

# The Sabbath Recorder.

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## THE CONCLUSIONS OF THE COUNCIL.

The Seventh-day Baptist Denominational Council to the brethren and sisters of the churches composing the Seventh-day Baptist General Conference, Greeting:

*Dearly Beloved;*—At its last annual session our General Conference was pleased to call a denominational council, to meet in Chicago, Ill., Oct. 22, 1890, to consist of delegates from the Conference, from our benevolent societies, and from the churches, to consider; "1. Our present condition, including our plans and methods of work; their efficiency and their defects. 2. The growing demands of our work upon us; our prospects and plans for the future."

The Council convened as directed, with ninety-eight delegates in attendance, representing seventy-eight churches, and continued its work through a period of eight days. Many visitors from our churches were also present and participated in the deliberations. Large standing committees were early appointed, and through them most of the business was prepared for the consideration and action of the Council. The committees held extended meetings, open to all interested, and the subjects assigned and referred to them were carefully considered. Their recommendations were also fully and fairly discussed in open Council before final action. We are happy in being able to say that the business sessions were uniformly harmonious, and the conclusions reached gave very general satisfaction, and that the meetings for religious services were deeply spiritual. A kind and gracious providence was manifest from first to last in all that pertained to this great denominational meeting. Its proceedings and all the particulars which make up its wonderful history, will be fully made known to you through the published minutes soon to appear. Meanwhile we ask your prayerful consideration of the following utterances of the Council, feeling sure that they will commend themselves to you as being for the glory of God and the best interests of Zion:

The Council recognized and emphasized the vital importance of the spiritual life and religious growth of the churches. It recommended to the careful consideration of all our people the divinely appointed agencies for the promotion of this life and growth, such as the reading and study of the Word; private, family, and public prayer, and the exercise of those personal and public graces and duties by which the gospel of Christ is made known in all the world. The Council has arranged for the full report of the committee on this subject to be put before the whole denomination through the pastors at an early day. Further mention of it here need not, therefore, be made.

Touching denominational and church polity, the Council aimed to meet a general demand for unifying and consolidating our forces by taking certain steps toward these ends without interfering with the autonomy of the churches, or endangering the interests now vested in the denominational societies. It recommended that, without interfering with the charters of these societies, their constitutions be so changed that,

in addition to life members, the churches shall compose a permanent constituency entitled to representation in the meetings of the societies upon the same general basis as representation in the General Conference is now made. This brings the work of the denomination closer to the people, and gives them full representation in the societies outside of any money basis. To unify and strengthen the denomination as to its duly authorized representatives and public teachers, the Council recommended that in ordaining and deposing ministers, and in recognizing as Seventh-day Baptist ministers those clergymen who may come to us from other denominations, the Associations shall be represented in all cases which may arise within their respective borders. This provision recognizes the right of the local church to ordain, depose, and recognize officers and teachers for itself, but seeks to guard against permitting an individual church acting for the denomination. For the same reason the Bible and the denominational Expose of Faith are recommended as a basis for examination in all such cases. The Council advised that the deacon's office be exalted and recognized as having duties and functions directly connected with the spiritual culture of the church. It suggested one method by which this may be accomplished, but leaves other details as to the application of the principle to the wisdom of the churches, according to their various circumstances. Recommendations were made concerning the relations of expelled members to the church, and concerning the engagement of pastors, all looking toward general uniformity and harmony of action. The only purpose aimed at in these utterances concerning polity is the compacting and strengthening of our forces for better and more efficient work as Seventh-day Baptist Christians.

Concerning missionary interests the Council said: There are great opportunities in the East; but the most promising fields for home mission work are in the newer parts of our country. No mission work is complete that does not include the teaching of all things commanded; and the way to spread Sabbath truth is to witness for Christ more faithfully. Seventh-day Baptists must help send the gospel to the heathen; the work in Holland well deserves support; and a helper for our cause in London ought, if practicable, to be obtained at an early day; but the needs and prospects of the home field are especially great and promising. All our workers ought, in teaching and practice, to be in substantial accord with the general faith and practice of the denomination. The Missionary Board, through its Secretary, and by other means, must keep close to the wide field in respect to knowledge and sympathy. All along these lines of effort our Board needs and should have the cordial support of our people.

Concerning Sabbath reform work and the propagation of Sabbath truth, it was shown: 1. That the field here opened is no less than the preservation of Christianity to our whole country, because of the vital connection between

spiritual life, together with the moral character of the people, and a proper Sabbath-observance. 2. That the people have well nigh ceased to regard Sunday as a Sabbath, and 3, That Sunday laws will not restore the observance of Sunday as a Sabbath. As to the ways and means of doing our work, the Council urged full consecration, our better observation of the Sabbath, instruction of our own children in this matter more thoroughly, the improvement and use of our Sabbath publications, especially the SABBATH RECORDER and the *Outlook*, and that a paper devoted to Sabbath Reform and the discussion of Sunday legislation is demanded; also that much more should be done by the living teacher, and that our own missionaries should regard this as a part of their evangelistic work.

Upon the question of closing the Columbian Exposition on Sunday the Council said: We appreciate the efforts of those who seek to secure a weekly rest day for working people, and of those who, on purely religious and moral grounds, would bring about a better observance of Sunday. But we insist that, 1. To associate any sabbatic idea with the First-day of the week is altogether unscriptural. 2. To legislate for the promotion of the religious observance of any day as a Sabbath is contrary to the Bible, to the constitution of a free country and the rights of conscience. 3. The only way to secure for all mankind the great and divinely intended blessings of Sabbath-keeping is to return to the Bible.

The Council declared that our educational work is, in a very large sense, fundamental to all others. Our work in all its departments needs not only thoroughly trained men and women, but men and women in whose minds and hearts the spirit and plans of our work are thoroughly ingrained through all the preparatory stages of their training. Our schools are doing a noble work in this direction and deserve the unqualified sympathy, patronage and support of all our people for what they are and are doing, and in all their efforts to raise the standard of culture among our young people. The need of our schools, especially the Theological department of Alfred University, for more adequate endowment is earnestly commended to the consideration of all our people.

The organized efforts of the women of the denomination through the Woman's Board was heartily commended, and all, even the isolated ones, were urged to co-operate with the Board in its praiseworthy work for the Lord's cause.

The Council, recognizing the fact that our young people are soon to become the active workers of both church and denomination, and that there is need of the most thorough preparation possible to meet these duties, recommended the more complete and thorough organization of the young people into Christian Endeavor Societies, and their more conscientious fulfillment of the obligations therein implied; also, that they be more regular in their attendance upon the General Conference, the Associations, and the Anniversaries of the several societies, and that

they study more carefully the minutes of these sessions and the SABBATH RECORDER. Believing that a large proportion of the work of these young people is to be directly in the line of support of the churches of which they are a part, it was recommended that they more constantly bear in mind the fact that the church should be the first consideration in their organized work; also that they strive to build up the community in which they are placed by such evangelistic or other Christian work in destitute localities, as circumstances may admit. In respect to general denominational work it was recommended that the young people do all they can to materially assist the several Boards in the prosecution of their work, and show them full confidence by placing funds in their hands without dictation as to its use. It was advised that, to arouse much interest and power among the young people, now latent, some specific work should be undertaken by them under the auspices of the Missionary Board, and it is believed that harmony of opinion, and unanimity of action can be more easily and surely attained if this work shall be along the line of Home Missions.

In the matter of our publications, it was decided, unanimously, that all our periodicals should be continued substantially as at present. It was thought the SABBATH RECORDER should aim at still higher attainments as a denominational family religious newspaper, adapted to the edification and culture of ourselves and our families in all the truths and graces of our Lord, shaping denominational work and directing denominational effort. The *Outlook* is doing a great work in educating the world as to the immutability of God's law, and directing the trend of religious thought away from the sanctity of the Sunday without destroying the Sabbath idea; and it was recommended to the fuller and more hearty support of our people, suggesting that it might to advantage be extended to many laymen as well as to ministers. The *Peculiar People* and the *Evangelii Budbarare* were thought worthy of continuance; and, appreciating the generosity of Brother Bliss in publishing it, *Our Sabbath Visitor* was recommended to the liberal support of our people. It was the opinion of the Council that our tract work should be increased, and that all our missionaries should be supplied with not only Sabbath tracts and literature, but other evangelical tracts, either of our own publication or of others, striving, as a people, to employ every means proven to be efficient in bringing all men to a saving knowledge of our Lord Jesus Christ.

Upon the question of changing the location of the Publishing House, referred to the Council by the Tract Society, the opinion was expressed that the Publishing House should be removed to some great commercial center, convenient for our denomination, as soon as it can be done without serious embarrassment or loss to the interests involved.

The importance of systematic giving in developing Christian character and the maintaining of Christian enterprises was urged with great force. The effort now claiming the attention of our people to make our contributions regular and frequent, and thoroughly systematic, was believed to be in accord with God's Word, and full of promise of larger revenues and increased holiness in our churches. It was recommended that the envelope system be more persistently employed in providing for the financial needs, both of the churches and of the

denominational societies; and that the pastors of the churches put forth earnest and unsparing endeavor to lead all to give with regularity according to their several ability and as God may prosper them; believing that "we who have received the fulness of the gospel are under no less obligation to give proportionately to our income for the Lord's cause than were his people of old."

The subject of employing Sabbath-keepers in the various factories, shops, etc., under the control of our people, received careful attention at the hands of a committee of business men, who made the following recommendations: 1st. That our young men prepare themselves for the positions of skilled laborers, by faithfully learning trades of the various mechanical pursuits, thereby fitting themselves to fill the positions which, so far as we can learn, are not only now open to them, but have been since our people have had them under their control. 2d. That employers of labor make an effort to obtain laborers from among Sabbath-keepers; and 3d. That the columns of the SABBATH RECORDER might be used to advantage, as a medium of communication between employer and those seeking employment.

A very hopeful view was taken by the Council of the future of our denominational existence and of the final triumph of the cause which we represent. This view was based upon the following considerations: 1st. The answers of our people to questions put to them on this point, which indicated that the people were full of persistent purpose, and a firm faith in the truth itself and that God will give final triumph. 2d. The hopeful expectation of the devout and earnest Sabbath-keepers everywhere of the glorious success of our cause. This is an inspiration for earnest work, and a prophecy of final triumph. 3d. The unanswered prayers of thousand of devoted Sabbath-keepers for over two hundred years that the Lord would, in his own time, re-establish the observance of the fourth commandment in all countries. We can reasonably expect these prayers will be answered. 4th. The formation of our churches, General Conference, benevolent societies, and institutions of learning has been with a view to permanency in their operations. This fact is an indication of faith in the final success of our cause. 5th. Counting the immense odds against us, we already see that our efforts in evangelization and in the Sabbath cause have secured some encouraging results, and we may confidently expect, under the blessing of God, greater results in the future. 6th. No one of our people really believes that in the future we shall relax in the least our exertions, but rather increase them to bring to completion, with the Lord's help, this work laid upon us. 7th. It is hardly necessary to utter any caution against expecting an immediate, or even speedy, radical and general reformation in the practices, while there may be considerable changes in the views, of the First-day keeping world in reference to the fourth commandment. That there will come a general reformation in God's own time and way, we may confidently expect. Our motto must be, labor and wait.

By order and in behalf of the Council,

A. B. PRENTICE,  
O. U. WHITFORD,  
L. C. ROGERS,  
A. H. LEWIS,  
Geo. H. BABCOCK,  
L. A. PLATTS,  
A. E. MAIN,

Com.

CHICAGO, Ill., Oct. 29, 1890.

## OUR MUSICAL INTERESTS.

I.

BY H. D. CLARKE.

Special importance attaches to the word "our." It has a brotherly look and an agreeable sound. We say "our country," "our society," "our church, or denomination, or people," and "our colleges." It suggests something in which we are especially interested, and for which we should labor. As Seventh-day Baptists we have become accustomed to talk about our mission, our Boards, our schools, etc., but it seems that only a few, if any, have taken it upon themselves to talk about and labor for the musical interests of our people. Here is a subject worthy our attention, and I ask for a careful reading of what I may say in regard to these interests. What if I shall say at the outset that our intellectual and moral discipline, our Christian character, our usefulness in a hundred ways, our happiness, refinement, in fact, a score of things important to us, are greatly dependent upon the study and practice of the art of music? Will anyone express astonishment and doubt the statement? Then it will be because the subject has not received the close attention it deserves.

But before I say anything with special reference to the department of music in our higher schools and colleges, let us consider some things in regard to music in general, that our interest may be the greater when we reach the point which we have especially in view.

The demand for music of the best character is steady and healthful. This is observed in the home and in religious worship. No one with a love for music can fail to testify to the salutary impression made upon him, especially in early life, by the singing of evangelical songs, and the playing of the grand harmonies of master musicians. The common-place and vulgar clowditty and circus love-song have become disgusting to the average person; and even the common-place composition of the sentimental musician is out of date among the better class of people. The demand is for something that shows merit and that has in it inspiration; something that uplifts the soul and speaks of a better life. There has been within a few years a general elevation of the common taste. No author of church and Sabbath-school music can now succeed who has not the ability to lead people through the safe grounds of gospel hymnody, and put into their mouths the melodies that make character, and point upward. So of instrumental music; it must be a song without words, and yet a production that really tells you something and leaves you thinking of the noble, pure, and worthy things of life. A home now-a-days is considered very incomplete without music for family entertainment, and by which father and mother, brothers and sisters, pass many hours in innocent happiness, and in pleasing friends who come in. And this too, is vastly more than entertainment. It is education and soul culture. Its influence is refining, and is indeed a means of grace needed by every one wishing to develop spirituality. Music has too much been regarded as a merely ornamental branch, as distinguished from the "solid studies," and young people have gotten a little smattering of it merely to enter society and entertain friends. It truly is an ornamental branch, but it is also a science and an art, and but few branches of study do we find more useful or more practical than music. What enters so largely into the pleasure and profit of social life, solitary life, and even religious life, as music? And if the objective

point of education is refinement, as many claim, what agent or influence is more potent?

I urge the study of music, a thorough, scientific study, not on the ground that one will seem dreadfully stupid and unfashionable without this knowledge,—that is the dude idea; but on the ground of the development of all our nobler faculties and feelings, for intellectual and moral culture, for great usefulness in scores of ways, and as preparation for the eternal joys and labors of God's redeemed ones. Music is a part of life, a part of heaven. God is the author of this science, and has created man capable of unlimited progress in its development. There is no conceiving of the good which a student would get from two hours' study a day in a four years' college course. We have not all learned that no one branch of study stands isolated. This study of music intermingles and takes hold of others. The music in our schools is an inspiration to teachers and scholars to do better in other branches, and do it with a holy aim and purpose. I venture the remark, for illustration, that in Alfred University, Prof. Williams, and in Milton College, Prof. Stillman, and in other schools other leaders in music, are doing in their line of work that which is of incalculable value to every student, and which calls for gratitude from all who go out in life to put into practice the knowledge gained in those schools. Those who do not take studies in that one department are greatly influenced by the music heard and taught in these schools, and the effects of that influence will be seen in the refinement and moral culture of the thousands who spend a part of their lives in those sacred halls. I need not enlarge upon this. The thoughtful mind will readily see the point and have increased interest in the musical interest of our schools.

I have briefly referred to the benefits of musical culture. Volumes could be written, but I have something practical in view, which concerns all supporters of our schools and colleges, and must, in the fewest words possible, call attention to it. This will be in another article, with the editor's kind permission, and I am sure that with his interest in our schools, and the reader's interest, I shall be given a hearing.

INDEPENDENCE, N. Y.

#### A QUESTION OF INCOME.

##### CONDUCTING CHURCH AFFAIRS ON BUSINESS PRINCIPLES.

It was a time of trouble with the Presbyterian Church and society of Blanksville. They had come to their annual meeting and found, just as they expected, that their assets were not equal to their liabilities by several hundred dollars. This was no new experience, but rather an old, chronic ailment, that had afflicted them for years. Heretofore they had managed to tide over the trouble somehow, but this year the deficit was larger than usual—it had been growing larger every year, in fact—and it was agreed that something must be done about it.

The chairman of the meeting called upon one after another to propose some plan of relief or to express his views, and several gentlemen were not slow to do the latter at least.

Squire Boomer took the floor and said, in his usual methodical manner: "I've made up my mind that it costs a great deal to run a church. What with the minister's salary, which is the largest item, and the janitor's, and the organist's, and the insurance and repairs, and the fuel and lights, and our Sunday-school expenses, to say nothing of our benevolent contributions, which to be sure are not what they should be, it costs a great deal of money to run a church; more it seems to me than it ought to cost—more than we can afford to pay. And I think we must contrive some way to diminish our church expenses, so as to make the two ends of the year meet. If any gentleman can think of a better

plan let him speak out; but for my part, I say we must reduce our expenses, so as to make our income cover our outgoes. We must manage our church finances on business principles, if we expect to prosper."

Mr. Snodgrass followed, saying: "Squire Boomer has expressed my mind exactly. We must lessen our church expenses; we must cut our garment according to our cloth. We know just about how much we can raise each year by slip rents; and what's the use of trying to stretch the sum two or three hundred dollars, when we know it can't be done? I repeat, we must cut our garment according to our cloth."

Mr. Mullins endorsed all that had been said, and added somewhat pompously, as his manner was: "I am opposed to all pretense of appearing to be a richer and more prosperous church than we really are;" and, as if in imitation of Patrick Henry, he exclaimed: "We must retrench. I repeat it, sir, we must retrench!"

Others followed in much the same strain. Indeed, there appeared to be but one opinion upon the subject. The chairman said: "I am glad to observe so much freedom in this discussion. Nearly all present seem to be agreed upon retrenchment. Now, will some one suggest how and where we shall begin? Will some one make a motion?"

There was silence in that room for the space of one minute; then Squire Boomer arose slowly and said, with some hesitancy, as if the subject matter was a painful one: "In order to bring the matter properly before the house, I will move that a committee of three be appointed to wait upon our pastor and inform him of our financial embarrassment, and ask him kindly to consent to a reduction of his salary at least \$200."

The motion was supported by half a dozen voices, and afterward discussed vigorously pro and con (mostly pro) for an hour. The sentiment was evidently something like this: that their pastor was rolling in wealth on \$1,200 per year, while they, the people, were put to all sorts of straits to raise the money. The times were hard; several who once rented pews had moved away, and two or three rich men had died. It was unreasonable to expect them to pay as large a salary as they did when wheat sold for two dollars a bushel, and all branches of business were lively and profitable; and if Dr. Slim was the considerate man they took him to be, he would look upon the matter in the same light. If not, then—but the alternative was not discussed.

"Are you ready for the question?" asked the chairman.

"Not quite," said a voice from a remote corner of the room, and a plain, unlettered man, with a shrewd but kindly face, moved to the front, and it was announced that Mr. Ball had the floor.

"I don't often feel any call to make a speech," said he, "but when I do, I generally call a spade a spade, and done with it. My preachin' is apt to be rather personal, so to speak, and perhaps it will be this time. Squire Boomer says it costs a great deal of money to run a church, and he's right. And it costs a great deal to run a farm of much size, and a grist mill, and a high school, and a steam thrasher, and a good many things that we've got to have. Why, it was only last summer I was ridin' 'long with Squire Boomer past his farm, and he stopped his horse to show me the crop on that twenty-acre lot near the road. He said he had laid out more than five dollars an acre in ditchin' that lot and buyin' fertilizers and seed; said he shouldn't get his money back in one year or two, but there was a good deal of satisfaction in seein' how that land had come up under good tillage. He said he didn't believe in any 'penny wise' system of farmin'. Fact is, says he, 'if you starve your farm, it will starve you.' He says to-day we should manage our church affairs just as we do our own; that is, on business principles, and I agree with him. If we starve the church and the minister, they'll certainly starve us. It's the liberal soul that'll be made fat—not the stingy one."

"Mr. Mullins, he deals in general merchandise, and runs a pretty large establishment. He says trade has been uncommon dull for a year or more; but all the same, he is going to raise

the salary of his head clerk and book-keeper fifty dollars this year, just because he was such a faithful fellow, and looked after his employer's interests so well. 'I tell you Ball,' says he, 'a man must show his hands, that he appreciates their work, if he wants 'em to take an interest and make things buzz.' But when it comes to the minister, he proposes to work this plan by the rule of contrary. All that is necessary to make the finances of this church prosper, seemingly, is to let the minister know, that his labors are worth less by two hundred dollars a year than when he came here.

"Neighbor Snodgrass is fond of sayin' we must cut our garment accordin' to our cloth, but he don't always practice his own preachin'. I went into his house last evenin' to set awhile, as I often do, and Mis' Snodgrass was cuttin' out a checkered shirt for her husband. She had the cloth spread out on the floor, and laid the pattern on this way and that way; but finally she said: 'It's no use; there isn't cloth enough, John; you'll have to get three-quarters of a yard more to make the sleeves.' Now by his own rule he should have said, 'You must cut that garment according to the cloth, sleeves or no sleeves.' But he didn't say any such thing. He just said: 'All right, Lucinda; I'll get the cloth to-morrow, when I go to the village,' and there's the bundle sticking out of his pocket this minute.

"He and I are in the habit of helpin' each other with a big job now and then, in a neighborly way. Last spring I helped him build a picket fence the whole length of his farm on the highway. He laid out to have lumber enough on hand before we begun, but he fell short considerable; and he didn't make allowance enough for shaky pickets, just as we don't for shabby slip rents. Now, you'd think, to be consistent, he ought to have spread them pickets a trifle more, or else finished up the two or three rods lacking with some of them old fence rails. But he didn't do any such thing. He sent his team off to the mill, and had another load of pickets on hand before we needed 'em; and he had a hundred or two left over for repairs, surplus in the treasury, so to speak.

"We hear a good deal about cuttin' down our expenses, but not a word about increasin' our income. Gentlemen talk as if, in church matters, we better wear a shirt without sleeves, as it were, than to buy a little more cloth; we better piece out a new fence with old rails, rather than to get a few more pickets. The Bible tells about a time when the bed is shorter than a man can stretch himself on it, and the coverin' narrower than that he can wrap himself in it! Seems to me some of us have about got there.

"It has been more than hinted here to-day that the minister has more money to spend than we do, and may be he does. But that is none of our business. We called him here, and fixed the amount of his salary ourselves; and I think it would be a mighty mean proceedin' to ask him to throw off \$200, just because we failed to do business on business principles—to lay this load all on his shoulders, when not a man of us has tried to lift it with one of our little fingers, so to speak.

"Now I say this paltry debt of a few hundred dollars, that it is such a bugbear to many, has come, not because our expenses are so large, but because our income is so small; not because we pay out too much money, but because we pay in too little; and if every mother's son of us will increase our slip rent twenty per cent we shan't be likely to hear any more whinin' as we've heard to-day."

"Do you offer that as an amendment to the motion to appoint a committee?" asked the chairman, briskly.

"No," thundered Mr. Ball from his seat in the corner. "Do you think I'll hitch an amendment on such a motion as that? Not while I have my senses."

After some confusion the motion was laid upon the table, and the subject, from Mr. Ball's point of view, was under discussion, with a fair prospect of a successful issue, when the writer left.—Interior.

THE thoroughly great men are those who have done everything thoroughly, and who have never despised anything, however small, of God's making.

## MISSIONS.

ALL will wait for farther news from brother and sister Davis, of China, with anxious interest, and pray that the heavenly Father's generous care and comfort may be given them every hour.

### SHANGHAI SCHOOL WORK.

BY D. H. DAVIS.

*The Boy's School.*—I continued in the general management of this school until the close of the Chinese school year in January, with brother and sister Randolph as teachers in the English studies. At the re-opening of this school in the spring the entire management was given into their hands. The financial report of the last part of the year will be furnished entirely by brother Randolph. He will also report the general management of the school from the time it was placed in his hands. There was a vacation during the month of August. At the re-opening, some of the boys did not return, but new ones entered, so that there were eight in the English studies, and four studying Chinese only. Considering some irregularities which were caused by the sickness of the Chinese teacher, we feel that the school has done very good work. All the boys studying English were anxious to enter the school for another year; but we had decided to discontinue the English department for reasons already made known to the Board. Aside from the improvement in the education of these boys, we could see a vast change in their general deportment and attitude toward Christian teaching.

*Girl's School.*—This school has been continued in the same general way as in previous years. I think no new branch of study has been introduced, unless it be physiology. The older girls have been through an elementary book on this subject. They have pursued the other usual common school studies; and on certain days of the week are taught to do needle-work, and also to assist in the general work connected with the school. While Mrs. Davis has had the general supervision and management, I have assisted in the teaching of a few studies. Except when from home or interrupted by other matters I have conducted evening devotions with the school, reading a portion of the Word of God and making remarks on the practical points in the reading. There have also been morning prayers, conducted by either Mrs. Davis or Miss Burdick, and a Sabbath-evening prayer-meeting. In the conducting of this Dr. Swinney has also participated.

The marriage of Mary, the daughter of Dzau-Tsung-Lan, necessitated a change in the teacher. From the outset we have found it exceedingly difficult to procure competent Christian teachers for our schools. Just now Lucy Daung, one of our church members, is acting as matron, instructing the girls in needle work, while Sing-Chung, a son of Dzau-Tsung-Lan, teaches the Chinese studies a portion of the day. Miss Burdick has already made herself very helpful in sharing with us many of the numerous cares calling for attention. Her coming has been a source of great joy and hope to us in this work; and we trust she will be ready ere long to assume the full responsibilities of the work to which she has been appointed. If the plan regarding the return of myself and family to the United States is carried out, the entire work of the girls' school must of necessity, before many months, fall upon her. We trust the

Lord will give her strength and courage for this charge.

Before closing this portion of my report I desire to refer to the matter of myself and family returning to America. I would again thank the Board for their kindness shown in their action regarding this matter. I have made some investigations respecting the cost of passage, and find that we can go from Shanghai by the "Blue Funnel Line" to London for six hundred taels. This will be something over \$600 in gold. I also learn that a single passage from London to New York can be secured for \$50. My family will require three and three-fourths tickets, so that I estimate about \$800, United States gold, will be needed for our passage money. I will make further inquiries, and if I find that we can obtain passage cheaper by any other route will inform you.

FROM R. S. WILSON.

I have been in some revival meetings this fall, and preached two sermons for the Presbyterians and one for the Methodists. I think prejudice is dead here in my settlement. I do pray that the time will speedily come when our little church may rise above this low and lukewarm state, and may become a bright and shining light. We need more of God's holy spirit in our hearts, and more of a missionary spirit among the lay members. The truth of the matter is we need more love for God and his commandment, more consecration to God's service. Then we would spread like the green bay tree; and all this could we have, just by earnest prayer to God. Brethren, you may think the prospects dim here in this country; and it looks that way to me; but God is here as well as in other places. The failure is always upon the part of the people and not with God. May God help us to wake up and go to work while it is day, for the night cometh when no man can work. Brethren, pray for us. I am ashamed to make this report it is so small, and nothing but the same old thing. But it seems to me that I have done the very best I could under the surrounding circumstances. I have tried to sow the seed, and I will leave the results with God. I am not able to tell you whether the field is interesting or not, I will leave that for you to judge. The people seem to want to know of the Sabbath, and I try to teach them all I know about it. Several have said that I was keeping the true Sabbath. If I were able to travel, I could have five preaching stations all the time, but I am not able to reach these places at my own expense.

Three weeks of labor; 7 sermons and addresses; congregations of 50; 3 prayer-meetings; 10 visits; 500 pages of tracts and 10 papers distributed.

ETAWAHTON, Etawah Co., Ala.

FROM D. H. DAVIS.

KOBE, Japan, Sept. 19, 1890.

You doubtless have heard, ere this, of my family being in Japan. They left Shanghai in June and have been in Kobe ever since. It was thought to be unwise for us to keep our little boy Alfred in Shanghai during the hot season, and as the entire care of him would be too much for Mrs. Davis, it was necessary to send Susie to assist, and as I could not have the time to look after our oldest boy, Theodore, he also accompanied them, leaving me in Shanghai. On account of the work and the great expense to which we have been subject for the past three years, I did not feel that I could go with them. About ten days after their arrival in Kobe the little boy was taken ill again, becoming much

reduced and very nervous. Mrs. Davis called a physician who did not understand his peculiar case and the result was that he grew more nervous under the treatment. Fortunately concurring circumstances caused a change in the treatment, and he seemed to slowly mend; but after a week or two he had another attack. Just about this time Dr. Boone, of Shanghai, who was well acquainted with the case, came to Kobe to be with his family who were living in the same house with Mrs. Davis. Dr. Boone took the case in hand and did all he could, and his treatment seemed to prove beneficial. After the Dr. had been in Kobe one month he returned with his family to Shanghai. Upon his return he said I ought to go to Mrs. Davis; that the boy was still very ill, and that Mrs. Davis was much worn by the constant care. He said we should by no means return to Shanghai until the 1st of October. I was in great sorrow and perplexity, for on the day that I had this conversation with Dr. Boone my dear friend, Mr. Jas. Dalziel, acting agent of the American Bible Society, died, and he had requested me to attend to his business matters. This was no small matter, as he had accounts with about 200 missionaries in China. Owing to these circumstances it was impossible for me to leave at once. I did what I could in arranging the business, and after a weeks time I took passage to Japan, arriving on Sept. 3d. I am glad to say that the sick one has seemed to improve some, but he is still very weak, and requires constant care. We hoped that he might keep well and that we might all go to the home land in the spring. It may be that God will direct us to do quite differently from what we had planned, but we have this confidence, that he doeth all things well. With kindest regards I am as ever, fraternally yours.

FROM L. F. SKAGGS.

I have been engaged in a protracted meeting at the Providence church. Commenced on Sabbath evening, Aug. 16th, and continued until the 27th. When the meeting commenced the prospect was very gloomy, but we thank God for what he has done for this little church. The membership has been greatly blessed and encouraged. I preached twenty-one discourses during the meeting, ten or twelve came forward for prayers, and five professed a hope in Christ. There will be eight additions to the church at our visit next month. I do not think I ever saw any thing to compare to the prejudice that existed in this neighborhood, but I thank God that he has driven back the powers of darkness and united his people in love and peace with one another. The meeting has been a great blessing to the entire community. Dear brother Main, pray that I may be faithful.

BILLINGS, Mo.

### CORRESPONDENCE.

We send you a quilt to be appropriated to Home Missions. We intended to have had it ready for last year's meeting but failed. The good Lord has enabled us to have it ready this year. We trust he will bless the seed sown, as it is the best we can do for this time. Shall we stop here? Nay, verily, God commanded his people to go forward, and we believe that command extends to us to-day. In going forward we have a hope of seeing the salvation of the Lord. We sincerely desire the prayers of all God's people. Yours for truth,

FANNIE D. GRANBERRY,

BETTIE ROPER,

TEXARKANA, Ark.

FROM H. P. BURDICK.

My work in the Hebron churches closed Sept. 24th. Have worked for the Board thirty-five days. Sermons, 24; calls and visits, 95; baptisms, 3; embraced Sabbath, 2. Upon my own responsibility, including the above: Number of days of labor, 100; sermons, 51; calls and visits, 138; baptisms, 13; united with Seventh-day Baptist churches, in Hebron, all told, 18. Brother Summerbell baptized five, and I think received three into the church; they are included in the above number of members, but not of baptisms.

ALFRED, N. Y.

CONTRIBUTED ITEMS.

H. W. C.

"The love of Christ constraineth us." 2 Cor. 5: 14.

The first missionaries to the Fiji landed Oct. 12, 1835.

John Elliott began his mission to the Indians Oct. 28, 1641.

"There is love in every command of God, as if a king should bid one of his subjects dig in a gold mine, then take the gold."

"Personal religion means a *purse-and-all* religion—ready to go and ready to give."

"The gospel tells us that as the Son of God was sent to save, the sons of God are saved to serve."

"The call for salvation is, Come; the call for service is, Go. The call for salvation is, Come unto One; Come unto me and I will give you rest; but the call for service is, Go unto all; Go ye into all the world and preach the gospel to every creature."

We notice that "substitute for service" contributions are beginning to be made to foreign missions. If a man cannot go to the foreign field himself, he gives the money to send out and support a substitute. At one of the May meetings in London an anonymous gift of this kind was announced, of \$25,000. Another person proposed to give \$1,000 a year in this way, and another \$500. Are there not men and women in our church who will thus give the money for a substitute?

"Forget also thine own people and thy father's house; So shall the King desire thy beauty. Instead of thy fathers shall be thy children, Whom thou shalt make *princes* in all the earth."

What if your own were starving,  
Fainting with famine pain,  
And you should know  
Where golden grow  
Rich fruit and ripened grain:  
Would you hear their wail  
As a thrice told tale,  
And turn to your feast again?

There is one thing that Christians ought to guard against: If we refuse to give according to the rule laid down in God's Word, we must not expect to receive according to his promise, for thereby we also dishonor him and prevent the fulfillment of the promise. Many a man is poor because he has given nothing in return for what he has received. Many a church lacks the blessing promised in such abundance that there will not be room enough to receive it, because the tithes have not been brought into the storehouse. Let us all give of our substance according to the scripture rule,—“Upon the first day of the week let every one of you lay by him in store as God hath prospered him”—systematically, and according to means, and then we may claim the blessing promised that “he which soweth bountifully shall also reap bountifully.”

CANON LINDON ON MISSIONS.

Across the triumphs and failures of well-nigh nineteen centuries, the spiritual ear still catches the accents of the charge on the mountain in Galilee; and as we listen we note that neither length of time nor change of circumstances has impaired their solemn and enduring force. It is a precept which, if it ever had binding virtue, must have it at this moment, over all who believe in the divine Speaker's power to impose it—it must bind us as distinctly as it was bind-

ing on the first disciples. We are ambassadors of a charity which knows no distinctions between the claimants on its bounty, and no frontiers save those of the races of man. A good Christian can not be other than eager for the extension of our Lord's kingdom among men, not only from his sense of what is due to the Lord who bought him, but also from his natural sense of justice, his persuasion that he has no right to withhold from others those privileges and prospects which are the joy of his own inmost life. When he finds comfort in the power of prayer; when he looks forward in humble confidence to death; when he enjoys the blessed gift of inward peace—peace between the soul and its God, peace between the soul's various powers and faculties—he cannot but ask the question: “Do I not owe it to the millions, who have no part in these priceless blessings, that I should do what I can myself, or through others, to extend to them a share in the smile of the universal Father, which is the joy and consolation of my life? Can I possibly neglect the command to make disciples of all nations?”—*Spirit of Missions.*

WOMAN'S WORK.

THE MASTER'S TOUCH.

In the still air the music lies unheard;  
In the rough marble beauty hides unseen;  
To make the music and the beauty, needs  
A master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skillful hand;  
Let not the music that is in us die!  
Great Sculptor, hew and polish us; nor let  
Hidden and lost, thy form within us lie!

Spare not the stroke! Do with us as thou wilt!  
Let there be naught unfinished, broken, marred;  
Complete thy purpose, that we may become  
Thy perfect image, thou, our God and Lord.  
—*Horatius Bonar.*

OUR WOMEN AND THE COUNCIL.

A pleasant session, harmonious and helpful along the various lines of denominational work. A session, too, which cannot fail in its influence upon the people at large, to reflect the spirit of kindness and of unity which were emphatic elements of its own condition.

As for ourselves, or, better put, as for woman's work, its representation occupied comparatively little time in committee work, little space in report copies, and withal, little of the time used by the public meetings. It can, therefore, be the more readily reported to you, both as to time and space. Yet whether by the long or by the short, it is but fair to give you the returns, and to assure you with something of promptness, and with emphasis, that the little of which we spoke just above, does not signify littleness in any unhappy sense. The report submitted by the Woman's Work Committee was condensed, yet worded with care, and its adoption was hearty and without dissenting vote.

We give to you herewith the report:

Your Committee on Woman's Board Work would report as follows:

We recognize the Christian obligation resting upon the women of our denomination, to labor in organized work for denominational enterprises, and recommend that our women as individuals, or as organized bodies in our churches, and our isolated ones, feel equal obligations in sustaining and advancing the interests of our Missionary and Tract Societies, and that for the healthful development of this organized force amongst us, it should receive all needful recognition and support. Signed by

- MARY F. BAILEY,
- MRS. W. R. POTTER,
- A. S. BABCOCK,
- J. F. HUBBARD,
- A. E. MAIN,

Com.

We are an auxiliary body; therefore much of the work which we would like to bring before a meeting of the women of the denomination, or in detail before either of our general boards for consideration and advice, could not properly be

brought before the Council for consideration. Basal principles and their recognition had a fitting place in this body, but, not the methods of developing them, since these belonged, the rather, to the different societies, or to individuals, according to the especial features of them.

Therefore, my sisters, before thinking of a second criticism, should the shortness of our report have given you for a first thought that we seemed to be negligent of your hopes for help at the hands of this body, please know that more was done for you than at the first moment it may seem to you.

The Council, in adopting our report, has endorsed our belief that woman's organized work, in the aid of denominational enterprises, rests as an obligation upon our Christian women, because they are Christians. This recognition comes with all the weight which the Council can give to our people upon any topic. While it can never force one of you to a similar belief, and makes no attempt to, yet by the vote of every person giving intelligent heed to his vote, it is persuasive advice that all of us shall, hereafter, recognize the full force of that which is couched within the statement. Being organized, there comes at once into being, a line of mutual relationships, namely, certain obligations resting upon us towards those for whose assistance we are placed in compact.

We were organized, as says the organizing act adopted by the Conference convened in Lost Creek in 1884, “to raise funds for our various denominational enterprises, and to interest the women of the denomination in these enterprises, in such ways and by such means as shall seem to them practical and best.” Our “enterprises,” so called, are represented by our denominational boards, and those boards which are dependent for their financial existence upon the contributions of the people, are the Missionary and Tract Boards.

By “equal obligations” it was the thought of the Committee that, according to the needs of these boards, we should just as surely feel that we are obligated to one as to the other. It was not the province of the committee to dictate the number of dollars to be raised by the women for both or for either of the boards; but it could and it did recommend, so was its thought, that our women shall, in their obligation to these boards, feel that they ought to help either of them, the one as cordially as the other, according to the ability of the women, and the existing needs, in the growing demands of the boards.

Please bear in mind that I have more to say to you concerning all of this, in the next week's issue  
YOUR DELEGATE.

DEFEAT AND VICTORY.

That which to a Christian may seem a sad reverse of defeat, may be God's plan for a victory. Paul was to see Rome, but when he entered that city a prisoner it looked as if the promise was a mockery; yet he soon found that coming to Rome was productive of grand results, and even in Cæsar's household there were those who became “saints.” Bunyan was imprisoned, and thus was prevented from preaching, but the best work he ever did for Christ was while he was in Bedford jail. He might have evangelized for a while, but no work he could have done in preaching would have had the world-wide influence. When Judson was rebuffed in British India, it seemed as if the door of usefulness might be closed; but forced, as it were, to go to Burmah, he lighted a golden lamp which has guided thousands to eternal life. Well is it we, conscious of our own inability to judge what may be best, are willing to accept divine appointments, and believe that we know not now what will hereafter be proved best for ourselves and the cause of God.—*Christian Inquirer.*

## HISTORICAL & BIOGRAPHICAL.

### HISTORY OF THE SHILOH SEVENTH-DAY BAPTIST CHURCH.

BY THE REV. THEO. L. GARDINER.  
PRELIMINARY.

The Seventh-day Baptist Church of Shiloh, Cumberland county, New Jersey, is situated in a beautiful farming country, about twenty-five miles south-west of Philadelphia, and twelve miles from the mouth of the Delaware River. The city of Bridgeton, containing about 12,000 inhabitants, is only three and a half miles to the south-east, and has railroad and steamboat communications with both New York and Philadelphia.

The church at first was called Cohansey, after the river near by, which also gave the early name of "Cohansey country" to all this section of South Jersey. But owing to the fact that the ancient First-day Baptist Church of Roadstown, scarcely two miles away, is also called Cohansey, Morgan Edwards, in his early sketch of the Baptist Churches of New Jersey, named this church Shiloh, after the village in which its meeting-house has since been located. From that date the church has been designated by that name in the Seventh-day Baptist denomination.

Its history began with the first generation of native-born citizens of the Cohansey country. In the old Cohansey burial ground the tombstone of one of its constituent members now gives us the information that Deborah Swinney was "the first white female born in Cohansey." She was a convert to the Sabbath, with several others from the Cohansey Baptist Church, now Roadstown.

It did not seem to occur to the people of that far-off day, that, in the last decade of the nineteenth century, their descendants would be anxious to learn the successive steps in the rise and progress of the church. If they could have known how eagerly every old scrap of records, every ancient page of history, and even the tombstones would be sought out, and solicited to yield up the secrets of the past, they might have favored us with more of the details of their work. But this did not appear to them; and we find that even after many years of organized church-life, some of their reports were made without date, and the church records were only upon hand-made blotters of fools' paper, folded four times and covered with a kind of wall-paper. There was one substantial book of records beginning with the organization, and it is still in existence, one hundred and fifty years old.

But it contained only a list of those who were baptized, together with genealogies of families belonging to the church, and a roll of unmarried people of the society, giving their ages at that time. Here and there some memorandum of events, scattered through its pages, makes it exceedingly valuable in the hands of the historian.

There is no regular book of minutes in existence for the first forty-seven years after the organization; but from 1784 to the present, the records are nicely kept and well preserved. For five years the writer has made diligent search for any old scraps of records, letters of correspondence between the churches, and points from old papers of other churches, hoping to find some light upon the history for the first fifty years; and also for satisfactory evidence regarding the origin of the Seventh-day Bap-

tists in this community. This search has been measurably successful, and many facts have been unearthed upon both of the above named points.

The little volume of Morgan Edwards, one hundred years old, now carefully treasured in the rooms of the Historical Society of Pennsylvania, in Philadelphia, proved to be quite a prize in this search; and Mr. Julius F. Sachse, of Berwyn, Chester county, Pa., also kindly aided in gathering among the ancient relics of Sabbatarians in that section such items as had any bearing upon the history of Shiloh.

#### ORGANIZATION OF THE CHURCH.

This church was organized March 27, 1737, with eighteen members. Their names appear upon a leaf of an old record book of that date, as follows:

|                 |                   |                  |
|-----------------|-------------------|------------------|
| John Swinney,   | Caleb Ayars, Jr., | Amy Dunn,        |
| Elijah Bowen,   | Joseph Swinney,   | Esther Davis,    |
| John Jarman,    | Samuel Davis,     | Deborah Swinney, |
| Caleb Barrett,  | Deborah Swinney,  | Anne Davis,      |
| Hugh Dunn,      | Deborah Bowen,    | Jane Philips,    |
| Jonathan Davis, | Abigail Barrett,  | Anne Swinney.    |

While the organization of the church dates no further back than 1737, we must look for its origin twenty-five or thirty years earlier, near the beginning of the seventeenth century. It is clear from very old documents that there were Seventh-day Baptists, with some kind of organization, holding stated meetings here as early as 1716. Whether they met for worship in private houses or in some public place, does not appear, but the former is more probable.

#### THE FIRST ELDER JONATHAN DAVIS.

As early as 1695 or 1700, one Eld. Jonathan Davis, of Trenton, N. J., formerly of Long Island, began visiting his wife's relatives, the Bowens of the Rev. Timothy Brooks colony, near Bowentown, some two miles from Shiloh. These people were Baptists. For twenty-three years they stood aloof upon doctrinal grounds from the regular Baptist Church at Roadstown, but finally united there in 1710.

How or when Eld. Jonathan Davis embraced the Sabbath doctrine is not fully known. But it is supposed that it came about through the influence of Eld. Abel Noble, a Sabbath-keeper from England, who arrived in Pennsylvania in 1684; and by 1700, had made many converts to the Sabbath, especially among the Keithian Quakers near Philadelphia. Noble resided across the river from Davis in Pennsylvania, and was the founder of the Sabbath-keeping churches in Chester county of that State. He also labored on Long Island, which was the former home of Eld. Davis, and they had undoubtedly met before Davis moved to Trenton. Old documents show that these two men became yoke-fellows in Christian work, for in 1734 we find Noble at a meeting held in Davis's house to assist him in ordaining a deacon for the Piscataway Church. Eld. Davis was recognized by a letter from Piscataway as a member there in 1706.

Coming on frequent visits to South Jersey, this man of God also preached the gospel, thus becoming in this natural way a sort of traveling missionary among them. He taught the binding force of the fourth commandment, with clearness and power, which made quite a stir among the people; and in 1716 several members of the Cohansey Baptist Church "embraced the sentiments of the Sabbatarians, and among them were the daughters of Mr. Brooks," a leader among them. It is quite probable that when these converts were excluded from the Baptists, they removed their standing to Piscataway, where Eld. Davis himself belonged, and re-

mained members there until the organization of the Shiloh church.

This will harmonize with Morgan Edwards, who says in his history, "Theretofore (till 1737) all the Sabbatarians in these parts were members of the church at Piscataway." It will also explain satisfactorily how thirty members were dismissed from Piscataway at one time to unite with Shiloh, when it is clear that the number who actually moved here from that place was much smaller.

Eld. Jonathan Davis was mentioned in history as "very tall and fat, which made his familiars banter him under the name of 'great high priest.'"

#### ORIGIN OF THE SHILOH SABBATH-KEEPERS.

From all sources of information, then, upon the origin of Sabbath-keepers in this community, we gather the following:

*First*, And mainly, This man's converts from the Cohansey Baptist Church prior to 1716; notably the Swinneys, Bowens, Barretts, Bacons, Ayarses, Sheppards and Robbinses.

*Second*, Two or three families of Davises came from Trenton in 1732, relatives of Jonathan Davis, one of whom, a nephew of his, became the first pastor of the church.

*Third*, Several persons from among Abel Noble's converts at French Creek, Pa.; viz., the Thomases, Griffiths, and the "Jane Phillips," whose name stands among the eighteen constituent members.

*Fourth*, There were also some who came from Piscataway; viz., the Dunns, Randolphs, and Bonhams. Thus, from all of these sources may be traced the elements that combined to make the body of the Seventh-day Baptist Church and congregation at Shiloh.

To be continued.

#### DO NOT BE DISCOURAGED.

Araces, who founded the Parthian Empire, against which the mighty hosts of Rome long contended in vain, was a mechanic of obscure origin.

Burns was the son of a small farmer, and at an early age displayed an appetite for learning which he had but few opportunities for gratifying, as is shown in the most brilliant of his poems.

Carrera, beginning life as a drummer-boy and driver of cattle, rose to the Presidency of the Republic of Guatemala.

Catherine, Empress of Russia, in some respects one of the most remarkable women that ever lived, was a peasant girl of Livonia, and a camp *grisette*.

Demosthenes, the Grecian orator and "prince of eloquence," was the son of a blacksmith. In his first attempt at public speaking, he displayed such a weakness of voice, imperfect articulation and awkwardness, that he withdrew from the speaker's platform amidst the hooting and laughter of his hearers.

Giotto, noted as a painter, sculptor, architect, worker in mosaic, and really the founder of modern Italian art, was a shepherd boy, whom Cimabue discovered drawing sheep on the sand with a pointed stone with an accuracy that indicated a natural artistic ability, and so he took him as a student.

Handel was nearly fifty years of age when he published the first of those musical compositions which have immortalized his name.

Sir Isaac Newton, while attending school, was considered by his teachers but little better than an idiot; and Sheridan, the celebrated playwright, was presented by his mother to a tutor as a "blockhead."

The foregoing examples prove conclusively that an humble origin, poverty, natural defects, age, or physical ailments, need not prevent the attainment of distinction, and they should be encouraging, especially to the young.—*Harper's Young People*.

## SABBATH REFORM.

### SUNDAY AND THIRD PARTY PROHIBITIONISTS.

The following letter and circular show the fallacy of attempting "Sabbath Reform" through party action, and civil legislation. The writer is a consistent Seventh-day Baptist, who does not hesitate to utilize occasions for defending truth, as they may arise in his connection with his political relations. Writing of his experience at Harrisburg, he says:

BRADFORD, Pa., Sept. 3, 1890.

REV. DR. A. H. LEWIS,

Dear Sir:—Your words of encouragement and favor for my paper presented at Harrisburg, are most gratefully welcomed. My experience with it at the Convention was similar to that of two years before, in one respect, viz., failure to get it before the Committee on Resolutions until after they had reported, and platform had been adopted. Copies were given to the Chairman of Committee on Resolutions, and others of the Committee; and to the Chairman of the Convention, with request that they would favor my being permitted to present it to the Convention. They agreed to do this. The pressure of business was great, as I well recognized it would be, and the anxiety of many to expedite business to enable them to take trains home the same day was such that it seemed to me that the Convention would not listen to it with any patience, and that it would be as well to distribute copies to the delegates. This privilege was unanimously accorded me by vote, the last work of the Convention, except their votes of thanks.

One delegate, a personal friend, expressed the thought to me that my disappointment both times to reach the convention as I desired, possibly might be the providential indication that my endeavors ought to be thwarted. I said to him that I had not anticipated that resolutions diverging so widely as these, from long-settled convictions, would be endorsed at once. It was my hope to project the thought that might grow upon them and ripen, till they would endorse it, and further, that if the request should be made to our legislature next winter, to repeal existing Sunday laws, the chances for favor there were probably enhanced by the fact that Prohibitionists adopted resolutions adverse to it. He cited me at once to note the character of allies for my work. I replied that I had observed the efforts of Sunday-observers, to make an ally of the Roman Catholic Church; and further that it seemed to me that Sunday laws enacted to shut out the saloons, became instead, a covert for them, that it was harder work to close the saloons one day in seven, when they were given a foothold on days either side of it, than it was to shut them all the time. That people were busying themselves with efforts to accomplish the harder task, whereas, if they found they had no right to discriminate in days, they would, in order to save the one day from dissipation, be pressed into doing the easier task of rescuing all. They, by compromising for prohibition one-seventh of the time, and diverting efforts to such measures, were, unwittingly perhaps, but nevertheless surely, the allies of the ones they taunt me with. I believe that if the liquor dealers repeal the Sunday laws they will, by doing it, forge their own chains, and I shall take pleasure in seeing the forging process go on.

Yours truly,

G. H. LYON.

The protest referred to in the foregoing letter is as follows:

#### THE ONLY ALTERNATIVE OF SUCCESS.

To the Prohibition State Convention;

HARRISBURG, Pa., Aug. 20, 1890.

The first declaration of our National Convention, nominating St. John in 1884, states an absolute condition of success. It could not state more positively, for it is absolute. It could not be more conspicuously placed, for it is first

"The Prohibition Party in National Convention assembled, acknowledge Almighty God as the rightful Sovereign of all men, from whom the just powers of government are derived, and to whose laws human enactments should conform as an absolute condition of peace, prosperity, and happiness."

The conventions and work of our party before and since have assumed that we are conforming to it. Are we, or are we not?

This memorial, the same as was requested two years ago, asks your scrutiny of that first declaration in our national platform with reference to our treatment of the Sabbath. It sets forth, that hitherto, instead of conforming to God's law, we have endeavored to transpose

the words we ourselves have uttered, and to say of the Sabbath that God's law shall conform to human enactments; that the Sabbath shall conform to civil law. God's law says the seventh day is the Sabbath. No place can be found in the Bible where it is said "the first day of the week is the Sabbath," or "one day in seven shall be the Sabbath," or of the holy day, irreverently as many Christians say, "The old Jewish Sabbath;" but definitely "The seventh day is the Sabbath of the Lord thy God."

This Convention is not free to ignore this question. Declarations by our State conventions from that year to this have placed us in complicity with persistent, determined effort to maintain by civil law the Sunday that has been set up in place of the Sabbath. Other State prohibition conventions have been doing the same, and at Indianapolis two years ago the National Prohibition Convention declared:

10th. *For the preservation and defense of the Sabbath as a civil institution, without oppressing any who religiously observe any other than the first day of the week.*

Some have thought that because of the overtures to those who religiously observe any other than the first day of the week, no wrong was involved in the resolution. But stop and consider. The Sabbath is a divine institution. Busying ourselves to make it a civil institution is to degrade it from its higher place and to engage us in a mischievous meddling with God's law. Instead of obeying him it is spending our strength in evasion, and to foist a human substitute for the Sabbath. A civil institution is of man's construction. It is appropriate therefore to speak of Sunday as a civil institution, for it is based wholly on traditions and commandments of men. The term, as used in this resolution, is purposely employed to designate a thing which the State might control; something else than a sacred day; something that would not seem to be a merging of State and Church, and so it was intended to declare for the preservation and defense of the Sabbath as a civil institution. As much higher as God's ways and thoughts are above man's, so much more is his law than man's, for the Sabbath, able to reach the consciences of men. As much as true Sabbath-observance is preferable to the Continental Sunday, so much is the divine institution preferable to any simulation of it by civil law; and yet confessedly, avowedly we busy ourselves for the preservation and defense of the latter.

The intervention of civil law is an obtrusion when it relates to things that we should render unto God. Our sense of the need of such law for Sunday is because of its helplessness without it. There being no divine law for it, and having neither, how could it stand? The people of England are slowly learning the lesson that the maintenance of the established church by the government is not the best way to promote the interests of the Church. The thought likewise by us of maintaining the Sabbath by the voluntary allegiance of God's people will hardly be looked upon with more of doubt than was the thought at one time of maintaining the Church by voluntary contributions. But let us have this, and a faith on the part of God's people that takes him at his word, and renders obedience, and we shall attain a recognition for the Sabbath more than by all that civil laws can give.

The help of the civil law to maintain the Sabbath is no more needed, nor any more in place, than is its help to maintain the ordinance of baptism. Both are ordinances of God. The observance of both is required by him. The Sabbath was made for man, and the gospel is likewise to all people. Both are to bless the world. Let the glad tidings of great joy be heralded on every Sabbath day. Proclaim it in every nation. "Peace on earth and good will to men."

What then shall this convention do? Let it do this: *Resolved*, That the province of the Sabbath is in the home and with the hearts and consciences of men; that it is a sign between God and man, and that we should cease endeavors to proclaim and make it a civil institution.

*Resolved*, That we ask the Legislature to repeal existing Sunday laws, because of its encroachment by the State upon matters of the Church, and that its simulation of the Sabbath imposes a hindrance to the discernment and observance of the day we are commanded of God to keep holy.

*Resolved*, That the efforts to secure prohibition one day in seven diverts from efforts for entire prohibition, and that so many try to satisfy their conscience in behalf of temperance by working for prohibition on Sunday and halting there, that it halts the whole line, and becomes a detriment instead of help; and further, that closing the saloons one day in seven is a compromise and a tacit admission that they may remain open on other days.

The children of Israel were four hundred years in bondage, but the time came when God said to Pharaoh, "Let my people go," and with a strong hand he brought them out of Egypt. For four hundred years the light has been slowly breaking away the mists and night of the Dark Ages, when the compromises of the Church with pagan worship surrendered the Sabbath to the pagan festival of the sun. God's word from the time of Moses has been, "Ye shall keep all my commandments always;" but now in these our times the light of truth has been revealing more clearly his word obscured by the Dark Ages till with many Christians now, they need no light, but the disposition to do the right.

It is no small thing to us that those words of our national convention so conspicuously placed to secure our recognition, were spoken to us, rather than others. We may make it an assurance that God has spoken through us, and that if we comply with the conditions he will go with us. But it is useless to go forward till we turn and obey; not by proxy of the State, but individually in our homes, and with our hearts. The responsibility lies with each man, and with you who hear, and can hear, each must bear his part. We have been hesitating to obey till God has sent our enemies to take from us, by force, what we would not voluntarily surrender, the Sunday falsely set up in place of the Sabbath. Shall we refuse to learn our lesson that God will be obeyed, till he shall thunder more loudly his wrath than in Michigan and Oregon and Rhode Island and Pennsylvania? Respectfully submitted,

G. H. LYON.

Those who claim to conform to the law of God and still exalt Sunday as the Sabbath by the power of civil law, are more than self-condemned. Honest blindness will not save from the evil results of such error.

#### COURAGE IN BIBLE STUDY.

It seems an easy thing for a student to say to himself, "I will study the Bible." But let him proceed to do it, and, if he is faithful and conscientious, he soon finds that he has undertaken a task which might almost be called stupendous. A primary and fundamental requisite of his equipment for that endeavor is courage. He will need it in the choice of a method—a method that shall be his own and call forth his best powers. He will need it in his determination to cut loose from all dependence on help, to save him from the thoughtless acceptance of other men's conclusions, from the distrust of his own powers, and from the adoption of traditional opinions because they are traditional. He will need it, after he has stepped forth upon his independent path, to pursue that course resolutely through the thickets and tangled underbrush of the way, the drudgery and weariness of elementary studies, which often bear but indirectly on the main effort. For all this, and more of the same kind, a true, devoted student of the Bible pre-eminently must have courage.

If this rare trait of character has been thus developed in the beginnings of his work on the Scriptures, there need be no fear that the student will fail to possess and manifest it in the holding of his conclusion. It requires a far more vigorous exercise of courage in these days to form an independent judgment than it does to maintain it when formed.

We, upon whom the ends of the ages have come, are the heirs also of the learning and traditions of the ages. It is this latter inheritance which must be resolutely worked through and worked over into the metal of one's own conviction. Strenuous is the endeavor, weary the toil. There is the stress, there the oft-failing struggle. But, once it is accomplished, the sense of relief, the consciousness of victory, the possession of clear vision, of independent decision—these are the satisfactions worthy the storm and strife.

Too often is the emphasis misplaced when we remark upon the courage of some scholar in uttering his independent convictions. Let us rather admire the courage that is to be seen in that secret purpose, the earlier decision, that silent but heroic endeavor which carried him successfully through the self-opened path of investigation. No one can courageously maintain his convictions about God's truth until he has had the courage resolutely to break out his own path in their formation.—*Old Testament Student.*

# THE SABBATH RECORDER.

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

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

ONE smile can glorify a day,  
 One word new hope impart;  
 The least disciple need not say  
 There are no alms to give away,  
 If love be in the heart.

A CORRESPONDENT, in another column, corrects some misstatements concerning the going of Mr. and Mrs. Carpenter to China, published in our issue of Oct. 23d. The error escaped the editorial eye when that eye was fixed somewhat intently on Chicago. We are glad to publish the correction.

THE pastor of the church in New York City desires us to say that no services will be held by that church on Sabbath, November 22d, but they are expected to join in the services of the Yearly Meeting at New Market, N. J. Also, that the communion service will be held by that church on Sabbath, November 29th.

WE have just received from the author, Bro. H. D. Clarke, a copy of "Gathered in," a thanksgiving service, published by John Church & Co., Cincinnati and New York. The music is simple and therefore easily learned, and yet well adapted to express the spirit of thanksgiving contained in the words to which it is set. A pleasant thanksgiving exercise.

THE report of the committee on an address to the denomination, embodying the conclusions of the Council, is published on the first page of this issue of the RECORDER. This report is a condensed statement of the conclusions arrived at through long and patient work by thirteen separate committees upon as many different topics. The abstracts of these several reports have been made, for the most part, by the chairmen or secretaries of the respective committees, and the whole has been woven together in one report, by Bro. Prentice, Chairman of the Committee on Address, etc. It will be seen that this report must contain the *quint essence* of the work of the Council. Knowing that such a report would be forthcoming we have not attempted, editorially, to summarize that work.

IT is related that after the second battle of Bull Run there was great anxiety, at the South as well as at the North, to get the news. After three days of suspense the pastor of Gen. T. J. Jackson (Stonewall Jackson,) took from the post-office a letter directed to him in the General's well-known hand. A crowd soon gathered about the minister to hear what the great General had to say about the battle. The seal was hastily broken, and the letter ran substantially as follows: "Dear pastor,—Remembering that it is about the usual time for our church to take its monthly collection for foreign missions, I enclose you my check for my regular subscription to that object." When all Christian people remember the obligations to the church and the cause of missions in that manner, the Lord's work will go grandly forward.

AMONG the recommendations approved by the late Council is one touching the character of the RECORDER, asking that it partake more largely of the character of a religious newspaper, with emphasis on *religious* and *news*. It is especially urged that there shall be more home news. To meet this reasonable wish of its friends, the RECORDER must have religious news to publish. This material cannot be manufactured in the office; it must come from the fields where the people are. And in order that it may be had at all, there must be some interested and faithful person in each church or society who shall furnish such news. The old adage, "What is everybody's business is nobody's business," is especially true here. Will not the pastors call attention to this matter in their respective churches and have some one appointed to act as home news correspondent in their respective localities? There is no other department of the RECORDER which is so much in the hands of the people, as the home news department. If all who wish to see it full, and fresh, and crisp, will do what they can to make it so, either by contributing to it themselves, or by organizing a competent force of contributors in their respective churches and societies, we can meet all reasonable demands in this particular. Come brethren, you who want more religious home news in the RECORDER, how much do you want it? How much are you willing to do in order to get it?

## POINTERS FROM THE COUNCIL.

The official report of the Committee appointed to summarize the conclusions of the Council, printed on our first page, is so complete a digest of the whole matter that any attempt on our part in that direction would certainly appear a work of supererogation. But we think that some points, not reducible to the forms of an official report, are worthy of attention.

1. The delegates of the Council. It is probably true that no such thoroughly representative body of Seventh-day Baptists was ever before assembled. Nearly one hundred delegates were present, representing all the varied interests of our people; no church or society had more than two delegates, some had but one, and in some cases two or more churches were represented by one person; so that the one hundred delegates represented nearly as many churches and societies, located in all parts of our country, extending from New England almost to the Rocky Mountains, and from the Great Lakes to the Gulf States. Practically, therefore, our whole people was represented in the Council. Every delegate came for work, not for visiting; and the most of the delegates came with instructions from their churches upon many of the vital questions to be considered. Why cannot our General Conferences be made such truly representative bodies? It is to be hoped that, hereafter, the churches will make up their lists of delegates with reference to the work to be done at Conference, and, if possible, send them with a view to work for definite ends.

2. The method of work adopted by the Council is worthy of careful study. If any body of delegates is competent, in open session, to study great questions, formulate opinions and statements upon them, and adopt plans with reference to them, certainly such a body of delegates as that recently assembled in Chicago was competent to do so. But the first thing the Council did after its organization, and the results proved the wisdom of the plan, was to appoint some fifteen standing committees, of from five to nine members each, upon as many different topics

certain to come before the Council. To these committees all matters relating to their respective topics were referred, and in the meetings of the committees they were most thoroughly discussed in all their relations and bearings. Before the committees at their meetings came any and all persons who had any interest in the subjects assigned, and there made their criticisms and offered their suggestions and counsels. More than half the time of the entire Council was spent in this kind of committee work. Out of this work came the carefully prepared reports which were finally adopted by the body. For the most part these reports, notwithstanding the efforts to improve them in open session by amendments, substitutions, etc., were adopted substantially as they came from the committees. If from this feature of the Council we shall learn that important matters, whether during Conference time, or during the year of work, must be committed to small bodies of men by whom they can be considered in all their manifold relations, we shall have learned a most valuable lesson.

3. The unity of the Council, in its action, is a most encouraging feature. Made up, as we were, of people of the most diverse methods of thought, coming from all sections of the country, having more or less of local interest on several of the questions to be considered, all of us with strong tendencies to individualism in thought and action, and all more or less self-appointed critics of all denominational institutions and methods, it was not strange that there were some differences of opinion, some clashing of statements, some apparently irreconcilable methods of dealing with some of the issues before us, as a people. The wonder is that there were not more of these differences than there were, and that they were not only apparently, but actually and hopelessly, irreconcilable. But after the full and free discussions in committees, came the spirit of concession and the yielding of personal opinion and interest to what seemed the greatest good to all the interests involved, and final reports were made and adopted with surprising unanimity. And so it was demonstrated that brethren with diverse opinions and varying interests could sink self and exalt the Lord's work and pull all together.

4. But the most encouraging and hopeful feature of the entire sessions was the devotional spirit which seemed to pervade all hearts. After the temporary organization and before business could be put in order for work, came an hour which was devoted to prayer and praise. Nothing could have been more opportune. It was like the opening of heaven's gate to many souls. The spirit of the Most High came upon the assembly with manifest tokens of power. All through the sessions the spirit of prayer was most prevalent; and the prayer-meeting on Sabbath eve, and again on Sabbath morning, were seasons of personal consecration and of refreshing from the divine presence, never to be forgotten by those who shared in them. In the prevalence of this spirit it was universally agreed that no more important subject could come before the Council than that which was assigned to the committee on the Spiritual Life and Religious Development of our Churches; and it was in the hope that it might help to diffuse this spirit among the churches that the Council voted to request the pastors to read the report of that committee to their congregations at no distant day.

May the Lord help us to learn the lessons we ought to learn, and to possess the spirit we ought to possess, that we may most efficiently do the work he commits to our hands.



WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Nov. 5, 1890.

The event of the week in religious circles was the monster mass meeting held Monday evening in the interest of the proposed Methodist University. It was a great success in every respect. Mr. Harrison did not attend, because he had decided to go to Indiana for the purpose of casting his vote on Tuesday, but he showed his interest in the object of the meeting by sending a letter, which was read by Bishop Hurst. He said: "I regret that I am to be absent from the city on Monday, and shall therefore be unable to fulfill my purpose to attend the meeting, to be held that evening to promote the movement so wisely and so auspiciously inaugurated by the Methodist Episcopal Church of the United States, to found at the National Capital a great University. This movement should receive, and I hope will receive the effective support and sympathy, not only of all members of your great church, but all patriotic people. Such an institution, to serve its proper purpose, to save it from the jealousies and competitions of other educational enterprises in the States, should be so organized as to supplement and perfect their work. It must be a National University with strong emphasis on both words. With the assurance of a deep interest in your enterprise, and the most cordial wishes for its perfect and early success, I am very sincerely yours."

Bishop Ninde, of Topeka, Kan., made a splendid impression on the immense audience in a short speech favoring the project, and concluding with these words: "I want to express a twofold wish: First, make the University a popular institution. It has been truly said that education is not the luxury of the rich, but the necessity of the poor. We want this institution to be open to all creeds and conditions. Have your classical schools and your industrial schools. Then let it be a Christian institution. Let God's name be venerated and let his book be the classic of classics. It is a great work to which you are called. You are building a glorious beacon to truth-seeking souls through the coming years." Interesting addresses were also made by Bishops Vincent, Warren, Bowman and Hurst. The Bishops have visited the site which has been selected for the University, and they are unanimous in their approval of it. They concluded their business and adjourned yesterday afternoon. To-night they are to make their last public appearance here at a missionary meeting, at which Bishops Warden, Mallalieu and Newman have promised to speak.

Our temperance folks are greatly disappointed at the action of the present Commissioners of the District of Columbia in deciding to annul the rule adopted last year, providing that only 400 retail liquor licenses should be issued for the year beginning last Saturday, and the reason given for this change of front is truly discouraging. The Commissioners, or rather the two who voted to do away with the rule limiting the number of retail licenses to 400, take the ground that they have no authority to abridge the rights held by men now engaged in the saloon business, and that all they can do toward a restriction of the liquor traffic at the National Capital is to refuse to issue licenses to parties not now in the business. This position is perfectly absurd. Congress, by special act, has given the Commissioners exclusive control over the liquor traffic in this District, and their right to refuse to issue licenses whenever in their discretion they may see fit, has been upheld by our courts, and if they should refuse to issue more

than 100 licenses their action would be perfectly legal, and nobody knows it any better than the two lawyers who are the civilian Commissioners, one of whom, to his credit be it said, strongly opposed the changing of the 400 limit. Isn't it about time, anyway, for reputable people to stop talking of the rights of saloon keepers? They have no rights that society should recognize. When a man for the sake of gain engages in a business which thrives on money that should go to feed and clothe starving and ragged women and children, and which fills our prisons with criminals, from the petty thief to the burglar and murderer, he declares war against human-kind, and forfeits any rights he might have possessed when engaged in a legitimate and respectable business—saloon keeping is neither—to the respect or consideration of society. I regret that our local rulers should have made this concession to the "rights" of the rum-sellers. It will be used as an argument elsewhere to enable those who are engaged in this nefarious business to obtain the recognition of their "rights."

CORRECTION.

To the Editor of the SABBATH RECORDER.

In the SABBATH RECORDER of Oct. 23d, I read with interest a sketchy notice of the late Mrs. Lucy M. Carpenter which had been "read at the Woman's Hour of Central Association, held in Brookfield." The article contains a statement so in conflict with the facts in the case, printed at the time, that I marvel at its escaping the critical eyes in the Association and in the editorial sanctum. Speaking of the return to China of Mr. and Mrs. Carpenter, after their long sojourn in Milton, Wis., the writer says:

"This time they were not sent by the Board but went at their own expense, and left us March 4, 1873, going by way of San Francisco."

Turning to the Annual Report of the Treasurer of the Missionary Society, presented at the meeting of the Society in Westerly, Sept. 11, 1873, I find among the items of expense during the year ending with that date, the following:

|   |            |
|---|------------|
| Outfit of China mission, as follows:                                    |            |
| Passage tickets of Mr. and Mrs. Carpenter by rail to San Francisco..... | \$ 280 00  |
| Passage tickets of Mr. and Mrs. Carpenter by steamer to Shanghai.....   | 620 29     |
| £100 Bill of Exchange on London.....                                    | 555 00     |
|   | \$1,455 29 |

Turning next to the report of the Executive Board, presented at the said meeting, I find the following, under the head of

CHINA MISSION.

"The Board has never lost its interest in this mission, nor its desire to re-open it. With hope long deferred, it has sought persistently to find some way by which this work, entered upon long ago with so great interest and so many prayers, and carried forward for a time with such favorable results, both direct and indirect, might be resumed. Year after year have we come before you in our reports, almost ashamed to say that no one had responded to the call of the perishing over the seas; re-echoed as that call had been in every recurring session of our Society; year after year have we urged and pressed the claims of this mission, and the duty that rested upon us to carry forward the work to which, as a people, we had deliberately set our hands. It seemed sometimes as if the denomination had almost lost its interest in this far-off field, its faith in foreign missionary work, and its consciousness of obligation to engage in the work of preaching the gospel to every creature. Year by year the indifference to this subject seemed to increase. The portion of the report referring to this subject, however earnestly pressed, would receive scarcely a

notice in the Anniversary Sessions of the Society. The missionary prayer-meeting in the churches, originally called, with good reason, "the concert of prayer for missions," was dropped by one and another, until for several years it was retained, so far as we know, in only one church of the denomination. Not unfrequently appeals for this mission were met with the utilitarian plea, "charity begins at home—we need all we can get for our home work." To this it was steadily answered, "All experience shows that if we should revive and successfully prosecute our foreign missionary work, we should do, not less, but more in labors at home; besides, duties are ours—the result we are willing to leave with God; and again, we are already committed to this work—it is too late to discuss the question—we are in honor, as well as in duty and self-interest, bound to re-enforce this mission at the earliest practicable moment." Meanwhile the converts retained their Christian integrity in the midst of heathenism, their church preserved its organization, its meetings for worship, and its apparent efficiency, while their calls for help from us became more earnest and more tender. At last, partly with a view of what would soon become a necessity from economical considerations, if the mission were not soon re-established, and partly with the idea of testing the feeling of the denomination, to see if it would quietly allow this to be the end, the Board, in January, 1872, passed a vote looking to the sale of the dwelling-house outside of the city of Shanghai. That vote—thank God—has never been carried out. Some signs began to be manifest of a rising interest in this mission. The subject began to be talked about and inquiries to be made. A few churches resumed the missionary prayer-meeting. Soon after the last Anniversary, this interest began to assume form in the probability of the early return of brother Solomon Carpenter and his wife to Shanghai. All obstacles were soon overcome, all necessary arrangements were satisfactorily made, and brother and sister Carpenter left Chicago for Shanghai, by way of San Francisco, March 4th, where they arrived about the first of May."

Hoping that this rehearsal of facts connected with the return of brother and sister Carpenter to China in 1873 will not only correct a mistake in the sketch of Mrs. Carpenter, but also deepen interest in the work to which she devoted the best years of her useful and beautiful life, I am yours respectfully,

GEO. B. UTTER.

WESTERLY, R. I., Oct. 30, 1890.

BEHOLD, WHAT GREAT RESULTS!

The power of individual efforts for Christ is shown by the remarkable career of Oucken in Germany. He was first a domestic servant, then a book-seller, then a tract agent, then with six humble men in a shoe-shop he organized an evangelistic church in Hamburg; then visiting every part of Germany, preaching and scattering tracts and Bibles, gathering converts and organizing churches. Twenty-five years of labor showed over sixty-five churches, and seven hundred and fifty-six stations and out-stations; eight thousand members, one hundred and twenty ministers and Bible-readers; fifteen thousand Bibles and Testaments, and four hundred and fifty thousand tracts distributed in one year. Behold what a harvest—one little church multiplies to seventy; ten thousand souls are hopefully converted; four hundred thousand copies of Scriptures and eight million pages of tracts have been scattered, and fifty millions of people have heard the message of life, and all this within a quarter of a century! A few thousand men of like consecration could tell the glad tidings of God's love to all the world before the close of the present century! Such soul-saving is the one great object of the existence of the churches of our Lord Jesus Christ.

J. B. C.

## YOUNG PEOPLE'S WORK.

WE often hear the complaint that our young people cannot find employment readily among Sabbath-keepers, and that therefore they leave the Sabbath.

TRUE, perhaps, but the fact is part of a greater truth and not peculiar to our young people of Seventh-day Baptist parentage. Our people, old and young, cannot find positions, cannot conduct a business without suffering some disadvantages.

Our ministers, if earnest and intelligent, might have "a larger field" or larger salaries, under First-day auspices. Our merchants and manufacturers in large places would have a wider opportunity for their business, and so on. They cannot, because of their disadvantages, find places for all our able and skillful young people—and it goes without saying, they certainly cannot find places for those not suited to their purposes.

THE trouble is indicated in the bad logic of the "therefore" in the first paragraph. Why therefore? We need, old and young, employer and employee, merchant and professional man, minister and layman,—we all need such a conscience and such a positive principle that will cause us to keep the Sabbath anyway first, and afterwards consider ways and means. With such as do this the question is more than half solved. To such our employers will give a quick ear. If these are able they will try to find them occupation. But not if they are not able, and why should they? Nor will the employer give the Sabbath-keeper higher wages than to others whom he can get to do the same work, and why should he? The seeker after employment is not the only one who labors at a disadvantage. The one from whom he seeks a place suffers his, and our own young people should remember this. But because, even if Seventh-day Baptist business men should be willing to employ all who come to them, they could not do so, it is pertinent to our young people to try wherever it is possible to get some position where they will be independent of Seventh-day Baptist patronage and employment. So far as possible let them choose those kinds of occupation and thus lessen the number who shall seek employment from Sabbath-keepers. And let them not say they must do one thing or nothing. Let them show a willingness to do whatever offers, be it choice or not, be it disagreeable or agreeable, be it clean or dirty, be it high or be it humble, if it be only honest. Let them be thus willing to do, but hold to the principle of the Sabbath first as more important than all, and in ninety-nine cases out of one hundred the bugbear of the employment question will vanish. Then the really unfortunate one-hundredth case will get the sympathy now perhaps denied him because of his too numerous unworthy companions.

### THE STUDY OF THE BIBLE.

BY WILLIAM C. WHITFORD.

"Thy word is a lamp unto my feet,  
And a light unto my path."—Psa. 119: 105.

How many are there of us who really look upon the Word of God as did the Psalmist? When this psalm was written the Word of God came often to his people by the mouths of his holy prophets. Now their mouths are closed. But we have more than a compensation for this lack in the sacred Scriptures, which have been preserved

for our own instruction and consolation, and in the Holy Spirit, the Comforter, who shall interpret unto those who are desiring to do the will of God.

The Bible was written by the chosen servants of God, who were inspired by his will. In a marvellous manner has it been preserved and handed down to us. Through all the wickedness of the later kings of Israel and Judah, the Old Testament scriptures escaped destruction. In the early centuries of our era the writings of the Christians were sought for and burned, as well as the Christians themselves; yet God in his mercy saved them from utter destruction. Many of those old martyrs gave their lives to preserve the manuscripts. Notwithstanding, many people, even those who are Christians, hold the Bible too lightly in esteem, preferring the traditions of men.

The Bible is the most common book in the world. There are millions of copies of it. Can the most common be the most valuable? It is indeed so. In the Bible is the wonderful account of God's dealing with his people of old—how he sent prophets and leaders to them, how he delivered from bondage and made of them a great nation, how that he was long suffering in their transgression, and ready to forgive when they returned unto him. In the Bible we have the beautiful history of our Saviour's life and teaching. No uninspired writer can imitate with a shadow of success the wonderful records of the evangelists. In the Bible we have the account of the doings of the apostles immediately after our Lord's ministry, and some of the wonderful letters which these apostles wrote. And running through all is God's mysterious plan of redemption, wrought out for a fallen race. Yet how do we go about the reading of it? Often do we read as if it were a task, something that must be done because it is duty, a task that may be hurried through, that we may take up some volume more attractive to us. And some do not read it at all, or only incidentally.

Of course it is admitted that we should read the Word of God out of gratitude to him for the revelation of his goodness and mercy toward us, for the many precious promises which he has vouchsafed unto us. It is a duty to read the Bible; but it is also an inestimable privilege and great pleasure which we may realize if we will. Who is there that would esteem it a task, to read about the circumstances associated with which the greatest blessing in the world has come to him? If a promise had been made for a man's benefit, would he esteem it irksome to find out all about it?

It would be folly to assert that all parts of the Bible are alike pleasing to the reader, and may be alike understood without a teacher. There are many passages that no man can understand; but we can receive a benefit from reading even that which we cannot fully explain. No fixed and definite rule can be laid down as to the manner in which each individual should read and study the Word.

I think we had best have several methods. Read devotionally, read critically, study with the heart and with the head. Read the whole Bible through by course, noticing, particularly in the Old Testament, the preparation for the coming of the Messiah. Study the Bible by books, trying to get all you can from the text itself, and comparing also the outside sources of information. Study the Sabbath-school lessons faithfully. Here we have the inspiration of working together with others. Let not one of us, young or old, neglect the Sabbath-school. Study the Bible with a view of making it useful in our

hands, as a means of bringing the gospel to the unconverted. The Word of God will touch a man when no word of a human friend will.

There is no end to the ways in which we may study the Bible. But let us always approach it with our hearts filled with gratitude for the unspeakable mercy of God; and, remembering our own unworthiness, let us treat his Word with the greatest reverence. Far be it from us to make a jest of God's most holy Book. Far be it from us to use the Bible as a book of divination. God has promised to guide by the Holy Spirit; but he has not promised to give us a sign by opening his sacred Book at random.

There are many kinds of knowledge in this world. We spend years of life seeking knowledge from books; and we are ever gaining wisdom from our fellowmen and from nature; but it is in the Word of God that we find peace and comfort for our souls which comes from the Redeemer of the world.

The Bible is not for those who are about to die, but for those who are to live. Do not put off the study of the Bible until later life, thinking you will take the time now to enjoy something else. An eminent divine has said, "Give the enemy the spring season, and you generally give him the summer, the autumn and the winter of life, with all eternity to boot."

It is in the Bible that we find the pass-word—the means of entrance—into the city of God. For Jesus' sake accept the way and enter in through the gates into the city.

## OUR FORUM.

OUR Editor apparently has been in a mournful state of mind lately because the young people in whose interests this page is prepared have not sufficiently appreciated the importance of "Our Forum" as a means of communicating with each other. I will confess that it has been something of a surprise to me that no more suggestions, comments or questions have found their way into this little space expressly reserved as it is for the free expression of opinions from all of the younger portion of our denomination. It is so especially fitted for those of us young men and women who are too busy or too timid to write an "article," and still we seldom avail ourselves of its privileges.

Yet anyone who is long among a group of our young people will hear them ask many questions in regard to our work, some of them questions which no one outside of the Permanent Committee can answer. The questions thus asked may show an interest in the work of our young people, but they plainly show a lack of energy upon the part of the inquirers who are willing to remain in ignorance rather than sit down and indite a short letter to our Corresponding Editor.

Now let me ask whether our young people could be any more easily stirred up in this matter if a regular Question Box should be established as part of the Young People's page. Such departments are a great success in other religious papers, and no one can read the answers to questions in such a paper as the *Christian Union*, for instance, without seeing what a profitable and interesting feature it might become. I am sure, for one, that our Editor could answer questions as satisfactorily as questions are answered in any other periodical. Are any others of my way of thinking?

SENGA.

## OUR MIRROR.

THE Fourth Annual Convention of the Christian Endeavor Societies of Wisconsin was the largest religious convention ever held in the

State. Pres. F. E. Clarke, of Boston, says that he never attended a more successful one.

At 6.10, Friday evening, Oct. 10th, our train was slowly drawn into Appleton to the tune of "Hold the Fort," sung by two hundred young people from Southern Wisconsin. In our delegation there were three college students, two delegates from the Milton Junction Church, two from the Congregational Church, two society presidents, four enthusiastic endeavorers, a delegate from the Milton C. E. Society, a farmer and a scribe. We were royally received by the people of Appleton, the Catholic priest and Jewish rabbi assisting in entertaining the delegates.

Notwithstanding the facts that it rained almost incessantly during the time we were in the city, and that our beloved President, A. A. Berle, could not be with us, the convention was most enthusiastic from the beginning. To be sure the ladies were obliged to walk three quarters of a mile, the scribe lost a borrowed umbrella, and the "Hay-seed-Man" could not keep his boots black, yet we all enjoyed our visit to Appleton very much. We never see "For Christ and the Church," "The Sword of the Spirit" and "Go ye into all the World," as we see them after listening to such men as Clarke, Boynton, McAtee, Harwood and Carrier.

Our motto is "Wisconsin for Christ," and we are pledged not to be satisfied with anything less. Our State has three hundred societies, reporting eleven thousand members and representing fourteen denominations. On Sunday night we saw one thousand young men and women bowed as one in silent prayer, and heard them there sing a hymn of consecration. We heard them pledge their young lives to the Master's service. We stood hand in hand with them as we sang our parting song and repeated the Endeavor benediction. It was indeed inspiring.

As we approached Milton on our return, the farmer stood on the platform watching the fields and buildings, the juniors took out their Analytical Geometries and undertook to find where the tangent cuts the axes of the parabola, the scribe was busy with the thought that if Wisconsin was to be won for Christ, Milton must be won for him, and Milton would be his when each Christian had reached his neighbors. —*I am responsible.*

Cannot the young people of our own denomination be brought closer together? We are so scattered, but one is your Master, even Christ, and all ye are brethren.

For Seventh-day Baptist Christian Endeavor.  
S.

## POPULAR SCIENCE.

**WOOD FINISH.**—The effect of stained woods for interior decoration is so far superior to paint that it may be said, for inside work, wood painted is wood spoiled. The stains are so readily made and so easily applied that they can be used with charming effect by those entirely ignorant of the painter's art. In general terms, it may be said that all of the transparent colors can be used as stains, if sufficiently diluted with turpentine. The important point in preparation is that the stains should be very thin; it can hardly be made too thin, as a second or third coat will deepen the color.

**ANOTHER VISIONARY.**—A Boston electrician and mechanic has invented a small machine with which he expects to solve the problem of perpetual motion. The machine works automatically. On a metallic hub there are eleven glass tubes, perfectly air-tight, partially filled with a fluid, which flows from the hub to the ends on one side, and from the ends to the hub on the other, keeping the apparatus constantly out of a state of equilibrium, which keeps the hubs and spokes revolving on a screw axis. The screw axis turns on centres, forming a diameter to a horizontal metallic ring, which is supported

by four small glass pillars to show that no outside force is secretly transmitted to the machine.

**MINERAL RUBBER ASPHALT.**—Another article formerly considered worthless has been added to the useful products, and is known and is called mineral india rubber asphalt. It is produced during the process of refining tar by sulphuric acid, and forms a black material very much like ordinary asphalt, and elastic like india rubber. When heated so that the slimy matter is reduced to about 60 per cent of the former size, a substance is produced, hard, like ebony. It can be dissolved in naphtha, and is an excellent non-conductor of electricity, and therefore valuable for covering telegraph wires, and other purposes where a non-conducting substance is needed. Dissolved, the mineral india rubber produces a good waterproof varnish. The manufacture of the material is very profitable, and pays the inventor 400 or 500 per cent.

**HEIGHT OF CLOUDS.**—Prof. Moller, of Carlsruhe, has made some interesting observations on clouds. The highest clouds, cirrus and cirro-stratus, rise on an average to a height of nearly 30,000 feet. The middle clouds keep at from about 10,000 to 23,000 feet in height; while the lower clouds reach to between 3,000 and 7,000 feet. The cumulus clouds float with their lower surface at a height of from 4,000 to 5,000 feet, while their summits rise to 16,000 feet. The tops of the Alps are often hidden by clouds of the third class, but the bottom of the clouds of the second class, and especially of the thunder clouds, often enfold them. The vertical dimensions of a cloud observed by Prof. Moller, on the Nettleberg, were over 1,200 feet; he stepped out of it at a height of about 3,700 feet, and high above the mountain floated clouds of the middle class, while veils of mist lay in the ravines and clefts. The upper clouds were growing thicker, while the lower ones were dissolving, and soon it began to rain and snow.

**INTERIOR FINISH.**—The intrinsic value of mahogany for any work, where nicety of detail and elegance of finish are required, exceeds that of any other known wood. Cherry also finds much favor, on account of its pleasing effect, with some builders, but it soon grows dull and dingy. Oak, which up to a few months ago was considered the most fashionable wood, is very attractive when first finished, but experience has taught most people that it does not take long to change all this, and instead of a light, picturesque interior, one that has a dusty, damp appearance is seen, that no amount of scraping, refinishing and varnishing will restore it to its original beauty. Ash, which is apt to present a handsome appearance at first, especially when utilized for interior decoration, is more apt to present a rusty appearance than oak. The causes that are so damaging to most other woods, seem to bring out the better qualities of mahogany, which grows richer with age. Of a light tone at first, it becomes deeper and more beautiful with use, and although it may cost a little more at first, yet considering the length of time it lasts, the expense is not, comparatively, as large as other woods which cost far less money, but that do not last nearly so long. What makes the wood even more valuable is the fact that unlike cherry, ash, or oak, it is very easily cleaned, because it is impervious to dust and dirt, and while it does not show wear, it grows brighter and richer, instead of growing duller. It is pleasing to the eye, a source of beauty, and a joy as long as it is in the house.—*The Builder's Gazette.*

### GOD'S THOUGHT OF A CHILD.

What is the influence of a child, even with our low and imperfect conception of its relation to the kingdom of God? What tremendous power there is in childhood! What feeling of interest always is gathered in its presence! The rudest and the coarsest man that any of our communities can furnish will take off his heavy brogans and leave them at the foot of the steps when he climbs up to reach the chamber where his child lies sick. I had a singular illustration once myself of the power of childhood. It was on the lower part of Broadway, in the city of New York. I was very anxious for some reason to cross the street, and I darted into the middle of it when it was full of vehicles and teams. The first thing I knew a man swung out his whip and cracked it over my head, and said, "Get out of the way!" I passed by safely, but with some little difficulty reached the other sidewalk, and by the time I got across I noticed a great commotion. The man who had snapped his whip at me had arrested his team, and the other teams were all stopped. Broadway was blocked for business, and the people in the stores and offices were looking out in perfect wonder and amazement. I turned to see what was the matter, and there was a little

thing about two feet high attempting to toddle across Broadway!

Everything stopped. The child had power to arrest it all. They did not speak of it in terms of disrespect. They did not crack their whips at that child. It had power to stop the teams and still the hearts of the drivers of the teams and of the multitudes passing by. What tremendous power in a child!

There is an immense bridge between Brooklyn and New York. I am told that when the night is still so small an influence as the footfall of a little child will make it vibrate. I know it is scientifically possible; I am told it is actually true; and so I firmly believe that the feeble breath of prayer sent up by some pure lipped and clean-hearted child "in the kingdom," may "move the plume of God's calm angel standing in the sun," and go beyond that and touch the heart of God himself. Why not?

I am not unprepared to believe that God's thought of a child includes leadership of his militant host, that just as the children shouted "Hosanna" when Christ came in triumph unto Jerusalem, so they shall fill the echoing arches of the empyrean with their shouts of welcome as Jesus is recognized King of kings and Lord of lords.

I was asked this afternoon by a lady friend what was my idea of heaven. I hardly remember what I told her, but my thought of heaven is that it is the home of children and the child-like. I think of the two extremes of human life—of its beginning and of its consummation; and go back to the first garden, where I see everything in nature lovely and beautiful—forest and shade, flowers and spring, beauty and brightness, freshness and love everywhere. But I find no tender little feet pressing the violets and running to play hide-and-seek from Mother Eve among the branching trees. And as I see no children there, I look again and see sin enter. Then I look to the other end of human life, and lo and behold, a city, with streets full of boys and girls playing, and I see that into that city no sin can enter. Let the purifying power of all love of a child get into the heart of a coarse-grained man, and it will refine him. Let the devout love of a pure longing for Christ get into our hearts, and let the children who are of his kingdom be pressed close to our breasts and shielded in our arms, and instructed by our knowledge of God's word, and we shall find that a little child shall lead us into the kingdom of God.—*Dr. O. H. Tiffany, in the North-Western Presbyterian.*

*The Christian Globe*, of England, has but a poor opinion of "society Christians," whose religion "consists principally in a more or less scrupulous observance of the outward forms of religion, and in a careful avoidance of all religious subjects in conversation, and of all religious principles in daily life." It proceeds: "They say they are Christians, and would be insulted if you denied their right to the title; but never in their whole lives have they given ten minutes' thought to religious subjects. They are nominally Christians, because it is good form so to be, just as they would be Mohammedans or Mumbo Jumbo worshipers if such were the fashion. To them Christianity is a name; its reality never reaches them. Were some one to tell them what the religion of Christ really is, they would be astounded and incredulous, and would probably consider their informant a maniac—certainly a bore. The fact of the whole matter is that religion is for men only a sustaining power, and these society triflers are not men. They are poor creatures blighted in their growth, who have not come, and never will come, to maturity. They are unfinished, incomplete, and doomed to live a life which is no life. They are more unfortunate than the physically deformed. They can hardly be called human butterflies, for they are neither harmless nor pretty."

LET your light shine, that is what it is for. So of all gifts and possessions of body, mind and estate, they are for useful purposes and should not be covered and hidden.

## SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1890.

## FOURTH QUARTER.

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

## LESSON VIII.—JESUS CRUCIFIED.

For Sabbath-day, November 22, 1890.

## SCRIPTURE LESSON.—Luke 23: 33-47.

33. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand and the other on the left.
34. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots.
35. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself if he be Christ, the chosen of God.
36. And the soldiers also mocked him, coming to him and offering him vinegar.
37. And saying, If thou be the King of the Jews save thyself.
38. And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.
39. And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself and us.
40. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?
41. And we indeed justly; for we receive the due rewards of our deeds; but this man hath done nothing amiss.
42. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.
43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.
44. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.
45. And the sun was darkened, and the vail of the temple was rent in the midst.
46. And when Jesus had cried with a loud voice he said, Father, into thy hands I commend my spirit; and having said this he gave up the ghost.
47. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

GOLDEN TEXT.—The Lord hath laid on him the iniquity of us all.—Isa. 53: 6.

## INTRODUCTION.

In the last three lessons were presented the trials of Jesus. First he was brought before the High Priest, and then before the court of the Sanhedrim, and was accused of blasphemy because he professed to be the Son of God. But as the Jews could not execute for the punishment of blasphemy they brought him before Pilate, the Roman Governor, and charged him with conspiring against the Government. When Pilate learned that he was a Galileean, he sent him to Herod, King of Galilee, who was in Jerusalem at this time. After some informal examination Herod sent him back to Pilate. Though Pilate found no evil in him yet he saw no way to satisfy the Jews except by granting their request; hence after having tried every expedient to set Jesus free as an innocent man, he consented to the demands of the High Priest and announced the sentence that Jesus should die on the cross, and for this purpose delivered him into the hands of the soldiers, who first led him into the Praetorium and scourged him, after which they mocked him, putting a purple robe on him, crowning him with thorns, and placing a reed in his hand. After this mock reverence, accompanied by maltreatment, Pilate once more leads Jesus forth as if to appeal to the compassion of the Jews, but they cry out, Crucify him; and repeat their charge against him that he had asserted himself to be the Son of God. Pilate again questions Jesus and seeks to release him. At this juncture the Jews assert that Jesus is the enemy of Cæsar and for Pilate to release him would be to prove himself disloyal to Cæsar. Pilate now washes his hands and makes a final surrender of Jesus to the soldiers to lead him away and crucify him. The law required that the crucifixion should take place outside of the city. The preparations were first made for this sad event at Pilate's palace, probably Castle Antonia. The procession moves out from the Castle headed by a soldier carrying a white wooden board on which was written the nature of the crime. This soldier was followed by four others under a Centurion, with the banner and the nails, guarding Jesus who bore, as always in such cases, the cross on which he was to suffer. John 19: 17. Then came two robbers, each bearing his cross, guarded by four soldiers. As they went forth into the street they were followed by a great multitude, many with eager curiosity; priests, exulting over their enemy;

Mary, with other women, weeping. After proceeding some distance, Jesus became unable to endure the burden of his cross, and a stranger, Simon of Cyrene, in Africa, was compelled to aid him. Doubtless with much reluctance Simon bore the cross, not very unlike many cross-bearers at the present day. The exact place of the crucifixion is unknown at the present day, and it is well that it is unknown. It is probably outside of the north wall of the city and not very far from the wall. The crucifixion occurred between nine A. M. and three o'clock P. M., occupying six hours in his suffering and death on the cross.

## EXPLANATORY NOTES.

V. 33. *And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand and the other on the left.* The term Calvary is the Latin name for skull, Golgotha is the Hebrew word meaning the same thing. This term was used to designate a knoll which perhaps resembled the shape of a skull. The crucifixion was performed by first stripping the body of the victim and placing him upon the cross, stretching out his arms and driving a nail through the palm of each hand and another through each foot, thus fastening the criminal to the wooden cross. This done the cross was lifted into an upright position and lowered into a hole which would hold it in an upright position. In this condition, hanging by the extremities, the victim was left in terrible physical agony to the slow process of death, which ordinarily would occupy two days or more. Jesus was crucified between two criminals. This was designed for the purpose of making him appear to be the chief of criminals.

V. 34. *Then said Jesus, Father, forgive them; for they know not what they do.* When we stop to think of the excruciating torture that he must have suffered while thus hanging on the cross, with his enemies railing and jeering at him on every side, those words that come from his lips are expressive of charity such as the carnal heart can never fully measure. We hear sometimes of a professed Christian man becoming so offended and impatient with an erring brother that he will not treat him with the common civilities of life. Such men ought to study and meditate upon this example of the Lord. Suspended in the most terrible physical agony on the cross, and yet out of the fullness of his loving heart pleading with the Father to forgive his tormentors. Almost as if the Father would not forgive them if he did not plead for them. Oh, that human charity, Christian charity, might come and light its torches at this beacon light of Christ's charity for all the erring, sinful, and wicked children of men.

V. 35. *And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself if he be Christ.* This was a mixed company. There were some of his weeping friends beholding his agony. There were Jews striving to vindicate themselves against him; there were Roman soldiers hard and indifferent, and there was the mob come to gratify their brutal curiosity. Ringing out above all the tumult of this mixed crowd could be heard these derisive words, "Let him save himself if he be the Christ." As much as to say, If he does not take himself down from the cross he is not the Christ. There is no human measurement for the contrast between this infinite charity and love of Christ on the cross and that wicked, brutal, satanic hatred of his crucifiers raving in their madness around his cross, "Father, forgive them, for they know not what they do."

V. 38. *And a superscription was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.* This was a terrible irony. The probability is that Pilate dictated this superscription. He designed it as a retaliation for the persistent hatred of the Jews against him, because he had said that he came to set up a kingdom. It was put in the three different languages, so as to be read by any man who might pass by.

V. 39. *And one of the malefactors which were hanged railed on him, saying, If thou be Christ save thyself and us.* So terrific and all pervading had become this spirit of fiendish insult, of malicious hatred on the part of the mob that even this wicked criminal had forgotten his own physical agony for the moment and had joined in the bitter railing upon the suffering Jesus.

V. 40, 41. *But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? and we indeed justly, . . . but this man hath done nothing amiss.* Here is a contrast between the two criminals; the one hates purity and righteousness in the very agonies of death, the other can surmount the agonies on the cross and rebuke this bitter hatred, and direct the thought of the impenitent to the righteous and holy God. The one scorns and despises

the innocent Son of God, while the other confesses the justice of their punishment.

V. 42. *And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.* Here is an example of true repentance in the hours of death. The Spirit had taught this man that Jesus, who was now hanging on the cross by his side, was very soon to enter triumphantly into his kingdom, where he would be King of kings and Lord of lords. This poor repentant criminal is pleading to be remembered by the Lord Jesus. Here is a measure of faith in its power and strength which is seldom seen in common human life. Amid sham and pain and mockery this thief apprehends the crucified Jesus who hangs on the cross by his side as the glorified king before whom every knee shall bow and every crown be cast down. We wonder at such faith as this springing up as it does in the midst of such agony, and yet it is not strange when we recall those supreme words of divine charity uttered by the Lord a little while before. There is no measurement or limitation to the convincing power of Christ's charity. Oh that there was more of that charity in the world to-day! men would cease to hate each other, to despise each other, to criticise each other harshly, to shut their doors against each other.

V. 43. *And Jesus said unto him, Verily I say unto thee, to-day, shalt thou be with me in paradise.* The "when" as the thief conceived of it might be near by or far away, but the Lord gives to him the assurance that he shall be welcomed into the paradise that very day. These terrible agonies were soon to be ended, and Jesus, with the believing disciple, would then be together in paradise. Paradise is a term used to represent the state of rest, triumphal rest, and joy and eternal life that awaits the righteous dead, and this passage affirms that this state for the redeemed succeeds immediately the event of physical death.

V. 44, 45. *And it was about the sixth hour; . . . and the sun was darkened, and the vail of the temple was rent in the midst.* This darkness was evidently a miraculous occurrence designed to impress upon the minds of all the people the solemn significance of this crucifixion of Jesus of Nazareth, of Christ, the Son of the living God. The darkness occurred at the sixth hour, at noon, and continued until the ninth hour, 3 o'clock, P. M. When the darkness came our Lord had been on the cross about three hours, and during these three hours the mob had been in wild confusion, railing and mocking, and challenging the Lord to come down from the cross if he were the Christ. During those same three hours occurred the conversation of the malefactors, both their words with each other, the heartless railing of the one, the earnest pleading of the other, and that blessed assurance which Jesus gave to the repentant thief. But from the sixth hour, when the light of the sun was veiled, Jesus remained silent till almost the last, and a hush came over the mockeries of the crowd. Every thoughtful heart must have been impressed with the thought that some mighty deed was transpiring; nor was this impression made alone by this strange phenomenon of darkness; but the vail of the temple was rent, an event quite as strange and startling as the darkness that had so suddenly settled over the city. Nothing could occur in the temple more astounding than the rending of its sacred vail by invisible hands and thus exposing the Holy of Holies to all the worshipers in the Holy Place. Few minds in that great throng of worshipers in the city of Jerusalem were prepared to understand that the crucifixion on Mount Calvary had opened the way, taken away the vail, and had given free and direct access to the Shekinah, the throne of grace, for all true worshipers of God. Henceforth all men could come, each for himself before God, in and through the name of the great High Priest, the Son of God.

V. 46. *And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus he gave up the ghost.* How often the Son of man, as the Son of God, had addressed his Father! Hours and days of sorrow and trial had often overtaken him in his incarnate ministry; he had often been surrounded by men who despised and hated him, and in all these days and hours he had turned to his Father for divine counsel and help; now he opens his lips with that blessed name, Father, for the last time before he should come into paradise himself. "Into thy hands I commend my spirit;" he surrenders his earth-life, gives up the ghost and goes to the Father. Some of these witnesses had heard him address the Father before, but the great mass of them had never heard such words from human lips. What could it mean that this man, dying on the cross, should address his Father who was all unseen to them, and commend his spirit to the Father, then closing his lips at once, is silent, and dead on the cross. No wonder that the astonished centurion, who was witness to all this, should glorify God, saying, "Certainly this was a righteous man!" Whatever the chief

priests and the Jews and Pilate and Herod might have said, this Roman centurion knew, down in his soul, that such a man, suffering the agonies on the cross, pleading with his Father to forgive those who were taking his life, and then commending his own spirit to the Father, must be a righteous man. Here was a testimony founded upon evidence that has never been successfully denied in the history of the last eighteen hundred years. The testimony of the incarnate Redeemer coming down from the cross on Calvary, is sweeping over and through the nations of the earth, convicting and redeeming lost humanity, with an accumulating and irresistible power until in the last decade of the nineteenth century millions upon millions of people hail with joy the King of the Jews, the world's Redeemer. Out of the dark hours of crucifixion come the rivers of life and the light of the world.

QUESTIONS.

Enumerate and describe the tribunals before which Jesus was brought and condemned. What relation had the Roman authority to the trial and condemnation of Jesus? Why did Simon need to be compelled to bear the cross with Christ? What were the character and constituent elements of the crowd around the cross? What was our Lord's first prayer to the Father on the cross? What was the significance of the promise to the repentant thief upon the cross? And what was the significance of his last words to the Father?

TOPICAL AND SCRIPTURAL ILLUSTRATIONS.

BY H. B. MAURER.

Superficial Sincerity.

When Deacon Hotchkiss bought brother Bemis's yearling heifer, he demanded a guarantee of the animal's condition, and he asked brother Bemis to swear to that guarantee before the justice of the peace. Brother Bemis was hurt by this unusual precaution on the part of a life-long friend and neighbor. "Why, brother Hotchkiss," he remonstrated, "you ain't no need to be so pesky s'picious with me. I ain't never cheated you, hev I? You wa'n't like this before." "I wa'n't—I wa'n't," assented brother Hotchkiss, cordially, "but I hearn you t'other night when you wuz on th' anxious seat at revival meetin', and I sez to myself, sez I, 'if brother Bemis is haff the sinner he makes himself out to be, it behooves me to be everlastin' keerful with him next caow-trade.'"

Primitive vs. Modern Discipleship.

I fear that Christians in following Jesus have allowed him to get so far ahead of them that they do not know which way he has gone. We read that Jesus associated with the poor, the despised, the forsaken; with publicans and sinners. Rags, instead of silks, adorned his disciples; poverty, not plenty, accepted his invitation to follow him. The multitude listened to his teaching. Jesus made companions of the outcast, the degraded, and declared that he came to save what was lost; but the poor, who have to walk the earth by day and sleep on it by night, are not gathered into the church that praises sympathy and compassion. Mary Magdalene and Lazarus to-day have to be well dressed to be noticed by the church. It makes little difference how many sins the Magdalene has, if she covers them with silk and seal-skin, or how many sores on the body of Lazarus if there be plenty of dollars in his pockets. What a wonderful change has taken place in Christian sentiment since Jesus said, "A rich man shall hardly enter into the kingdom of heaven." It has become fashionable to-day to lay large incomes and fine houses to Providence, and the Christian minister who shares his Master's feeling against the rich man is never installed over a wealthy parish. Things have changed indeed since Jesus died. The gospel has been revised by a committee of merchants and bankers, to fit the commercial piety of a church which puts its trust no longer in Bible texts, but in ten per cent investments.

Zeal and Lethergy.

The *Congregationalist* publishes an account of a traveling salesman who declared that in traveling over six thousand miles he had been asked to drink probably more than that number of times, but not once had he been asked to go to church.

Griefs of Great Men.

Those acquainted with A. Lincoln from boyhood knew that early griefs tinged his whole life with sadness. His partner in the grocery business at Salem, was "Uncle" Billy Green, of Tallula, Ill., who used at night, when the customers were few, to hold the grammar while Lincoln recited his lessons.

It was to his sympathetic ear Lincoln told the story of his love for sweet Ann Rutledge; and he in return offered what comfort he could when poor Ann died, and Lincoln's great heart nearly broke.

"After Ann died," says "Uncle" Billy, "on stormy nights, when the wind blew the rain against the roof, Abe would set thar in the grocery, his elbows on his knees, his face in his hands, and the tears runnin' through his fingers. I hated to see him feel bad, an' I'd say, 'Abe, don't cry;' an' he'd look up an' say, 'I can't help it, Bill, the rain's a fallin' on her.'"

Some Modern Apostles.

A member of a certain fashionable New York church, spoke of her pastor irreverently as "the apostle to the genteels."

Discoloration.

"Dae ye ken," said a member of the Newark Caledonian Club, as he walked homeward from church with a fellow-countryman, "dae ye ken, I think our minister's in the habit o' gamblin'?"

"What gars ye think that?"

"I'll tell ye. Ae Sunday no lang ago in his prayer instead o' saying, 'O, thou who hast the hearts of kings in thy hands,' he prayed, 'O, thou who hast the king of hearts in thy hands.' What dae ye think o' that?"

"It dis'na look richt," commented the other, shaking his head sadly.

TRACT SOCIETY.

Receipts in October, 1890.

GENERAL FUND.

|  |    |            |
|--|----|------------|
| Church, New Auburn, Minn.,                     | \$ | 3 06       |
| " Farina, Ill.,                                |    | 5 86       |
| " Plainfield, N. J.,                           |    | 47 84      |
| " Alfred, N. Y.,                               |    | 21 14      |
| " Walworth, Wis.,                              |    | 8 00       |
| " Ashaway, R. I.,                              |    | 9 29       |
| " North Loup, Neb.,                            |    | 6 00       |
| " Waterford, Conn.,                            |    | 1 10       |
| " Milton, Wis.,                                |    | 8 40       |
| " Hammond, La.,                                |    | 4 03       |
| " Lincklaen, N. Y.,                            |    | 2 00       |
| " Westery, R. I.,                              |    | 17 55      |
| " Adams Centre, N. Y.,                         |    | 20 00      |
| " Leonardsville, N. Y.,                        |    | 15 85      |
| Ladies' Evangelical Society, Alfred, N. Y.,    |    | 4 00       |
| Mrs. Hannah Wheeler, Salem, N. J.,             |    | 2 50       |
| Zebulon Bee, Addison, W. Va.,                  |    | 1 50       |
| Interest, Diana Hubbard Bequest,               |    | 3 75       |
| Collection, Quarterly Meeting, DeRuyter,       |    | 2 80       |
| Sabbath-School, Farina, Ill.,                  |    | 5 15       |
| Geo. H. Rogers, Oxford, N. Y., Complete L. M., |    | 10 00      |
| J. H. Hull, Bole, Neb.,                        |    | 2 40       |
| Mr. and Mrs. W. S. Witter, Oneida, N. Y.,      |    | 15 00      |
| Joel H. Davis, Salem, W. Va.,                  |    | 1 50       |
| N. H. Davis,                                   |    | 1 00       |
| Mrs. Sue Sanders, Glenwood Spa, Colo.,         |    | 5 00       |
| Sabbath-School, Utica, N. Y.,                  |    | 3 00       |
| J. J. Hevener, Roanoke, W. Va.,                |    | 2 00       |
| Phoebe I. Downey, Akron, N. Y.,                |    | 1 00       |
| Clara F. Downey,                               |    | 1 00       |
| D. S. Allen, Arlington, Tex.,                  |    | 5 00       |
| Ministerial Groups sold,                       |    | 25 75      |
| Pook Sales,                                    |    | 250 00     |
| George H. Babcock, Plainfield, N. J.,          |    | 2 00       |
| Mrs. A. M. Graham, Leonardsville, N. Y.,       |    | 1 00       |
| Dorcas Coon, Adams Centre, N. Y.,              |    | 10 00      |
| I. B. Crandall, Westery, R. I.,                |    | 3 00       |
| Women's Executive Board,                       |    | 1 50       |
| A. North, St. Peter, Minn.,                    |    | 10 15      |
| Sabbath-School, Nortonville, Kan.,             |    | 2 00       |
| John Congdon, Newport, R. I.,                  |    | 3 00       |
| H. A. Fisher, Northboro, Mass.,                |    | 50         |
| Mrs. Laura Baldwin, Glen Beulah, Wis.,         |    | 50         |
| James Baldwin,                                 |    | 50         |
| Lottie Baldwin,                                |    | 1 00       |
| M. M. Jones, Boscobel, Wis.,                   |    | 775 00     |
| Bequest, Mrs. Mary H. Gillette,                |    | \$1,323 62 |

HEBREW PAPER FUND.

|                                       |         |
|---------------------------------------|---------|
| Church, Chicago, Ill.,                | \$10 40 |
| I. A. Crandall, Leonardsville, N. Y., | 10 00   |
| R. P. Dowse,                          | 5 00    |
|                                       | \$25 40 |

E. & O. E. J. F. HUBBARD, Treasurer.  
PLAINFIELD, N. J., Nov. 1, 1890.

IN MEMORIAM.

Too great a meed cannot be offered in an attempt to pay a tribute of affection to the memory of Clara Barney Potter. The home of her early years was in Independence, N. Y. Her father was Doctor Anthony Barney, her mother, Henrietta Horton, and Clara was the youngest and sunniest of a family of twelve children.

She received her education in the schools of Independence and Andover, and lastly at Alfred University. Life was all brightness; and when she gave her heart and hand in holy wedlock to Orthello S. Potter, son of Elisha Potter, of Alfred, it was a pearl of priceless value that she bestowed. In their beautiful home, established at Alfred Centre, she presided with the crowning grace of true womanhood, a loving spirit. In that town of student life, work came to her; and there are many who love to recount her kind deeds and sweet influences. In the hearts of the afflicted and poor her memory has lasting enshrinement. Into this home came the mother's "jewels;" and each budding life she brightened with her love, and therein instilled lessons from the Book of Life. Years passed on, not unmixed with cares wearying to heart and brain, yet in some little nook flowers blossomed for her planting, and brightened her pleasant home. Always her nobility of nature, desired to lift all clouds and let in the light.

In California, the far away land of fruits and flowers, a new home was established. The husband and father found legitimate satisfaction in the business to which the changed wheel of fortune had brought him. For Clara, there was the same faithful home service and affection, an appreciation of new friends, and opportunities for extended observation and usefulness. Still in all the messages sent back there was revealed a heart longing for kindred and friends left behind.

Clara's lungs had been impaired for years, which was especially manifest on taking cold, and in some of their distressing attacks she would say, "sometime one of these will end all." Two weeks ago, across the continent, came the appalling message: "Clara died this morning of acute asthma." The days went by, tearful with sorrow and sympathy, when at last, by the slower mails, as if reluctant to tell the sad story, came the notice: "Died, In Oakland, October, 17th, Clara E., beloved wife of O. S. Potter, a native of New York, aged 34 years."

We well know that words cannot express the overwhelming sense of lost ministrations and lost companionship which must come to husband and children, but our hearts turn to these sorely bereaved ones in sincerest sympathy. From this Gethsemane of grief may there come forth that submission of will to the divine appointer of sorrow, which can bring the only true solace. Our Saviour blessed little children, and so may his angels have charge concerning these.

The labors of the wife and mother are ended. "Heaven is an infinitely happier place than it is possible for us to conceive." In that happy land she has entered a glorified service which most surely reaches back to the dear ones below.

E. E. C.

THE issue of every Christian's destiny is wrought with threads of mercy, and mercy impresses her own lovely characters on every trial he is called to bear.

"The world will allow you to manifest an energy, reaching to enthusiasm, in everything but the great concerns of Christ, the soul and eternity."

## MISCELLANY.

## A NIGHT IN A HAUNTED TOWER.

At the abbey there is a tower—at least it seems like a tower from within, although it does not look it from without—which Lord Byron and others believed to be haunted by a ghostly visitant in cowl and sandals. The poet claims to have seen this ghost a short time before his marriage to Miss Milbanke. Washington Irving says, "His mind was tinged with superstition, and his innate infirmity was perhaps increased by passing much of his time in the lonely halls and cloisters of the abbey, then in a ruinous and melancholy state, and brooding over the skulls and effigies of its former inmates." More than once you find allusion to this ghost in Lord Byron's poems.

I wanted to see if it was in the power of any being to bridge over the awful darkness that lies at the end of all earthly journeys, and I determined to seize the opportunity to take up my abode, if possible, in Lord Byron's apartments. The Princess of Wales had recently left the abbey, and as we sat at dinner Mrs. Webb told a comic little incident connected with the princess's visit to the haunted tower. The three rooms are reached by ascending a narrow spiral stairway that winds a giddy course around a gloomy column. These rooms have no other egress or ingress, and two maids happened to be in them when the princess—at the head of her party, parasol in hand, and laughing at the idea of meeting a ghost—unheralded, hastily entered. Passing through the dressing-room, and then the spacious bedroom, furnished as far as possible with the appointments used by the poet, she passed on to the page's room, and here she poked her parasol into a deep, dark, curtained alcove, saying to the party pressing after her, "But I want to see the ghost." Horrors! the point of her parasol struck a solid body; there was a screech and a scream, and the princess fell back into the arms of the "coming king," while a pretty rosy maid fell forward on her knees before the princess, piteously begging her pardon.

"And, do you know, I too want to see the ghost of Newstead."

I said this with so much earnestness that a man in black, with a clerical air, put up his glass, and looked at me with great emphasis.

"But you would not like to sleep there in the haunted room?" protested a dozen voices, curiously.

"I should like nothing better."

"Then you shall be moved in there at once. It is the prettiest and pleasantest part of the abbey, else Lord Byron would not have spent so many years in it. But you must sleep there also; for I promise you that the only ghosts you will ever see at Newstead will be those you see in your sleep," laughed the good-natured lady.

When the ladies left us so much was said on the subject that I felt pretty certain that others there had an equally deep interest with myself in the ghost. The apartment was made ready for my reception the next day, and I was to spend that night in the very bed of Lord Byron, waiting for the Black Friar of Newstead Abbey. The man with the clerical look led me aside by the sleeve after dinner, and hooking his glasses over his nose, talked to me long and earnestly about ghosts, from the Witch of Endor down to the modern apparitions which spiritualists claim to be familiar with. He confessed himself to be a firm believer in ghosts, and shaking my hand cordially, said he would await results with breathless interest.

A little before midnight I bade good-night to the few remaining in the drawing-room, and followed the powdered footman, with his two great candles, up and around, and on and through the sounding halls of the old abbey, and at last climbed the corkscrew stairs, and stood in the haunted rooms.

The bed, with its golden coronets and gorgeous yellow curtains that are literally falling to pieces from age, was ready to receive me. The man placed the candle on the table and withdrew. I was alone in the haunted chamber at the hour of midnight. I sat down at the table, the very

table used by the poet, noted the date, events of the day, and then this item, which I quote from my note-book. "Slight headache; a little nervous; don't think I am afraid, but doubt if I can sleep; don't like this at all, but I am in for it; shall see something; not the Black Friar, but Lord Byron."

After some other trifling notes and a futile attempt to write a poem on the table used by the inspired nobleman, I threw down my pen, and walked to the deep bay-window at the west, overlooking the lake. It was the loveliest night possible. The moon lay on the water like silver. Soon I undressed hastily, blew out one of the candles, and set the other by the bedside as I lay down. I did not dare to blow it out. It takes a great deal of courage to admit this ugly truth. The great, heavy, rich, and tattered curtains of yellow silk were like tinder, and it was a dangerous thing to leave the candle burning, particularly after dinner. But it did not seem to me so dangerous just then as to blow it out; so, I think, I fell asleep.

Suddenly I heard, or rather felt, the door slowly open. I looked straight ahead as I lay there, but did not move. A figure entered from the other door, but I could not see it. I felt it stop at the table. Then I felt it advancing upon me where I lay. I distinctly heard the clink of two candlesticks. Then I felt, or rather saw, that my light was being slowly and certainly withdrawn. I cautiously turned my head, and was just in time to see the patient footman, who had been waiting all the time outside, bearing away the lighted candle. Oh, how ashamed I was!

When I opened my eyes next morning, or rather next noon, what a vision of beauty! Swan on the lake, cattle on the hills beyond, and sunlight and love, peace and calm delight everywhere. I had never had a more perfectly refreshing sleep in all my life.

The man with the glasses was waiting for me, but I had nothing to say. I could only assure him that I had seen, heard, felt nothing whatever. Still I could not but think that I surely should and would receive some sign from someone beyond the dark before I bade farewell to the haunted rooms.—From "Nights at Newstead Abbey," by Joaquin Miller.

SOME time ago a woman living in the country in one of the German States, brought to her minister thirty marks (\$7 50) for the work of missions, saying as she laid down her offering before him, "In former years I have been obliged to pay a doctor's bill of this amount. This year there has been no sickness in my family, which enables me to give so much to the Lord." At another time she brought a donation of twelve marks (\$3) saying, "Many of the farmers have recently been visited by a cyclone, but we have been spared. So I bring you this donation for missions as a thank-offering."

## SPECIAL NOTICES.

THE Semi-annual Meeting of the Seventh-day Baptist churches of Berlin, Marquette, and Coloma, Wis., will be held with the Coloma Church, in Coloma Corners, Waushara Co., Wis., commencing Sixth-day evening, Dec. 5, 1890, at 7 o'clock. Eld. E. M. Dunn is requested to preach the Introductory Sermon, S. H. Babcock, alternate. Several were appointed to read papers. All are cordially invited to meet with us.

H. F. CLARKE, Clerk.

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

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

1. How best to raise the pastor's salary. A. C. Burdick.
2. Is the tithing system of the Old Testament morally binding upon Christians? W. L. Jacobson.
3. What is the true scriptural idea of the inspiration of the Scriptures? W. W. Ames.

4. Exegesis of 2 Tim. 6: 16. M. G. Stillman.

5. Do the Scriptures teach that the Jewish nation will be literally restored as a people to Palestine? E. M. Dunn.

6. Is the habit of our sisters in being connected with the W. C. T. U. movement likely to be deleterious to our Sabbath cause? Mrs. E. M. Jordan.

7. How can we create, by God's help, a healthy revival of divine grace in our church membership? S. G. Burdick.

8. Are there degrees in future rewards and punishments? S. H. Babcock.

9. Anti-Christ, R. Trewartha.

10. Does the Bible teach that we should not invite all professing Christians to the Lord's Supper? L. C. Randolph?

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

Sixth-day evening at 7 o'clock, sermon by M. G. Stillman.

Sabbath-day at 10 o'clock A. M. Sabbath-school.

At 11 A. M. Sermon by S. H. Babcock.

At 3 P. M. Sermon by E. M. Dunn.

At 7 P. M. Conference meeting, led by S. H. Babcock. First-day at 9.30. Minister's meeting, led by E. M. Dunn.

At 10.30 A. M. Sermon by G. W. Hills.

At 3 P. M. Sermon by R. Trewartha.

At 7 P. M. Sermon by J. W. Morton

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

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

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

L. E. LIVERMORE, Moderator.

L. T. TITSWORTH, Secretary.

THE New York Seventh-day Baptist Church holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

TO COMPLETE the proposed set of Conference and Society Reports for Bro. Velthuysen the following numbers are needed: Conference, 1825, and all previous to 1821. Missionary Society, 1845, '46, Tract Society, 1846, and '47. A full set of Denominational Reports would be of great value to Bro. 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 at 3.20 P. M. The Mission Sabbath-school meets at 2 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: Rev. J. W. Morton, 1156 W. Congress Street, Chicago Ill.

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.

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CONDENSED NEWS.

Domestic.

The Illinois miners are threatening to strike for increased pay.

The Virginia peanut crop is estimated at 3,000,000 bushels, and it is said that a trust has been formed.

The Supreme Court of the United States has been called upon to decide the constitutionality of the New York Electrical Execution Law.

It is stated that the leading iron manufacturing concerns in the Mahoning Valley, Ohio, have been sold to an English syndicate for \$9,000,000.

Rev. David Gregg, D. D., pastor of Park street Congregational Church, of Boston, has accepted the call of the Lafayette Presbyterian Church of Brooklyn to succeed Dr. Theodore L. Cuyler.

The census office has announced the population of the United States, as shown by the first count of persons and families, exclusive of white persons in Indian Territory, Indians on reservations and in Alaska, to be 62,480,540.

Foreign.

Count von Moltke will devote to charity birthday gifts amounting to 160,000 marks.

The Czar has been advised by a member of the holy synod to banish foreign missionaries from Russia.

An extensive anarchist movement has been discovered at Lyons. Five arrests have been made and others are expected.

A heavy shock of earthquake was felt at 1.15 A. M., Nov. 9th, in Guaymas, Mexico, causing great fright but doing little damage.

Cuba has forwarded an earnest petition to the Spanish Government asking that a treaty of reciprocity with the United States be speedily concluded.

Peasants in Southern Russia, aroused by fiendish acts of the authorities, have risen in revolt, and military forces have been sent against them.

Orders have been issued by the Russian Government demanding the strict enforcement of the laws against the Jews. The families of Hebrews expelled from the country must hereafter accompany the exiles. A serious decline in the flour mill industry in Russia is attributed to the persecution of the Jews, who were leaders in this business.

MARRIED.

**WITTER-CRANDALL.**—In the Seventh-day Baptist Church at Natick, R. I., Nov. 3, 1890, by Rev. L. C. Cottrell, Rev. E. A. Witter and Miss Almeda B. Crandall, both of Westerly, R. I.

**BURDICK-MERRITT.**—At their home in Potter Hill, R. I., Oct. 4, 1890, by Rev. J. L. Cottrell, Mr. Charles F. Burdick and Miss Ella F. Merritt, both of Potter Hill.

**DAVIS-CARLISLE.**—Near Farina, Ill., Oct. 21, 1890, by Rev. C. A. Burdick, Carroll A. Davis and Miss Mattie E. Carlisle, all of Farina.

**LANGWORTHY-LANGFORD.**—At Dodge Centre, Minn., Oct. 28, 1890, by Rev. G. H. May, Ulysses S. Langworthy and Lottie I. Langford, both of Dodge Centre.

**ROSE-POLAN.**—At the residence of the bride's father, C. L. Polan, in Jackson Centre, Ohio, Nov. 8, 1890, by Rev. L. D. Seager, Mr. J. A. Rose and Miss Etta B. Polan.

**DAVIS-HUGHES.**—At the home of the bride's parents, in Jackson Centre, Ohio, Oct. 30, 1890, by Eld. J. L. Huffman, Mr. Otho G. Davis and Miss Mercie Bell Hughes, all of Jackson Centre.

DIED.

**BAILEY.**—In Ward, N. Y., Oct. 30, 1890, Harriet Amanda Able, wife of Erastus Bailey, aged 43 years, 5 months and 2 days. She found her Saviour at about twenty years of age, but neglected to be baptized until health failed; but she died trusting in Christ. A. A. P.

**BARBER.**—In Scio, N. Y., Nov. 1, 1890, Orrilla Dye, wife of Perry Barber, in the 70th year of her age. At about thirty years of age she experienced the saving grace of God, was baptized, and joined the Seventh-day Baptist Church at Scott. But, like many others deprived of church privileges, she drifted away, neglected to perform her church obligations, but had not entirely forgotten the Sabbath. She died trusting, and her friends have the assurance that all is well. A husband, two sons, three daughters, with grandchildren, are left in sorrow for her loss. A. A. P.

**DAVIS.**—At Leonardville, N. Y., Oct. 17, 1890, Mrs. Lucy Ann Davis, widow of the late Elnathan Davis, aged 82 years. The deceased had long been a member of the First Brookfield Church. Funeral services were held from her late residence, Oct. 19th, conducted by her pastor. Interment at Leonardville. W. C. D.

**CRANDALL.**—In Hope Valley, R. I., Oct. 30, 1890, Benjamin Crandall, son of Benjamin and Martha Maxson Crandall, aged 90 years, 5 months and 12 days. Brother Crandall was born in Rockville, R. I., May 18, 1800. When he was 13 years old he became a subject of saving grace, and united with the First Seventh-day Baptist Church of Hopkinton, R. I. When the Seventh-day Baptist Church at Rockville was organized he became a constituent member of it, and continued an honored member till his death. He was united in marriage to Joanna Weeden, daughter of Benjamin and Hannah Weeden, Nov. 27, 1823. Four children were born to them, three sons and one daughter, three of whom are still living. Brother Crandall was a man of upright and uniform Christian character, and he closed his long and useful life with the love and respect of all who knew him. A. M. L.

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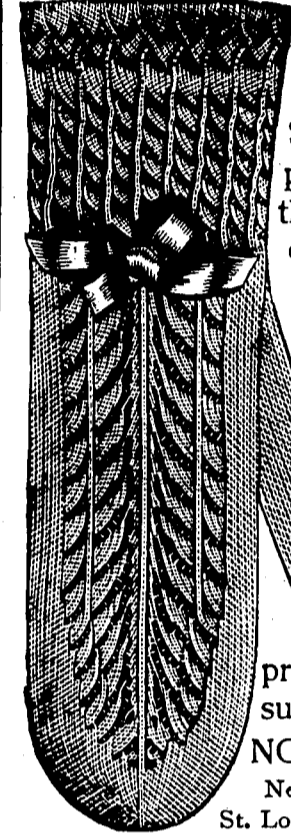
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