R. M. Tinsworth, Treasurer.

Franklin, N. J.

Peshtigo, Wisconsin.

Spring Lake, Michigan.

Sioux, Dakota.

Sioux, Dakota.

New York City.

The Sabbath Recorder, 1889, Volume 1, Number 4, Pages 719-724

Business Directory.

University Bank, Alfred, N. Y.

R. B. Hill, President.

W. C. Whitford, Treasurer.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE.

E. A. Learned, Secretary.

Young People's Board of the General Conference:

W. C. Daniel, President, Leonardville, N. Y.

C. G. Wharton, Business Manager.

American Sabbath tract society: 

Board of Directors.

G. Porter, President.

D. H. Fenstermacher, Secretary.

R. M. Tinsworth, Treasurer.

Franklin, N. J.

Peshtigo, Wisconsin.

Spring Lake, Michigan.

Sioux, Dakota.

Sioux, Dakota.

New York City.

The Sabbath Recorder, 1889, Volume 1, Number 4, Pages 719-724

Business Directory.

University Bank, Alfred, N. Y.

R. B. Hill, President.

W. C. Whitford, Treasurer.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE.

E. A. Learned, Secretary.

Young People's Board of the General Conference:

W. C. Daniel, President, Leonardville, N. Y.

C. G. Wharton, Business Manager.

American Sabbath tract society: 

Board of Directors.

G. Porter, President.

D. H. Fenstermacher, Secretary.

R. M. Tinsworth, Treasurer.

Franklin, N. J.

Peshtigo, Wisconsin.

Spring Lake, Michigan.

Sioux, Dakota.

Sioux, Dakota.

New York City.

The Sabbath Recorder, 1889, Volume 1, Number 4, Pages 719-724

Business Directory.

University Bank, Alfred, N. Y.

R. B. Hill, President.

W. C. Whitford, Treasurer.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE.

E. A. Learned, Secretary.

Young People's Board of the General Conference:

W. C. Daniel, President, Leonardville, N. Y.

C. G. Wharton, Business Manager.

American Sabbath tract society: 

Board of Directors.

G. Porter, President.

D. H. Fenstermacher, Secretary.

R. M. Tinsworth, Treasurer.

Franklin, N. J.

Peshtigo, Wisconsin.

Spring Lake, Michigan.

Sioux, Dakota.

Sioux, Dakota.

New York City.
THE SABBATH RECORDER.

[Nov. 7, 1888.]

Condensed News.

Domestic.

There was a great snow storm at Denver, Colo., Oct. 29th. Roofs are in danger of being crushed by the weight of the snow.

The whale, supposed to be the largest in the world, which was captured by Mr. Samuel M. Welsh, of New Bedford, Mass., has been lost in the Arctic ocean.

No particulars have been received. The Leucite was valued at $40,000; partly insured.

During the past three weeks, over half a million dollars' worth of homes and buildings have been destroyed in Massachusetts, Maine, and Scotl and Harrison counties, Ky. The year 1888 will foot astly $3,000,000, and 1889 will start with even a greater number of disasters, as many big sales are already booked.

Fifty pounds of dynamite exploded in a place on Point Judith, near Waterfield, R. I., Friday, Nov. 14th. A lighted fuse fed the box of caps, and the jar exploded. The building was blown to atoms, but three men who were dining dinner, ran at night of the burning fuses, and escaped injury.

Foreign.

The Mexican Chamber of Deputies has elected President Diaz to a second presidential term. It is stated that ex-King Milan will contest the vacant seat for Belgrade in the Slovene Slavonian constituency.

The River Po and its tributaries and other streams have overflowed their banks. A portion of the city of Varona on the Adige is flooded.

Emperor William has offered the municipality of Berlin 500,000 marks as a present for the occasion of the jubilee of his grandfather, Emperor William I., provided it be used for a monument in his honor. The offer has been accepted.

The Lucretia was valued at $40,000; over half the crew perished, and the jar exploded. The funeral services were held at the Wood River Church, October 28th, and the remains were laid to rest in the Wood River Cemetery. Mr. James C. B., his brother, as his only near relatives. Although he was for many years a public officer, he was held in the highest esteem by all who knew him, and the sad news of his death was one of the most trying of his life.

The funeral of the famous actress, Mrs. Marshall of John Street, N. Y., Oct. 23rd, 1889, aged 77 years. The subject of this notice has suffered for years with a severe heart disease. She was born in the parish of Finchall, Dumfriesshire, Scotland, and was a member of the Reformed Church for forty years. She, with her husband, came to this country some fourteen years ago to live with her son. She leaves her husband and two children. Though “for her love and her six children,” she never failed her heart’s precious even to the end. “Kissed are the dead who die in Christ Jesus.”

Good Business Positions.

Desirable positions that pay good salaries, and afford chances for promotion, are only too well secured by those who are thoroughly qualified. Thousands of men are turning today to the study of engineering, in which the course of instruction received at Bryant & Stratton’s Business College is specified. The College is of course in New York, and is the leading business college in the United States.

The Century Co.’s Magazine for Young Folks, Enlarged and Printed in New York. October 7th.

Since 1873, when, under the editorial management of Mrs. Mary Mapes Dodge, the publication of St Nicholas, the Mirror of Young Folks, began, it has led all magazines published for the young of both north and south. Now, in the fourth year of its history, the Centur y Co.’s Magazine for Young Folks, “The Little Corporal,” “River Boys,” and “Harrington of the Pool,” St Nicholas has been one of the most successful attempts to publish an ideal juvenile magazine of the world. In its pages the greatest writers of our time are speaking to the youth of America and England, and the best artists and engravers are training our boys and girls to appreciate the highest ideals of those countries. St Nicholas has remained its editor. Early in its history other prominent writers who are to contribute a series of “Present-day Papers” on living subjects, and there will be art periodicals, poems, essays, articles, etc., etc., and the choicest pictures and engravings can produce.

Every bookbinder, postmaster, and stationer should take subscriptions to The Century (12 copies per year), or remittance may be made payable to the Century Co., New York. Begin new subscriptions with November (the first issue of the volume) and get Mark Twain’s “Connecticut Yankee in King Arthur’s Court,” in that number.

1889.

Harper’s Magazine, illustrated.

A new Shakespeare--the Shakespearian Library.

Harper’s Magazine has also made special arrangements with the publishers of the new Shakespeare--the Shakespearian Library, for the exclusive publication, in book form, of the complete works of the English poet. The Library is the result of the labors of Professor G. W. Epps, who has made a complete digest of all the English poet's works, and it will be published in 12 volumes, each consisting of 500 pages, with wood engravings. The first number will contain the "Comedy of Errors," and the others will follow in the order of the publication of the poet's works. The Library is being published under the imprint of Harper & Brothers, New York, and is to be completed within the next five years.

The Magazine has also made special arrangements with the publishers of the new Shakespeare--the Shakespearian Library, for the exclusive publication, in book form, of the complete works of the English poet. The Library is the result of the labors of Professor G. W. Epps, who has made a complete digest of all the English poet's works, and it will be published in 12 volumes, each consisting of 500 pages, with wood engravings. The first number will contain the "Comedy of Errors," and the others will follow in the order of the publication of the poet's works. The Library is being published under the imprint of Harper & Brothers, New York, and is to be completed within the next five years.

THE SABBATH RECORDER.

[Nov. 7, 1888.]

MARRIED.

Smyth—Russell.—At Plainfield, Conn., Oct. 30th, 1889, Rev. Dr. John S. Smyth, to Miss Ada Russell, both of Middletown county.

Buckeye Bell Foundry.

Buckeye Bell Foundry, C. & O. R. R., W. V.: To dealers and others, buckeye bells, no. 1, 1 3/4 to 2 3/4, fine material, none better made. Large stock of bells in all sizes, from no. 1 to no. 10. Wholesale and retail. Orders fill promptly.

ALPRED CENTRE, ALLEGHANY C. Y.

FORGE BRIDGE.

Buckeye Bell Foundry, C. & O. R. R., W. V.: To dealers and others, buckeye bells, no. 1, 1 3/4 to 2 3/4, fine material, none better made. Large stock of bells in all sizes, from no. 1 to no. 10. Wholesale and retail. Orders fill promptly.

ALPRED CENTRE, ALLEGHANY C. Y.