THE LITTLE BROWN PENNY.

A little brown penny, worn and old, Droped into the poor man's hand; A little brown penny, a childish prayer, Said, "Father, let it do!

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

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

The penny flew off on the proper swift wings, Hung in the nostrils of Jesus next; And the gloom was, nor living, yet dead in their dark despair, To the little child, when math: hee the souls of the heathen far away, From the beautiful dawn of the Christian day?

And to the souls of the heathen far away, To the little child, who had prayed, Nor how the penny worn and old, Where did it go after his death; Be not the sheaves of ripened grain, Sowed, the owner be Blessed in the reaping;

But Christ looked on the summer air. Let us anew the work of life begin, Having made purification—sitting down, and obtained eternal redemption for us.

Then in the holy of holies, above, that is, in heaven itself— And in heaven will change to a golden crown.

TRUST AND WAIT.

Bathed with the essence of returning spring, Let us gaze upon the work of the Lord's grace; For the earth resources, once barren field, Be not the sheaves of ripened grain, Sowed, the owner be Blessed in the reaping.

Let us gaze upon the work of the Lord's grace; For the earth resources, once barren field, Be not the sheaves of ripened grain, Sowed, the owner be Blessed in the reaping.

But Christ looked on the summer air. Let us anew the work of life begin, Having made purification—sitting down, and obtained eternal redemption for us.

Then in the holy of holies, above, that is, in heaven itself— And in heaven will change to a golden crown.

WHEN AND WHERE WAS THE ATONEMENT MADE?

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

I. The notion that Christ entered only into the first apartment of the heavenly sanctuary is based upon the assumption that there are two apartments in the heavenly sanctuary above, just like those Moses built. This view has no support in the scripture. The first apartment, with its furniture and priestly service, was typical of the church on earth. The name, "Tabernacle of the Congregation," almost universally applied to it indicates this, and the following passages confirm this beyond a doubt: Heb. 8: 5; 10: 19, 21, 2 Pet. 2: 5, 9, Rev. 1: 6, 12, 20 and 8: 3, 4. Here believers are called "house of God," "holy," and "royal," "priesthood," "a spiritual house," "and priests unto God," over whom Christ is "high-priest," and "built upon the foundation of the apostles and prophets." Those scriptures are clear and decisive upon this point. But do not Heb. 8: 5; 9: 23, 24, where it speaks of the "pattern showed in the mount," "patterns of things in the heavens," and "figures of the true," show that there are two apartments in heaven; the first, as well as the second? No more than when Jesus says: "My kingdom is not of this world," and when Paul says: "and made us sit together in heavenly places (literally, heavenlylies), in Christ Jesus," proves that Christ's kingdom and all believers are in heaven. But Paul is at the same time "born from above," "not of this world," and are not therefore in heaven. So then it follows that if there is no clear proof of two apartments in heaven, corresponding to the two of the earthly tabernacle (if it must be clear, or no argument can rest upon it), then Christ must have entered into the "Holy of Holies" above, that is, into heaven itself.

II. But we are told, quite positively, where Jesus went: "When he had by himself purged our sins—literally, having made purification—sat down on the right hand of the Majesty on high." Heb. 1: 3. Notice the order: purged sins, and then sat down. This sitting down is variously expressed; see Rom. 8: 34, Eph. 1: 20, Col. 3: 1, Heb. 8: 1; 10: 12, 13, and Rev. 3: 21. Now was this sitting down "at the right hand," and "on the throne in the Holy of Holies" above, or in the Tabernacle of the congregation? God's earthly throne was on the ark, "within the veil." See Ex. 25: 20-22, Num. 7: 89, 1 Sam. 4: 4, 2 Sam. 6: 2, 2 Kings 19: 15, Psa. 80: 1, and 99: 1, and others. Here it is said, "He sits in the temple," "church, and heaven itself," and "will meet," and "commune with thee from above the mercy seat, from between the cherubims." But Ex 29: 42, 43; 30: 6, 36, and Rev. 1: 20: 12-20; 4: 4-6, are quoted to prove that God's throne was sometimes in the first apartment. The passages in Exodus only show that God would "meet" and "commune" with them "from above the mercy seat," and they would meet him, or hear his voice, they being in the first apartment before the ark, that is, without the veil, and as to Rev. 1: 12-20, Jesus himself says: "The Most Holy candle-stick, the church," v. 20, which were on earth, not in heaven, and Rev. 4: 5 only says the "seven lamps of fire" were "before the throne," the usual manner of describing anything without the veil, or even outside the tabernacle altogether. The brazen altar outside, and the candlesticks, incense altar, and table of shewbread were said to be before the Lord. See Ex. 27: 20; 30: 5, Lev. 4: 6, 15-18, and others. The ark, God's earthly throne, had one particular place to rest, viz: in "The Holy of Holies," and never was placed in the first apartment, and therefore Christ's sitting down "at the right hand of God," must be in the "Holy of Holies," above, that is in "heaven itself." Heb. 9: 24.

III. This is made still more certain when we are told that one high-priest has "entered within the veil." Heb. 6: 19, 20. And that some say they have "entered the holy (R. V. holy places) through the veil," "his flesh," which was rent at his death. Heb. 10: 19, 20. Death separates between earth and heaven. Christ's death opened the veil that separated between the Tabernacle of the congregation, on earth, and the church, and heaven itself, the true Holy of Holies. The term "The Veil," is the invariable name given to the curtain between the two apartments, and never applied to the curtain at the "door." The one at the door was only called "the hanging for the door," or simply "the door." It was without, it is true, and hence Paul, could say to two, says, "beyond this, the second veil," but the first is not even called a veil, much less the veil; never. See Ex. 26: 31-35; 37, 21; 30: 6; 40: 3, 24, 22, 26, Lev. 16: 2, 12, 15, Num. 24: 3, and many others might be given. So entering "within the veil" can mean but one thing, that is, entering into the "Most Holy," above. Is there anything in the first apartment to which the soul could anchor? Surely not. Nothing less than the immutable throne of God, "within the veil," will suffice for an abiding hope. Heb. 9: 12.

IV. Again we are told, "He is even blood entered in once into the holy place (R. V. holy places), having obtained eternal redemption for us." Heb. 9: 12. If the plural, holy places, is preferred, then of course he went into the "Holy of Holies," for he went into both, just as the high-priest went in and cleansed both apartments on the day of atonement. See Lev. 16: 1-34. If the singular, holy-place, be retained, then it will depend upon what place this term signifies. Only four or five times in all the Bibles does the term "holy place" apply to the first and most holy to the second. They are Ex. 36: 33, 34, 1 Kings 5: 16; 8: 6; and Heb. 9: 3. But in all other places, and they are many, the names "Tabernacle of the congregation," and "The Holy Place," are applied to them respectively. See Ex. 40: 6, 12, 22, 24, 30, 29, 30, 22, Lev. 16: 2, 13, 17, 20, 33; 24: 3; Heb. 9: 25, to which many more could be added. If words are to be taken in their usual and proper significations, there can be no doubt that the apostle, in Heb. 9: 12, 25, 26, declares that our high-priest entered into the most holy place, that is, heaven itself.

V. The contrast which the apostle makes between the ministry of the high-priest on the day of atonement, and Christ's in heaven, confirms the above fact. In Heb. 9: 7, he says: "Into the second went the high-priest once every year;" and vs. 11, 12, complete the contrast; "But Christ being come a high-priest of good things to come, entered in once into the holy place (R. V. holy places), having obtained eternal redemption for us." Then again, in vs. 23-26, "He entered into heaven itself . . . Not that he should enter into the holy place, but that he should enter into the holy high-priest entereth into the holy place every year . . . but now once, in the end of the world, he appeared to put away sin by the sacrifice of himself." The meaning is evident; that as the high priest made atonement "once every year," so Christ "put away sin," or made atonement for sin in "heaven itself," the anti-type of the Holy of Holies. The above scriptures teach nothing, if they do not teach this.

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

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without being upon the ark itself, for the mercy-seat was the lid, or covering of the ark, that is, the propitiatory. Hence John says: "He is the propitiation for our sins, and for the whole world." 1 John 2: 2; 4: 10. He is both the propitiation of our sins, the means of appeasing, and the propitiatory, hilasterion, mercy seat, the place of appeasing, since he is "on the throne with the Father" (Rev. 3: 21), and his blood was taken "within the veil" (Heb. 9: 12, 25, 26), and sprinkled before and upon the mercy seat. No one can ascend the steps of our Lord. He ascends himself into the place of bliss and glory, and all the conquered sinners, and all the captives of the enemies of those who have made a good fight against evil in this world, is one full of brightness and hope. The oppressed believer loves to think that God will reward him for his loyalty. The philosophic Christian is not surprised who is always carying out that he is really and willing to meet death; though he may be worthy he prefers to calmly do his work and ride his time. It would not be inconsistent with his belief to make use of any agency that would prolong life and keep off death as long as possible; but the dream illusory that can finally escape him. The physician has no power to extinguish the "game of the "world, life, the flesh, the devil". The function of medicine is useless beyond. All things are determined upon thy people: and their sins are given in detail. Verse 34 says: "The everlasting Gospel shall be proclaimed from the place of Mount Moriah, until he has made the picture of release into another sphere totally different, peaceful and happy, a pleasing one for the Christian to contemplate. Life and death are absolute certainties in this world of ours. Science has not revealed the laws that have made life more tolerable, sweet, and beautiful by giving clearer insight into the laws which govern it. Death has been prevented from slaying thousands in epidemics, but experiences show that no man can finally escape, and the physician has no power to turn this "black-winged destroyer". When he knocks at the door, or at the palace of the rich, human remedies stand against evil in this world; and Jehovah are supposed to make our souls and the pains of the body. The function of medicine is useless beyond. All things are determined upon thy people: and their sins are given in detail. Verse 34 says: "The everlasting Gospel shall be proclaimed from the place of Mount Moriah, until he has made the picture of release into another sphere totally different, peaceful and happy, a pleasing one for the Christian to contemplate. Life and death are absolute certainties in this world of ours. Science has not revealed the laws that have made life more tolerable, sweet, and beautiful by giving clearer insight into the laws which govern it. Death has been prevented from slaying thousands in epidemics, but experiences show that no man can finally escape, and the physician has no power to turn this "black-winged destroyer". When he knocks at the door, or at the palace of the rich, human remedies stand against evil in this world; and Jehovah are supposed to make our souls and The function of medicine is useless beyond. All things are determined upon thy people: and their sins are given in detail. Verse 34 says: "The everlasting Gospel shall be proclaimed from the place of Mount Moriah, until he has made the picture of release into another sphere totally different, peaceful and happy, a pleasing one for the Christian to contemplate. Life and death are absolute certainties in this world of ours. Science has not revealed the laws that have made life more tolerable, sweet, and beautiful by giving clearer insight into the laws which govern it. Death has been prevented from slaying thousands in epidemics, but experiences show that no man can finally escape, and the physician has no power to turn this "black-winged destroyer". When he knocks at the door, or at the palace of the rich, human remedies stand against evil in this world; and Jehovah are supposed to make our souls and
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Freshening the Bible.  

What shall young people do to "freshen" the Bible for themselves, so that they may read it, not as a matter of routine, but with real zest? One very simple method is to read the Authorised Version of the book which they are studying, and then compare it point by point with a modern text. Much pleasure can be obtained when two can carry out this plan together, one reading aloud from the Revised, and the other following closely the old version, noticing the changes which have been made, and halting the reader every moment or two, to compare words and ideas of meaning. However much we may cling to the old translation, we must admit that one great blessing in the Revision is that it has "freshened" the Bible for us. Its restoration of the poetical portions to the form of poetry, its arrangement of the same portions of the chapters, and its changes of the words and forms of expression are a help in this way. The Revised Bible is available. Take some subject or some word, and with the help of a concordance follow it through the Bible, and see how much light will be shed upon it. For example, on the word "trust," and group together the commands to trust, declarations of trust, instances of trust, verses which describe the trust, promises to those who trust, and verses which indicate the results of trust. Or take the word "peace," and search out such verses which tell us whence peace comes, of what it consists, to whom it is promised, and to whom it is denied. Or the promises of God, for example: those to the repentant and returning, those to the poor and fatherless, those for temporal blessings, and those which assure us that he will use and save him and his people.

These are the illustrations of the kind of Bible study over which many delightful hours may be spent, and which in the end texts "grouped are noted down and preserved, will give pleasure afterward. If we make habitual use of the marginal references in our Bibles, we shall find that Scripture illuminates Scripture to an extent which we had not realized.

Another very simple method of freshening the Bible is to read its several books, especially the shorter ones, as we would read any other book.

Take, for example, Paul's letters to Timothy, and read them as you would read any other letters, connectedly, without a break, and refer occasionally to the "parallel readings" which will be surprise to discovering meanings and a systematic order of thought that you had missed in your fragmentary reading. Paul's letters are particularly helpful in this respect. There is a woman with some good life of the apostle, say Farrar's, or if that is too long, as I think it is for most people, "Paul's Letter to Titus," by Paschal. We get a clearer idea of the letters to the Corinthians, if we understand the troubles which beset the Christian's anxiety in general, and very backward about them, which was so great that he could not wait for an answer, but hurried on to minister to the needs of the church. Give him the letter to the Romans, those to the Thessalonian church, and the others. Give them their proper place in Paul's life, and in your knowledge of the churches and their relation to Paul's work, and these writings will be full of new meanings.

Finally, the legends of the lives of some parts of the Bible, in their historic connection with each other, are very serviceable. For little children, "First and Second Books of Samuel," and for older children, "The Story of the Bible," are excellent. Gilmore and Abbott's "Gospel History" consolidates and harmonizes the gospel narratives of the Bible so well that you will find a rich in notes and comments suited to all readers. If you like to reach the Old Testament old look into "Parables," by Jesus And Paul's life, and you will find peace and sweetness in the quietness of life, reading, and in the peace and comfort of those books, in which the Bible history and literature are made to explain and illustrate each other. Psalms should be considered more, for they are printed in connection with the history of the events which called them forth, the arrangement being made without violence to the text, and with the resources clearly indicated. It is not too much to say that the Old Testament will become a different book for busy readers who read it in this form. —Golden Rule.

A GOOD THING FOR BOYS.  

Manual training is one of the few good things that can make a boy for life. It is good for the rich boy, to teach him respect for the dignity of beautiful work; it is good for the poor boy, to increase his manual ability; and the tools of manual training are the best to know, for the most of all it is good for the poor boy, in showing him that there is something he can do well. The boy utterly unused, even if he were sturdily made, and free from the petty weaknesses of the brighter boys, becomes discouraged, dull, and moody. Let him go to the work-room where the medium can tell him whether he can plan a rough piece of board as well as the brightest scholars,—say, very likely, better than they can. Give him an impulse of self-respect that is of untold benefit to him when he goes back to his studies. He will be a brighter and better boy for finding out what he can do well. Mind you, it is not placing the board does him good; it is planning the board in the presence of other boys, who can no longer look down upon him and say how well he can do or cannot do it. It might go home after school and plane a board in the room of his family, or go to an evening class. It is good for him to learn to combine the part—nay, without any—of the invaluable effort upon his manhood that it will have to let him take up the things that he has no right to own, may be his superior. —American Magazine.

The Wickedness of Discontent.  

The spirit of discontent is innate in sinful man. Rebellion against authority, warring against limitations which are our safeguard against universal disorder, the spirit of complaint and discontent mark the carnal mind, which is enmity against God, and is not subject to the law of God, neither indeed can it be. Hence, discontent is as universal as fallen nature. Nothing can satisfy a man whose heart is not right in the sight of God. The things which he has, or does, or thinks, or becomes, are for the express purpose of satisfying the desires of his heart. If a man will not be content with what he has, there is no possible way for him to be content with anything else. Many Christians have more or less of this spirit of discontent. It is true that we can get good for the non-bookish boy, to increase his facility in handling tools, but most of those boys will have no right even to desire. The law of God strikes at the root of all this unquietness, when it forbids that covetousness of the things of others which is the cause of much of the discontent with the things which are our own. The child would be quick to see that what they have, did they not see some one somewhere else or something different. Their vagrant thoughts wander in forlorn fields, and with an evil covetousness they covet that which they do not possess, and despise the good gifts which God has given them.

If people would separate themselves from all these surrounding considerations, and cease to compare themselves with others; if they would think of the mercies God has shown them, the friends, the home, the blessings he has restored; if they would think of the mercy of God in sending his Son to die, they would see how much God had spared them which others endure, and how much he has given them which others have not. It would be an end of much of this ungrateful and sinful murmuring and discontent which embitters the lives of some, and leads others into unhappiness and wrong.

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

Not an Entire Failure.  

"Did you go to the seance last night?"  

"Yes."  

"Did the spirits materialize?"  

"No, but the medium told some."  

"Told some what?"  

"Told some lies."  

A man can never be more than his character makes him. A man can never do more nor better than the character he has. Nothing valuable can come out of a man that is not first in the man. Character must stand a man. What he is makes him. A man is a character, the poem, the picture, the book. None of them is worth a straw without it.
IN MISIONS.

Opportunities for self-sacrificing labors for the good of others are world-wide. Man, with his sufferings, sorrow and sin, is found everywhere. Within the narrow limits of our home life there is abundant occasion for self-denying work for one another. In the community, with its enlarging sphere and multiplying relationships, opportunities for serving others also increase. Public life, though filled with temptations to self-aggrandizement, also invites to the exhibition of those noble qualities of character and conduct that make the ideal Christian citizenship.

In the church, a religious household composed of those that profess to be brothers in Christ, there exist those relations that require an imitation of the example of him who said he came not to be ministered unto, but to minister. Our schools, and I mean particularly our denominational schools, have been built upon many and great sacrifices. We who are outside of them, need to have but little acquaintance with their history to know this; and for the men and women who have given themselves to the cause of education amongst us, we ought to feel profoundly grateful. Those engaged in what we call home mission work, in city or country, experience trials, face difficulties and feel discouragements unknown to the ordinary pastor, though he may often feel, and without blame, that he does not know the secret of his success. If then we are ambitious for great usefulness, and willing that it shall be the reward and end of effort unknown to all but those who have knowledge gained from many and valuable sources, and with research and expenditure of effort unknown to all but those who have the knowledge and make the researches, are seeking to lead the Christian church, by converging biblical, historical and reasonable paths, to the word of God as the only true and solid foundation for Sabbath faith and Sabbath-keeping.

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

“Sunday legislation” seems to me to be one of the most unrighteous measures that, in those days, have been approved by the zealous ‘saints’ of Christian men and women. I cannot now think of any one thing that so strains my charity and tries my patience toward Christians of other denominations, as does the fact of this approval and support. And I am glad to belong to a people and to have brethren who, with knowledge gained from many and valuable sources, and with research and expenditure of effort, to all but those who have the knowledge and make the researches, are seeking to lead the Christian church, by converging biblical, historical and reasonable paths, to the word of God as the only true and solid foundation for Sabbath faith and Sabbath-keeping.

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“The demands of our home work,” so one is said to have declared, “may require that we give up our China mission.” Had we no foreign mission work, or is it merely some work that requires a large endowment, but is necessarily a part of the ground of obligation to a work established by ourselves, and not on the broad biblical ground of our being debtors to Greeks, barbarians, wise and unwise, they think we ought to maintain our present mission. One says, “Our special work is to herald Sabbath truth; let every denomination, with no such mission in the world, carry the gospel to heathen lands.” Some appear to recognize but few demands beyond their own church and community; some appear indifferent to the call for laborers and the whitening of heathen seas; and so on.

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

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

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A DILEMMA.

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

I know a family where there are three girls and a little baby boy. The boy is of great value, for upon him in the future rests all the responsibility in carrying on the ancestral worship. Daughters generally marry early, and are not considered as members of the family afterward. The eldest daughter is also the family's name is perpetuated, and its fame, if any. In this family just mentioned, the hopes are centered on the little boy, the girls being of no great account; they are raising them only to become the wives of the heathens; this wine of the exiles is given back to the vineyard. The eldest daughter among the sisters is about thirteen years of age, active, and very clever in helping about the household work.

The second one is unusually dull, while the third is still small. My assistant, a widow, has a little boy of his grandchild when he was a baby. My assistant has been very anxious about the little girl—her son's future wife—might be put in some school where she would have the opportunity to be a good Christian and useful woman. But, according to their rigid customs, she could not go to her home, the girl's home, and form their acquaintance, unless they should make the first advances. It so happened that after weeks of anxiety and care concerning this matter, someone casually told her that the girl's father had been several weeks on his bed, and was still very ill. She then thought of this plan, that if they would call me to see the sick man, she might then have the chance of accompanying me to be with the Chinese and through Chinese etiquette. Through the go-between of the future marriage, she managed to have me called to the house. I found a severe case of enpyema, and advocated his being moved immediately to a hospital in Shanghai.

The child was sent with something of timidity, and with the rest should be put in a hospital in Shanghai. She was sent to a sick neighbor, and going out drew the crowd of people after me, giving my assistant an hour's quiet talk with the parents and the little girl. They promised that he should be carried to a hospital the next day, and that if he recovered they would have the daughter also be sent to me. I say something of the assistant's wishes and go into a mission school. The father recovered, and the little girl entered the boarding school in the autumn, and is now enjoying all the blessings of Christian instruction and care.

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

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

The Dr. in speaking of her grief and disappointment in not receiving help from the home-land, declares he believes in her belief that still the Lord will in his own good time greatly enlarge the facilities and send a helper, too.

She says that she feels greatly encouraged and thankful for the united interest of the many women in the home churches, and rejoices both for the good that must come to their own hearts from it, and which must result to the Master's cause thereby.

**PLEASE DIVIDE WITH US.**

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

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

This same sister, having received a letter from Miss Susie Burdick, requests that certain extracts be given or be given to her from the following practical illustration of that of which she has been speaking, a giving out and dividing of that which she has. Concerning "The Budget," Miss Burdick says that she cannot begin to tell the pleasure which it gave her, giving to her a sense of ability all the way. That she could move again and again at the thoughtfulness which devised the gift of letters, and that so many had cared to join in the plan. Nearly every morning there was a mail for her, sometimes two, three or four letters. The letters were so full of sympathetic, helpful words, that they did indeed cheer and strengthen her. It helped her to a sense of deeper gratitude, that so many are interested in the work.

Quoting directly, she says, "The recollection of the new life evident among our young people as life of women in the community of faith was one of the wonderful things which I have thought of very often. I hope we can stand together and work together, and being thus united, not only do more but better work." She speaks with gratitude of the sustaining grace which has been granted to Dr. Swinney, and which the Dr. herself also feels, prompted as we all know, by the special need of sustaining grace given to her over-worked body, in the varied and multiplied demands upon it, alone as she is in her great special field of labor. Likewise she marvels that Mrs. Dave has been able to carry on an active work in the society and in all the cases.

All this increases her eagerness to gain command of the language, that by means of it she may lay hold of her own new work.

**A MISSIONARY writes:** "I wonder how many of the people at home know what school-work her sister in China is doing. To take one case, in this degraded heathen home, teach them everything—cleanliness of body, mind, and spirit; the Bible, that they may know it, and be able to teach it to others; sewing, and the simplest things in house-work, that they may know it, and practice it. I remember her belief that still the Lord will in his own good time greatly enlarge the facilities and send a helper, too."

**FROM DR. SWINNEY.**

SHANGHAI, China, Jan. 5, 1900.

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

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

2. Another idea which ought to be noticed is this: Some persons, in order to justify what they call "open communion," but what the discipline actually does not mean, tell us they communicate with all, and for others; and that it does not hurt them to have unworthy persons partake of the elements, nor even if Satan should partake with them, would it make this account stand by. Now, dear friends, if these are your real sentiments you ought immediately to withdraw from the churches to which you belong, and to form yourselves into a new organization; for your discipline excludes Satan and all other unworthy or unchristian persons from your communion. "I must stop this country," says the Lord and the cup of devils." I Cor. 10: 21. But supposing that these same unworthy persons, not to say Satan, should propose to unite with your church, would you be willing to admit them? Oh, no, no, and why? Can you find in the Bible any rule to keep an individual out of the church, which will not keep him from the communion of the church? If you are not ready to admit Satan as a church-member, do not talk any more about communing with him. "Ye cannot be parted of the Lord's table and the table of devils." I Cor. 10: 21.

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

But supposing the objection was a good one, and that the practice of open communion would be found as it is in heaven, would we, Will not Christians there be united? Will not all denominational distinctions be done away, before they will commune together? And should not the same preparatory step be taken on earth, that will be taken in heaven? for all denominations of Christians come to the same church communion.

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

4. Again, it is supposed that the practice of communicating with other denominations has a tendency to increase brotherly love. But that this is not the case is abundantly manifested, both from the present and past history of Christianity. Any person who has read the past history of the churches, or who looks at their present condition, must admit that there is more union, more brotherly love existing between denominations that do not communicate together, than there is between those that do communicate. And here I must be permitted to quote the testimony of one who is well qualified to judge on this subject. Rev. Jacob Knapp, having traveled and preached in many of the States and among nearly all the denominations of Christians, says, in a recent letter: "I have attentively inspected the state of union that really exists among all orders of Christians, on returning home, says: "Pedobaptist Churches have, to some extent, practiced mixed communion ever since they have existed, and Baptist Churches have never done it; yet there is no more truth in the one than in the other." And if any two Pedobaptist Churches can there be between Baptist Churches and any one of the Pedobaptist Churches; and I think that all ob- serving men who have traveled, and mingled to some considerable extent with Christians of all denominations, will bear me in saying that there is more unanimity of feeling, more concord of action, between Baptists and Presbyterian- tians than there is between Methodists and Presbyterians; or between Baptists and Methodists than there is between Presbyterians and Methodists. Shall it be for other may have been your notions on this subject, the above is a true representation of the degree of brotherly love now existing among different orders of Christians, and goes most clearly to show that the simple act of partaking of the bread and wine by members of different bodies of Christians, has no tendency to increase among them brotherly love or Christian fellowship.

5. Neither has the practice of mixed communion any tendency to compose the differences that arise from different views of the same orders of Christians. Presbyterians and Methodists, for instance, are no more united in sentiment for having "communed" together than they would be if they never had done so; neither are any other denominations who have followed this practice. The fact is, the trouble lies farther back; people do not see alike in respect to church organization, and in the qualifications requisite for church-membership. Let these differences of opinion be first settled, and then all denominations of Christians can come to the same communion without any objection. But until this is effected, the coming together to one communion will only be an ostensation show of, and false pretense to, union, where union does not exist. Again, it is plain that our communing together cannot relieve our differences in respect to church organization; for if a Pedobaptist would be a church member to the Pedobaptist denomination, there is not the same communion, nor is it as churches that we differ; though as Christians we may, and I hope, do love, esteem, and fellowship one another.

6. Again, "mixed communion, like the fifth freedom," is carried to a conclusion. Every denomination has its own denomination, and all members can participate in it as often as they wish; and if in the providence of God any of its members should be located within the bounds of some other denomination, and entirely out of their own, should they wish to partake of the communion, they had much better, in the first place, unite with some one of the churches in the communion of which they wish to partake. And if there should be any good reason why they cannot do this, this same reason ought to be urged against their communing out of their own denomination. There is no leading rule for a Pentecostal member of an open communion church to be found, who ever communed out of his own denomination. Ask a man, how long have you been a member of an open communion church? Twenty years. How many members do you know outside of your other denomination? Why, I do not know as I ever did." Well, that must indeed be a great privilege which you never wish to enjoy.

7. Mixed communion compels churches to...
compells with those who are guilty of practices for which they would expel their own members. Supposing, for instance, that a member of the New School Presbyterian Church should be guilty of dancing, the church should expel him like a gloomy cloud. Now if they are in the present open communion, and invite all the members in good standing in other denominations to partake with them, they must invite many at least in the Episcopal Church that are guilty of this very practice. For it is well known that this church tolerates and encourages the practice (what they call innocent amusement) among the younger members in its communion. I believe also that the Methodist Churches discipline their members for indulging in this sinful practice; but while they practice open or mixed communion, they must com-
mingle with dancers. Now, have not your ex-
communicated members a just ground to com-
plain that you are partial in your benevolence?

"Indeed," say they, "you commune with those in other churches who are guilty of the same thing that yourselves expel a man for out of the church."

This leads us to consider,

8. That mixed communion compells churches to commune with their own excommunicated members. These same individuals whom you exclude from your church for the crime of dancing, and whom you can in no wise commune with, you expel a ball, or in no wise cut off out of the church; a thing community should do, or have any occasion to do.

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SABBATH Reform.

CAN IT BE?

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

"We regret to note that Sabbath, 2nd inst., was openly devoted to lobbying among the members of Congress in favor of the amended Fair Bill, im-
periled by a shameful struggle for political advantage, passed the New York Legislature on Wednesday, the 14th. The House representatives at Washington could do nothing. The Sabbath was one of the four days left before the vote was to be taken. It was a disgrace to the House of Representatives, and is thus related by the

SABBATH UNION, to the fact, in order that Mr. Shepard may be "duly admonished," lest he cause representatives to be made to suffer."

BURN YOUR OLD LETTERS.

So much mischief has been done by the foolish

habit of keeping old letters, that it is wise to adopt the rule of destroying them at once. Their

views are ended, what are they good for? "I may like to read them while recovering from an illness" says some one. "But so these are the toxic yet necessary letters." Better a breath of pure air. We are all prone to brood too much at such times, and need no such excitements that direct our thoughts. The burning of letters is a strong one. Business letters should be filed and labeled. Have a blank book into which copy such dates and dates may be of value in the future. This can be done when letters are answered. Then burn them and see the ashes. It is the sorrows instead of the joys that last let-
ters contain. They are the safety-valve for deep feeling from friend to friend, good in their time, but sometimes worse than useless in the future. Every day brings new experiences. We are constantly changing, and in many cases would blush ashamed of own letters written ten years ago.

THE TOUCH OF SIN.

When an earthly touch once mars a heavenly

gift, it cannot be restored to its primitive

beauty. Rubble the snow just fallen, and

what is left? A large heap of snowless ice. Has fallen on the blushing fruit, and skill no can replace it. Press the roseleaf and wound it, and you can never back the perfection of its beauty. So is it with human character. When youth has lost its innocence, when sin has once blasted that freshness in which is life, one that is new life is gone, no after repentance, reformation, or devotion to God will make it the same. Memory is polluted, the imagination assailed by crime, and the foundation of man's character is

The viliness may be healed, but the scar re-
mains. God may forgive the sin, and man may forget it, but the memory of it is in the vision of him who committed it, and however distant it may be, we bear them over him like a gloomy cloud. Let us keep our feet from evil; blessed is he who escapes its foul touch. "The knowledge of good and evil," now as in the beginning hath death in it. — Ez.

THE trial of faith, means the approval of faith. One's faith is approved, or established after being successfully tried, and however great or small

owever they may be—that God in his providence, sends upon his people. We often hear people say, "he is not the man that can endure" when the Lord sends trials upon them—the very things that are calculated to develop, strengthen, and conciliate their faith. "As a father knoweth his son, so shall he

The blessing for which they had prayed, and which had stood the test, they would have received. Those with groves by exercise, and one species of such exercise finds its opportu-
nity in combating trials. "My brethren," says James, "count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience."

If we successfully combats the temptations of that fiery furnace, trial, and patience—one of the last flowers to

bloom in the Christian's heart, will flourish. "But," continues James, "afterward shall be perfect work, that ye may be perfect and entire, wanting nothing." The child of God needs to lose his will in God's will, and then he will learn to be wholly dependent on God's will, and

happy, and better equipped for future con-
flicts.

KEEP forever in view the momentous value of life; aim at its worthiest use, its sublime end; spur with disdain those foolish trifles and vain care that keep you from the tasks of your duty. The world and the locusts did in Egypt; and, devote yourself, with the order of a passion, to obtain the most divine improvements of the heart and body. In short, hold yourself in preparation to make the transition to another life whenever you shall be claimed by the Lord of the world.
inaccessible on account of shallow soundings. South from the mainland a chain of small, rocky islands, called “Keys,” extend south-west, in a charming curve, the landward ends of which are called the Tortugas. South of the bank upon which these keys arise, and separated from them by a navigable channel, is a long, narrow coral reef, known as the Florida reef, which here constitutes the left bank of the Gulf Stream. The most important of these keys is Key West. This portion of Florida is for the most part level, yet undulating, being nowhere more than 250 or 300 feet above the sea. The southern part of the peninsula is mostly an extensive swamp or marsh, called the Everglades, a name which, during the rainy season between June and October, is impassable. North of this tract to Georgia the surface is generally a dead level, but in some parts it is undulating and occasionally hilly. West of the neck of the peninsula the ground is more uneven and rugged, though the elevations are still slight and of very limited extent. The lands are almost sui generis, very curiously distributed, and may be designated as high hammock, low hammock, swamp savannas, and the different qualities of pineland.

Florida is divided into four geographical sections, known as West, Middle, East and South Florida. All that portion of the State lying south of the State of Alabama and west of the Apalachicola river, embracing the counties of Escambia, Santa Rosa, Walton, Holmes, Washington, Bay and Walton, is known as West Florida. The section of country lying between the Apalachicola and Suwanee rivers, including the counties of Gadsden, Liberty, Franklin, Leon, Wakulla, Jefferson, Madison, Taylor, Lafayette and Hamilton, is known simply as the “Apalachicola.” A similar section lies north of the county line, known as East Florida. The immense region in the peninsula south of the twenty. ninth parallel, containing the counties of Hernando, Citrus, Pasco, Lake, Osceola, DeSoto, Lee, Sumter, Orange, Hillsborough, Polk, Bradford, Manatee, Dale and Monroe, is called South Florida.

West Florida is about 50 miles wide and 100 miles long. This part of the State has been, with the exception of the extreme western part, almost unknown, until the building of the Pensacola & Atlantic Railroad some years ago.

The northern portion of Middle Florida is a section of land lying between the Suwanee and Ochlocknee rivers. The yellow-pine trees, and level, sandy lands, so conspicuous elsewhere in Florida, are not found here; but in their stead is a high, rolling country, a firm clay soil, and where not cleared and under cultivation, magnificent forests of oaks of many varieties, hickory, sassafras, chestnut, sweet gum, poplar, magnolia, and many other hard-wood trees.

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

South Florida is a territory of 27,500 square miles in extent, a region which has of late years attracted more widespread and interested attention than any other section. Much of its territory, known as the Everglades, is an unexplored and unexplored region, of which the specific delineation in geographical or commercial point of view, are utterly unknown. No white man has ever thoroughly explored it. A few of the “cow-men” in South Florida have some acquaintance with portions of its borders and with a few of the beaten paths that lead to the Indian villages.
advantages by University-Extension courses, occupying one or two terms, upon such subjects as are not fully provided for in their regular curriculum.

5. By affiliation with Public Libraries, Mechanics’ Institutes, Lyceums, Labor Unions, County, City, or other Literary and Scientific clubs, to meet the peculiar social and educational needs of different communities.

6. By well-directed courses of the highest intelligence and pressure, in American towns to promote the higher education of the American people. By the stimulation of lectures, and the spirit of self-help, to bring existing local agencies for popular instruction to higher efficiency. By well-directed courses of University-Extension lectures, including popular interest along certain great lines of inquiry, and thus not only to encourage systematic reading, but also to give point and method to the use of the popular press, in the cause of the University Extension to develop, as soon as possible, a system of Traveling Libraries, for use in connection with Local Lectures.

This understanding has secured the co-operation of all our leading Universities, and upon its committees may be found the names of our most successful instructors and popular speakers. The courses will consist of twelve lectures upon a single subject, and are intended for instruction, and to gather the scattered knowledge of the community. It is important that questions and conversation, information concerning organization, methods of work, cost, etc., may be had by addressing Mr. Frederick Starr, New Haven, Conn.

SOCIAL PURITY.

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

P. O. box 2554, New York.

The March number contains an account of the fourteenth annual meeting of the New York committee for the prevention of State regulation of vice, and from it we last week made extracts of the address of Dr. Lewis, who is a regular contributor to the pages of the magazine.

“Knowing this, that never yet was a man wholly set in the world’s wide fallow; All should acknowledge the need. After hands from hill and mead, and harvests yellow. All great reforms, all noble endeavor, and all holy purposes must rest on such a faith. “One soweth and another reapeth.” At last, both shall rejoice together.

NOT SO BAD.

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

Simple impressions are often misleading, and one is likely to speak of these as facts without taking the trouble to verify the statement. Statistics of the other Associations are not at hand but in reference to the Eastern Annual of the Convention, the association members, at the last meeting, the following figures, covering the last thirty years, will show. The figures following each date show the number of delegates reported that year, in each case those appointed by the local church, being omitted:

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Washington Letter.

(Washington, D. C., March 19, 1890.)

An interesting question to be decided is, Who, With a large number of good men in the world, one of the most important questions of the day. Of course, there was a battle of the Valley Forge, now owned by a Philadelphia lady. It is for sale and there is no lack of proposed purchasers for this historic revolutionary spot.

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

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

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

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

Judge Cox opened the meeting by saying, while it could not be called a temperance movement, it was an attempt to afford some relief from the growing evils of intemperance. He considered intemperance a disease. If insanity was the disease of the brain, a confirmed drunkard was insane. He should be so treated, removed from the temptation long enough to effect a cure. He did not think intemperance was a proper matter for discipline. There was not a man in the room who had not passed through years of a useful and honorable career, to whom came a time when excess was necessary. The garland of roses became manacles, the friend who had been welcomed became an enemy, and no exertion could save him from down-fall. For such a man anger should give way to pity.

A distinguished physician also considered that public opinion might have more sympathy for fallen souls. After the habit got hold, it was a disease. He said if an asylum were a mere sobering off place, where men may recuperate for another drink, it is not of the slightest value. “We have tried just such a thing before. We may as well let the world know we know nothing to do, and let us try a home, giving it sufficient power to be of benefit, with broad fields surrounding it, out door work, compulsory labor, regular mental and physical occupation.”

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

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

The home on the site of this city, who had had much experience with intemperate people, about three fourths of the inmates of this institution being so, said you might as well punish any other class of delinquents committed by insane men without malice aforethought. Punishment led to no reform, but he thought it might save a man from a higher degradation, and in cases, at least one third of the cases could be cured and restored to lives of usefulness.

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

MINISTERIAL CONFERENCE.

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

Because of the length of the programme, not much time was given to remarks or criticisms on the various papers, which was thought by some to be a mistake, as great good often comes from an exchange of views. In the absence of the Moderator, Josiah Clarke, in which many gave testimony, thus another profitable and we trust a profitable season to all.

The Little Genesees are certainly deserving of credit, in so arranging their home duties as to make a business in attending this meeting. The other meetings, which are now in progress, whether it be by day or night, summer or winter.

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

G. W. Lewis, Sec.
FINISH THY WORK.

THough the sun is in the west,
The night is coming down—till then
The moon is not of rest.

Yes! Finish thy work; their rest:
Till then, rest never.

Resolute prepared for thee by God
Is rest forever.

Finish thy work; then wipe thy brow;
Until they are to see.

Take breath, and from each weary limb
Clear the weary strain.

Finish thy work; then sit thee down
On some celestial hill,

And of its strength-reviving air
Take thou thy fill.

Finish thy work; then go in peace;
Life's battle fought and won.

Hear from the throne the Master's voice:
"Well done! Well done!"

Finish thy work; then take thy harp,
Give praise to God above;

Sing a new song of mighty joy
"Thanksgiving."

Give thanks to him who holds thee up
In all thy path below—
Who never thee did faithfully unto,
And crowns thee now!—The British Friend.

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

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

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

A CONFLICT OF COLLEGE LIFE.

By CORNELIUS R. RANDOLPH.

College life is a formative as well as a growing period. In not too many weeks it becomes tedious and dry, and we are impatient and neglect and leave unfinished those tasks whose performance is to fit us for the soberer duties of life.

We are far too well prepared, and many of our young people who come from Christian homes, where they have been subject to the best influences only, are poorly equipped for this conflict. This is the time when, of all others, the college student will find religion and science to be their guiding stars, and the teachings of his home and his church with the seemingly irreconcilable laws of science.

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

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

Never allow yourself to read in the line of science alone. It isn't fair. It is like saying there is no limit to the ocean, before you have done any sailing. If you are an impartial judge you must hear both sides alike; you must examine one side as carefully as the other.

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

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

Do not hastily form judgments upon this question. It is not a mere theory; those support it, others who depend upon their own desires to weave a subtle thread of argument. It is a practical question. One with which life has everything to do. Wait and hear the testimony the year will bring. It is a most noteworthy fact that Emerson, who in early years manifested such a strong independence, in later life became a Christian theist.

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

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

TWO LEFT HANDS AND NO HEAD.

The author of "Tom Brown" tells us of a nurse that watched over Tom's infancy, who was gifted with "two left hands and no head." How often this anomalous individual is found outside of the nursery! In the kitchen she is always dropping dishes and making the fortune of the cook. In school she is always at the foot of her class, rather by reason of a certain mental carelessness and inaptitude than because of positive stupidity. In politics he is constantly making those blunders which statesmen pronounces worse than crimes. In society, by various contrepoids and maladroits remarks, she plagues his way through life. If she is brought up under the table, he is sure to step on it; if there is a sore and sensitive heart, he is sure to break it; and, if left to himself, he is sure to hurt all around him, while he himself, of course, is always the active member.

In school he is always at the foot of his class, rather by reason of a certain mental carelessness and inaptitude than because of positive stupidity. In politics he is constantly making those blunders which statesmen pronounce worse than crimes. In society, by various contrepoids and maladroits remarks, he plagues his way through life. If he is brought up under the table, he is sure to step on it; if there is a sore and sensitive heart, he is sure to break it; and, if left to himself, he is sure to hurt all around him, while he himself, of course, is always the active member.

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

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

A few words of caution are necessary in recommending the two English historical novels by Lord Lytton. Bulwer is too great a writer to misrepresent history for the sake of a story, but it is true that a certain identity which always distinguishes his characters may mislead, if the reader is not careful to seek corroborations of his portraits from other sources. This is the value of reading a number of authors upon the same subject, becomes apparent. Take Richard the Third as painted by Bulwer and by Shakespeare. At first sight one would almost say that these counterpart presentations must represent the reader is not careful to seek corroborations of his portraits from other sources. This is the value of reading a number of authors upon the same subject, becomes apparent. Take Richard the Third as painted by Bulwer and by Shakespeare. At first sight one would almost say that these counterpart presentations must represent the reader is not careful to seek corroborations of his portraits from other sources. This is the value of reading a number of authors upon the same subject, becomes apparent. Take Richard the Third as painted by Bulwer and by Shakespeare. At first sight one would almost say that these counterpart presentations must represent

GOOD LITERATURE.

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

(Continued.)
Populär science.

A new scene.—Physicists have recently made out the greatest improvement in the sense of equilibrium, that of the ear. This is to be found in the semi-circular canals of the ear. The sensations of the apples are being sounded on all sides in Europe. It is to neutralize the evils of eating too much meat, and the chemical states that it is richer than any other fruit, containing an element that is useful in renewing the essential nervous matter of the brain and spinal cord.

There are large possibilities in a drop of ink. It is said to be sufficient to write from 100 to 500 words, varying according to the fineness of the pen and the writing. The writing of the paper is owned as a novelty, by about five drops per hour, and moves his pen over a distance equal to about one-eighth of a mile.

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

The fear of being buried alive is and always has been a widespread fact. The French Academy of Science, fifteen years ago, offered a prize of $25,000 to any one who should find a method of keeping the deceased person alive, so that it should be capable of being, at any time, put in the state of being alive, when wanted.

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

The widow of the Chief of Police W. B. Parson of Parsons, Pa., killed while intoxicated, by a passing engine, was recently awarded $25,000 damages, which the saloon-keeper, who sold him the liquor, must pay.

There has been formed, in Brussels, a society called "The Protection of the Fingers," whose purpose is to prevent, by means of the benediction of the King, the flood of intoxicants which the Circumference of Flanders, heir-apparent to the Belgian throne, has been made honorary president.

The town of McConnellsville, Ohio, recently passed a statute which provides for a fiver to be paid to any man or woman who shall sport around a saloon in the town, known as "Blue Goos."
The fence will be placed there so as to prohibit the entrance of the saloon to the public square, the most prominent portion of the village.

Thus it is seen that drunkenness is less common, in contradistinction to Switzerland than elsewhere; where, statistics of the Canton of Zurich, Switzerland, show the proportion of insane to be one to every hundred of the population, and chronic alcoholism is ascribed to the cause of the enormous proportion of lunacy.

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

The workingman of our nation spent for drink during the past year $1,200,000,000. This sum is sufficient to pay off our entire debt, and still have an amount equal to one-half the banking capital of the United States, to spare.

In four years, by this rule, the forty workingmen of a single factory, and after six years of total abstinence, at the most, could own every railroad in the United States.

The story was a simple one. He sat down to weigh the principal of total abstinence, and deliberately decide whether it was his duty to adopt it. He took a sheet of paper, and wrote it thus: down all the reasons why he thought that he ought not to practice it.

The list was long and imposing, and he felt sure that he would be safe in refusing to abstain from ancient spirits, when he decided that he ought not to have any of them. He read the opposite page the arguments on the other side, they appeared so weighty and numerous that they naturally overbalanced their weight. He then wrote down several reasons against total abstinence which belonged to the other side. These were transferred, and so over-welmed that he came to the conclusion that this plan of action was carried as it by storm, and he never afterward doubted concerning the path of duty in that matter. If his arguments would not suffice to induce him to adopt this deliberate, business-like way, and honestly consent to be controlled by the preponderating evidence few drinkers would be left.
SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.

SECOND QUARTER.


June 26. Breviary, or Temperance, or Missionary Lesson.

LESSON I.-CHRISTS LAW OF LOVE.

For Sabbath-day, April 3, 1890.


Jesus said unto them, If any man smiteth thee on the one cheek, thou shalt turn to him the other also. And if any man will smite thee on the one cheek, thou shalt turn to him the other also.

EXPLANATORY NOTES.

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

V. 27. But I say unto you, which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you.


V. 29. And unto him that taketh away thy coat, give also thy cloak; and unto him that taketh away thy goods, ask no reward back again.

These words continue the same thought of the preceding verses by adding another illustration. In short that they are to be unselfish, and whenever they act, they are to give way to anger and violent resentment on account of any injuries that may be perpetrated against them.

In short, the Lord’s doctrine is that we are to be faithful to our own interests, and to the best of our ability support those who may have wronged us.

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He commands us to give way to the wishes of others, and to do thus without any regard for our own personal interests.

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

Or do we find in the middle of the day, that instead of work and exercise, we are losing the stillness? Then we are often repaid by simply resting from everything for a short time, turning our thoughts away from all work; or where this is impossible, by spending just a few moments on our much-revered companionship. Of all the things that one can do effective service in the way of guiding his child in and through that child's own relationships. To neglect this security of a child's training would be to endanger his entire career in life, whatever else were done in his behalf.—S. Times.

What books should the young read? My impression is that intelligent young people ought to read early what they will never outgrow. The great classics of English literature are capable of being made very interesting to young persons. It is an immense gain to form the very best acquaintances and friendships with books very early. Let young people start early to familiarize themselves with the very greatest names in biography. How many that have themselves too exclusively on books prepared especially for the young, and which will soon be out of date. It is a great advantage to young people to be taught to read early what they will not outgrow.—Joseph Cook.

SUFFERING, then, has its mission, as beneficent in its results as it is grievous in its experience. Let it not be regarded as the penalty of sin committed. This is the heathen's complaint, for the heathen's work is not reformed. The Christian, bowing beneath the cross, finds joy in sorrow, faith in pain, hope in despair, fortitude in the assurance, which like a prison sentence, shall be something more than his children's banker, and that the mother shall be something more than her children's cook. He means that fathers and mothers shall not only live unselfishly themselves, but that they shall also teach their children to live unselfishly.

There is a parent's duty to know who are his child's companions, and, to know the character, and course of conduct, and influence upon his child, of every companionship, more or less. Here is where a parent's chief work is called for in the matter of guiding and controlling his child's companionships. A parent must give his child's companions something to gain this knowledge; and a parent must give his sympathy to his child in order to be able to use this knowledge to keep an open house for these companions, and an open hand and heart to them personally, so that this is most critically one of the things the child's confidences concerning their sayings and doings, if the parent would know all about them that he needs to know. There are parents who do all this for and with their children, as an effective means of guiding those children in their companionships. Knowing these companionships a parent must be able to encourage such of them as are worthiest, and discourage such as he cannot approve. He ought to help his child to the simple exercise of right discrimination, to the advantage of the other, and to regulate his social intimacies according to the standards thus established. He must also be able to allow matters in this line to take their own course; and to accept all companionships for his child, just as he does other persons, who must feel responsible for his child's wise selection, from among the number of offered companions, of those he desires and the others he dislikes and avoids. And it devolves upon a parent, to see to it that his child's companionships are of such a character as well as to himself; that his child's influence over his playfellow is for their good, while his is good in promoting their education and his. A child's companionships, like those of older persons, ought to be of advantage to both parties alike, through the very purpose of making them so. Recognizing the desirableness of such a spirit, the parents will thus surely, for his child, securing the best that are available, learning their characteristics and tendencies, aiding in their self-denial of all lifting, a parent can do effective service in the way of guiding his child in and through that child's own relationships. To neglect this security of a child's training would be to endanger his entire career in life, whatever else were done in his behalf.—S. Times.

The young Men's Christian Association of Elgin, N. W., have selected the premiums for young men and boys securing subscriptions to its organ, The Young Men's Journal. They offer a life scholarship in the amount of $500 to the reader who secures the largest number of subscriptions. A. Miller, and a boy's safety bicycle is furnished by W. H. Longstreet, the Elgin piano dealer. The Association has been in receipt of a number of subscriptions. Sample copies and particulars will be sent on application. The Journal is edited by Mrs. Geo. A. Chadwick, and includes among its regular contributors the Rev. Thomas K. Beecher.
**MICELLANY.**

**VIE'S MUSICAL.**

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

"You like it," said her older sister, who was watching her brother, with her mother, who came in.

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

"We are—"

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

"Yes, Lily, I know mamma must be right, but it is so—"

"Lily Hadley, exclaimed May Evarts. "I wish we could have every week, I know mother will be willing."

"We all come up to her down-stairs to see a friend approves, and Fay Allen will help us."

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

"Oh, ho!" cried the little boy, "that’s the best part."

"T. know! your plans are just splendid, always. What is it?"

"I have thought of a series of evenings, musical evenings. Many hands will be needed, and Fay Allen will help us. We can make them pleasant and gay, and yet instructive."

"Trust Jilly for that," said Hal, putting his head in at the open door. "She tries to cram us with education. If we are not wiser than Solomon, the fault cannot be laid at her mother’s."

"Mamma," said Vie, "all the same. I know you have of necessity, and I reckon you would like me to do, and Mr. Ross knows about it; indeed, he gave us our society name and motto."

"Tell me about it, my boy," said the lady, fondly looking into his clear, truthful eyes, "even if Mr. Ross did not know about it, but as I am able to do, I assure you, I am perfectly satisfied that your teacher--"

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

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

"I think not," said Hal, "but the girls have the same."

They were all promptly at the door at half-past seven, and they played for half an hour, and each repeated a verse, have been published."

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

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

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

"But you did not have them with you yesterday, Otis; I observed that your hands were empty when I passed you, and I thought you might have put them away, so I took them with me."

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

"Ah, Mrs. Poole," she said, entering the sick room, "I trust you will find a little supply of wood laid in your kitchen-store."

"Yes, sir," said the woman, "and I reckon you have done something for me.

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

**THE LEFT HANDS.**

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

Otis Adams came hopping into his mother’s room first on one foot, then on the other, bouncing the ball and playing as much noise as a nine-year-old boy could.

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

"Lily and Miss Poole will help us, replied Suzie. "We will call them Vie’s musically. They are nicer than so many parties, all alike, and we’ll be learning something, too."

**200 Flower Seeds and The Ladies’ Workbasket.**

A special offer for ladies, sent three months, on receipt of 12 cents in stampes. S. H. Moore & Co., 27 Park Place, New York City.

**SPECIAL NOTICES.**

This Seventh-day Baptist Memorial Fund Board have appointed Rev. W. C. Whitford, Milton, Rock Co., Wis., their agent to collect the subscription notes to this Fund still in their hands. These notes were given by many members of our denomination to aid the churches in the East, West, and South-east; and on some of the notes interest and the principal have been paid. On the front of the Board, is to have these notes collected in full as soon as it can be conveniently done. To this end the agent will, in a few months, write those who have the notes, or will open correspondence with them.

**ELDRED Wm. M. Jones requests his correspondents to address him at No. 11 Northampton Park, Canonsbury, London, N., England. Friends coming to London will find this address midway between Mildmay Park and Canonsbury railway stations, only a five minutes’ walk.**

**JONES’ CHART OF THE WEEK can be ordered from this office. First specimen, $1.25. Second specimen, $1.75.**

To complete the proposed set of Conference and Conference Society Reports for Bro. Howes, the following numbers are needed: Conference, 1825, 46, and 46; and all previous to 1821. Missional Society, 1845, 46, and 46. All of Denominational Reports would be of great value to Bro. Veithuesen, and we are anxious to send them to him at the earliest possible date. Persons who desire a collection of the Sabbath, or to be placed as such, are requested to address the Corresponding Secretary of the Missionary Society.

This Chicago Seventh-day Baptist Church held regular Sabbath services in the lecture room of the Methodist Church, corner of Clark and Wabash streets. The Mission Sabbath-school meets at 2 P. M. The preaching services are at 3 P. M. Strangers are always welcome, and brethren from a distance are entertained with the Sunday-School meetings.

Rev. J. W. Morton, 973 W. Van Buren Street, Chicago Ill.

**The New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 35th St.; extraordinary meetings held at 8 and 8:30 A. M., followed by the regular preaching services.**

**Strangers are cordially welcomed, and any friends in the city or vicinity who desire to attend the service.**

Pastor Rev. J. G. Burdick, 1289 10th Avenue.
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satisfaction that he is prepared to remove all kinds of
Gallstones and stones from the Kidney with
little pain. Testimonials furnished when called for.
Examination free.

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SEVENTH-DAY BAPTIST EDUCATIONAL SOCIETY.
Commencing with the May Term, is engaged in
the preparation of a series of articles in
Rev. W. Cook, Corresponding Secretary, Mil-
ton, Wisc. D. J. Curry, Secretary, Alfred Center, N. Y.
A. B. Evany, Treasurer, Alfred Center, N. Y.

H. C. COON, D. D. B. ALFRED CENTER,
Secretary of the Board of Managers.

MILTON COLLEGE, Milton, Wisc.
Spring Term opens March 20, 1893.

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THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

General Secretary, Rev. J. P. Theriau.

FARROW EVENTS. A narration of events con-
cerning SABBATHS in the dominion of Scotland.
Rev. Thos. Leith, in the Hebrew, and translated
by Rev. Jas. Nicolls, in English.

COMMISSION OR ORDNANCE BOARD.
A constituency has been formed for the

THE SABBATH GUARDIAN CONSIDERED.
A review of the position of the Sabbath as
prescribed in the Bible, and the manner in which

ADVICE TO THE EDITOR.

A CASE OF TRUTH VERSES FAITH.

THE PUBLISHER.—The True HAND

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