

The Sabbath Recorder.

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CONTENTS.

Papal-Baptist Alliance.....	785
MISSIONS:—Paragraphs; Correspondence; Woman's Degradation in the East.....	786
WOMAN'S WORK:—Paragraphs; Report of the Woman's Executive Board.....	786
Tobacco Smoke.....	787
SABBATH-SCHOOL:—Lesson.....	788
Tenth Anniversary.....	788
HISTORICAL AND BIOGRAPHICAL:—Early Bible Class of the Shiloh Church; Origin of our Public School System.....	700
POPULAR SCIENCE.....	790
SABBATH REFORM:—Sunday Closing not a Temperance Measure; National Sabbaths; Safe Ground.....	791
The Test of Love.....	791
EDITORIALS:—Paragraphs; Thanksgiving.....	792
Rabbinowitz.....	792
Consistency; Wells; Nortonville, Kans.; Washington Letter.....	793
YOUNG PEOPLE'S WORK:—Paragraphs; Privileges, a Blessing or a Curse; Carlyle as a Schoolmaster; Our Mirror.....	794
The Behring Sea and International Law.....	795
HOME NEWS:—New Market, N. J.; Westerly, R. I.; Walworth, Wis.....	797
TEMPERANCE.....	798
BOOKS AND MAGAZINES.....	798
SPECIAL NOTICES.....	798
BUSINESS DIRECTORY.....	799
CATALOGUE OF PUBLICATIONS.....	799
MARRIAGES AND DEATHS.....	800

PAPAL-BAPTIST ALLIANCES.

BY H. B. MAURER.

The Catholic Congress at Baltimore and the Baptist Congress at Toronto, Ont., convened about the same time. The report of the doings of the first is furnished the *Independent* by a Puritan, from which the following, a direct quotation from the declaration of Catholic principles, is taken:

There are many other Christian issues in which Catholics could come together with non-Catholics, and shape civil legislation for the public weal. In spite of rebuff and injustice and overlooking zealotry, we should seek alliance with non-Catholics for proper Sunday observance. Without going over to the Judaic Sabbath we can bring the masses over to the moderation of the Christian Sunday.

The report of the doings of the Baptist congress is sent to the same journal by a Baptist, from which the following is an extract:

The discussion of the "Sabbath question" on Thursday also had a significance of its own. From the excellent opening addresses down to the very last speaker, not one based the obligation to observe the Lord's-day on the fourth commandment. Only a few expressly stated that they considered themselves no longer under this law, but all preferred to state the utilitarian reasons, either physical or spiritual. The words of Christ, "The Sabbath was made for man," seem to have supplanted the fourth commandment as the sanction of Sabbath observance in the minds of those who took part.

Notice first some contrasts, and then some conformities between the utterances of these two bodies.

The Catholic does not use the term Sabbath, except once, where polemically he refers to the seventh day, while the Baptist report does not contain the word "Sunday." This, on the part of the Catholic, is as it should be, for whatever else may be said against his church, it does not call white, black; and on the matter in question, the *consensus* of Catholics is well expressed by Father Enright, a Catholic priest, who, in a lecture at Hartford, Kan., said: "Sunday is not the Sabbath-day; no man dare assert that it is," while on the part of the Baptist this is as it should not be, for "out of their own mouth they will be condemned." A Baptist paper, *The Christian Inquirer*, not long since contained the following:

The Rev. Wilbur F. Crafts objects to our Seventh-day brethren being called "Sabbatarians," and says, "I suggest as a name for those who make a fetish of Saturday, *Saturdarans*." When Mr. Crafts uses this word "fetich" in such a connection, he shows that he lacks the

charity and courtesy which befit Christians. The secretary of an organization seeking to promote a better observance of the Lord's-day might do better than engage in slurring those who, often at great personal sacrifice, carry out their conscientious views as to the appointed day of rest. Let us also say that while Mr. Crafts and others appropriate the name of Sabbath to the first day of the week, large numbers of intelligent Baptists, as well as our Seventh-day friends, repudiate such use of the word.

The Baptists can further learn a lesson in much needed precision from the editor of the *Florida Times Union* who says:

A more thoroughly confused and ambiguous law can hardly be conceived. It certainly attempts to punish something committed on the Sabbath-day, but what Sabbath and what things? Saturday is, beyond all question, the Sabbath referred to in the ten commandments and throughout the Bible, and it is still observed as such by all Jews and many Protestant Christians. To avoid all obscurity arising from this fact, the laws of New York, and most other States, use the word Sunday instead of Sabbath.

The Baptist who does not call that baptism which the Bible does not call so, has no right, for the same reason, to call Sunday the Sabbath.

Notice another contrast between Catholic and Baptist sentiment, as here expressed. The Catholic is exceedingly conciliatory, so much so toward Protestants that he is willing to forgive and forget the past, and one would suppose the church was struck with death; while the Baptist is more polemical, boasting that "down to the last speaker, no one based Sabbath obligation on the fourth commandment." Again, this is as it should be on the part of the Catholic, and quite natural on the part of the Baptist. The Catholic institution of "Sunday-observance" is struck with death, and they want all Protestants to keep it alive. The Sabbathlessness of Europe, as a result of the churches' teaching, both papal and semi-papal, on that subject, will soon be a condition that will confront us here. The so-called "Lord's-day," has no divine authority in its support, hence, civil law must enforce it, and for that purpose the Catholic calls upon the Protestant to help him, while the Protestant Dr. Crafts, boasts of having the signatures of seven millions of Papists to a petition asking Congress for religious (Sabbath) legislation, under the thinly disguised terms, utilitarian, civil and sanitary. But why is the Baptist less conciliatory than the Papist. Simply because in this matter he has no quarrel with his distant Sunday-observing relative, the Papist, but rather with members of his own immediate family, other Baptists who are nearer the Word of God than himself. Feuds between members of the same family are always more fierce than between the distantly related, or strangers. "I come not to send peace, but a sword. For I am come to set a man at variance, etc." The polemical spirit runs fiercest between Episcopalians and Romanists. Why? Because, for the same reason that some people cannot be united in matrimony, they are too near-akin; the law of consanguinity forbids. Can anyone fail to observe, as he discerns the polemical spirit of the report, that the writer had in mind the Sabbath views of his Seventh-day Baptist brother? The Papist, at a great ecclesiastical distance, pipes, and the Baptist dances, while the plaintive tones of his Seventh-day brother, as he endeavors to woo him to loyalty

to the truth and consistency to his own principles, falls so harshly on the Baptist's ear that his spirit is stirred almost to anger.

Notice now some points of conformity. The Catholic by direct statement, and the Baptist by implication, are in favor of civil enactments in behalf of Sunday-observance. Strange, passing strange! that in these times, with history replete with bitter lessons, Baptists can join hands with Papists, in bringing about an unholy alliance between Church and State.

Another similarity between the two reports is seen in the mild form in which each ventures on doubtful ground. The Catholic is putting it mildly when he desires to "bring the masses over to the moderation of the Christian Sunday;" the Baptist is no less treading cautiously when he says, "The words of Christ, 'The Sabbath is made for man,' seem to have supplanted the fourth commandment."

The most striking similarity in these reports, however, is that both are in opposition to the only God-given means of knowledge concerning the Sabbath, and the only means of securing for it reverence and respect, viz.—God's law. The Papist is opposed to what is known in polemical parlance, as "the Judaic Sabbath," while the Baptist is equally set against the Sabbath of Jehovah. "Not one (of the apostles at the Toronto Conference) based the obligation to observe the 'Lord's day' on the fourth commandment," yet we are informed that "Sabbath-observance" was the subject under discussion. Again "out of thine own mouth will I condemn thee." *The Journal and Messenger* (Baptist) says:

We are sorry to know, that such views are somewhat common among our brethren, and we look with serious apprehension upon their influence. There can hardly be a doubt, that to such views are due the great laxity in the matter of Sabbath-observance. In our view, it is impossible to show the obligation of Sabbath-observance, unless it be founded on the fourth commandment of the Decalogue, and we should be glad if some brother would prove to us such obligation, after having discarded all that the Old Testament says concerning the law of the Sabbath.

While the Baptist is parting company with the truth, yet there are indications of progress toward consistency, for we are informed that no attempt was made to base the observance of the "Lord's day" on the fourth commandment. Now let these members of congress go home to their constituencies and recommend that the church manuals no longer make such attempts. No more shall we hear the words, "Remember the Sabbath-day to keep it holy." What then? When this congress assembles again we may look for more consistency still when no attempts will be made to base Sunday-observance on the Bible at all. When that is done, and it is the only consistent course, for nowhere in the Bible is Sunday-observance hinted at, then this congress can adjourn and unite with the Catholic congress should it again be in session at the same time, for both having at first done away with the fourth commandment, and after that with Bible authority, will stand on the same basis, viz.—church authority. Then there will be a Papal-Baptist alliance in name as there now is in fact.

MISSIONS.

OF one of our feeble churches a brother writes, in words that make their own application: "Ten RECORDERS are taken; and the church is dying for want of love. They know their faults, for they *keep one another posted.*"

ELD. L. F. SKAGGS, of the Delaware Church, Billings, Mo., writes: "I am still preaching for the little church. We only have two days meeting, once a month, the second Sabbath and the first day following. The second Sabbath in this month there were two additions to our little church, a brother and his wife. They are from the First-day Baptist Church. They have quite a large family of children. The church members are all in peace. Bro. W. K. Johnson, who has been living near Billings, 12 miles away, and has not been with us in meeting in over twelve months, has moved back where he lived when you were out to see us."

FOR a long time the pastor of our church in London, Dr. W. M. Jones, has desired a more eligible place for Sabbath meetings than the school-room of the Baptist chapel in Commercial street. Sabbath morning, Nov. 2d, there were services at his house, 56 Mildmay Park, attended by ten persons. The following week he hired the "Gospel Mission Hall," St. Paul's Road, Highbury Corner, for three months. This accommodates Sabbath-keepers living too far from Commercial street to go there. Preaching and Bible-class services were held there the 9th, with an attendance of eighteen; four were unavoidably kept away; and the pastor feels much encouraged. For the present, meetings will be continued at Commercial street, in the afternoon of Sabbath.

BRO. E. B. SAUNDERS, Milton, Wis., writes: "The Young People's Societies comprising the Local Union of Southern Wisconsin, appointed a committee previous to our General Conference and to the organization of a permanent Denominational Board. This committee was appointed to assist in organizing the young people, and to do missionary work when there was no other immediate and available help. A plan is now under consideration to put this work under the supervision of the permanent board.

Funds have been donated, and the committee have been doing what they could to start this work. The chairman spent a Sabbath with the church at Berlin, and though unexpected, and somewhat stormy, we had three good meetings. Sabbath morning, Bro. H. F. Clarke drove to most of the houses and gave notice of the meeting, so quite a congregation came out. At this meeting, appointments were made for Sabbath and Sunday evening. The latter meeting I think was a very profitable one, all but five or six of the congregation took part in this meeting, and some declared that they had now come out from the Juniper tree to say this was a blessed meeting. Judging from what was said and done, the work met with a hearty approval, and though it has been very close times for farmers in this locality, they contributed, without even being asked; one man gave ten dollars.

"For want of time we were unable to accept an invitation to stay longer or to be carried by them to the other Sabbath settlements in this locality. In the absence of a pastor they maintain Sabbath-school, and Friday evening prayer-meetings.

"The Union will gladly defray the expenses of one of the pastors of any church in this vicinity, if it will spare him for a week or more to work on this field."

CORRESPONDENCE.

DELUCE, Ark. Nov., 1, 1889.

Thinking that you would like to know what we are doing here in this out of the way place, I take my pen to drop you a few lines.

As to preaching I have kept up five monthly appointments until recently, our health being so that we have not been able to meet for Sabbath-school or meeting. Brother Booty has had a monthly appointment with us and has preached occasionally at a school-house about half way between here and his place. Bro. George McCarty, of Milton, Wis., formerly from here, was with us a few days and preached ten sermons in the county to good congregations. He has lived eighteen years in DeWitt. For years he played the violin for the young people to dance, and politicians listened with joy to the music of the brass band, led by his horn. But for him to blow the gospel trumpet, was a new idea to them, and all wanted to hear him, and were much pleased with his sermons. Our little church is having some trials. Brother H. and wife have withdrawn from us and from the Sabbath. All seemed to be right with them until the Sabbath-school lessons began, the third quarter, in Samuel, then Bro. H., being our superintendent, was determined that we should leave the helps and take our lessons in the New Testament as he had no use for the Old Testament. We overruled him and went on with the lessons, but he and his family have been of no help to us since. Last Sabbath he went to work, and First-day he desired me to present his and his wife's application for withdrawal. This is the second time they have left the Sabbath, and I think we will let them go.

The people of this country are, as a general thing, very poor Bible scholars, few of them ever reading the Bible in their homes. There are few Sunday-schools, and the children have no Scripture teaching whatever. It is shocking to see how little many of them know of Bible teaching. I purpose to try to secure a magic lantern, with Bible views, and give free lectures at the school-houses through the country, asking only for such contributions as the people may feel like giving. If the Board could help me a little in getting an outfit, it would help me to get to the work sooner than I could do it myself. But there are so many calls that I feel that it would be too much to ask for help in this way. May the Lord help us and lead in all the work is my prayer.

J. L. HULL.

—Perhaps some one will feel like helping Bro. Hull in his laudable purpose to promote a knowledge of the Book of books.—[MISSIONARY EDITOR.]

WOMAN'S DEGRADATION IN THE EAST.

Woman's degradation is indelibly stamped on all the institutions of Eastern homes, and the apartments and walls of the most costly and magnificent palaces of royalty have built in them the signs and tokens of her infamy, degradation, and suffering—as a thing of lust, caprice, and passion. There are no rooms or sacred apartments, which in their contrivance or furnishing indicate that she is a woman; but everything to show that she is a toy, a plaything, a sport. There is nothing sadder in pagan story, nothing more conspicuous in heathenism to-day than the wrongs imposed upon woman, in taking from her her rank as a human mother, and reduc-

ing her to the rank of a slave, a thing petted for lust and flattered for favor.

* * * * *

The last stronghold behind which they will rally is the heart of the womanhood they have dishonored and despoiled. She to whom Christianity comes with the greatest boon, is the last who will be permitted to hear her pitying voice, and partake of her uplifting mercy. The last thing the unfortunate heathen will give up is that which has been his greatest curse. Caste, infant marriage, woman's spoliation—the trinity of India's woes—around which will be the last surviving, rallying cry of vanishing heathenism, and the last desperate struggle of besotted ignorance and prejudice. Time—the railway, the telegraph, the public school, the attrition of mind with mind and thought with thought—will wipe them all out. These great sappers and miners that prepare the highways for the nations are sure to do their work, and do it well. The higher work of the Gospel will be slower, but the superstitions cannot survive forever. The kingdom is sure to come, for it hath been promised that he shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession! The swarthy millions of India will be his when the cap-stone is lifted with shoutings of grace, grace unto it. It will not be strange if from these lands, latest and hardest won, shall come the most valiant leaders and successful champions in the great closing campaign against sin and the powers of evil—the souls of the Lord's conquering host. In any event, India must be gathered in.—*Bishop Foster.*

WOMAN'S WORK.

SPIRIT of God! Just now
We kneel and call for thee;
Come as thou wilt, we bow
On bended knee.
We know not whence nor where,
Only we make thee room;
Hear thou our earnest prayer,
Come, Holy Spirit, come.

"BE not overcome of evil, but overcome evil with good." Rom. 12:21.

THE women of the denomination have been asked to hold a Thank-offering Box Opening Service upon the 28th of this month, either in the afternoon or evening. Though later than it was our purpose to be, in making this statement, we yet are glad to make it now, that we would like to have our isolated sisters feel that they are a part of us, and are one with us, in this. If any of you are holding boxes, the contents of which you would like to appropriate now while others are distributing the funds from theirs, will you kindly send the amount to the Board Treasurer (Mrs. Nellie Ingham, Milton, Wis.), together with a statement of the manner of disposition of said amount. We desire to have two openings of boxes during the year, and not, as we think, without good reason for the same, although in this matter, as in all others touching the workings of the Board interests, there is nothing arbitrary in the matter. The more unity of action which can be secured, the greater is the force of practical good and gain amongst us.

REPORT OF THE WOMAN'S EXECUTIVE BOARD.

The call for a teacher for the girls' school in Shanghai was made by Mrs. D. H. Davis, to the women of the denomination, presented to them by her request, through the Board members. The answers to the call were from all parts of the denomination, by societies and by individuals, sufficiently appreciative of the measure to warrant any company of women who might chance to be Board officers, a steady march upon the various practical phases of the question, as these, in turn, naturally and legitimately come up. Nov. 6, 1888, Miss Susie M. Burdick writes:

Cor. Sec. of Woman's Board:

If it pleases the Board to send me to the China Mission, I am ready, God helping me, to commit myself to the work.
SUSIE M. BURDICK.

At the regular meeting held Nov. 12th, Miss Burdick was accepted by the Board as our candidate for the school work in Shanghai.

The following is the basis of agreement adopted by the Board, which it deems advisable to exist between the Woman's Board and its foreign missionary candidates, subject, however, to such modifications as growth in the work, or special cases, may seem to demand.

1. The Woman's Executive Board of the Seventh-day Baptist General Conference accepts applications from women for missionary service, or may solicit the services of women for such work; but when once approved by them, the candidate, or candidates, shall be passed over by them for approval and appointment by our General Missionary Board, subject to requirements of basis of agreement existing between the General Board and the Woman's Board.

2. The Board shall agree within itself, to send only single women, or such as having been married, do not at the time have a living husband.

REQUIREMENTS.

1. It is desirable that the Board shall receive the written testimony of the pastor of the candidate, as to qualifications for the special work in which she is to engage; and it shall be considered necessary, in any case, where the Board members and the candidate are not personally acquainted with each other.

2. The candidate will be expected to furnish the testimonial of some thoroughly qualified physician, that she has sound health.

3. The candidate shall not be less than twenty five years of age.

4. The missionary candidate, having once taken up her work, shall make quarterly reports to the Woman's Board, the fourth, or annual report to reach the Board in time for the June meeting—the second Monday in the month. These reports shall convey to the Board, statements of the condition of the work in hand, its growth, and prosperity, and its needs, and such details as the missionary upon the field shall deem helpful, both to the foreign and home workers.

5. a. Should the missionary fail in health, so that it becomes necessary for her to return to the home land, the Board agrees to pay her return passage.

b. Should she, for any change of purpose, as to the employment of her time, or for a desire to come home, for cause other than that of her health, at any time within five years after entering the field, the Board shall not be held for passage money.

c. Should the missionary marry, she will thereby break her relationships with the Woman's Board, and if this marriage shall occur at any time within five years of her entry into the service of the Board, she shall refund to the Board her passage money.

6. The candidate, upon receiving the approval of the Board, shall give to them her signature to the following:

I hereby accept the basis of agreement between the Woman's Board and myself, as the one by which we shall be bound in our mutual relationships.

QUALIFICATIONS.

The qualifications of a candidate for foreign missionary service shall cover the possession of (1) sound health; (2) a thorough English education, and if possible, a higher intellectual training; (3) a culture which shall prepare her to adapt herself with tact, cheerfulness and courage, to the duties of her new life; (4) religious experience and usefulness; (5) a consecration of her united pow-

ers in the service of the Master; (6) a belief that the Lord has called her to take up missionary work, and a faith that he will sustain her in it; (7) and a desire to make foreign missionary service the work of her effective years.

This basis of agreement is adopted by the Woman's Board, and by it we are bound both to the General Board and to our missionaries.

Signed by President and Secretary.

Following the February meeting, Miss Burdick was passed by us to the General Board of the Missionary Society, by whom she has been both approved and appointed for the field service

(To be Continued.)

TOBACCO SMOKE.

In my secret heart I have long thought tobacco smokers were a public nuisance; but then I don't often say so, for I am old-fashioned, very, and, withal, bashful, though is not the latter included in the former general epithet? Bashfulness is certainly not one of the "new fashions." Why, even modern babies don't pucker up their rosy lips and cry for strangers as they used to do, I well remember.

But to return to the tobacco smokers. You cannot imagine my surprise, Mr. Editor, when, one morning not long since, in a New York daily, I read, in connection with the bulletin of Weston's walking match then in progress, the following paragraph:—

"If those who have charge of the rink can't prevent the smokers from poisoning the air which Weston has to breathe, they might as well pull down the placards prohibiting smoking. If the policemen in attendance were ordered to arrest smokers, the placards would be of some significance. It seems to us that no gentleman—however fond of the weed—would puff volumes of cigar smoke across the track on which the brave little pedestrian is so heroically walking."

Now I have read this item over and over. And yet it does not seem to abate its wrath or force one whit. It takes for granted certain facts, which are startling in their simplicity and bluntness. "Smokers poisoning the air," ought to be "arrested" for smoking in the face of "prohibition," and "no gentleman, however fond of the weed, would puff volumes of cigar smoke across the track on which the brave pedestrian is heroically walking."

Mr. Editor, I do not want to be captious or carping. But still the wonder grows, why, oh why, is tobacco smoke sometimes a "poison" and sometimes not—only a "sedative"? Why, when, at the close of a long, weary day, the wife, or seamstress, or shop-girl, strolls into the street or square for rest and pure air, and finds only and everywhere tobacco smoke puffed from the lips of gentlemen,—why don't it "poison her air" as well as spoil her walk? Why, when the dinner hour is over, and fathers, husbands, even sons, light their cigars and smoke away through long winter evenings in the library or sitting-room,—why don't it poison the air of mothers, wives, and daughters, who, if they would not lose entirely the society for which they long, must sit with the smokers? Is there any answer to my "Whys"? Is there one good reason why tobacco smoke is not everywhere and at all times injurious?

No, I believe not. There is our bright young friend, Emily F. You have met her here. She married a young lawyer, and they commenced life very sensibly, rented a floor, or flat, as it is called, in one of the modern New York houses built to accommodate small families, and they are happy in their new home. But Ned is an inveterate smoker, learned how in college, and graduated in the art, with bulgy old meerschams, in Germany. Emily is not delicate exactly, but of a finely-strung, nervous temperament, keenly sensitive to outward influences, fond of sunshine, flowers, and outdoor life. I often find her looking pale and languid, oppressed with a fanciful fear or whim that something is the matter, that her hot hands or throbbing head mean illness. I ventured occasionally to ask if her husband's smoking was not doing her harm. She said no; at first it used to make her very sick, so that she would have to get into fresh air, but that effect wore away. Now a little one has been added to their family, and two prouder, happier parents it would be hard to find.

A few mornings since, as I hurried down town, it startled me to see Dr. D. coming slowly out of the house, and Ned beside him in dressing-gown and slippers, catching a few last words.

"What is the matter?" sprang from my lips and eyes at the same moment.

"It's baby; he has been ailing several days and last night was worse, but is better now."

"Going my way?" said Dr. D. "I'll tell you as we walk. Good-by, Ned; keep up good heart; baby will soon be well if you keep up that little prescription I gave you."

In my heart I pitied the young father immensely, and sent loving words and a promise to come back soon and stay with my pet, that the tired young mother might lie down and sleep.

We were no sooner turned away than Dr. D. let loose his feelings. "What do you think is the matter?" said he. "Here I have been to see this blessed baby every morning for a week. I could make nothing out of its symptoms. It seemed healthy, but subject to sudden ill turns, almost like faintness, accompanied by severe vomiting. Last evening it was much worse, and about eight o'clock the father came round and wanted me to come quickly. I am glad he did; for, going into the room at that unusual hour for a call, gave me an idea. There was the sleeping-room full of tobacco smoke, and baby vomiting."

"How long has it been your custom, my friend, to smoke your pipe in the nursery?" I said to the young father.

"Since nurse left. My wife is so shut up evenings that I have sat with her; but she don't object to my smoking in her room; she rather likes it."

"I wasn't thinking of your wife now as much as of the baby."

"Why, doctor, what do you mean? Does it hurt baby?" the poor frightened young couple asked me both together.

"Yes," I said; "there is nothing else the matter, and his symptoms correspond exactly to the poisonous effects of tobacco, received through his delicate lungs. There was not one man in ten who was not made deathly sick by his first cigar, and some persons are more sensitive to its effects than others."

"Well, now, we part here," said the doctor, "but I assure you our friend Ned has heard some plain truths."

I could not help asking, "What did he say? was he convinced?"

"He was too anxious about his baby, as well as too polite, to contradict me," said the doctor; "but he told me this morning that, thinking over the matter, he remembered what an inveterate old smoker was his father's family physician, and wondered if this prejudice against tobacco was not one of the very recent discoveries of this age. I told him his old physician was a smoker from power of habit, but in his heart knew as well as myself and every medical man that it was a very injurious habit. But good-by."

This is a true story, Mr. Editor, and it is not more than a month since it occurred.

But to return to the little scrap I send you and the queries it suggests. Why is the use of tobacco in its varied forms debarred to the man who would excel in athletic sports or exercises, and yet recommended, or, at least, conceded, to the weak, unformed, puny youth, who has not physical vigor, or even tolerable muscular development? It is painful to see the colorless faces and thin chests of the majority of our city young men. If the athlete cannot, in his race for fame, competition, honors, gold, afford to touch, taste, handle, or even inhale the passing breath of a weed whose subtle influence may just by one jot abate his mental or physical equipoise, can our sons afford to run a risk of failure in their course, their hard, hard struggle after success in securing the name and place of a true and holy manhood? We do not think they can, the enemies themselves being judges.

And as for the wives and babies of tobacco smokers, I can only repeat the newsman's pathetic plaint, "Why will gentlemen, however fond of the weed, puff volumes of cigar smoke across the track on which the brave little pedestrians are endeavoring so heroically to walk?"
—Y. Y., in *Christian Weekly*.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889

October 5	The Tribes United Under David.....	2 Sam. 5: 1-12.
October 12	The Ark Brought to Zion.....	2 Sam. 6: 1-12.
October 19	David's Thanksgiving Prayer.....	2 Sam. 7: 18-29.
October 26	Sin, Forgiveness and Peace.....	Ps. 32: 1-11.
November 2	David's Rebellious Son.....	2 Sam. 15: 1-12.
November 9	David's Grief for Absalom.....	2 Sam. 18: 18-33.
November 16	David's Last Words.....	2 Sam. 23: 1-7.
November 23	Solomon's Wise Choice.....	1 Kings 3: 5-15.
November 30	The Temple Dedicated.....	1 Kings 8: 54-63.
December 7	Solomon and the Queen of Sheba.....	1 Kings 10: 1-13.
December 14	Solomon's Fall.....	1 Kings 11: 4-13.
December 21	Close of Solomon's Reign.....	1 Kings 11: 26-43.
December 28	Review.	

LESSON XII.—CLOSE OF SOLOMON'S REIGN.

For Sabbath-day, December 21, 1889.

SCRIPTURE LESSON—1 Kings 11: 26-43.

26. And Jeroboam the son of Nebat, an Ephraimite of Zereda, Solomon's servant, whose mother's name was Zeruiah, a widow woman, even he lifted up his hand against the king.

27. And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father.

28. And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

29. And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment: and they two were alone in the field:

30. And Ahijah caught the new garment that was on him, and rent it in twelve pieces.

31. And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.

32. (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33. Because that they have forsaken me, and have worshiped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.

34. Howbeit, I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

35. But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes.

36. And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.

37. And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments as David my servant did: that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

39. And I will for this afflict the seed of David but not for ever.

40. Solomon sought therefore to kill Jeroboam: and Jeroboam arose, and fled into Egypt, unto Shishak, king of Egypt, and was in Egypt until the death of Solomon.

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

42. And the time that Solomon reigned in Jerusalem over all Israel: was forty years.

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

GOLDEN TEXT.—Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man. Eccl. 12: 13.

INTRODUCTION.—Enemies one after another appeared who had in his early years been kept down by the memories of David's victories, and by the show of substantial strength, which the government of his son presented. At length, however, they ventured to try its texture, and finding it more vulnerable even than they had suspected that there was nothing very terrible to resolute men in its showy greatness, and having found that the king had really no power to make any effectual opposition to their assaults, far less to put them down, they became emboldened to further measures, until some established their independence, while others offered the passive resistance of withholding their tributes, so that his power became shorn at the borders, and eventually shaken at home, where the discontinuance of many outer supplies of revenue, and probably the interruption of his various lines of trade—no longer in his undisputed possession, urged him, not to economy and retrenchment, but to make good the deficiency by the taxation of his subjects.—*Kitto*.

WORDS EXPLAINED.—v. 26. "Ephraimite," of the tribe of Ephraim. "Solomon's servant." Superintendent over the Ephraimites in the construction of Milo. Appointed because of his sagacity. "Lifted up his hand." That is, rebelled. v. 27. "This was the cause." Contained in the several following verses, especially the prophet's prediction that he should have ten tribes. "Repaired." Closed. "Breaches." Gaps, or openings in the walls, or fortifications. "City of David." Jebus, afterward Jerusalem. Called "City of David" because conquered by him, and taken from the Jebusites several hundred years after Joshua entered Canaan. Surrounded by deep ravines, it was almost impregnable, and among the last to be overcome. Judges 1: 21. v. 28. "Mighty man of valor." Strong and active. "Industrious." Diligent. "Charge." Burden. "House of Joseph." Tribe of Ephraim, Joseph's son. v. 29. "At that time." While he was overseeing the works. "Prophet" (*one who speaks for another, especially one who speaks for a god*), hence "an interpreter." Also one who predicts, foretells

"Shilonite." Inhabitant of Shiloh, in Mt. Ephraim; the earliest and most sacred of the Hebrew sanctuaries. "Clad." Wrapped up, probably so as to conceal himself. "Alone in the field." Another indication of the prophet's desire to keep the matter secret from all but Jeroboam. v. 30. An acted parable. "Rent." An acted prediction that Solomon's kingdom was to be rent asunder. "Twelve pieces." To represent the twelve tribes. v. 31. "Ten tribes." Probably Joseph (Ephraim and Manasseh), Issachar, Zebulun, Asher, Naphtali, Dan, Simeon, Gad and Reuben. v. 32. "One tribe." Judah, including apparently "little Benjamin," which would seem to be regarded as absorbed by Judah. "David's and Jerusalem's sake." Because of God's promises. See 2 Sam. 7: 12-17. v. 33. Their idolatries and disregard of God's requirements are here declared to be the cause of the threatened overthrow. The old story over again of disobedience and punishment. "Worshiped." "On the southern heights of Olivet, looking toward the royal gardens, were three sanctuaries on three distinct eminences, consecrated respectively to Ashtarte, the goddess of Phoenicia; to Chemosh, the war god of Moab; and to Milcom (Molech), the 'divine' king of Ammon. The licentious and cruel rites with which these divinities were worshiped attached a name of infamy to the whole mountain."—*Stanley*. v. 34. The sense seems to be that God would not rend any of the kingdom from Solomon's hand during his life, on his father's account. v. 35. But after his death it should be rent from the natural heir to the throne, Rehoboam, and given to Jeroboam. v. 36. The tribe of Judah here promised Rehoboam had Jerusalem the sacred city within its borders, so the royal line of David should continue to reign in the holy city. "Alway." We cannot see how this can be fulfilled unless in a spiritual sense through the spiritual kingdom of David's greater son, Jesus, the Christ. v. 37. Complete sway promised. v. 38. His success and the permanence of the new kingdom is here conditioned on his walking in God's ways. How often does God have to repeat that lesson, and how often is it disregarded, and how sure the consequent and threatened judgment. v. 39. Yet no matter how loyal, David's true seed was not to be entirely lost or afflicted forever. God's previous promises and purposes precluded this. v. 40. Some way Solomon became apprised of Jeroboam's designs and God's promises to him through the prophet, and he tries to avert the calamity by seeking his life, but he flees to Egypt and there remains until the king's death. v. 41. "Book of the acts of Solomon." Probably some uninspired biography of the king's life.

DOCTRINES.—The fulfillment of the prediction of the prophets is proof of their divine illumination. The consequences of each man's life and character are to be measured out in part to his posterity. God cannot forget or fail to fulfill his promises. Sin cannot go unpunished. Obedience brings a sure reward. Every faithful child of God may expect God's presence and blessing. Envy and jealousy are the cause of many sinful acts. Men counted wise may be guilty of many very foolish and guilty deeds.

DUTIES.—We ought not to take advantage of favors shown us by others to seek their ruin. Should be willing to bide God's time for the fulfillment of his promises. To watch our hearts in prosperity lest we forget God. To walk in God's ways that we may bring blessings to ourselves and our posterity. Should not allow jealousy to lead us to rash acts. To seek the wisdom that cometh from above, and makes us wise unto salvation.

TENTH ANNIVERSARY.

1879—1889.

Address before the Shiloh Church, November 30, 1889, upon the close of the tenth year of his pastorate, by Rev. Theo. L. Gardiner.

Judges 12: 11.—"And he judged Israel ten years."

The last fleeting day of this autumn season brings us to the anniversary of my settlement as pastor of this church.

Ten years ago to-morrow, full of misgivings, and shrinking from the responsibilities of so important a field of labor, with the experience of only one short pastorate behind me, I came, seeking a home among the stranger friends of this pleasant village.

Three years before, a call from Shiloh had urged me to come and serve you, but duty seemed to hold me with the little flock by the shores of the Mystic, and so I told you "nay." But when, three years later, you once again sent up the call for me to come, the way seemed

clear, and I answered "yea." It was the all-absorbing desire of my heart that my sojourn here might be blessed of God, to the good of this people. I came, praying that the Master might be glorified, and that souls might be saved. The rapidity with which these years have fled, and the changes they have wrought, remind me to-day that God is bringing us rapidly toward the sunset side of life's harvest field, and that whatever we do for him, in the cultivation of graces, or gathering of sheaves, must be done quickly.

More than five hundred times has life's flying shuttle woven for us a week, bordered with a golden Sabbath. That number of days, seven times told, have made their record, either good or bad, upon the pages of the book of life. It is a history that must stand just as it is written, until the day when "the books are opened," and judgment is rendered.

Together we have been sowing, together we have been reaping. But only that One who sees beyond the boundaries of time, can tell what the full harvest shall be.

These have been eventful years to me. They have been eventful years to many of you. Days of joy and light, days of sorrow and overshadowing darkness, times of exuberant hope, and seasons of blighted prospects have been spread around us like storm and sunshine in nature. Faces once blithe and gay, begin to show deeper signs of care. Some whose feet were in the way to death, have found with joy the pathway to glory. Time, with his relentless hand, has touched us all; and as I look out upon this audience to-day, I see the prints of his touch, in the furrowed cheek, the frosted head, bowed form and thoughtful look, as if longing for the clime where time can touch no more.

Many a form is remembered to-day, of those who greeted me here ten years ago, but whose faces we shall see no more till we see them in heaven.

Emblems of mourning, worn by those whose homes have been overshadowed by the angel of death, remind me of the days when your hearts were breaking, and mine all but ceased to beat in my desire to bring to you the healing and comfort of the gospel.

Together we have rejoiced in many festal seasons, and we have mourned together in days of distress and trouble. Marriage vows have been taken, and wedding flowers entwined amid high hopes of coming bliss. Graves have been dug, and into them have gone the forms of age and wisdom and the life and joy of childhood. I have helped to bury your dead; and you have helped to bury mine. Thus for ten full years, have we tried to

"Share our mutual woes,
Our mutual burdens bear,"

until to-day, instead of being strangers, this seems like one common family; with mutual interests, where the members thereof are bound to each other by sacred ties of love and fellowship.

I see many here whom it has been my privilege and joy to lead through the gates of baptism into the church. Here are scores with whom I have taken sweet counsel, and upon whom I can rely for help in every dark hour. Yea, hundreds present who have labored with me side by side in Christian armor, upheld the pastor's hands amid the toils of four precious revivals, who sympathize with me in my work, and I trust, remember me at the throne of grace. Therefore, I have come to feel at home here, and as I glance backward over the past, and view the surroundings of the present, I would

gladly adopt the language of Samuel at Mispah, "Hitherto hath God helped us."

I did not expect to find a perfect people when I came to you. Did you expect a perfect pastor? One who would make no mistakes? One who would come short in no line of duty? If so, then the faults and failures of the past have shown how futile were all such hopes. But I trust that we have in these years learned each others graces and faults, until we feel that the need of forbearance is mutual, and that while none of us can claim to be perfect, there is yet some goodness in each one.

Mission Boards require their servants to report their work from time to time. And why should not the church expect a report now and then from the pastor who serves them? It is therefore my purpose to-day to review the labors of the ten years, and briefly recall by way of remembrance, the steps we have taken as a church in this pilgrimage. It is proper that I should refer to the aims I have had in this ministry.

First.—I am happy in the thought that we have been trying to cultivate the spirit of brotherly love and harmony. No element of discord has been permitted to enter and work ruin among the membership. In a church of so large a membership it would be strange if there were not found those with widely differing preferences and ideas regarding the management of affairs. This was the first obstacle that confronted me as I assumed the duties of this pastorate. I found a wide difference in opinions as to the manner of disposing of the sittings in this house. So far as I could see, the membership was about equally divided. For three months before the first annual meeting much pressure was brought to bear upon me in favor of free seats. And the first annual meeting found the new pastor placed under the necessity of pouring oil upon troubled waters, and devising some plan by which all might be satisfied. It was with this desire in my heart, that I asked you to make one fair trial of the free seat plan, offering at the same time to take in hand the introduction of the freewill-offering plan, and promised to lose from my salary all that this people failed to raise, after paying every other expense. The result is a matter of record. For the first time in fifty years, so far as we can learn, you came out with funds to spare. For ten years this question has bothered you, and is still the most vexing question you have to settle. You have tried both ways over and over again, and yet through it all, for the most part, these good brethren have kept the unity of the spirit in the bond of peace. Minorities, as a rule, have graciously acquiesced in the will of the majorities, and God has blessed and prospered you. If at times my heart has sunk within me, because this question would divide us in our voting, it has revived again when I have sought the records and found that it was just as bad, or worse, for twenty years previous to my pastorate as during the last ten. God grant that this brotherly spirit that has enabled you to meet questions whereon you differ in such harmony, may abide forever.

Again, it has been my aim to develop the spiritual gifts of this church in all our social worship. I believe that Christian activity among the members is an essential characteristic of a successful church. Hence I have endeavored to make all our prayer and conference meetings as homelike and as cheerful as possible, that every embarrassment might be removed, and every inducement held out to the exercise of the gifts in worship. We want no cold

formalities in our religious home, but freedom and friendliness. There is a world of power in a lively, wide awake prayer-meeting, where the songs of Zion are sung with a zest that bespeaks a rich experience in the worshipers, and where prayers and testimonies are given as with an unction from God. To bring about this end has been no small part of the work and anxieties of this ministry. And I am not ashamed of any comparison that can be made between our prayer-meetings now and ten years ago.

Again, it has been my aim to combine the very best features of *doctrinal*, and *practical* and *evangelical* preaching in all my pulpit work. And there has gone forth from this pulpit no uncertain sound. I have tried to feed the flock upon heavenly food, endeavored to hide behind the cross and magnify the pure gospel of Christ. Have spent no time in speculation, or in theorizing, but have tried to make the truths of the word living realities. While preaching in an earnest straightforward manner, regardless of where God's truth might hit, and plainly enough not to be misunderstood, it has ever been my aim to avoid all personalities. Many times have I preached for the *comfort* of individuals, but never to *hit* and *hurt* any living soul.

REVIVALS.

And God has graciously blessed this ministry to the conversion of souls. Four times in ten years, with pastor and people working together with God, have we enjoyed a pentecost of revival. And I have had the pleasure of baptizing into our communion 128 members; of this number 47 were baptized during the present year. In one of these revivals, my records show that 226 of the members renewed their covenant in one day; that 140 were more or less active in the exercise of their gifts during the meetings. During this revival, I preached thirty-four times in twenty-nine days, and during the blessed work of grace of this present year thirty sermons in thirty days. We have had baptisms in seven out of ten of these years, and no two consecutive years have ever passed without additions by baptism. In 1882, I accepted an invitation to assist a brother pastor in revival work in Rhode Island, supplying my own pulpit by exchanges. Three weeks were thus spent, preaching every day, and the Lord blessed our efforts to the conversion of more than a score of souls. Aside from this outside revival work, I have preached gratuitously in neighboring mission chapels as I could find the time. There are also thirty-two different churches in these two counties, where I have preached anywhere from once to one hundred times each outside of my own.

SABBATH-SCHOOL WORK

Has been no small part of the toils on this field. With the exception of one year when I was superintendent, I have taught a class in our school beginning with the first Sabbath among you. My first class was organized for those who had not been attending Sabbath-school, and was well attended. It has been my privilege to lead not less than 400 teacher's meetings at home, and have been identified with county and state association work almost constantly. In preparation for this Bible study I expended \$50 for books the first year. I regard the work among my Sabbath-school teachers as one sure to bring good results to the church.

LITERARY.

As all the Sabbath-school helps among our people must be done by gratuitous work, I have taken my share of this, and prepared several month's lessons for the *Helping Hand*. Have

spent a considerable time in research and writing upon the history of this church now in progress, and prepared two hundred articles for the public print, equivalent to one hundred and sixty columns, if printed in the SABBATH RECORDER.

STATISTICAL.

The first report to Conference after my arrival, showed a total membership of 351, the church roll has been revised twice since then and all names dropped that should not appear there. The present membership is 368; net increase, 17; there have been added by baptism or profession of faith, 131; by letter, 13; total added, 144; 61 of the members have died, 15 have been dismissed by letter, and 47 have been disowned, of these 37 were disowned for leaving the Sabbath. Have had 132 funerals, and married 58 couples. During the ten years have preached 1,140 sermons besides hundreds of lectures and addresses.

TEMPERANCE WORK.

When the liquor men secured control of what was supposed to be a "no-license" council in our county seat, and openly advocated license in public print, until the Christian people throughout the country seemed horrified at their effrontery, I took up my pen to say that the Christian people of our county "could not applaud" such sentiments. Little did I dream of what that one step would lead me to in that line of work. After the "no-license" victory came, the Bridgeton Reform Club which grew out of the Mabee and English gospel meetings, besought me to assume the editorship of two columns per week in the *News*. The first eight months of this work was non-partisan. And this one hundred columns per year was all gratuitous work. Testimonials by word of mouth, and in the hand writing of such men as the lamented Horatio J. Mulford show how well the best people appreciated this work. Have been called to lecture on temperance in twenty-five different places in South Jersey.

But there came a time when the most irresistible pressure was brought to bear upon me, and after fighting it for hours, I was, under my solemn protest and against my better judgment, crowded upon the ticket and into a campaign fight. The story of that struggle and the way I was led through the fire, needs no rehearsal. No one suffered in it as much as I and none bore a heavier burden. For months I have desired the favorable opportunity which this review presents, to say to my people and to all others, that, however heartily he may endorse the principle of a party, however much he may desire their success, as a rule it is unwise for a pastor to become a candidate. And while I followed the best light I had at that time, yet after that experience, I feel that no possible circumstance could press me into such a position again. I acknowledge with gratitude your forbearance with me. And I trust that you will bear me testimony to the fact, that during it all I tried to preach the warmest gospel sermons and avoided all reference to politics in my pulpit and in all my church work.

IMPROVEMENTS.

Could you have a correct photograph of this audience room as it was ten years ago and another of the parsonage property of that date, you would be forcibly impressed with the improvements. First you would have to look for the choir in the gallery behind the audience. And this corner to my left would contain empty pews. The pulpit floor would be one good step

(Continued on page 796.)

HISTORICAL & BIOGRAPHICAL.

EARLY BIBLE CLASS OF THE SHILOH CHURCH.

There lies before us a small book, entitled "Questions on the Bible for the Use of Schools." Its author was Rev. John McDowell, pastor of the Presbyterian Church of Elizabeth Town, N. J. It was published at Newark, in that State, in 1823; and shortly afterwards was adopted as a text-book by the Bible Class of the Shiloh Church. It was here used for several years, being displaced by the question books on the Old and New Testaments, issued subsequent to 1827, by the American Sunday-school Union, of Philadelphia. The former work covers only the principal historical books of the Bible, and presents only general questions on the main points of each book. The sentences are usually very brief, and inquiries are stated clearly and directly. We have also a copy of a publication of the Union, containing a review of the life of Jesus Christ as given in the four gospels, and arranged as selections from them in chronological order. It was printed in 1834, and soon found its way into this class at Shiloh. Answers are not supplied in either work. In 1837, these were laid aside for the "Scripture Questions for Sabbath-schools," compiled by Eld. Wm. B. Maxson, under the direction of the General Conference, and published in that year.

This class and its recitations have been described to us by some members of it, whose recollections extend as far back as nearly sixty-five years. The class was composed of younger people, children being admitted when they had acquired sufficient education to read well the Bible, and hunt out the answers to the questions. It was thought to be a great honor to attain such a position. The class met after the preaching service on the Sabbath, and opened its exercises without singing, or reading a portion of the Scripture. Its session was about a half hour long. Its members stood in a line, beginning usually at the left of the pulpit, which stood on the north side of the audience room of the old brick church—afterwards converted into an academy—and extending around the east side of the room and past the main entrance on the south side. The membership numbered, generally, between thirty and fifty. The pastor of the church took charge of the lesson, reading from the text book the questions and propounding them to the class in regular order. Any one failing to answer correctly, either he was helped by the pastor or the question was passed to the next below him. For a long time this work was performed by Eld. John Davis, who served the church thirty-four years prior to 1841. He, with others of a committee appointed by the church, prepared and published a Bible Catechism, which was very early used by this class, and which we hope to describe quite fully for our readers. It is remembered that Eld. Giles M. Langworthy who preached here for a short time, relieved Eld. Davis in conducting the recitations. Visiting ministers were occasionally invited to ask the questions, and sometimes to make a few remarks upon the lessons. This incident is recalled: A stranger was in charge of the class. A bright and active boy who had just joined, had a very difficult question come to him in turn. Quickly he remembered the exact wording of an answer given by an elderly member of the church to an inquiry something like the one asked him, and instantly he replied, "By taking advantage of the disappointments of others, he was more likely to succeed." It was hitting the nail squarely on the head; and the stranger, as well as the older

ones of the class, wondered at the boy's aptness.

The study of the Scriptures continued, practically under this organization, until about 1841, when, by the assistance of Eld. Sherman S. Griswold, then teaching at Shiloh, the children, young people, and some elderly members, were first arranged into classes, according to their ages.

ORIGIN OF OUR PUBLIC SCHOOL SYSTEM.

It is well known that this system was established first in America by the Puritan Fathers in New England, or more particularly in Massachusetts. Many have supposed that it originated with them, as its counterpart was not known to exist in the Old Country. Some years ago, Senator Anthony Van Wyck, of Wisconsin, a descendant of the first Dutch settlers of New York, claimed, in an address before the Teachers' Association of that State, that the idea and the conduct of a common school, as formed in the United States, were borrowed originally from Holland. The following facts seem to confirm this statement: In 1591, Count John, of Nassau, in that country, wrote a letter to his sons and nephews, who were members of the Parliament of the nation, using this language, "You must urge upon the States-General, that they, according to the example of the Pope and the Jesuits, should establish free schools where children of quality as well as of poor families, for a small sum could be well and Christianly educated and brought up." In commenting upon this passage, Motley in his History of the United Netherlands, uses these words, "Nor can I refrain, in this connection, from citing the noble language in which the patriarch of the Nassau's Court, John the Elder, urged upon his sons and nephews the necessity of establishing a system of common schools in the United Provinces, an institution which, when adapted to the Commonwealth, became a source of incalculable good, and which transplanted in the next generation by English pilgrims from Leyden to Massachusetts, and vastly developed in the virgin soil of America, has been the chief safeguard, and the peculiar glory of our own Republic.

Elsewhere in his history Motley writes as follows: "An excellent reason why the people were so well governed, so productive, and so enterprising, was the simple fact that they were an educated people.—There was hardly a Netherlander, man, woman, or child, that could not read or write. The school was the common property of the people, paid for among the municipal expenses. In these cities, as well as in the rural districts, there were not only common schools, but classical schools." He cites, in support of his views, the authority of Antonio Donato, Grotius, and Van Kampfen.

POPULAR SCIENCE.

ELECTRIC MOTOR.—The improved electric motor which has been brought forward by a Cincinnati inventor, and for which various advantages have been claimed over all others, has been subjected to repeated exhibitory tests, and it would appear has given very satisfactory evidence of its value. This motor, according to all accounts, possesses a method of speed regulation which fulfills in a remarkable degree the great desideratum of simplicity as well as other desirable qualities. The arrangement consists of two peculiarly constructed coils of wire suitably placed in connection with a centrifugal governor, driven from the armature shaft by means of a rubber belt designed especially for the purpose, and the mechanism is such that, should the governor belt break or fly off, the arms will collapse and close, and the motor be immediately stopped.

ONE of the most interesting theories for the student is that of the hereditary transmission of disease. In a recent session of the National Academy of Sciences, Professor Wood, of the University of Pennsylvania, took strong ground against the theory. The Philadelphia Record says he insists "that the only hereditary influence is the lack of the power of resistance to external irritation or bad acting causes. Consumption was long believed to be inherited; but modern discovery has shown that it is due to an organism, and, therefore, hopes are entertained that the mortality from it may be greatly reduced."

CONSUMPTION OF TIMBER IN MINES.—It would be interesting to know how much timber is used yearly in the mining industry. In the Anaconda mine alone, near Butte City, Mont., 80,000 feet of timber are put under the ground daily, or at the rate of 30,000,000 a year. At the smelting works at Anaconda, belonging to the same company, there are 180 cords of wood used daily, or 65,700 cords a year. For wood, a 40,000 cord contract is the smallest that will be let, and contracts range in size up to 200,000 cords. Nearly 1,000,000 cords of wood are kept on hand. All the timber used for mining purposes can be legally cut from government land, a privilege that mining companies, it is hardly necessary to say, avail themselves of when possible.—*Ex.*

A WONDERFUL DISCOVERY.—Frederick H. Chapman and Charles P. Howard, of Hartford, Conn., have recently returned from southern Colorado. In Marcos Canyon and its tributary gorges they explored extensive ruins of cliff dwellings very recently discovered and many of them their own discovery. Among them was a palace or fortress under an overhanging cliff and above a steep incline almost inaccessible. This palace is 425 feet long and on the ground floor 124 rooms are traceable. It is eighty feet high and would hold over a thousand people. The structure is mason work. No metal was found about the buildings. There is no evidence of what sort of people lived there, or when they left, though the explorers estimate that the ruins are 600 hundred years old or more. They brought home many photographs. The ruins in that locality were first discovered last December by Richard Wetherill, a ranchman of Mancos.

WATCHES.—A watch, even of very good quality, can only give satisfaction if it is treated according to its subtle construction. Its possessor must prevent it from falling or being knocked about. A jump from a street-car has, more than once, caused a good time-piece in the jumper's pocket to change its rate. A watch must be kept in a clean place. Dust, and small articles of the pocket lining gather continuously in the pockets, and even the best-fitting case cannot protect the movement from dirt finding its way to the wheels and pivots of the movement. Watch pockets should be turned inside out and cleaned at regular intervals. A watch ought to be wound up regularly, at about the same hour every day. The best time to do it is in the morning, for two reasons. First, because the hours of rising are more regular than the hours of disrobing and retiring. Second, because the full power of the main-spring is more likely to reduce to a minimum the irregularities caused by the movements of the owner during the day. When not carried in the pocket, a watch should always hang by its ring in the same position that it is worn. As a rule, watches will run with a different rate when laid down. Only high-grade watches are adjusted to position, and will show only a few seconds difference in twenty-four hours, while common watches may be out of time several minutes in one night. Ladies often complain that their watches do not run regularly. This may be on account of smaller size and more difficult regulating, but the main reason for the faulty rate is to be found in the fact that ladies do not always carry their watches and, consequently, often forget to wind them. Never leave a hunting-case watch open during a considerable length of time. A careful observer will find in the morning, a layer of dust on the crystal of a watch that has been open during the night. The dust will find its way into the movement. The dust on the outside of the case will be unconsciously rubbed off by the wearer, but when the watch is closed, the dust inside of the case must remain there. A watch ought to be cleaned every two, or at the utmost, three years, if it is not to be spoiled. The oil will change. It will become thickened by the dust that cannot be kept out of the best closing case. The dust will work like emery, and grind the surface of the pivots of the train. The best of movements will be spoiled if this requirement is neglected. Even after being cleaned and put in order, they will not recover their former exactness. Many times it has been observed that a watch ran well for years, and that it was unreliable after having been cleaned. The reason is to be found in the fact that the pivots and their thick oil fit the jewel holes, and the cleaned pivots and their clean oil do not fit the same jewels.—*American Analyst.*

SABBATH REFORM.

"SUNDAY CLOSING NOT A TEMPERANCE MEASURE."

Such is the title of the following from the *American Sentinel*. It deserves careful consideration. The past shows that without a different public opinion with reference to prohibition on other days, Sunday closing will be of little avail. The ease with which the "side door trade" is carried on, and the facility with which liquor can be obtained during the evening previous to closing, neutralize the little benefit which would come, otherwise. But the false idea which is fostered by urging that it is more wicked to sell liquor on Sunday than on other days, really militates against temperance reform. The saloons ought to be closed on Sunday. We sincerely wish they might be. But they cannot be while they are legalized on every other day, and if they were closed successfully for twelve or twenty-four hours, their patrons would soon find methods for obtaining regular supplies during the leisure of the preceding evening:

In our opposition to Sunday laws we have frequently been charged with working in the interests of the liquor traffic. Many claim, and we do not doubt but a great majority of them think, that the enactment of a rigid Sunday law would be in the interest of temperance. We have always denied this, and we think have demonstrated it many times. It was only recently that we published a short article on this point in the *Sentinel*, in answer to the criticism of a subscriber. We are glad now to be able to present a definite statement on this point from a temperance worker who is also an ardent advocate of the Sunday law. The *New York Voice*, of August 22d, contains the experience of a pastor residing in Crete, New York. From some statements in his letter we think he is a Congregationalist. In the course of his article, which is a strong prohibition utterance, he says:

The saloon-keepers of this place have not sold openly on the Sabbath to any great extent. That the Sunday restriction has its merits as a Sabbath-observance measure is true, and as such it should secure a strict enforcement. As a temperance measure it has little merit. It is just as practicable to get the Sunday supply of whisky or beer as of steak or roast. When the Omaha mayor, a few weeks ago, began shutting up the Sunday saloon in that city, men had a dry and dreadful time for the first Sunday under that policy. They had not dreamed it to be a serious purpose of the mayor. They were not caught a second Sunday, however; they got an abundant supply the Saturday before. The entire traffic can be carried on in six days, the only objection being that it is a little less convenient to get and keep over the Sunday supply.

We hope the *Voice* will not be accused of working in the interest of the saloon because it published this statement. We believe in prohibition, but are strongly opposed to prohibition, so called, only one day in the week. But we are in favor of it three hundred and sixty-five days in the year. We say that the Sunday-closing movement not only has no value whatever as a temperance measure, but that it is a strong prop to the liquor traffic, in that it tends to make it respectable. This it does by placing it on a level with all other lines of business and making it legitimate. Let us illustrate:

A good, conscientious woman who on Sunday morning sees her little boy playing ball, says: "Johnny, you should not play ball on Sunday. You must not do that." What idea would Johnny get from his mother's words? Would he say, "Mother says it is not right to play ball"? No. He would say, "Mother says it is not right to play ball on Sunday, but it is right to play ball on other days." Suppose she sees her boy smoking a cigar on Sunday, and, of course, does not want him to smoke, would she say, "Johnny, don't you know that you ought not to smoke cigars on Sunday?" Would not the boy get the idea from that that it was not wrong for him to smoke cigars, but that it was simply wrong to smoke on Sunday? He could get no other idea. But, no; it is wrong, and it hurts her boy, no matter on what day it is done, and she does not want him to smoke at all, Sunday or any other day.

NATIONAL SABBATHS.

The false notions which have taken root in the public mind, are illustrated by the following, taken from the report of the annual meeting of the New Jersey Sabbath Union, held at Ocean Grove, last summer:

Dr. Robert R. Doherty, formerly assistant editor of the *Methodist Advocate*, of New York, was introduced and read a carefully prepared paper on "The American Sabbath," in which he assailed the Sunday trains, Sunday newspapers, the holding of secular business meetings on the Sabbath and Sunday pleasure excursions. "Each nation has a Sabbath of its own," said he, "and in few matters are national characteristics more sharply displayed than in the manner of observing the first day of the week. Among Latin nations it was a day of revelry and frolic. Throughout Germany the tide of plodding industry is almost unchecked, and the streets of any Continental city give little sign of the Sabbath, except, perhaps, by increased activity. In England the day has always been revered, and New York, Chicago, and San Francisco might learn wholesome lessons from the general order enforced in Liverpool and London on the Lord's-day. Nevertheless no careful student of English life and manners can fail to perceive that the prevalent British idea of the Sabbath differs widely from our own. With all its imperfections, that venerable institution, the Church of England, chiefly gives tone to national morals and methods, and while the great heart of nonconformity still beats time to Puritan or Wesleyan ideals, the church in bulk is loose, or, as an Englishman might say, "broad," in its interpretation of the fourth commandment. The American Sabbath is a very definite ideal with most of us, though comparatively few have seen it actualized. Its decadence began long ago. If the American Sabbath is to be a thing of the past, foreign influence is not only—nor chiefly—to blame. A little consideration will show that those secular activities which are most thoroughly American are the chief antagonists of the proper Sabbath-observance.

At best the above leaves us with the idea that we are to expect a different type of "Sabbath" in different nations. It accepts an existing state of things as though it were a normal and just one. We have the various grades, or kinds of Sunday-observance, as stated by Mr. Doherty, because, under pagan influences, the Sabbath was driven from the early church, and the false theory was adopted that there is no higher standard of action in the matter of Sunday-observance than local customs and human authority. If men would recognize the Law of God as the standard of action, and keep the Sabbath as it requires, there would be uniformity of theory and practice. It is as foolish to recognize the idea of the "American Sabbath," the "Continental Sabbath," the "English Sabbath," as it would be to accept the falsehood of an "American code concerning theft," or a "Continental profanity." When Christian men can openly proclaim the Sabbath of Jehovah, according to the Scriptures, without condemning themselves for Sunday-keeping, we shall hear no more of such low national standards concerning the Sabbath.

SAFE GROUND.

At the late session of the General Association of the Congregationalists, of Massachusetts, the question of "Sabbath desecration" was discussed. A correspondent of the *Congregationalist* speaks of that discussion as follows:

Hardly the amount of time which it merited was devoted to this great subject, but in the few minutes at his disposal Dr. Webb pushed his way into the kernel of it. Deploring deeply the widespread disregard of the Sabbath in high places as well as among the masses, he yet found ground for encouragement in the wonderful waking up to this fact which has characterized the last year. For practical measures, he advised co-operation with, and encouragement of, the societies and the men who are speeding on Sabbath reform, and insistence upon the observance of the day, not simply because the physical man demands it and society becomes demoralized without it, but pre-eminently because it is a divine institution. To doubt the permanence and validity to-day of the fourth commandment, is death to the Sabbath. And the present want of conviction on this subject is, in the doctor's opinion, the root-cause of the trouble.

However inconsistent with Sunday-observance the above position may be, it is the only safe ground on which to expect reform. The Sabbath is disregarded and the Sunday which falsely bears its name, is a holiday, because men doubt

and deny the validity of the fourth commandment. This is the trouble; Dr. Webb is right, and if consistent, he will keep the Sabbath.

THE TEST OF LOVE.

"He is certainly a most generous man. He has just given £5,000 to the work of Foreign Missions. It is one of the most munificent gifts we have ever received."

"Not quite so," was the answer. "I know of at least one more generous giver."

"Really? Well, I was looking through the reports of the last few years, and I saw nothing like that sum on the donation list."

"No; the gift to which I allude has not appeared in print, and will be known by very few except the Lord. The other day I was calling on a friend of mine, a very aged man, who told me, with tears running down his cheeks, that his only son was about to leave home for missionary work in a far-away land. The father had discovered that the young man felt called of God to such service, but was tarrying at home for his sake. 'How could I keep him back?' said the old man. 'I had prayed nearly all my life, 'Thy kingdom come;' 'Send forth laborers into thy harvest;' and with all the pain of parting with my boy, in the certainty I should never see him again on earth, there is a deep joy in giving him up for Christ's sake.'"

I said to myself, on overhearing this conversation, surely here is a true test of love—not giving only, but *giving up*. For, though love cannot exist without giving, there may be large giving without love; but we can hardly doubt that it is love alone which for another's sake gives up what is held dear.

And there seemed to me in the two gifts above described—the thousands given out of the rich man's abundance, the son, the only son, whom the old man loved, given up—a faint image of the character of our God as a two-fold giver. Many are the bounties which he showers down upon us from the resources of his boundless wealth, his patient and forgiving love; but it is in what he gave up that his love to fallen man is proved beyond a shadow of doubt, even in the wondrous, blessed fact that he spared not that which alone cost him a sacrifice, even his own beloved Son, but delivered up for us all him who "was by him as one brought up with him, and daily his delight." Well may the apostle John return again and again to this unanswerable evidence of the love of God towards man. "In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, that God sent his Son to be the propitiation for our sins."

And throughout all the life on earth of that beloved Son of God, this giving up, this sacrifice of self, is seen, surpassing even all his loving-kindness and ~~bountifulness in giving~~. In his ministry to men he laid down his life not on Calvary only, but all the way along.

Here, on the other hand, is a searching test for us, as to whether we have really known and believed the love which God hath towards us. It is not enough that we give, even largely to his cause in any way, if we are only giving that which really costs us nothing—perhaps even procures us self-satisfaction, or praise of man, of more value to us than that wherewith we purchase it.

Are we, if called to yield up for Christ's sake anything we hold dear, ready to make the offering?

Thank God, that while the spending of money or time in his immediate service, may not be within reach of us all, this giving up, so much more precious to his eyes as a sign of our love, may be the rule of every Christian life. We need not leave the humble path of daily duty for opportunity thus to prove our love; and no offering is more precious to him than the yielding up of our will, the bringing of every thought and desire into captivity to the obedience of Christ.

To give up for God, is it to suffer loss, then? No, truly. It is the putting out of our treasures at such high and sure interest, that our opportunities of giving up to him that which we prize, are among his most gracious favors to us.

THE SABBATH RECORDER.

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

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

"He is dead, whose hand is not open wide
 To help the need of a human brother;
 He doubles the life of his life-long ride,
 Who gives his fortunate place to another;
 And a thousand million lives are his,
 Who carries the world in his sympathies.
 To deny is to die."

JEFFERSON DAVIS, president of the late Southern Confederacy, died at the home of a friend in New Orleans, last Friday, Dec. 6th, in the 81st year of his age.

THE friends of the late lamented Eld. Charles M. Lewis will be glad to learn, from a card printed elsewhere in this issue, that a fine granite monument now marks the resting place of his remains, with those of his first wife, near their former residence in Verona, N. Y. But the most enduring monument to his blessed memory that can be raised, are the souls brought to Jesus under his faithful labors.

WE regret that the editorial on thank-offering boxes, in the Woman's department this week, did not come to our notice until after the date referred to in it, so that its appearance now is a little untimely. The multitude of other matters all demanding immediate attention, crowded this into the back-ground. Although it is now too late to report the collections at the date mentioned, it is not too late to send in the offerings as suggested, and that, after all, is the main thing.

THANKSGIVING.

The Scriptures abound in exhortations to thanksgiving, in examples of special thanksgivings, and in reasons for the spirit of gratitude to the Giver of all good. Such service may, therefore, be regarded as eminently scriptural.

It may be, however, that many who enjoyed our recent thanksgiving day have never thought that the thanksgiving service has a history, and a history which makes it peculiarly an institution of our own beloved country. Let us outline this history very briefly.

The Pilgrim Church, exiled from England, went to Holland in 1608. In 1620 they sent off the Mayflower colony to New England. After the first harvest of the colony, which was gathered in 1621, Governor Bradford sent out a company of men on a fowling expedition "that," as the record runs, "they might, after a more special manner, rejoice together." A year or two later the colony was suffering greatly from drought. While the devout colonists were unitedly praying for rain, the copious showers came down and refreshed the earth, and the day of fasting and prayer was changed to one of thanksgiving and praise. Other instances of a similar nature are recorded, and thus one factor in the genesis of Thanksgiving is found. There were other occasions which the governors and ministers of the early colonists thought proper and pious to signalize with special services of thanksgiving. Such occasions were the arrival of supplies from Ireland, in 1631, after great danger from

famine through lack of food; also the action of the British privy council favorable to the colonists in 1632, when Governor Winthrop, of the Massachusetts Bay Colony, called upon the governor of Plymouth Colony to join with him in special thanksgiving to Almighty God. The records of the colonies show such services to have been held, at irregular intervals and for various special causes, until about 1680, when, by the terms of the call, the service appears to have become an annual one, and for the general blessings vouchsafed by heaven to a needy people.

The example of the New England Colonies was followed by the Dutch governors of Manhattan and later by the English governor of New York.

During the Revolutionary War it was a national day, observed annually by act of Congress; but after the grand thanksgiving for peace, in 1784, it was not again held until President Washington, by request of Congress, called for a national thanksgiving in 1789, on account of the adoption of the Constitution. The next call was by President Washington in 1795, on account of the suppression of an insurrection. The successful issue of the war of 1812-14 was signalized by a national thanksgiving, called by President Madison, in April, 1815.

The regular annual proclamation of thanksgiving was, however, until a very late period, confined to the States, and for a long time to the New England States, the Southern states being the last to adopt it. In 1855 Governor Johnson, of Virginia, issued such a proclamation, but in 1857, Governor Wise, when requested to do so, publicly declined, on the ground that he had no authority to interfere in religious matters; the next year, however—1858—the governors of at least eight Southern states issued such proclamation.

In 1862 and 1863 President Lincoln called for special thanksgiving services, on account of special victories in our struggle with the great Rebellion, and in 1863 and again in 1864 he called for a general thanksgiving, and such call has been issued annually ever since, in which not only the presidents of the United States, but the governors of the several States have united; agreeing, by a sort of common consent, upon the last Thursday in November as the time.

It will thus be seen that our Thanksgiving, as a national institution, is but twenty-five years old. Though now generally recognized, and after a manner observed throughout the country, it is only in New England that the real spirit and genius of the institution is to be found. Originating, as it did, in those special providences which our forefathers devoutly believed came to them in times of sore trial, its first thought was profoundly religious, coming as it did, close upon blessed relief from terrible suspense and imminent peril, its undertone was that of deep and sometimes exuberant joy.

In New England it early took on the form and character of the annual home bringing. It is the one day in the year, more than any other, when the scattered families are gathered together around the old hearthstone. There is no scene more touching in all our national life, than the genuine thanksgiving in an old New England home. The venerable father and mother are the honored ones on the festal day; around them gather, from homes of their own, near or more remote, sons with their wives and daughters with their husbands, bringing their children, sometimes to the third and fourth generations. There is much of merry-making, but there is also the solemn remembrance of the

divine mercy and goodness; and what to an outsider might seem the thoughtlessness of youth has received a new insight into the mysteries of a providence ever beneficent, as the story of God's care and love is rehearsed by those who have had deep experience of its consoling, uplifting power; and the old hearts, and the old hearts that linger a little longer in it, have been brightened once more by the ringing, joyous laugh of happy childhood, and the merry songs of hopeful youth. Thus with its social features and its deep undertone of religious life, a more beneficent, far-reaching blessing could hardly come to our land than that into every home in it should come, once a year, a genuine New England thanksgiving.

RABBINOWITZ.

I have shaken hands with Rabbino-witz. On the 12th inst. he lectured in Exeter (lower) Hall to a crowded audience. He was very earnest and eloquent. In one part of his speech he compared himself to a mariner escaping from a wreck onto a rock, his companions struggling in the dark waters around him, not knowing whither to look for help, he, meanwhile, holding aloft a banner, was calling upon his people to swim to the Rock, Christ Jesus.

On the 14th he spoke in Mildmay Conference Hall, and told us of his sermons and tracts being scattered broadcast among the Jews in Russia; that the comments of the Hebrew papers and the Hebrews were various, some expressing one opinion and some another. The greatest wonder with them was his insisting on remaining a Jew, while yet becoming a Christian,—of being a loyal, earnest follower of Christ, "Our Elder Brother,"—and still worshiping God according to the faith and customs of his fathers, as he contended the Apostles did. As they could not make out what he was, a St. Petersburg Hebrew paper suggested that he should be put in a cage, and exhibited around the country as a curiosity! He depicted, on the one hand, Jewish tenacity to feasts, fasts, and fringes, glorying in vast learning and rich bankers; and on the other, simple faith in Christ, and rest to the soul that is at peace with God through the great sacrifice. Some of the rabbis were disposed to complain of him to the Metropolitan, but that ecclesiastic replied that that they had better listen to Rabbino-witz, (pronounced Rab-bino-vich), "for" said the Bishop, "he will do you good." Many Jews call upon him, and crowds attend services held by him. A gentleman—a converted Jew—who visited Kichinev not long since, informs me that Rabbino-witz keeps the Sabbath and also pays some regard to Sunday. In his addresses here he referred twice or thrice to the Sabbath by name, but always in the sense of the Seventh-day Sabbath.

Rabbino-witz is apparently sixty years of age, about five feet eight inches high, of a comfortably stout build, a little bald, full bearded, has a clear, strong voice, a pleasant eye and open countenance, every inch honest, and so slightly Shemitic featured as not to be noticed as such by most people. He understands English and speaks a little, but his public utterances are given in the Judeo-German; "jargon" it is called, but it is to some ears a pleasanter, "jargon," shall I say, than German? Is not every patois more euphonious than its classical form? Hebrew words Rabbino-witz pronounced more like the Arabo-Sephardim, of Palestine, than like the Polish Askenazim.

Six years ago, on hearing of Rabbino-witz's work, seven gentlemen in London, ministers and laymen, Earl of Aberdeen (Baptist) being one of

them, formed themselves into a committee to aid him in his work in any way that was necessary, without interfering, in the least, with the manner or method of his work. (O happy Rabbinowitz! They didn't say, "We will help you if you will come to our way of thinking and to our terms." No. O happy Rabbinowitz!) Three years ago he was invited to London, and again he comes to England, and has visited Scotland, both times, I fancy, rather on the quiet. He has now returned to Kichinev, Bessarabia, his home. The little hall, built for him a few years since, has become too small, and one costing 600 l is to be built for him, the funds being provided chiefly by a few friends in Glasgow. It will be remembered by the reader, that the beginning of Rabbinowitz's religious change was a thorough unrest of soul with regard to the Messiah. Has he or has he not come? was the question. Prophecy and the New Testament were investigated, and we may believe, with earnest prayer. Palestine was visited, and returning home he soon came to the conclusion that the Messiah has come in the person of Jesus of Nazareth. It may be providential that no foreigner is allowed to carry on missionary work in Russia, save the distribution of the Bible, seeing that in Rabbinowitz's case *there* the door is shut against those who, from the best of motives, would have flocked around, and confused his mind with *their* theological nostrums. The voice of prudence seems to say, "Brother, work on, so long as you hold to Christ, work in your own way; we will pray for you and *let you alone*, work out your own salvation with fear and trembling." WM. M. JONES.

56 MILDMAY PARK, LONDON, N., Nov. 21, 1889.

CONSISTENCY.

I have been reading with a great deal of interest within the past few weeks, both in the religious and secular publications, the enthusiastic reports regarding the stand taken by the late Catholic Congress in Baltimore, on the temperance question; also the remarks of Bishop Ireland, and other noted Catholic clergymen upon the same subject. Without doubting the intent or purpose of either, it would seem hypocrisy for a man, or a body of men, to pass such resolutions, or advocate them, who, having the means in their power to eradicate, to a great extent, the flagrant evil, fail to use them. As far as my observation goes, seventy-five per cent of the liquor saloons in the cities of this country are conducted by members and regular communicants of the Catholic Church; and within sight of the place where I am now writing is a Catholic parsonage and church, from the yard of which I can throw a stone and hit four saloons, and every one of them is conducted by a member and communicant of the Catholic Church. Is it sincerity, or a patting on the Protestant back? As no crown of glory is considered complete without the jewel of consistency give us the jewel.

ROMAN.

WELLS.

We have in Alfred Centre, two kinds of wells; one is dug down through the soil and gravel till water is reached, then it is stoned up and a pump put in, and water is raised by pumping. These wells remind us of some Christians. They are always pump, pump, pumping, and their prayers and preaching are all forced and formal. But there is another kind of wells. They are drilled down, down, down through the soil, gravel, and rocks to the lower strata, and the pure cold water gushes up many feet above the surface and needs no pumping. These wells

represent another class of Christians. People say sometimes they should think those loud, hard-pumping Christians would give out and break down, and it is a wonder they do not. But there is no danger of these artesian-well Christians ever getting exhausted, and the strength wasted in pumping can be utilized in saving men.

Let Christians dig down to the deep fountain of the Holy Spirit and then the pure living water of life will flow out and irrigate the garden of the Lord. There is one thing about these artesian wells that is some times an annoyance and a disappointment, when a second one is drilled too close to another, the first ceases to flow and becomes useless or must be pumped. But this is not so with the Christian wells. The fountain is inexhaustible, and they cannot be drilled close enough to each other to injure one another; on the contrary, every such flowing well enhances the beauty and value of all the rest. Dig deep, until you reach the perpetual, inexhaustible fountain.

SENEX.

NORTONVILLE, KANSAS.

To the members of the Nortonville Seventh-day Baptist Church:

At our church meeting upon the last Sunday in December, besides reports of church work for the year, we expect to have the roll of the church membership called, and would like to have a response from *every one* of the two hundred and twelve members. Will all the non-resident members (and resident members that cannot be present), who are striving to live faithful to their Christian profession and covenant obligations with God and this church, please send their names to the pastor that he may respond for them at that time. Any more lengthy communication will be gladly received to be read at the covenant meeting the Sabbath following. Hoping to hear from all the membership, and so be assured of their faithfulness and spiritual prosperity, in behalf of the pastor and the church, I extend to all Christian and fraternal greetings, and a prayer for the Spirit's blessing upon us collectively and separately, as we close the work of another year, and begin again the work of the new.

G. M. COTTRELL.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Dec. 6, 1889.

Since I last wrote you the Fifty-first Congress convened, organized, took its oaths, drew its seats, and heard the President's message. The Senate, House of Representatives and administration are now formally in the hands of the Republican party. The new speaker now has the pleasure and perplexity of forming his various committees. That finished, the business of legislation will begin. It was precisely at noon on Monday last when, for the first time in nine months, the flags were hoisted on the staffs from the two wings of the capitol. Long before that hour an immense throng of spectators crowded the galleries and lobbies, elbowed, pushed, peered over each others' heads, and enacted the scenes so familiar to Washingtonians who frequent the capitol on these biennial opening days. There was no excitement at either end of the capitol, but, as is usual, the attractions on the House side were the greater. The staid dignity of the Senate, with its old time members and officers, promised nothing of interest; while in the popular body a slender majority was about to undertake the work of organization, menaced by a

minority upon whose indulgence the success of their schemes in a large measure depended. Since the gusty battles over the tariff bill of the last session, that dangerous minority, apparently softened by the lapse of time, was kind and compliant enough, until the majority proceeded to deprive it of its spiritual consolation in its chaplain. Then it declared itself, and, re-inforced by a contingent of independent Republicans, showed the majority upon what a fragile thread will hang partisan measures during the coming two years. The sensation in regard to the chaplaincy developed while the election of the other House officers was in progress. The usual formal resolution presenting the caucus nominees was offered by Representative Henderson, of Illinois. Then Mr. Cheadle, of Indiana, a Republican, moved an amendment, substituting for the chaplaincy the name of Rev. W. H. Milburn, the blind chaplain of the two past Congresses, for that of Rev. C. B. Ramsdell, the caucus nominee. A parliamentary struggle ensued, ending in the Democrats securing the adoption of the amendment and its final passage by 160 to 155. When the gentleman from Indiana was interviewed in regard to his bolting the caucus by favoring the election of Mr. Milburn as chaplain of the House of Representatives, he said his action was based on thoroughly non-partisan reasons. Sometime ago he was talking to Mr. Milburn in regard to his means of support, and he found that the latter had nothing except what he derived from his position as chaplain of the House. Acting upon this, Mr. Cheadle asked several other Republican members if they would support Mr. Milburn for the coming place, and they consented to do so. The blind preacher, he mentioned, had never been a partisan in any sense.

The first annual message of President Harrison to Congress was read with the interest that always attaches to the utterances of a new Administration of which specific declarations of policy are expected. The subjects dwelt upon with most length are the tariff, the surplus, the coinage of silver, the civil service, pensions, and the colored franchise in the South. It is useless to give space to the subject matter of the message which you will read for yourselves, but I will mention that expressions of opinion here regarding the document are varied and conflicting, according to the politics of the critic. The southern Democrats are irritated at the position taken by the President on questions relating to their section, and some of them resent it in strong denunciatory terms. They charge him both with ignorance of conditions existing in the South, and with ill-will toward the southern people. They assert that the message will stimulate them anew to resist the proposed Federal elections legislation contemplated by Republican managers.

There has been much excitement among the liquor dealers of Washington, on account of the recent proposition of the city Commissioners to limit the number of drinking saloons of the city to four in a block. "Four saloons left to each block!" I hear you say. "That is horrible to think of!" And so it is. Four saloons to the square are bad enough, to be sure, but to suppress any of them is a move in the right direction, and better than nothing, especially when one realizes the fact that even such a weeding out would rid the city of more than a hundred saloons and those of the worst character. Quite a delegation of wholesale liquor dealers called on the Commissioners and made an appeal for less restriction. The Commissioners did not give them any satisfaction concerning their future course in regard to the issuance of liquor licenses, and temperance people are thankful for even a small abatement of the great evil.

YOUNG PEOPLE'S WORK.

Nor knowest thou what argument
Thy life to thy neighbor's creed has lent.
All are needed by each one;
Nothing is fair or good alone.
I thought the sparrow's note from heaven,
Singing at dawn on the alder bough;
I brought him home, in his nest, at even;
He sings the songs, but it cheers not now,
For I did not bring home the river and sky—
He sang to my ears—they sang to my eye.

—R. W. Emerson.

How FOOLISH is selfishness! How marked by unwisdom is that spirit which would absorb all about one's self, fancying thereby to attain a greater happiness, but succeeding only in bringing misery to others and not satisfying self.

WE have seen those who could feel no beauty in nature, and no charm in things of loveliness owned by others, to whom possession alone was a source of enjoyment, and that gratification vanished as soon as realized, leaving only an insatiable desire for a further acquisition.

WE need to learn the lesson that "a man's life consisteth not in the abundance of the things which he possesseth," but that God has placed us where we are to fill our life full of all about us, and to give in return a rich measure of good deeds and loving helpfulness to others. This we can do and even in poverty get more real good for ourselves than as if we owned the whole solar system and drove everybody else off to Sirius or some other fixed star.

PRIVILEGES; A BLESSING OR A CURSE?

BY EDWARD E. WHITFORD.

We have often noticed that the same causes do not always produce the same effects. To make an illustration, the same sun which softens the wax hardens the clay. Can this be true in the spiritual world also? Does the sun of righteousness shine into our hearts, and find some of them like the wax, ready to be softened and molded into whatever form God wills; and into other hearts, which by the very contact of the quickening power of Christ, and by their refusal to be obedient to its influence are thus made more hardened? I can not but believe that this is true.

If we sit in our pews Sabbath after Sabbath, and hear Christ and him crucified preached to us, we must be changed in one way or another. This privilege of hearing the gospel preached will prove either a blessing or a curse to us. If we heed the teachings which come to us, we have the rich blessings which come from communion with God and from doing his service. No less are our lives changed, if we hear and do not heed.

Did you ever ask yourself why those servants in the olden time, who disobeyed their lord's will, were not punished alike? Was not the one who knew his lord's will and yet did it not, punished with many stripes; and the other who knew not, and yet offended, punished with few stripes? Look up the passage in the Bible and form your own answers.

Moses was unwilling to become the leader of the chosen people. What did God do? He commanded Moses to cast down the rod that was in his hand, and it became a serpent. This miracle softened the heart of Moses and convinced him of God's power. He manifested the right spirit in receiving God's truth and was blessed. When the same miracle was performed before Pharaoh his heart was hardened. Moses

and Pharaoh were both changed by this miracle; and the change depended on the different ways in which they received the same manifestation of divine truth.

To make the subject a little more practical in its bearing, let me add a few words. We, as young people, are just now receiving enlarged privileges for denominational work. We are deeply interested in the work which our sister, Miss Susie Burdick, is undertaking, and in every other line of effort undertaken by our young people. Through the establishment of our permanent committee, we may become more efficient than ever before, in denominational work. There is danger, that, by letting slip these opportunities which we now have of giving, working and praying, along these new lines, our spiritual growth may be dwarfed and set back.

Is God by this means testing our fitness as Seventh-day Baptist Christians to carry on this cause? Let us give generously and pray earnestly. God save us from the sin of indifference!

CARLYLE AS A SCHOOL-MASTER.

A writer in the *Scotsman* has unearthed an amusing anecdote of Thomas Carlyle as a country "dominie," for the accuracy of which he vouches. It was told in 1853 by a Cupar Fife lawyer and provost, who had been one of Carlyle's pupils at Kirkcaldy, to the writer and Hugh Miller. The interest of this gentleman's reminiscences of his old school-master was heightened by his utter unconsciousness that his old dominie was the Thomas Carlyle who was then beginning to be known to fame. The old gentleman described the older race of Scottish school-masters as always wearing their hats during school hours—at least keeping their heads covered; and many of the boys, viewing the peculiar angle at which the hat stood upon the head, and how near it came to the eye-brows, could conjecture if the savage mood were to be that day predominant.

"But my teacher," said the Provost, a strict and gloomy disciplinarian with the name of Carlyle, never wore his hat in the school; and indeed his brow was so overhung with dark threatenings, and his large glowing eyes constantly shot forth wrath, while his protruding chin was laden with scorn, that no extra impression to alarm us was needed from his lumhat! He did not thrash us very often or very severely, but we had a fear that, if provoked, he would go great lengths in punishment. I have seen his mere scowl hush at once the whole school. The biggest and boldest boys specially dreaded his grins and his mocking words. How savagely his teeth were wont to grind out the terms "dunce" or "blockhead!"

Hugh Miller here interposed by asking, "Did your teacher ever burst into a strange laugh in school?" "That is a very queer question," returned the Provost. "Why do you ask? But now that I remember, he had at times a very extraordinary laugh that made us all stare. It had a train of queer chuckling which exploded in a succession of loud and deep guffaws that shook his whole body, and displayed all his teeth like the keys of a piano. He then clapped his hands on the book he held against his knees; yet none of us knew at what he was laughing. He had a grim smile in reproving pupils, and a habit of tapping their heads with his knuckles as he told them that the heads would never be worth the price of hats, or the charge of a barber, though mammas and aunts had that morning combed, kissed, and blessed them in pious wonder—as if they were teeming with the sublimest inventions and designs!"

The Provost saw that Hugh Miller and some other guests were listening eagerly, and he proceeded: "One morning, a few minutes before the school-hour, when most of the pupils had arrived, and—as rain was falling—they had gone into the school, a donkey, which had broken loose from its tether on a grassy spot near, was entering the playground. Bill Hood and I were so far on our way; and Bill, who was a stout and frolicsome lad—the ringleader in many sports and tricks—rushed to mount the animal, and began to guide and force it into the school. With desperate spurring, the donkey was induced to carry its rider over the threshold; and

what a reception both of them got from the juvenile crowds! Bags of books were at once fastened to the tail and around the neck of the ass; and so busy were Bill and half-a-dozen companions in urging the brute to a canter round the school, and to ascend the short stair of the master's desk, that they did not notice how time was speeding, and before they could remove the stranger Mr. Carlyle appeared. We expected a tremendous explosion of wrath, but he burst into a roar of laughter—such a roar, however, as, instead of tempting us to join in it, produced a sudden and complete hush, and that roar was renewed again and again when the ass, withdrawing its forefeet from the first step of the desk stair and turning round, took a pace or two slowly toward the master as if to salute him. 'That,' exclaimed Carlyle, 'is the wisest and best scholar Kirkcaldy has yet sent me; he is fit to be your teacher.' He tapped the donkey's head as he was wont to do ours, and said, 'There's something here, far more than in the skulls of any of his brethren before me, though these skulls are patted in fond admiration by papas and mammas, and though that far grander head-piece meets only with merciless blows.' He then gave some hard taps on Bill Hood's head, and would not allow him to dismount, but, for a penalty, ordered him to ride up and down the school for an hour, while those boys who had been most active in helping Bill to go through the farce had to march in pairs before and behind the perplexed-looking ass. He did not require the other scholars to attend to their several school lessons, but silently permitted them to stand as spectators of the grotesque procession. Then he himself, seated within his pulpit-like desk, surveyed Bill and his company with a strange mixture of mirth, scorn, and fury. I have not for years thought of this scene," continued the Provost, "but it has now come back to me freshly, and I remember that my old master had a very strange laugh. I don't know what has become of him, nor, indeed, have I heard of him since I left Kirkcaldy school.—*St. James Gazette.*

OUR MIRROR.

THE Young People's Association at Leonardsville held a meeting, Nov. 4th, at which it was voted to disband and form a Y. P. S. C. E. One week later the model constitution was adopted with but a very few modifications, the pledge and essentials of committee work being left intact. A nominating committee was appointed to present names of officers at the business meeting in December. More news anon.

THE Local Union of the Y. P. S. C. E., composed of the Societies in Westerly, R. I., and vicinity, held its annual meeting on Tuesday evening, Dec. 3d, with the Pawcatuck Seventh-day Baptist Society. The evening was stormy, yet there was a fair attendance. The annual reports of the Presidents of the various Societies showed commendable zeal and interest in the work, and a good increase in membership during the year by conversions. The reports of the officers of the Local Union were full of encouragement, and indicated that its quarterly meetings were promotive of brotherly love and good fellowship among the Societies, and were very helpful in giving interest and energy in the good work of the Master. A very interesting address was given by Mr. Charles N. Ransom, a young man who soon goes as a missionary to Natal, South Africa, under the A. B. C. F. M. He sketched with power and interest the present missionary movement among the young people in our schools, churches, and Christian homes. His address increased the missionary spirit in all our hearts. Many a God-speed was given him in his proposed work in that far off land. The following officers were chosen for the ensuing year: Rev. I. L. Cottrell, President; Rev. A. R. Moore, Vice-President; Miss Helen Spicer, Recording Secretary; Mr. Will. H. Browning, Treasurer. The meeting closed with a fine collation and social, which the young people greatly enjoyed.

THE BEHRING SEA AND INTERNATIONAL LAW.
Sovereignty, Behring Sea, Diplomacy, War,
Perpetual Peace.

BY DR. EDWIN R. MAXSON, OF SYRACUSE, N. Y.

INTRODUCTION.

International law defines the rights and prescribes the duties of nations in their intercourse with one another, being founded upon the principle that they should "do each other as much good in peace, and as little harm in war, as possible," consistent with their own interests. (Kent.)

It is founded upon the Roman or Civil Law, though it existed very early in the history of nations, and has been constantly modified by mutual agreements, to keep pace with the progress of civilization; that being regarded as law which has received the sanction of civilized nations, independent of special treaty stipulations. It now constitutes the system of the world's jurisprudence.

And, as all law has been the work of ages, international law has sprung up, and had a growth, as the world has been divided into independent sovereign States. And, while some of the non-Christian States have not yet come under its dominion, it is to be hoped that ere long all civilized countries will recognize the world's unwritten code.

At the present time it prescribes the rules to be observed by nations at peace, and also those incident to a state of war. The principal writers on international law have been Grotius, Puffendorf, Wolff, Vattel, Bynkershock, Jenkins, Stowell, Wheaton, and Kent, each setting forth its provisions at their time of writing.

SOVEREIGNTY.

All civilized independent sovereign States, having definite limits, and exercising therein absolute authority, may be regarded as parties under international law, if they have unlimited power to deal with other States, being under no protection. At their formation, or organization, whether by rebellion, conquest, or discovery, they assume the independent State-ship, wherever they have maintained an independence which has been recognized by most of the other States, or a reasonable number. All "independent States are equal in international law," without reference to their constitutions or their organic law, having equal rights of recognition; to protect their subjects; and to enter into treaties, whether republics, kingdoms, or empires. The modes of acquiring territories in which to organize sovereign States, are, occupation, gift, purchase, or treaty, and conquest in war, actual possession being a paramount consideration. And while international law does not yet absolutely require the consent of the people occupying territories transferred from one State to another, by treaty or otherwise, considerable deference is now, and should be paid to it. While the territory of a State includes all land and waters, as the rivers, bays, inland seas, etc., and the "sea to the distance of a marine league, along the coast," and all between headlands, the high seas are regarded as "no nation's property," as a rule.

BEHRING SEA.

The Behring inland sea appears to have been the occasion of a recent proclamation by President Harrison, in accordance with Section 1,956 of the Revised Statutes of the United States, and the 3d Section of the Act of March 2, 1889, implying, as would appear, that the part ceded by Russia to the United States might be legitimately regarded as under the jurisdiction of our government, so far as the destruction of marine life is concerned, or some portions of it, at

least, as well as being a warning to our own people. Many claims to empire or jurisdiction over extensive parts of the Sea have been set up, and some of them justifiably maintained, either as inland, or otherwise, as would appear. The Adriatic was long under the dominion of the Republic of Venice, and the Mediterranean justly of the Romans. And in the time of Edward I. Great Britain claimed empire over the seas that surround England, and now controls the pearl fisheries "in the open sea" north-west of Ceylon, and justly, as appears, the other powers acquiescing. Whether all these assumptions, and many others that might be mentioned, were justifiable or not, it is a principle of international law, as given by Vattel, pp. 126-7, that "when a nation that is in possession of the navigation and fishery in certain tracts of sea claims an exclusive right to them, and forbids all participation on the part of other nations,—if the others obey that prohibition, with sufficient marks of acquiescence, they tacitly renounce their own right in favor of that nation, and establish for her a new right, which she may afterwards lawfully maintain against them, especially when it is confirmed by long use."

Now the fact that Russia discovered the shallow inland, as it may be designated, Behring Sea, with its numerous Aleutian Islands, and had "controlled the navigation of its waters, and the taking of its marine life," in the main, for nearly 150 years, "confiscating and burning marauding vessels," and the fact that Russia ceded for a consideration, this jurisdiction to the United States, over the eastern part of said Sea, up to a given line, running nearly north-east and south-west through it, retaining the same jurisdiction over the remainder of said Sea, lying west of this line, and still maintaining it, may be regarded as constituting and confirming the title of the United States to jurisdiction over the part of Behring Sea, with its Aleutian Islands, ceded by Russia; at least so far as the destruction of marine life is concerned, beyond a reasonable doubt, even though the Behring were not regarded as an inland sea as it has been, and may quite properly be. If it be said that the United States and Great Britain have entered protests against the claims of Russia to certain rights "over Pacific waters," it should be noted that these protests had reference, mainly, to waters south of Behring Sea.

And though Mr. Adams, in his instructions to our minister at St. Petersburg, of July 22, 1823, claimed our right of navigation, and to fish in the "Pacific Ocean;" in the treaty which followed in 1824, "was secured to us the right of navigation, and to fish, in any part of the Pacific Ocean or South Sea." But Article IV. of this treaty only gave to the United States the right, before denied, of "frequenting the interior seas," Behring doubtless, "gulfs, harbors, and creeks, upon the coast, for the purpose of fishing and trading," for "ten years." This must have been intended to include, more especially, the Behring Sea, as appears. For at the expiration of the ten years Russia refused, and ever after, a renewal of this right, in the "interior" Behring Sea, thus setting our rights back to what they were before the treaty of 1824, so far as it related to this Sea. And hence our purchase, with the mainland of Alaska, of the part of Behring Sea, and the Aleutian Islands it contains, including, of course, the *marine animals*, imposing upon the United States, as appears, the duty to protect and preserve such of them as may be in danger of extermination, for the mutual good of all the nations interested therein.

And this is, also, in accordance with another settled principle of international law, as given by Vattel, p. 127, that "a nation may appropriate to herself those things of which the free and common use would be prejudicial or dangerous to her," as might be the free destruction of fur-bearing, and perhaps other marine animals, in Behring Sea; and he adds: "This is a second reason for which governments extend their dominion over the sea, along their coasts, as far as they are able to protect their rights."

DIPLOMACY.

Intercourse between nations is carried on under international law, by "ambassadors, envoys extraordinary, and ministers plenipotentiary, ministers resident, commissioners, charges d'affaires, agents, and secretaries of legation." Diplomatic representatives at a foreign court, like a "ship of war in foreign waters," are, "by a fiction of law," including their households and property, extraterritorial, and supposed to be a part of their sovereign's dominions, the official residence being free from "local jurisdiction," but may not be an asylum for criminal refugees. They pay no taxes, and are entitled to freedom of worship, no matter what the established religion may be. Diplomatic representatives are not allowed, under international law, to meddle with the internal affairs of a State, to the court of which they are accredited; the penalty being, as a rule, an intimation to their government of a desire for their recall; as recently occurred in the case of the British minister at Washington, whether justifiable or not. Diplomatic representatives abroad usually act under instructions; their governments not being bound by their doings till ratified by them, as a rule.

Consuls-general, consuls, deputy-consuls, vice-consuls, commercial agents, etc., are agents of a foreign government, having no diplomatic functions, as a rule. Nor do they have any of the diplomatic exemptions in the State to which they are sent, except in cases of treaty stipulations. Their duties are, in the main, commercial, though they are charged, in addition, with protecting and aiding seamen; where the local laws allow of it, with the settlement of estates of the intestate of their countrymen dying abroad; have joint jurisdiction in consular courts, with the local government officials, when not exclusive, over their countrymen; and should protect and defend them, as well as punish, or send home to be punished, deserters and other criminal seamen, etc. They are required to give bonds for the faithful performance of their duties, and for the accounting of all moneys coming into their hands. Under international law all contracts made by States with each other, are treated according to the principles "of the law of contracts."

(To be concluded.)

A TRUE faith can no more be separated from good works than the light of the candle can from its heat, or the heat from its light.

SORROW rightly borne makes wonderful discoveries of truth; and the inquiry of every one passing through its experience should be, "What is God teaching?"

THERE is nothing—no, nothing—innocent or good, that dies and is forgotten; let us hold to that faith or none. An infant, a prattling child, dying in the cradle will live again in the better thoughts of those that loved it, and play its part through them in redeeming actions of the world, though its body be burnt to ashes, or drowned in the deep sea.—Dickens.

TENTH ANNIVERSARY.
(Continued from page 789.)

higher and a sacred cubit narrower than at present. This beautiful pulpit and furniture, provided by the ladies of the society, had scarcely been thought of then. These, together with the beautiful decoration of this room in oil paints, at great cost, and the excellent baptistry under the pulpit, with changing room below, and the cushions in these seats, all testify to the willing hearts and ready hands of this people, who have wrought these changes. The young people wrought a good work in fitting up the prayer-meeting room so nicely with chairs, and paper and paint. The parsonage has undergone quite as great a transformation as the audience rooms. With new piazza, and blinds and paint, furnished by the ladies, and grading of yard by the pastor, it now compares favorably with any country parsonage I know. In all these improvements, and the rebuilding of barn, and roofing of church, the bills have been immediately and promptly met as free gifts of a Christian people for the good of the church. As your servant, it has been my aim to care for your property as carefully as though it were my own. And in the work necessary to all these improvements, I have spared no pains and withheld no manual labor whereby I could save expense for my people.

FINANCIAL.

I have not at hand the figures to show the amount expended in the above improvements, but the aggregate would be no small sum. Ten years ago I found the church in debt some \$1,700 and one year's interest. When two years had passed, and quite a feeling of despondency prevailed over it, because you had realized about all you could from the subscription list that was made three years before for the liquidation of the debt, and had still left an indebtedness of between \$900 and \$1,000; I took the matter in hand. At my second annual sermon a plea was made that we make it the work of that winter to pay the debt. I told you that I would rather see you pay this than to attempt to have a revival that winter with it unpaid, that you would hear from me in your homes from day to day, and from this pulpit from week to week, until you were entirely out of debt.

Nearly half of the debt was for money hired to pay the second and third pastors preceding me. The church was counting among its assets, nearly \$400 "back pew rent," while those who owed this were getting more and more sensitive each year it was reported, because they were unable to pay. I asked the trustees to give me all these "pew rent" and subscription accounts and let me collect upon them just what the debtors felt willing and able to pay, with the promise that this should be accepted as payment in full, and the old accounts destroyed so as to trouble them no more. In this way I realized something over \$100. And then, by consent of the trustees, I had the pleasure of seeing those old eye sores, by way of back subscriptions, reduced to ashes in my study fire. Then we were ready to begin anew and lift all together for the payment. Upon the strength of this appeal, Bro. John T. Davis came to me and offered to pay over immediately the \$500 designed in his will for the society. I asked him to offer it now upon conditions that the society raise and pay the balance, and on no other. To this he readily consented. I then began the canvass of this society, person by person, reporting progress Sabbath by Sabbath, until on the 25th of January, 1883, I had the exceeding great joy of gathering the trustees with Bro.

Davis into my study, and placing into their hands sufficient cash to pay every dollar and some sixty dollars over and above to apply on current expenses. When, on that day, the trustees paid \$962 91 in full for the debt, for the first time in a half century, and how much longer I know not, this church was out of debt and had money in the treasury. The praise service and jubilee that followed you well remember.

The amount paid by this membership into the various branches of denominational work in ten years can only be approximately estimated. I can only report what has passed through my own hands. But I have received and forwarded, from individuals and church collections, for which I have figures, and have taken receipts, the handsome sum of \$6,795 40 for denominational work. You have always been prompt in the payment of my salary, and in paying my expenses to Associations and the gatherings of General Conference. For you evidently believe that the church that would keep in line with denominational spirit and work, should send its pastor into those gatherings. While you have done this for me, I have invariably supplied my own pulpit at such times, either by exchange or cash payment.

In other ways than these, you as a people have been kind and generous, with your pastor. And many a "surprise" at the parsonage has filled our home and hearts with joy, and brought us substantial good.

Before leaving the financial point I feel impressed to say, that if any one is discouraged over the present outlook, and the trifling perplexity over money matters in these present years seems prominent, send him back where I have been, among the records of thirty years preceding this pastorate, and he will return to the present decade as being the best in its financial record for two generations. The perplexity over "back pew rents," and deficiencies in current expenses, was the ever recurring question that troubled you and your fathers forty years ago. Scarcely a year passed without ordering a subscription to meet current deficiencies after all pew rents were counted. On one occasion the dues were placed in the hands of the justice with orders to collect in cash or secure notes. The next session would recind the order and try some other plan. Thus every plan was tried, even to the attempted levy of a tax upon property!

In 1873 there was \$516 55 back on pastor's salary, and at the preceding meeting the treasurer reported \$547 due on back pew rent. And thus for years did this society labor under loads of debt, and in perplexity to make the two ends meet. And I came back from that study to the present decade, to see that in the sixth year of my pastorate, the treasurer reported \$21 61 in hand as a "final balance after all debts are paid." And when we remember that within those six years you greatly increased your benevolent contributions, paid well nigh \$2,000 of back debts, and were possessors of so handsome a balance, we can but say: "This decade gives us the best results of any in our history."

Who knows but what the small deficiency that appears to-day, due to the pressure of "these hard times" may all be met by the time for the annual meeting. Why not thank God for the past and take courage for the future?

PASTORAL VISITATION.

I know that in the matter of visiting among my people, I have not satisfied the demands. I have not satisfied myself. No one laments my failures in this respect more than I. But you

will bear me testimony that I have tried to do my duty in this respect wherever sickness and trouble has entered your homes.

My plans for the coming winter are, if duty calls me to remain with you, to give myself up to this line of work. And we desire that every member of this flock shall have opportunity to visit us at the parsonage. But even with all the failures, more has been done than many think. Upon looking over my memoranda, at this point, I was surprised myself to find one hundred calls upon families, recorded for the first five and a half months of this present year. And these were not "mere business calls." It is a large flock and requires many days to go around. With all the sickness and trouble in my home for the two years preceding the present, of course you could not expect much visiting.

But what time I stay with you now as pastor, you shall see me oftener in your homes than heretofore.

YOUNG PEOPLE'S WORK.

It has been my constant aim to secure the interest and co-operation of the young people in church work. Our Sabbath-school has for the past six years been officered entirely by young men and young women. And during the past few months the enthusiasm with which they have responded to my calls upon them for work, and the spirit of loyalty in which they have now organized for church and denominational work, bespeaks great things for the future of this people. It will be a sad day for the Shiloh Church, if the time should ever come, when her young people do not rally around her standard-bearer.

With such a band of youthful church members as you have to-day, no one ought to be satisfied with the same forms in the prayer-meeting routine of church life, as you had fifty years ago, when church membership was composed almost exclusively of adults. There must be more of joyous song service and concert Bible-reading than formerly. Hence it is that special effort has been made in this ministry to make the meetings for social worship as cheerful and helpful to the young as possible.

And now, with as fine a band of young people as you can find in any church, marshalled into line for duty as never before in your history, and with scores of fathers and mothers in Israel, ready for any good word and work, it would seem that your prospects were never brighter, and never were you better prepared for substantial work for the Master. But I ought not to leave this point without mention of the children's praying band, organized after the revival, which is doing an excellent work. It would rejoice your hearts to hear the prayers and testimonies of this little band of soldiers. The church will see good from this movement.

MY CALL TO MISSION WORK.

Never in my life have I had such a struggle to know what I ought to do as within the past month. I read you the letter asking me to enter the employ of the board in the South-western field, and told you that it was not in my heart to sever this relationship of pastor and people, unless it should seem to you that the time had come for a change.

In view of the multitude of testimonies reaching me from this membership, partly by direct word with me, and partly through the persons of several who promised to be faithful with me at such a time, and report truthfully the feelings of those with whom they conversed; and after submitting the question in full, with all the evidence that I possessed, to Eld. Lewis, asking him to take especial pains while here to obtain

the sentiment of my people, and advise me what to do, I finally decided to decline the offer from the Board for the present.

Had this door opened one year ago, I should have had little hesitancy about entering therein. For, then I felt as though a change might, perhaps, be for the best. But after the gracious revival, and the addition of nearly half a hundred young people to the church within the present year, it has seemed as if the Lord had work for me for a little time yet in this vineyard.

This conviction has been greatly strengthened by your expressed opinions to the same effect. Where *one* has said, or even implied to me, that a change was wanted, *scores have given unequivocal testimony* to their belief that a change just now would be a damage to the church. Hence my decision to remain a little longer. I word it in this way because I want it well understood that I could not consent to tarry with any people for a single month after it is God's will for me to go.

I would never be a hanger-on, neither do I wish to be too hasty in making decisions to change. My own personal preferences must be yielded, if ever they stand in the way of the cause of God. Duties to my family, and regard for the welfare of the church, are the only considerations by which I desire to be moved.

And now I cannot close this review without making mention of the kindness and sympathy bestowed upon me by so many of you, during

THE DARKEST DAYS OF MY LIFE.

When the death angel came knocking at our door, and for eight long months held us amid the darkness of the "valley and the shadow," while we fought to save from his icy hand the beloved wife and mother, until we had to yield and give her up forever, then it was that your sympathy and help was manifested in a manner that can never be forgotten.

The tears you shed with ours, the help you rendered, the unstinted pains you took to soften our sorrow and hide the bitterness of the grave, upon that funeral day, will ever be held in most grateful remembrance. And the monument you so kindly gave to mark the last resting place of her who was dear as life to me, will also stand as a reminder of your Christian kindness in the day of trouble. And now the tenth year of pastoral life with you is done. Whether I shall be here one year hence or no is known only to God. But you will not *all* be here. Some of you will hasten to the grave. These pleasant scenes cannot always last, these golden opportunities will soon be gone.

But while we stay I pray you be faithful to God and kind to each other. And may God grant that, by and by, beside the river of life, beneath the shadow of that tree whose leaves are for the healing of the nations, our work all done, our sorrows all ended, it may be ours to continue these happy associations, freed from all tendencies to evil, and rejoicing in God's favor through our Lord Jesus Christ.

SPECIAL OFFER.

By special arrangement with the publishers of the following periodicals, we are able to make the following offer, thereby placing before the people an opportunity to have, not only the RECORDER, but in connection therewith any one of the magazines cited. This offer refers to both new subscribers, and also to old subscribers, who will pay one year in advance, before Jan. 1, 1890.

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HOME NEWS.

New Jersey.

NEW MARKET.—"The oldest inhabitant" does not remember a summer and autumn so prolific in rains as those just past. Most of the crops have been fairly good in this vicinity, and all lines of business ordinarily prosperous.—Our Young People's Literary and Helping Hand Society has recently been metamorphosed into a Young People's Society of Christian Endeavor, and is now in good working order. We count this as an important training school for Christian workers, when well managed. But such an organization will not go on to success without consecration, the spirit of service, and much energy among its members, especially its official members. This change would doubtless have been made sooner had it not been for the "Helping Hand" idea in the old society which was designed to cover much of the same ground occupied by the Christian Endeavor. But the latter is broader in its scope and more distinctly evangelical in its object.—The last regular session of our Ladies' Aid Society was held at the home of Mrs. James R. Dunham, Thursday afternoon and evening, Nov. 21st. One of the special features of interest in the evening was the opening of the thank-offering boxes, which were introduced here about one year ago. Preceding the opening of the boxes there was an interesting reading by Mildred Titsworth, and a brief address by the pastor. The boxes were then opened and their contents counted and announced. In several instances slips of paper were found in the boxes mentioning special occasions for thanksgiving, the reading of which added much interest to the occasion. Owing to the rain the attendance was not as large as it otherwise would have been, and some of the boxes were not on hand. These "tallies" of mercy amounted to about \$22 00, and are to be divided equally between the Tract and Missionary Societies.—On Sabbath, Nov. 23d, P. A. Burdick, Esq., occupied our pulpit and gave a masterly sermon on the parable of the good Samaritan. It was his first appearance before a New Market audience, but it seemed to be the universal wish that it might not be the last. Mr. Burdick has great power as a public speaker, and in his ability as a temperance orator and reformer we believe he is second to no man in America. His handling of the illogical and deceptive license theory is absolutely unanswerable.—The pledge cards and envelopes for testing the "five-cent-per-week" plan of contributions for the Tract and Missionary Societies are just at hand, and the canvass is under way. We are anxious to have it thoroughly tried and believe heartily in the system.

L. E. L.

Rhode Island.

WESTERLY.—We have had a mild but very wet autumn. December has begun with moderate weather, and indications are that we shall have rather an open winter.—Our union Thanksgiving services were held in the Methodist Church, and were fairly attended for a stormy day. The Rev. Mr. Kelsey, pastor of the Congregational Church, preached an excellent sermon. Many went out of town to help eat the Thanksgiving turkey and cranberry sauce, and many came into town on like errand. Thanksgiving is made more of in New England than probably in any other portion of our land. It is the time of family reunions, and a good family visit, which is sometimes extended several days. It is a time of more or less of joy and happi-

ness, as the family circle is whole or broken.—The main interest in our town just now is fairs. Almost every organization, of whatever kind, in Westerly, holds, in the fall or winter, a fair, or carnival, for the purpose of replenishing its treasury. These fairs are all right in their purpose, but for many years they have employed lottery schemes, drawing of prizes, some of them of considerable value, and like enterprises, as a means of making money and filling their coffers. These schemes have been and are corrupting and pernicious in their influence and educating force upon the young. All these schemes are contrary to the stringent laws of the State against lotteries, games of chance, wheels of fortune, etc. Those who engage in them are liable to fine and imprisonment. Several of the clergy of the town took a stand against these schemes, and preached some stirring sermons upon this growing and destructive evil in the community. It stirred up the people, excited a good deal of interest, and produced some controversy. Out of it all has already come some good. It has set the people to thinking, aroused conscience, and has diminished the patronage of these fairs. It has led some business men to cease giving their means and influence to such schemes for getting money for any cause, however good that cause may be.—There is no special effort in any of our churches. There is a good attendance at the preaching service, and a good interest in the prayer-meetings. They need a thorough and sweeping revival of religion in our town to overcome the things which degrade and destroy. Pray for us.

U.

Wisconsin.

WALWORTH.—The brotherhood in Walworth are fairly prosperous, and, by the blessing of God, are maintaining a good degree of spirituality, and are endeavoring to make advancement in godliness and real piety.—Our Sabbath services have been well sustained thus far through the year, and also three prayer-meetings each week; namely, a cottage prayer-meeting on Tuesday night; the regular church prayer-meeting on the evening of the Sabbath, and the Y. P. S. C. E., on the evening after the Sabbath. The attendance at these meetings averages from 25 to 50, and an unusual degree of interest and activity has characterized them all through the year.—The sisters of the society served a free dinner in the church basement on Sunday, Dec. 1st, of which some 75 or 80 partook. It was indeed pleasant thus to come together and strengthen the ties of friendship and Christian brotherhood; and all seemed to share in the desire that such gatherings might be oft repeated, at least that they might be established as a yearly custom.—The general health of the society at this writing is quite good. Mrs. A. W. Davis has been ill for nearly a year, sometimes quite seriously, but she is now thought to be improving. Clark Maxson has been very much afflicted for several months with kidney trouble, and is thought to be near his end. Mrs. E. D. Babcock has been confined to her room since Aug. 7th. Neuralgia of the nerves, with the giving out of the vital forces from old age, seem to be the cause of her sufferings, which sometimes are very severe.

H.

A RELIGION without Christ, a religion that takes away from Christ, a religion that adds any thing to Christ, or a religion that puts sincerity in the place of Christ, all are alike dangerous, all are to be avoided, and all are alike contrary to the doctrines of the Scriptures.

TEMPERANCE.

—"STATISTICS," says the Rev. J. J. Mackay, M. A., "show that more people enter the public houses in Glasgow on Saturday night than enter the churches on Sunday!" It is also estimated that no fewer than 30,000 people go to bed on Saturday nights inebriated.

—An English paper says that last year 1,356 people died of delirium tremens in England. In the same year twenty-five people died of hydrophobia. Because of the death of the twenty-five by hydrophobia, thousands of dogs were killed, and all kept alive had to wear a muzzle. But the rum business and the rumsellers who caused the death of the 1,356 were not only not imprisoned, but were authorized and protected by law in their deadly work.

—An exchange says: "The only distinctively American social entertainment to which our Pan-American visitors have yet been treated, so far as we have learned, was that furnished by Mrs. Clement Studebaker, at South Bend, Ind. We admire both the principle and the pluck of these staunch Methodists who, in the ruins of their three hundred thousand dollar house so recently despoiled by flames, spread the feast and drank with their guests the usual toasts—in clear, cold water."

—WHAT IS THE WHISKY BUSINESS?—The Louisville *Courier-Journal* says of the whisky business: "It is a business which is opposed to every clergyman in the country. It is a business which every merchant and business man hates and detests. It is a business which is the standing dread of every mother. It is a business which makes 90 per cent of the pauperism for which the taxpayer has to pay. It is a business which makes 90 per cent of the business of the criminal courts. It is a business which keeps employed an army of policemen in the cities. It is a business which puts out the fire on the hearth, and condemns wives and children to hunger, cold and rags. Drunkenness comprises all other vices; it is the dictionary of vice, for it includes every vice. Drunkenness means peculation, theft, robbery, arson, forgery; its leads to all these crimes."

—SAMPLE-ROOM FLOWERS.—"Sample-room" was the sign on a small building close by the depot at which the train drew up, just before entering the mountains. "Sample-room for what in this desolate, out-of-the-way place?" was our mental query. Soon the question was answered. Seedy-looking duffers, with fiery-looking noses, led the way; spruce-looking young men followed, twirling their canes in a nonchalant way, and slinking into the sample-room door as if ashamed of the act. Ah! this is a liquor shop, and these are the plants going in for refreshment. These young buds of promise will as surely ripen into the seedy old duffers as night follows day. Sample-room flowers they are who seek, for refreshments, "liquid fire." Now and then middle-aged men, respectably clad, and doubtless men who, at home, would scorn to be seen entering a "sample-room" drop into the ever open door. And at last they must all have been refreshed, for the proprietor, with a very red face and a white apron, comes to the door and looks down the platform, like a spider after more silly flies. But the whistle sounds, the passengers rush for the cars, and we move on with a picture of tall, dark mountains, a lonely railway station, and a gloomy-looking, omnipresent "Sample-room" stamped on the wall of memory.—*E. J. R., in National Temperance Advocate.*

—NO BEER FOR ME.—A painter was one day putting the finishing touches to the outside of a large, handsome building, which happened to have a liquor saloon on the first floor. He was anxious to finish it that day and go on to other work which was waiting for him, and thought he would save time by not going home to dinner. He hailed a little fellow who was passing and asked him to go to his house and get a basket of lunch, which he in a note had asked his good wife to make ready, and promised to pay the boy if he did the errand well. The little fellow consented readily, took the note, started off on a run, and was soon back again with a tempting lunch. Now, how do you suppose the painter proposed to pay him? In money, of course, you think. No! He went into the saloon and brought out a foaming glass of beer and held it out to the boy, saying: "Here, boy, drink this; I'm much obliged to you." Did the boy drink it? No, no; he was too surprised for a moment to speak, but when again urged to "hurry up and drink it" he replied that he had never tasted beer in his life and he never meant to. The painter laughed at him (which was not a very gentlemanly thing to do, when he was under obligations to the boy), but could not move him. The boy said: "You may laugh as much as you please, but I've promised never to touch any kind of liquor; and as if afraid longer to remain, ran quickly away. Bravo! for him! He reminds me of another little fellow who was always willing to oblige others by running

errands. He was playing out in the street one day when a lady called to him: "Charley, will you run and get me a pint of beer? I will pay you two cents if you will." Charley replied: "No ma'am, I can't do it. I belong to the Band of Hope? I'd go and buy anything else for you, but I can't buy beer." What do you think of these boys? Were they not brave?—*Temperance Banner.*

BOOKS AND MAGAZINES.

THE *Home-Maker* for December is a delightful Christmas number, and will meet a most cordial welcome in every home where it finds entrance. A mere mention of the different Departments,—Home Literature; With the Housewife; Our Young People; Home-work for Home-makers; Our Baby; Home-maker Art-Class; Arm-chair and Foot-stool; Fashions, and Book Notices,—together with the fact that it is edited by Marian Harland, whose name is a household word, is sufficient recommendation to all lovers of home and pure literature. Two dollars a year. The *Home-Maker* Company, Publishers, 19 West 22d St., New York.

THE December *Century* has, as frontispiece, a fine picture of the "Iron" Duke of Wellington, followed by "Selections from Wellington's Letters," hitherto unpublished. There are many articles of especial interest in this number, among which may be mentioned "Nature and People in Japan," with delicate illustrations; "The Paris Panorama of the Nineteenth Century," a study in History; "The New Croton Aqueduct," profusely illustrated. A greater than the usual variety of topics is treated in this Holiday Number.

A Card.

A beautiful Quincy granite monument has just been erected at the graves of Eld. Charles M. Lewis and wife, in the Rathbunville Union Cemetery, within a few rods of their old home in Verona, N. Y. Many thanks are due to those who have so generously contributed to that object. Much credit is also due to Rev. O. U. Whitford, of Westerly, R. I., and Dea. J. F. Stilson, of the First Verona Church, who have had the matter in charge, and who have labored so faithfully in its accomplishment.

X.

READ Larkin's Mammoth Xmas Box Advertisement.

Church Bells.

We have received a copy of the catalogue of the Cincinnati Bell Foundry Co., of Cincinnati, Ohio, containing descriptions and prices of Church, School and Fire Alarm Bells, and over 2,200 Testimonials from purchasers in the United States and Canada. These Testimonials are from every State and Territory, and a large proportion of them from ministers, and speak in the highest terms of the bells. The prices are comparatively low, and within reach of even feeble communities. Churches needing bells—and none should be without—will do well to write for the catalogue, which is offered free to all who may apply.

READ Larkin's Mammoth Xmas Box Advertisement.

The Happy Boy!!!

Nothing in the world is so positive as the satisfied expression of the boy who is happy, because of an inward feeling that some steps have been taken to supply his expectations for Christmas. He peeps into closets, looks on shelves, rummages in the cellar and garret, and although he can't discover anything, he knows from the peculiar look which parents' eyes alone can give, that there is something for him somewhere about the house; and he trots about a perfectly happy boy, runs errands, does his chores, gets perfect in his lessons at school, and has most of the time a smile on his face that is chuck full of fun.

Parents will easily see in this issue of our paper, under the heading of "Our Mammoth Christmas Box," a happy boy's picture, and also an unusual opportunity to make not only their boys, but every one in the family, happy with Christmas presents, and at the same time lay in a whole year's supply of the best family and toilet soaps made of an extraordinarily fine quality. No one is disappointed who uses these goods as they bear no comparison to the cheap soaps with which our markets are flooded; besides, you get all the profits usually paid out for traveling salesmen, wholesale and retail grocers, in presents. The Mammoth Christmas Box is delivered, all freight charges prepaid, and arrangements made so that if you are not satisfied after seeing the presents and using the soap, the box will be taken away without expense of any kind.

READ Larkin's Mammoth Xmas Box Advertisement.

A New Plan of Instruction.

Every one has more or less spare time which may profitably be devoted to becoming better prepared for business affairs. The Bryant and Stratton College now gives a thorough Business and Shorthand Course by mail, at the student's home. Success is guaranteed to every industrious pupil. For testimonials, and particulars address C. L. Bryant, Secretary, 449 Main St., Buffalo, N. Y.

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EVERY LADY WANTS A SILK DRESS

This is your opportunity. A new departure. Silks direct from the manufacturers to you.

Our reduced prices bring the best goods within reach of all. We are the only manufacturers in the U. S. selling direct to consumers. You take no risk. We warrant every piece of goods as represented, or money refunded. See our references. We are the oldest Silk Manufacturers in the U. S. Established in 1838, with over 50 years' experience. We guarantee the

CHAFFEE DRESS SILKS, for richness of color, superior finish and wearing qualities, to be unexcelled by any make of Black Silks in the world. We

offer these Dress Silks in Gros Grains, Satins, Surahs, Faille Francaise and Aida Cloths, in Blacks only.

Send us a 2c.-stamp (to pay postage) and we will forward you samples of all our styles free with prices, and you can see for yourselves.

O. S. CHAFFEE & SON, Mansfield Centre, Conn.

Refer. by permission, to First National Bank, Windham National Bank, Dime Savings Bank, Willimantic Savings Institute, of Willimantic, Conn.

We send to all parts of the U. S. With each Dress Pattern we present the buyer with 1000 Yards Sewing Silk and enough Silk Braid to bind bottom of dress.

RECOLLECT THE GOODS are delivered to you all carrying charges **PREPAID**

SPECIAL NOTICES.

☞ To COMPLETE the proposed set of Conference and Society Reports for Bro. Velthuysen the following numbers are needed: *Conference*, 1825, '45, and '46, and all previous to 1821. *Missionary Society*, 1845, '46, '51, and '57. *Tract Society*, 1845, '46, '47, and '57. A full set of Denominational Reports would be of great value to Bro. Velthuysen, and we are anxious to send them to him at the earliest possible day. Persons who can help us may send the needed numbers to the Corresponding Secretary of the Missionary Society.

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

☞ PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

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

Pastor, Rev. J. G. Burdick, 1289 10th Avenue.

☞ JONES' CHART OF THE WEEK can be ordered from this office. Fine cloth mounted on rollers, price \$1.25. Every student of the Sabbath question—and all of our people should be that—ought to have one of these charts within reach. It is the most complete answer to the theory that any day of the seven may be regarded as the Sabbath, provided people are agreed in doing so, and all that class of theories yet made. The uniform testimony of the languages is that one particular day, and that the seventh—the last day of the week—is the Sabbath. Send for the chart.

OUR MAMMOTH CHRISTMAS BOX

Our object in getting up this Mammoth Christmas Box is to introduce to the American people our "Sweet Home" Family Soap and Fine Toilet Articles. They are the purest, best, and most satisfactory, whether made in this country or England; everyone who uses them at once becomes a permanent customer. We propose a new departure in the soap trade and will sell direct from our factory to the consumer, spending the money usually allowed for expenses of traveling men, wholesale and retail dealers' profits, in handsome and valuable presents to those who order at once. Our goods are made for the select family trade and will not be sold to dealers, and to induce people to give them a trial we accompany each case with all of the useful and valuable presents named.



Larkin's Mammoth Christmas Box makes this boy happy and it will make 100,000 other boys, girls, men and women, old and young, just as happy; because it contains the greatest lot of Christmas Presents ever seen for the money. Beautiful things! Something for everyone in the family, father—mother—all of the boys and girls—the baby—and hired girl. Such fun opening the box you never heard of. It is a great surprise to all who get it. It contains so many of the very things everyone wishes to receive. Nowhere can such liberality be found.

This offer is only to Subscribers of this Paper.

The following are articles of our own manufacture which we take great pride in presenting to the readers of this paper. Send us your name on a postal card and we will deliver you freight prepaid, on terms given below, a Mammoth Christmas Box containing all of the articles named below:

ONE HUNDRED CAKES "Sweet Home" Family Soap enough to last a family one full year. This Soap is made for all household purposes and has no superior.

- SIX BOXES BORAXINE.
- ONE-FOURTH DOZEN MODJESKA COMPLEXION SOAP.
- ONE BOTTLE MODJESKA PERFUME.
- ONE BOTTLE MODJESKA TOOTH POWDER.
- ONE STICK NAPOLEON SHAVING SOAP.
- ONE-FOURTH DOZEN OCEAN BATH TOILET SOAP.
- ONE-FOURTH DOZEN ARTISTIC TOILET SOAP.
- ONE-FOURTH DOZEN CREME TOILET SOAP.
- ONE FOURTH DOZEN ELITE TOILET SOAP.
- ONE ENGLISH JAR MODJESKA COLD CREAM.

Soothing, Healing, Beautifies the Skin, Improves the Complexion, Cures Chapped Hands and Lips.

Our Mammoth Christmas Box contains a great variety of Toys, Playthings, etc., for the Babies and sundry useful and amusing things for the older folks. It also contains

- One fine Silver-plated Sugar Spoon,
- One fine Silver-plated Child's Spoon,
- One fine Silver-plated Butter Knife,
- One fine Silver-plated Individual Butter Plate,
- One fine Silver-plated Button Hook,
- One Lady's Celluloid Pen Holder, (very best)
- One Arabesque Mat, One Turkish Towel,
- One Wash Cloth, One Glove Buttoner,
- One Package Pins, One Spool Black Silk Thread,
- One Japanese Silk Handkerchief,
- One Gentleman's Handkerchief, large,
- One Lady's Handkerchief,
- One Child's Lettered Handkerchief,
- One Biscuit Cutter, One Cake Cutter,
- One Doughnut Cutter, One Handsome Scrap Book or Portfolio,
- One Package Assorted Scrap Pictures,
- Two Celluloid Collar Buttons, (patented),
- Twenty-three Photo-engraved Pictures of the Presidents of the U. S.

TWENTY-FOUR PICTURES.—Many of which are Copperplate Engravings suitable for framing and are handsome decorations for the parlor, entitled:

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| Desdemona, | Owl'd Lang Syne, |
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| Morning in the Highlands. | Evangeline. |
| Evening in the Highlands. | La Petite Babette. |
| A Faithful Friend. | The Maid of Orleans. |
| Marguerite. | After the Storm. |
| Sunshine and Shadow. | Love's Young Dream. |
| Jockey Joe. | Futurity. |
| Skye Terrier. | The Interview. |
| Phunny Fellows. | On the Sands. |
| The Monkeys, | Yachting. |

Our price for the MAMMOTH CHRISTMAS BOX complete is \$6.00, freight prepaid.

To Get the Box simply write your name and address on a postal card and mail it to us and we will send you the goods (freight prepaid) on 30 day's trial and you are under no obligations to keep the box if it does not in every way meet your expectation. We know the great value of our articles, and are willing to put them to the severest kind of a test, hence will send you the box on 30 day's trial and if not satisfactory will remove it. We pay freight only to points in U. S. east of the Rocky Mountains.

THE ABOVE OFFER ONLY HOLDS GOOD UNTIL JANUARY 1st. SEND IN YOUR ORDERS AT ONCE.

J. D. LARKIN & CO., Factories--Seneca, Heacock and Carroll Streets, **BUFFALO, N. Y.**

Some people prefer to send cash with order; we do not ask it, but in such cases we place one extra present of value in the box and ship the same day the order is received, freight prepaid, all other orders being filled in their turn.

REMEMBER "Sweet Home" Family Soap is an extra fine, pure soap, made from refined tallow and vegetable oils. On account of its firmness and purity each cake will do double the work of the common cheap soaps usually sold from groceries.

Our firm has been in the Soap business many years, and as to our reliability refer to any banker in the United States. When in Buffalo, call on us, you will be welcome. Our works have a capacity of Ten Million Pounds per year.

MARRIED.

CLARK-STIVES.—In Scio, Allegany Co., N. Y., Dec. 8, 1889, by Rev. J. Clarke, Mr. Almeron Clark and Miss Myrta Stives, both of Scio.

DAVIS-RICHARDS.—At the home of the bride's mother in Lower Hopewell, N. J., Nov. 26, 1889, by Rev. T. L. Gardiner, Samuel V. Davis, of Shiloh and Anna T. Richards.

HARRIS-DAVIS.—At the residence of Cornelius Maxson, Greenbrier, Dodridge Co., W. Va., Nov. 17, 1889, by Rev. S. L. Maxson, Mr. Joseph Harris, of Wood county and Miss Emma Davis, of Greenbrier.

LAWSON-COLBURN.—At the home of the bride's parents in Walworth, Wis., Nov. 23, 1889, by Eld. S. H. Babcock, Mr. Frank Everett Lawson and Miss Ivah Colburn, both of Walworth.

DIED.

DUNN.—In Plainfield, N. J., Nov. 29, 1889, after a brief illness,—complicated disease of the kidney—Theodore A. Dunn, in the 73d year of his age.

He was a native of New Market, and united with the Seventh-day Baptist Church of Piscataway, in early life, under the pastoral care of Wm. B. Maxson, D. D. In 1863, he became one of the constituent members of the Plainfield Church, which relation he sustained, worthily, until called to his rest.

A. H. L.

CHESTER.—In Westerly, R. I., Nov. 24, 1889, Miss Ida M., youngest child of John H. and Emeline Merritt Chester, aged 22 years, 11 months and 11 days.

Ida was baptized by the writer four years ago last March, and united with the First Seventh-day Baptist Church at Hopkinton, of which she continued a member until her death. She had nursed a woman day and night for six weeks, who was sick and who died with the typhoid fever; soon after she was taken with the same disease, and in less than four weeks its sad work was accomplished. Ida was a cheerful, affectionate, kind-hearted young lady, and leaves a father and mother, two brothers and a sister in deep sorrow. Funeral services were conducted by the pastor at the church, and interment was made in the Oak Grove Cemetery, at Ashaway.

I. L. O.

FEATHERSTON.—Near Walworth, Wis., Nov. 24, 1889, of consumption, Richard Featherstone, aged 44 years and 3 months.

Deceased never made a public profession of religion, but it is thought by his friends that he had found hope in Christ.

S. H. B.

READ Larkin's Mammoth Xmas Box Advertisement.

READ Larkin's Mammoth Xmas Box Advertisement.

IRVING SAUNDERS expects to be at Friendship Dec. 18th and 19th. New Years work this time.

"A DELICIOUS book of children's poems is MRS. M. F. BUTTS' COCKLE SHELLS AND SILVER BELLS," says the *New York Journal of Commerce*. "Full of pith, point and moral," says the *Sunday-School Times*. "Exceedingly felicitious," says the *Christian Union*.

AGENTS: E. B. TREAT'S Catalogue of new books, Shots at Sundry Targets, by 1st prize \$2.50. Quick sales. Big pay. Also, *Mother, Home & Heaven*, 400 best authors edited by F. L. Cuyler. \$3.75. 100,000 sold. \$3.00. Curiousities of Bible \$2. By Mail, E. B. TREAT, N. Y.

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