

The Sabbath Recorder.

SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Vol. XLVI. No. 47. }
Whole Number 2388. }

FIFTH-DAY, NOV. 20, 1890.

Terms:
\$2 00 in Advance.

SOME FINE DAY.

Some fine day,

The tired heart shall be at rest;
And all at peace within the breast
So sad and weary.

It may be at the morn's first dawn,
When dew drops sparkle on the lawn,
And birds sing cheery.

Some fine day—

And loving friends shall gather round
And say, "All's well! His rest is found,"
And calmly sleeping,

In ceremonies of the silent grave,
The dust will know no troubled wave,
Or dear ones weeping.

Some fine day—

This goodly earth will be as naught,
As naught the hours with pleasure fraught—
The heart ceased beating.

It may be when the sun on high
Shall hold high revel in the sky,
The old earth greeting.

Some fine day—

The windows of the soul shall close,
(Early or late, God only knows—
We're in his keeping.)

When shall have lived our little life;
In vain its pleasures and its strife,
At the last sleeping!

Some fine day—

And death shall rest upon the eyes,
The soul have found its Paradise,
The casket broken.

It may be on the evening gray,
When done with earth hath garish day,
Leaving no token.

Some fine day—

They'll say, "He was, but is not now"
The death damp resting on his brow.
Loving nor scorning—

They'll lay what's left of earth away,
The soul to waken—some fine day—
In endless morning.

—Exchange.

TALKS BEFORE THE MISSIONARY COMMITTEE.

At the request of Bro. A. E. Main, chairman of the Missionary Committee at the Chicago Council, I enclose herewith, for the RECORDER, condensed report of remarks before the Committee on Missionary Interests. At first sitting of the Committee eight members were present and sixteen visitors, several others coming in during the meeting. G. M. C.

Chairman announced purpose of Committee and invited criticism and suggestion from visitors and members. Dr. Potter read a paper on "Our Duty," which reviewed the reverence for Sunday by Puritan fathers, and gradual change of sentiment about its sacredness until present differing views and Sunday holidayism in place of former holy day idea of Sunday. The historical argument fails to find any sacredness in that day. Shall we then have no Sabbath? But the seventh day God made sacred, and it is sacred still. Is there inherent power in the Sunday churches to bring the people to the Sabbath? They cannot be expected to do it. We as a people have a duty to do here in bringing them to a knowledge of the truth. Shall we do this or prove recreant to our duty? If we do it faithfully it will take about all our strength and time. Others can do general work, none but ourselves can do this. Shall we arise in our strength and devote ourselves to this work?

Lost Creek Church thinks we ought to maintain our foreign mission, but devote the greater part of our money on home field. Should keep one minister in China and enlarge the school and medical work. Ought to have our

best men on home field, men to preach, organize and strengthen the field.

One thought the force of Christianity was in conversion and if we devote ourselves wholly to Sabbath reform we will destroy our spirituality. Some have criticised the division of the funds of the past ten years. Nearly one-half is used in China, and we can't expand it unless the people come up to the work. But I wish to meet the objections to a salaried Secretary. In our earlier work we wasted much of our funds by unwisely placing them, and found a man was necessary to understand the field and save funds by unifying the work. I protest against the sentiment that the funds are wasted that we pay our Secretary, and I believe nothing else has been done with our money that has brought larger returns.

Another approved the preceding remarks and said his people favored our getting as large contributions as possible from the native Christians, also from individuals and families on the home field.

One pastor never heard questioned the wisdom of employing paid secretary, but saw more and more the wisdom of it. I thought, too, his people as a whole believe in foreign missions, but think a larger proportion of the funds is needed on the home field, and that at this time it would be unwise to extend the foreign work.

Stephen Burdick, for himself and church, read a paper on "The Basis of Some Change." Because we are Christians we are missionaries, and our position on this truth should make us missionaries of the broadest type. Object of gospel labor is to reconcile men to God. The majority do not accept all of God's law, hence we cannot go with them. Our work as Seventh-day Baptists is home mission work, accomplished by building up home centers and then going out "beginning at Jerusalem." We are few in numbers and limited in resources, so we cannot ourselves do all we might wish to in the world. We must in our spirit embrace all lands. The character and field must be according to our ability. The question is with us the prayerful consideration and consecration to the work before us in our separate denominational existence. We should learn from the past lessons for our future. In 1803 we had 1,130 members. In the next ten years we increased 723. In the next ten, 969; the next, 1,267; the next, 1,948. From 1843 to 1855 increase 244, during this time we had four missionaries in China and four in Palestine. From 1855 to 1865 increase 623; during half of this time no foreign missionary except (China or Palestine, the writer is not certain which). From 1865 to 1875 increase 1,193. During this period were not sustaining foreign mission except part of time to China. From 1875 to 1885 increase 620. During this time expended for 5 years, \$16,742 on foreign and \$24,000 on home field. From 1885 to 1889 lost 428. During this time had from three to six missionaries. Increase 2,317 in 15 years previous to 1846, when we had no foreign mis-

sionaries. During the next 15 years increase 601, and we had missionaries in China and Palestine. In 1880 to 1890 decrease 260 and we had from three to six missionaries. This doesn't argue that foreign missionaries are wrong, but that we have neglected our home missions. Other denominations go with emigration. No reason why we shouldn't have churches extending all the way to the Pacific.

One brother thought our statistics for 1889 were incorrect, many that he knew not being reported.

One pastor believes in home mission work. Favors sending men to openings made by *Out-look*, and to individual converts to the Sabbath. Should get our young men educated in medicine to work in connection with the ministry. Supply men as fast as we can over each church and not neglect the general field.

This line of home missionary work is in the mind of our people. The church at Flandreau is without a pastor, and if they get none they will begin to scatter. At Boulder, Col., too, there ought to be a man. We want to get this work down to the people so they will feel it is their work. Every prominent move ought to come before the churches as well as the Conference. For example, our Medical Mission has stopped much criticism because of its success, but I would have had that come before the churches through their pastors before undertaking it. The Conference in its enthusiasm under eloquent appeals adopts measures, and asks the people to pay the bills. We must get the work before the people.

One reports the gratitude of the Rock River Church for promised aid, and the help of the young men, many having been brought to Christ. The people feel a good deal of money is being expended in the North-west for the work done. Would like to have foreign work sustained, especially the medical. The work should come before the churches, that they may become more interested. Could not get along without our General Secretary. We need more consecration.

One brother, for himself and the Leonardsville Church, would look at it from a business point of view. In last seven years spent on foreign field \$22,000; visible results 13 members; home field, \$25,000; result by baptism about 500, by letter 300 more. I believe our money should be expended where it will save the most souls. It is our duty and God will hold us responsible. I believe our medical missions should be re-enforced, but with present financial condition it is suicidal. Am not hostile to the foreign work. Our church voted it was not advisable to re-enforce the foreign work, voted that two dollars should be expended in home to one dollar on the foreign field.

A lay brother says: "I am giving and praying for the field and the Board, but with my faith in the Board rather than in the field. I think as a business matter we ought not to expend our money before it is provided. I believe in order, and in re-inforcing our missions as we

can safely do it, and then trusting God for results."

Another: "I believe emphatically that missions is the work of the Christian church, and all reform must be the outgrowth of mission work. Would not retrench the foreign, but do more and better work on the home field."

One church would not criticise methods and men who had spent their lives in this work, and while deeply interested in the foreign would be delighted if more effort could be put on the home field, with the old churches that are now down. This church has been asleep but is waking up and will pledge itself to support what this Council shall do.

One brother said: "If I could say anything to quicken the people of West Virginia would say it. Bro. Davis is on the field and needs help. Our people are American, but far from railroads. It is surprising to see how far behind they are in civilization and religion. I was told recently of a place not twenty miles from one of our churches, where cattle buyers did not dare to go even in the day time without being heavily armed. This is a cry to me louder than from Africa or China for missionary work. We want help. Bro. Davis has done more than perhaps any other man could do, but with his health and age, he needs a helper, and I believe the same outlay would save more souls here than almost anywhere else."

My people said, *No*, to the enlargement of the foreign missions, except the medical, and of the home work, push it for all it is worth. There is a movement to do foreign missionary work in our own cities. We have sent Miss Burdick to China, and if we had such an one in New York would be overrun with applicants. Dr. McArthur has in his church a Chinese and Italian mission, and the missionary said: "I can preach to more Italians in six months in New York than in Italy in a number of years. The Episcopal Church has missions in New York and goes out on the streets with brass bands."

Criticism and suggestions were offered concerning work in Minnesota and the North-western field.

The Waterford Church proposes to take care of itself. You can nurse a child so long that it can never stand alone. They adopted the plan of reading sermons, and it has been one of the best years in their experience.

One brother thought the western people had too much of the spirit of *moving on*, and before a church gets established they *move on*.

The idea of teaching the church to do its own work when necessary is a good one.

Bro. Sindall, sent as delegate from Burnett and Isanti, said: "I have been laboring there some years. We thought we were almost forgotten by the denomination until Eld. Morton came and persuaded me to come to the Council. They need your help. I don't feel right about it that I can't do more. Scattered Sabbath-keepers there that don't belong to any church. Know of but one of our men that has left the Sabbath since I have been up there. They said get the Missionary Board to do something and we will do what we can. A missionary should understand the Scandinavian language."

The young people are enthusiastic for mission work. Hard to discover their views, but conclude there is special interest in home work. On division of funds, one-third favored foreign, one-third home, and one-third didn't know. One stated that nine college students had offered themselves for work.

The minute we begin to retrench on one field, I think the result will be that we will re-

trench on other fields. Am emphatically interested in both foreign and home missions. The more we do; the more we have to do; the more we *shall* do.

A young business man doubted the propriety of judging the success of any religious movement by the number of immediate converts. This is not Christ's method. Our duty is to do what the Lord tells us *to do*. Results belong to God. So when I try to say what our duty is concerning foreign and home work, I must judge from Christ's commission: "Go ye into all the world and preach the gospel." In Westerly a man 76 years old was formerly a manufacturer, but by changes in the business he was unable to hold his position, and was shelved on a farm. But he is the father of five children who are active in God's work in one leading way and another, and who shall say his life is not a success.

One has heard criticism on the wisdom of the method of the work in the North-west by employment of general missionary, also of other workers, at good salaries, with apparently small fields, also of men who may not be proper representatives of our people, because of which those better acquainted may not pay so liberally to the work.

One brother was acquainted with our first foreign missionaries, and thought if we had always waited for means before we acted we should never have had a mission. A poor family was without food. The mother prayed for food at night. In the morning the child set on the kettle to get breakfast. The mother said, why, we have no food; but you prayed mother, you prayed for it, and God will answer, and they opened the door and there was a basket of food. Brethren, we need to pray more. The Bible is full of promises to the Christian, but none to the sinner.

Still other suggestions were made of the advisability of a helper being sent Bro. Jones, of London; of having a missionary secretary in Chicago and the North-west, also on having a man in every State or district; on appointing a man in each church to represent the Board in raising funds for them in that church; on keeping in touch with our isolated members by correspondence. Some criticism was made in our home missionaries devoting too much time to the larger churches and annual and quarterly meetings, and neglecting the smaller churches; also on missionaries who practice open communion, and baptize converts into the world without requiring them to join the church.

OUR MUSICAL INTERESTS.

II.

BY H. D. CLARKE.

In my first article there were considered several things in general related to music. The point I wish to consider in this is that in each of our colleges there should be a professor of music occupying a position equal to that of a professor of Greek, History, or Theology, who should be sustained the same as others, by endowment or salary. Also that the fundamental principles of music, and as much more as consistent, should be incorporated in the courses of study of these higher institutions of learning. Men and women of the broadest culture every-way in connection with special talents and abilities in this line should be put in these professorships. I am not advocating anything new or radical by way of changes. We have educated men among us who endorse this view and see the need of it. Other colleges have already taken the advance step. Yale College recently

had a gift of \$300,000 for this very purpose. John Paine has been appointed Musical Director at Harvard. Vassar has secured Prof. Ritta, Ann Arbor, Prof. Stanley, and the University of Wisconsin places Prof. Parker at the head of its musical department. Seventh-day Baptist Colleges need not be one whit behind these other institutions in this respect. We can boast of cultured men who are able musicians and teachers, and who rank high as composers. Others are in course of preparation, studying under American and German masters, and will soon be able to assume high positions as instructors and leaders in this divine art.

The full benefits of music will never be realized, and it will never take the position to which it is entitled, until our high schools make it as much a study as other branches of learning. It must be placed by the side of other sciences and arts and recognized as a part of the necessary curriculum.

There is technical instruction in special schools which has in view some trade, or occupation, as that of a musician, or civil engineer, or physician, etc. These are good, but our colleges have in view a higher object, and that is to give a broad culture and make students men and women in the highest sense. Our schools introduce a variety of studies required in order to develop and train symmetrically all the mental powers, so that one may pursue the vocations of life successfully. An honest student pursuing these various studies becomes a better farmer, a better mechanic, and better everything. He has learned that manhood is better than riches and honors, and the development of all his God-given faculties for noble use an important thing to make life truly successful, and the abundant entrance into life eternal more certain. Prof. Albert Whitford once said that "whatever best disciplines and develops all of the powers and faculties of the mind in a natural order and just proportion, should have a paramount place in the college curriculum." With this in view there have been required in courses of study, Greek, Latin, Hebrew, Mathematics and other sciences. With these I would include the science and art of music. Not simply to learn to sing, and play if possible, should music be studied, but it should be required because of its disciplinary value. That is the chief consideration, the same as the study of Greek as required in a classical course. Music ought to be regarded as one of the fundamentals of a college curriculum.

Now, mathematics are given a prominent place because they are supposed to be practical and indispensable to the extensive study of mechanical arts and certain sciences. One of our professors says mathematics have the office of a "mental gymnastic." They train the mind to a sharp analysis, culture to the reasoning faculty, and a good mathematician learns self-control. This is what I claim for the scientific study of music. Let a person spend the same time in the thorough study and practice of music that he would in mathematics, or in linguistic studies and he will derive the same benefits so far as mental discipline and the cultivation of self-control, patience, etc., is concerned. Similar to the study of languages, music brings into exercise a great many faculties of mind. If "speech is the characteristic that distinguishes man from the lower animals, and allies him to God," then music is another or a part of the same. Music is heaven-born, and we are told that it will be a great part of our occupation in heaven in order to praise God aright.

It is because of these great benefits that I

would urge our educators to place it as a required study on the list, and to elevate it to its proper position in our schools, and also urge our wealthy men to consider the great good they would do the rising generation by endowing musical professorships. Had I \$25,000 or \$75,000 that I wanted to honor God with and in such a way as to develop the nobler faculties of our boys and girls now growing up, refine them and discipline them, I could not do better than to establish, on a permanent basis, a musical department in Alfred University, or in one of our colleges.

This is worthy of more thought than has been given it, that music thoroughly and scientifically studied, is like the study of languages, or mathematics, training one to think. "Thought and expression mutually react upon each other," said Lindley Murray. What, I ask, can produce more thought and expression than music? Latin and Greek are taken by scholars as the basis of literary culture. Let music be included. It is a door to the best literary circles of the world. A cultured musician has access to any society and has influence and power almost beyond others. If, then, students wish, and educators would help them to, the best preparation possible before entering upon their high calling, be it at the sacred desk, or on the rostrum, or anywhere, let music be one fundamental part of their education. If it be true that a college curriculum is designed to secure certain important objects, and should be uniform, comprehensive and methodic, embracing studies in languages, mathematics and philosophy, all in proportions dependent upon their value for discipline, then by all means include and place on equal terms with them this grand disciplinary study, music. In relative proportion and importance place music. It should be commenced very early and carried in connection with other studies throughout the whole course.

A great advance has been made along this line, but there is a present need of emphasizing the matter and keeping it before "our people" until some large-hearted, noble man of wealth, or several men combined, shall endow this department in our schools and prove themselves benefactors, receiving the gratitude of all lovers of progress and true education, and the rewards of him who is the author of music, and whose praise we shall sing in the world without end in the song of Moses and the Lamb.

INDEPENDENCE, N. Y., November, 1890.

THE OFFENSE OF THE GOSPEL.

The minister of the gospel must not scold, fret, or fume. The preacher who allows the old Adam to preach, instead of the new man, will do nothing more than stir up the old Adam in his auditors. This is seen to be a grievous evil under the sun, as the other extreme, which tacitly declares that the offense of the gospel has ceased, and that the polished and effective minister can and ought to so far eliminate the offensive portions of the gospel as to preach without offending anybody.

It is utterly and totally false that the faithful and honest preaching of the gospel in its fullness and entirety will not still, as hitherto, excite the enmity and animosity of some. Unless this is admitted, it must be conceded that Jesus Christ did not know how to preach the gospel; that modern polish has so far modified the gospel preached by the Son of God that the heart steeped in sin and rebellion against God can be wakened from its stupor of death

By gently tapping on the door,
Only this and nothing more.

What has been the history of the past? Prophets and confessors, Christ and his apostles, have all been hunted down with blood-thirsty and diabolical spleen of wicked men,

and for no other reason than that they preached the gospel faithfully. Their blood gives the lie to the modern sophism that the preaching of the gospel ought not to stir up the venom of wicked men. If human nature is the same in all ages, which it undoubtedly is, it is clear as any philosophical principle can be that the same cause will produce the same results. How any mind capable of logical deduction can improvise a new philosophy, reversing this order, is certainly anomalous.

I fear and tremble for the other side of the question. I fear that we have so far departed from the apostolic style of preaching, that we are such fawning sycophants, courting the applause of the world, such policy-seeking dispensers of eternal verities, that we will come under the condemnation of Almighty God because the word at our lips fails to excite the anger and enmity of wicked men as in the past.

Mr. Talmage says he always measures the effectiveness of a sermon by the amount of venom it stirs up. This is substantially the testimony of every effective preacher. Take the man whose converts can be counted on the fingers, and he assumes to dictate plush and rose-water to the man of God triumphantly going heavenward thronged by hundreds of spiritual children. Failure in any given line of life ought at least to produce that modesty which will prevent our dictation to others preeminently more successful than ourselves.

It is a great sin to try to make people angry in preaching the gospel. It is equally a great sin to try to please people at the expense of the truth of God. In either case the man is unfitted for the holy calling. We are messengers. The thought of results must exercise no manner of control over our minds. That is none of our business. God said to Jonah: "Preach the preaching that I bid thee." That is God's command to us. Results are with him, and he will make the word spoken in this spirit effective. But the man who is trimming to every breeze; wondering what effect his sermons will have; feeling the public pulse daily to see what the people want, instead of what they need, will soon be relegated with his weather-vane theology to the dismal shades of oblivion. God's truth must be spoken by God's servants, and it is now, as in the past, "sharper than any two-edged sword," and will always create opposition, as well as peace; to one class a savor of death, to the other a savor of life.—*Church Advocate.*

THE IMMIGRATION QUESTION.

Within the past two or three years a strong sentiment has been developed in the United States looking to the restriction of immigration, and the disclosures of a Congressional committee, which made a pretty thorough investigation into the subject, were not calculated to allay distrust in a policy which was shown to operate so unjustly against mechanics and laborers, and more especially against working women and girls in the Atlantic States. The subject is treated by a writer in the August *Arena*, who views it mainly from the stand-point of the effect of immigration upon the quality of the people who are to control the destinies of our republic. His conclusions are not encouraging, but the topic has a present and practical bearing not to be long evaded, and withal is suggestive. Among rational citizens of this nation, who have an appreciative loyalty for American institutions, there can be only one opinion as to the necessity and justice of excluding from our shores such immigration as would only prove a burden and a curse—as would only compel an ever-increasing capacity in our prisons, poor-houses and insane asylums; nor can there be any question as to the propriety of preventing the transportation of laborers under contract from Europe to America, for that is only another way of pauperizing the country. Past neglect in respect to these matters has fastened a stigma of excessive crime upon the United States which is not ours of right, nor chargeable to our institutions, but which is due to the imposition put upon us by foreign nations, which have made this free country a sewerage for their moral and physical scum.

The same neglect has reduced American women in Eastern workshops and factories to the brink of destitution, and has substituted for American labor in the mines of Pennsylvania a class of ignorant foreigners who are willing to work at starvation wages, because in their dreary past they have never become acquainted with any better condition. When our immigration laws shall be made effective in protecting the country and its labor from the criminal dregs and pauperism of Europe the limit of practical restriction will probably have been reached. It is doubtful whether public opinion, at least in this generation, will sustain any farther advance in that direction. It would be difficult in this cosmopolitan age to reasonably object to the landing of immigrants who, on their own motion and desire, come to us with health and habits of industry and means to keep them from want until they can find work to do. The United States owes too much to immigrants of that type to justify the raising of a barrier against them now. As to the influence of the foreign element upon the moral quality of our population—referred to by the *Arena* writer—that is a living question at present, without reference to future arrivals across the sea. New York and Chicago, with their 80 and 90 per cent of foreign population, and several other cities with percentages not so formidable, are facing that problem to-day. With restrictions of the nature indicated in force, remedies against evils attaching to the foreign elements here and to come must consist in measures for the assimilation of that class. The objective point should be to overcome dense ignorance, prejudice and superstition—the heritage of centuries—which subject masses of people to improper and sometimes dangerous control. Practical education, moral as well as secular, will alone meet the case, and the state is the reliance for giving it. Intellectual freedom must be an individual possession in the United States. Mental serfdom, in the absence of enforced education, might easily assume proportions that would involve danger to the Republic, as real as ever attached to African slavery. The fathers builded wisely when, more than a century ago, they laid a foundation of land grants for the perpetuation of the American school system. The system has wrought marvels in promoting homogeneity in the past, and it is the sure reliance for the dangers feared by the writer in the *Arena*. It has elevated European immigrants and their descendants in a degree that would have been hopeless under foreign conditions, and, besides equipping them for a higher plane of life, socially and financially, has imbued them with a type of patriotism that is nowhere excelled. On nothing does the welfare of the nation depend, more than on an inviolable preservation of our public school system, and the extension of its benefits as far as possible, especially to the children of those foreigners who are massing in our large cities. Its ennobling influence on the foreigners of late and future immigration is a certain index of its assimilating and Americanizing power.—*The Denver News.*

MR. SPURGEON is a great man. He has brains as well as soul. As he preaches he throws out to his hearers nuggets of golden thought. He has no need to rant and rave and grow "eloquent." His affliction requires him to use his hands to support his body and not to illustrate his sentences. One does not look at the man to see graces but to hear grace. His thought is transparent, but men wonder why they had not thought it out themselves. His language is simple, and therefore men may easily catch his meaning. It is deep meaning but luminously expressed. His illustrations are commonplace. So are the parables of him whom he preaches. He does not spiritualize the Scriptures but he finds in them "him of whom Moses and the prophets did write." To his mind Christ, God's plan for redeeming men, is in every part of the Old Testament as well as the New. Does he treat of some incident of Old Testament history? He begins with Christ and shows how even history wraps itself about the cross. To do this as easily and as naturally as he always does stamps the character of greatness upon him.—*Dr. L. Burrows on Spurgeon.*

MISSIONS.

FROM G. VELTHUYSEN.

HAARLEM, Oct. 30, 1890.

Dear Brother,—Thankful to God and the Board, I acknowledge the receipt of your favor of the 9th inst., telling me the resolution by which the Board renews its appropriation of \$400 for my work for 1891. My constant prayer is that divine guidance may enable me to make a holy and intelligent use of this help.

FROM GEORGE W. LEWIS.

There are two points in a former letter which I wish to change.

1. We were represented at the Council by Mrs. W. R. Potter, but had not made such arrangements when I wrote that letter to you four weeks ago.

2. In respect to the weather here, I expressed in degrees of heat what proved to be but for a single week, for it very soon changed to cooler weather. Within the last week the mercury has been as low as 36 degrees above zero, with a nice white frost, but oh, such beautiful days!

FROM D. H. DAVIS.

SHANGHAI, China, May 5, 1890.

My Dear Brother:—I will write you a brief account of two short missionary trips recently made. The first was in company with Bro. Randolph, to the city of Ta-Tsong, with the hope of renting a Chinese house in which to live and carry on mission work. We were absent from home six days; the weather was very unpleasant, raining nearly every day, in consequence of which we were not able to do much selling tracts and gospels; still we had several opportunities of preaching, and made many calls upon shopkeepers and families. For the most part we were received in a friendly way. We were not successful, however, in securing a house. Several were found for rental, but when it was known that they were wanted for missionary purposes it was impossible to effect an agreement. In every case it appeared that they were afraid of being brought into difficulty with the rulers of the city for admitting our foreign doctrine. An unsuccessful attempt to enter this city had been made a few years ago by the Protestant Episcopal Mission. They had purchased land, but were obliged to give it up and abandon the field. We were referred to this as a reason why they would not rent to us. Many say, with a boasting accent, that theirs is the only city around that has not a Ya-Soo-Dong (a Jesus Chapel) in it. They seem well united in the determination that the doctrine of Christ shall not be introduced. They would be glad to have the foreigners come and open commercial business that they might receive some worldly advantage, but as for an "inheritance incorruptible and undefiled, that fadeth not away," they want none of it. This city, as to profession, is largely composed of Confucianists, but, alas, they have no living faith in the moral teaching of their revered sage. Theirs is a dead faith, not being accompanied with a moral life. Their great sin is that they do not live up to the truth they have already received. Were they true followers of the moral light they have already received they would not be such bitter enemies of the gospel of Christ. The moral light of the universe is designed to prepare the mind and heart of the nations of the earth to accept Him who is the true light of the world, accepting whom they are brought into the light of eterna-

life. On the day of our leaving Ta-Tsong we found a shoe-dealer who allowed us to leave our box of scriptures and tracts in his shop until we should return. At the first this man said he would rent us a room in which to lodge, but finally he, like the others, refused.

We returned home and after a few days I set out on a second trip. The day of my departure was the 8th of April, when the third son of Queen Victoria, the Duke of Connaught, and his wife, visited Shanghai. The event of the day was the unvailing of the statue of Sir Harry Park, by His Royal Highness, the Duke. After the completion of the ceremonies I left the dazzling glory of Shanghai for rural scenes and meditation. "Predestinated was he to be a Duke." True, he was born in the lap of royalty, and still rides in the golden chariot of power, receiving the homage of man. Why should he be so exalted above the poor peasant of the land? It is not my purpose to write out my meditations on this point, but to speak of my missionary journey.

It was 4 o'clock P. M. when I left Shanghai, so was not able to advance far on my journey that day. Early the next morning I reached a small village by the name of Kong-Kiau-Tsung, distant 36 le. It had been arranged before leaving Shanghai that I was, if possible, to secure at this place a room where, on a certain day, Dr. Swinney could visit the sick. I secured a house without difficulty, and spending a little time in talking to the people, passed on to the larger town of Na-Dziang, where I worked a portion of the day and then went on to the city of Kia-Ding. Arriving late in the afternoon I visited the Boarding-school of the Methodists in this place. The next day was devoted to street work. Just before night we moved on to Nga-Kong-Kiau. Here I had good sales and very friendly conversation with many of the villagers. Here was a Christian chapel established ten or twelve years ago. As yet there were but few adherents. The next day being Sixth-day we went on to Ta-Tsong. Upon arrival, we went immediately to the shoe-shop where, on our previous visit, we had left our box of scriptures. Found the shop-keeper anxious that we should take them away at once; he said the citizens of the place had complained of his allowing these foreign books to remain there. We took the books, therefore, into our own keeping. We remained at this city until Tuesday, having good sales, preaching frequently and making many friendly calls upon the shopkeepers. Tuesday afternoon continued our journey to the city of Kwung-San where having spent one day we passed on to Lieu-Oo (formerly written Leoo), arriving on Sixth-day morning. The forenoon was devoted to tract distribution. The afternoon being rainy, I went to Ts-Kia-Kiau, a bridge a short distance from the home of Rebecca, a widow and member of our little church at Shanghai. It had been previously arranged that I should visit her at this time and spend the Sabbath, and hold service in order that a neighbor, who had reported himself interested in the doctrine, might have an opportunity to learn more of the truth. Preaching service was held both in the morning and afternoon; a goodly number of neighbors gathered in, but the man reported as being interested was not present. I remarked that I feared he was not hungry for the gospel or he would be there. At evening we visited him at his home and conversed with him; he seemed to have no very definite ideas about the religion of Christ. He was evidently still groping his way in darkness. In the course of our talk we found a poor wid-

ow, living in the same group of houses, much interested in what we had to say. The next day some of her friends said she had expressed a wish to become a Christian. O that this desire might fully possess their hearts, lead them into the way of life everlasting, and liberate them from all the fetters of superstition that now trammel their souls. As I was returning to my boat I chanced to pass a cluster of houses where was gathered quite a company of people, who invited me to speak to them. Being weary from continued talking I asked to be excused, but said if they wished I would come the next day. This was agreed to. I suspected it was not so much a desire to know the truth as to satisfy curiosity that had led them to make the request, but I rejoiced if even by this means they could hear the gospel. The next day, while preaching, one man was disposed to argue in favor of idolatry, claiming it to be as good as Christianity. I pointed him to some of the fruits of the Christian religion, and asked him to show what the religion of China had produced. While he acknowledged that the religion of China could show none of the fruits of Christianity, he still thought they were better for the Chinese than Christianity. I wonder if this son of the Celestial Kingdom has ever met any of our Western infidels! I tried to show him that all nations were the children of one true God, and from him comes every blessing, and that all the nations of the earth should adore and worship him.

After concluding this morning service I was returning to my boat, and passing a house where was kept a Chinese school, I was invited to enter, being received by the teacher in a very friendly manner. We read a chapter in the Testament upon which I made some explanatory remarks. He appeared to be much interested, and said the doctrine was good, and much like what he himself believed. This is sometimes said to put an end to further discussion, and sometimes because they think there is not much difference between their religion and ours, after all. Oh, when will the Chinese come to recognize the Christian doctrine as the vital truth of the one true God, that can set them free from every form of superstition and the power of sin.

I purposed to visit the former home of Zah-Tsing-San, but owing to low bridges we were unable to do so. We spent one night at a place within six le of his native town, where I made inquiries if any of them knew him, and to my surprise I found he was known by several. They made many inquiries about him, showing that although he is a Christian, still they had some interest in him. We next returned to Kia-Ding, in order to go eastward to Loo-Te. I had never visited this place before; found it to be a large village, or rather town. The London Mission is the only mission at work here. They have a church of about thirty members. I had a very pleasant and busy day finishing the sale of all the gospels I had. There was still remaining a few tracts. I now returned by the way of Na-Dziang to Kong-Kiau-Tsung, where I was to meet Dr. Swinney on the 24th. She came according to arrangement, accompanied by Miss Burdick and Chinese assistants. After introducing them to the people and preaching a while, I returned to Shanghai, having been absent seventeen days. What will be the fruit of these days of toil we may never know, but we trust that the great harvest time will show that some seed fell on good ground, and so fulfill the prediction, "My word shall not return unto me void, but shall accomplish that whereto I sent it." With this hope we must await the

gathering of all nations before the judgment throne of God, when he shall gather out his own and call them to an inheritance of eternal glory with Jesus Christ our Lord and Saviour.

P. S.—The superintendent of the Southern Methodist Mission says that their mission has succeeded in renting a building in Ta-Tsong for mission work. The unoccupied fields about us are being rapidly taken up. We should not be too slow in our efforts, nor too faithless.

CONTRIBUTED ITEMS.

H. W. C.

"So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory." Psa. 102: 15.

Our responsibilities extend wherever man is found, and there is no human being concerning whom we may ask with indifference, "Am I my brother's keeper?"

Love's secret is to be always doing things for God, and not to mind because they are such very little ones.—*Faber.*

The Silver Sixpence.

MRS. SANGSTER.

It was only a silver sixpence,
Battered and worn and old,
But worth to the child that held it
As much as a piece of gold—

A poor little crossing-sweeper,
In the wind and rain all day;
For one who gave her a penny
There were twenty who bade her nay.

But she carried the bit of silver—
A light in her steady face,
And her step on the crowded pavement
Full of a childish grace—

Straight to the tender pastor;
And "send it," she said "for me,
Dear sir, to the heathen children
On the other side of the sea.

"Let it help in telling the story
Of the love of the Lord most high,
Who came from the world of glory
For a sinful world to die."

"Send only half of it, Maggie,"
The good old minister said,
"And keep the rest for yourself, dear;
You need it for daily bread."

"Ah, sir," was the ready answer,
In the blessed Bible words,
"I would rather lend it to Jesus;
For the silver and gold are the Lord's."

"And the copper will do for Maggie,"
I think if we all felt so
The wonderful message of pardon
Would soon through the dark earth go!

Soon should the distant mountains
And the far off isles of the sea
Hear of the great salvation
And the truth that makes men free!

Alas! do we not too often
Keep our silver and gold in store,
And grudgingly part with our copper—
Counting the pennies o'er—

And claiming in vain the blessing
That the Master gave to one
Who dropped her mites as a treasure
A whole day's toil had won.

"All the ends of the world shall remember
and turn unto the Lord."

A TENTH.

If we adopt the Jewish system of tithes, however, we ought, if consistent, to give as much as they did, which was much more than a tenth. Summing up all the Old Testament teaching about tithes we find that there were two distinct, annual tithes (some commentators even making three, owing to doubtful passages in Deuteronomy), besides which there was the tax of the half-shekel, the firstlings of all animals either in kind or money value, redemption money for the firstborn son in every family, the "first of the fleece," the "first of the dough," the "corners of the fields" for the poor, first fruits from their harvests, and added to all these, freewill offerings to which there was no limit. Besides these "freewill offerings," the required

offerings amounted to nearly a third of one's income. We make no mention of the three annual feasts, which afterward multiplied in number, to which all were expected to bring abundant provision for themselves and the poor—feasts which were somewhat like our social suppers except that they did not have to pay for eating their food after they had brought it.

If therefore we follow the Jewish system we ought to give about a third of our income to benevolent objects. But the tithing system has been supplanted in Scripture by another rule which is more equitable while it is none the less strict. "As he hath prospered," that will mean in many cases much less than one tenth, while in many others much more than one third. "As God has prospered," these are serious words and call for solemn deliberation and prayer on the part of each one of us.—*Rev. E. P. Burt, in Zion's Advocate.*

TWO WIDELY-SEPARATED sun dials bear inscriptions, which, brought into association, blend into a gospel of hope and cheer that well deserves to be believed and practiced. One of them stands beside the grave of Theodore Winthrop, in New Haven, Conn., and bears the inscription, "I mark only the bright hours." The other stands upon the pier at Brighton, England, and on it is graven the hopeful line, "'Tis always morning somewhere in the world." All hours are bright hours to him who believes that God will be true to his word; and for the Christian the day-dawn is continuous. Every noon is the preparation for a brighter day; and every sunset its prelude.

CHRISTIAN ENGLAND laughed when Sydney Smith sneered at William Carey as a "consecrated cobbler," going on a fool's errand to convert the heathen. Carey died, aged seventy-three years. He was visited on his death-bed by the Bishop of India, the head of the Church of England in that land, who bowed his head and invoked the blessing of the dying missionary. The British authorities had denied to Carey a landing-place on his first arrival in Bengal; but when he died the government dropped all its flags to half-mast, in honor of a man who had done more for India than any of their generals. The Universities of England, Germany, and America, paid tribute to his learning, and to-day Protestant Christianity honors him as one of its noblest pioneers.

WOMAN'S WORK.

OUR WOMEN AND THE COUNCIL.

The third point in the report presented by the Committee on Woman's Board Work (see last week's RECORDER), namely, "That for the healthful development of this organized force amongst us it should receive all needful recognition and support," concerns the reception by others of our work, and is of special interest to us in several ways.

The work ought, because of the principles involved in its life, to receive endorsement. This would be lending an influence for the development of the Christian woman's obligation and privilege. It was not the thought of any one on the committee that our organization should ask for, expect to have, or even desire, any recognition except what, according to the wording of the resolution, would lead to its healthful growth, but that this it ought to have.

Perhaps many of you, yet possibly not, had you been within speaking distance of your lone delegate, would have resented her continued silence in the public meetings, and would have advised an emphatic setting forth of woman's wants for woman's work. It was her opinion, that the endorsement of the Council was really the one point needed by us, that talking for the sake of talking would be altogether out of place, and that in case of opposition she would eagerly

defend your cause. This is the truth of the matter. The report passed without discussion, but it passed by a hearty vote of the house. Dealing frankly with you, let this be said, there followed this silent reception of our report a feeling which as to that matter lasted for some days, that we had not enough to bring to you out from the Council to cause any of us to feel that many cared really for our life, neither friends expressing reason for their friendship for the cause, as entrusted to us, nor opposers speaking out their objections. The affirmative vote of the Council was, however, the matter for which we cared most, and this we received.

Later in the session, in fact, very near the close of the meeting, a resolution was presented and passed, which, doubtless, many in attendance can report to you better than the writer of this, and that for good reason. It was expressive of regret for the so rapid passing of our report, and the seeming neglect which might be inferred, likewise of appreciation, well I suppose, of everybody and everything. I cannot tell you what, because there came to me, as with a flood of feeling, these thoughts: Prompted by genuine brotherly kindness, that I know, faith in our work, in us, a real regret that we seemed to have been slightly handled, all of which feeling has never, as to that, for a moment from that first one deserted me, a quick mental thank you, but coupled in a flash with running queries. Does anybody here suppose that our women are asking for commendation, or that they can thrive on complimentary votes one whit more than any other organization represented here? Why must gallantry push its way in here? If you didn't bury your objections of greater or less degree in your vote of yesterday why didn't you out with it then and so give us the genuine bracing which such ozonic treatment can give to the invalided? Why cover us now with commendation and compliment condensed? As said a moment ago, it was a flood of feeling which covered me, and so it was, in which were rushing many such thoughts as the above, and for the moment the resolution, with its wealth of good-will, for a brother's good will is a great bank of wealth, struck me then like an antagonistic element, and was harder to bear than the silent passing of the report of the day before. But the sober, second thought held in balance by the better judgment which really ruled, gives me right to bring to you this report of woman's organized work as held by the Council, it is endorsed.

There is much, withal, couched in that word "endorsed," to help us, particularly to help us help ourselves, for that is, after all, the point and pith of the whole argument. The ways and means for the conducting of our work still stand as in the organizing act of 1884. Concerning the development of the ways and means I have yet more to say at another time. The endorsement of the Council ought to put to silence all doubts as to the right and the advisability of the Christian woman's obligation to organized work for the Master through church and denominational channels. Matters of minor interest in the detailing of work, the measures, and the methods ought to receive the considerate attention of all of our women, and to be forever subject to the helpful influence of friendly criticism and suggestion.

We do live. Next we must grow that we may continue to live. YOUR DELEGATE.

FAITH brings joy and peace, but doubt and unbelief bring only fear and perplexity. "Happy is that man whose God is the Lord."

HISTORICAL & BIOGRAPHICAL.

HISTORY OF THE SHILOH SEVENTH-DAY BAPTIST CHURCH.

BY THE REV. THEO. L. GARDINER.

THREE ELDER JONATHAN DAVISES.

There were three Jonathan Davises who ministered unto this people in succession. The pioneer preacher, Jonathan Davis, already mentioned, was simply a traveling missionary among them, coming upon his own responsibility, and sent only by his great Master. He was never a settled pastor here, but labored at intervals until about the time of the organization, after which he does not appear to have visited them. There is much to show that he was a man of power and grace, and highly esteemed by the people. He died at his home near Trenton, about the year 1746. Morgan Edwards and others have placed the date of his death at 1750; but this must be incorrect, as a copy of his will now lies before me, which was made March 20, 1745, and proved April 17, 1746. Therefore, his death must have occurred between these two dates.

ARTICLES OF FAITH.

At the organization in 1737 the following Articles of Faith were adopted:

"We, whose names are hereunder written, do join together upon the articles and agreement following:

"1ly. We believe that unto us there is but one God, the Father, and one Lord Jesus Christ, who is the mediator between God and mankind. We believe the Holy Ghost is the Spirit of God. 1 Cor. 8: 6, 1 Tim. 2: 5, 2 Tim. 3: 16, 2 Pet. 1: 21, John 14: 26.

"2ly. We believe that all Scripture of the Old and New Testaments given by inspiration is the Word of God. 2 Pet. 1: 19, 20, 2 Tim. 3: 16, 1 Thess. 2: 13, Acts 4: 29-31, and is the rule of faith and practice.

"3ly. We believe that the ten commandments, which were written on two tables of stone by the finger of God, continueth to be the rule of righteousness unto all men. Matt. 5: 17-19. Mal. 4: 4, James 2: 10; 1: 25; Rom. 3: 21; 13: 8-10, Eph. 6: 2.

"4ly. We believe the six principles recorded in Heb. 6: 1, 2, to be the rule of faith and practice.

"5ly. We believe that the Lord's Supper ought to be administered and received in all Christian churches. Luke 22: 19, 20, 1 Cor. 11: 23-26.

"6ly. We believe that all Christian churches ought to have church officers in them, as elders and deacons. Titus 1: 5, Acts 6: 3.

"7ly. We believe that all persons thus believing ought to be baptized in water by dipping, plunging, after confession is made by them of their faith in the above said things. Mark 1: 4, 5, Acts 2: 38, 8: 36-39, Rom. 6: 3, 4, Col. 2: 12.

"8ly. We believe that a company of sincere persons being found in the faith and practice of the above said things, may truly be said to be the church of Christ. Acts 2: 41, 42.

"9ly. We give up ourselves first unto the Lord and to one another, to be guided and governed by one another according to the Word of God. 2 Cor. 8: 5, Col. 2: 19, Psalm 133: 1; 84: 1-4, 10."

Then follow the names of the eighteen constituent members. I wish that the ancient document copied above could be photographed and laid before the reader in *fac simile*, showing the hand writing of one hundred and fifty-three years ago, in which writing a labored effort seems to have been put forth to make, with the old quill pen, the words so plain that all could read them. The signatures were evidently placed there by each individual hand.

UNDER THE FIRST PASTOR.

The first pastor was Eld. Jonathan Davis, a nephew of the early missionary, Jonathan Davis. He began preaching a few years prior to the organization, and was ordained as pastor, Nov. 26, 1738. His wife was Esther Ayers. He baptized ten persons the first year; and during his pastorate of over thirty years he baptized about sixty persons. This man was brought up a Sabbath-keeper, his parents probably embracing the Sabbath at the same time with his uncle Jonathan, the colleague of Abel Noble. Under his labors the church grew from eighteen to seventy members.

In 1838 Caleb Ayers presented the new church with an acre of land, and they erected a house of worship 20x26 feet on it before the year closed. It was built in primitive style, with a large fire-place in the centre of the room. The growing congregation, full of the zeal of new church life, often found this little Bethel a sacred place to them, because God met them there. The frame of this ancient structure is still in existence, although for a hundred years it has done service as a dwelling house, and subsequently as a barn.

The absence of records precludes the writing of a consecutive history of events, but we can judge something of the "spirit of the times" by old letters that have been preserved to us. Let me quote from one now before me, written in 1763 by the Yearly Meeting, "To brethren in Rhode Island":

"*Beloved Brethren*,—We hoped by this time to congratulate you on the welcome return of peace; but a cloud has gathered in the west charged with horror and desolation. Great quantities of innocent blood have been lately shed by savage and relentless cruelty. They are making daily advances, and where it will stop God only knows. Happy are those who are out of reach of their barbarous hands, whose tender mercies are cruelty; more happy are they who are prepared by the grace of God for every event of Providence.

"May it be our united prayers that God will divert so great a judgment on the inhabitants of the land, that he will put a hook in the nose of our enemy, and turn him by the way which he came; or that he will inspire the troops with courage and valor, that the enemy may be totally extinguished.

"May we brethren, walk worthy of the vocation whereunto we are called, and press toward the prize, and in patience possess our souls."

This gives the reader of to-day an idea of the spirit and mettle of these early fathers, a suggestion of the atmosphere in which they lived, and a glimpse of their trials caused by fears of cruel Indian wars. The first settlers hereabouts purchased the land of the Indians, and so were never greatly troubled by them.

DURING THE REVOLUTION.

There is little to show the position of the society during the Revolution, but traditions indicate that England had but few sympathizers here. The people of this community, as a rule, were firm supporters of the Colonists. Soldiers were sent from these two counties to the front, and the home guards were raised by each township furnishing a quota. And our county had a representative in the Revolutionary Congress, and a Senator in the first Constitutional Senate.

It is also a matter of history that within the boundaries of this membership the Boston Tea Party was reproduced upon a small scale at the Greenwich wharf, only five miles from Shiloh, in which forty Colonists, disguised as Indians, seized and burned a cargo of English tea that had entered the Cohansey, hoping to reach Phil-

adelphia overland in safety. The few "tories" hereabouts encouraged the English to bring suit in the courts, and several arrests were made, whereupon the community was aroused, a meeting of Whigs called, and money was promptly raised to defend them. The Chief Justice seemed determined to convict, but after two efforts to make the grand jury find a "true bill," he gave up the case in despair. The jury persistently refused, because of their true American sympathies. The British attempted several foraging raids from their ships in the Delaware, but were given such a warm reception by the home guards that they were glad to abandon the country. Judging from these things, the general spirit of our fathers in this community must have been truly American.

RELATION TO THE RHODE ISLAND SABBATH-KEEPERS.

Many an old letter of correspondence reveals the friendship between the "Cohansey people" and their brethren in Rhode Island, whom they had never seen. In 1751, one Hannah Martin, of Newport, R. I., presented this church with a beautiful silver cup for communion service, which is still in use each communion Sabbath. Although nearly one hundred and forty years old, the inscription is clear and legible. It makes a beautiful link of silver to bind us in sweet memory and Christian love, with those of "like precious faith," who loved our Father in that far-off day. It might be well to state here also, that its companion cup was evidently made to match it, and was presented to the church by deacon Jedediah Davis and Amorilla, his wife, in 1820.

RULING ELDERS.

According to article six in their covenant the church early established the office of ruling elders, but just how early cannot be learned with certainty. We find by an old document that Jonathan Ayers and Isaac Titsworth were ruling elders as early as 1767. The very first item in the earliest record book now in existence shows their method of choosing these officers; *viz.*, "a day of fasting and prayer for the election of ruling elders." The result on that occasion was the choice of John Kelley and Joshua Ayers.

It was the duty of the ruling elders, who seemed much like assistant pastors, to look after the spiritual welfare of the church, while the work of the deacons was to attend to the temporal wants of the flock. The office of ruling elders was continued until about 1820, when some of the people seemed to weary of the close spiritual inspection of the elders, and many thought that such work properly belonged to the deacons, and the office of ruling elders was abolished. But it seems that the office of "overscers" was established and sustained for a while instead. Concerning these officers more will be said in the proper order of historical events.

The sentiment seemed to prevail that brethren should not go to law until every other means of settlement had failed. Their old "Book of Rules," now before me, shows that the first rule made and recorded therein was upon this point. This list grew to considerable length before the church revised them, of which fact more will be said hereafter. The first rule, made in 1768, reads as follows: "No one of the brethren belonging to this church shall go to law or sue his brother till he has acquainted one of the ruling elders with the case, and he, the elder, has requested the other to pay the debt or demand; and if he still neglect or refuse to pay the same then the brother may be at liberty to prosecute."

[To be continued.]

POETRY AND PATENTS.

Not a close connection between the two, you say; yet now we find them united. To tell it all would be the story of seventeen years of heroic struggle and devotion, of the outreaching of a poet soul to the downtrodden and outcast, of wondrous communings with God and guidance by him into ways which even a poet's imagination never pictured, and their prosaic ending in—a canning factory. All of this poetry, this pathos, this devotion is hidden away under the business looking charter of the American Woman's Canning Association which last week perfected its organization and began its work.

Its heart and inspiration is a slight, gray-haired woman, now moving about on crutches, the result of a fall on Chicago sidewalks, Miss Amanda T. Jones.

She is a poet, born, not made, some of whose poems, published in the *Atlantic* and other magazines, will live while the English language endures. And she is that higher thing, a Christian woman, with heart aflame with love to her fellow women, and a desire to seek and to save that which was lost. In ways by which God leads his own she was led to work, in quiet fashion, for fallen women; her philosophic mind could not rest in simple present relief, but reached back after the causes, and forward in search of a cure. Looking for causes led her into a study of the industrial conditions surrounding working women, and Mrs. Helen Campbell herself, does not know better than she, the terrible environments of these "prisoners of poverty." Her investigations led her into the great canning establishments of the country, and in many of them she found girls working on such mere pittance of salaries that they could scarcely keep soul and body together, honestly; the result can be imagined. All these things sank deep into the sensitive soul of our poet, and her prayer day and night was, "Lord, open the way of relief." That prayer was answered, how, is too long and too sacred a story to tell here, but to Miss Jones the answer seemed as plain and as audible as was the call to Saul on his way to Damascus. The germ thought of the inventions which led to the patents of our title was a part of that answer.

But like all germs it must grow, and it has been growing, in the brain in which it was first planted, in the laboratory of the chemist, the workshop of the mechanic, till now it has burst into full bloom. The poetry has become practical prose, and the charter which voices it creates an association for the purpose of canning all sorts of fruits, fruit juices, vegetables, etc., without cooking or the use of chemicals, also to can and preserve meats by a new process, said processes and machinery to carry them on being invented and patented by the said Amanda T. Jones.

Under this charter the stockholders met last week and organized by electing a board of eleven directors, all ladies of proved ability. This board elected as its president, Mrs. Louise Rockwood Wardner, widely known for her executive ability, as well as her philanthropy; Miss Eliza W. Bowman, of the Chicago Newsboys' Home, vice-president; Mrs. Jeannie Sanford Lewes, who in managing her own affairs and as treasurer of philanthropic boards, disbursing hundreds of thousands of dollars, has proved her ability as a financier, treasurer; Miss Caroline Huling, president of the Illinois Woman's Alliance, secretary, and Miss Jones, business manager. It is a somewhat singular fact, not thought of at the time of their election, that all these officers are members of the Illinois Woman's Press Association, and that their first interest in Miss Jones was awakened by a paper read by Miss Bowman, chairman of its committee on philanthropy, before that association. As the principal canning works of the association will be in Chicago, it was necessary that the executive and business committee should be here; other members of the board are in various states from New York to Missouri.

The capital stock of the association is \$100,000, in shares of \$25 each. One half of the stock is, by vote of the association, held by Miss Jones; the dividends to accrue from it are by her sacredly devoted to the purpose to which she has dedicated her life, the salvation of our lost sisters; the other \$50,000 is sold, or on the

market for sale like any other stock, except that it can be bought and held only by women. Women will be employed in the work; for one great object is to give work with fair wages, and under healthful and pleasant surroundings, to women.

The association commences work, in a small way to make sure of every step, on Archer avenue, Chicago. For the present the work will be confined to putting up lunch tongues. Very favorable figures on the "raw product" have been secured from a leading packer, and arrangements made with a wholesale grocer to take the completed product, as rapidly as it can be prepared. It was deemed best at this season of the year and in this stage of the work to confine it to one specialty, lunch tongues, but as the work progresses it is planned to keep the machinery busy all the year round, canning fruits and fruit juices in their season, then dairy products, infants' and invalids' foods, breakfast dishes, lunch tongues and other meats. Next season probably branch establishments will be opened in different fruit growing regions, that the fruit may be canned right from the trees without delay and transportation. We shall watch the growth of this enterprise with great interest.

DO CHILDREN PAY?

"Sometimes I just think children don't pay," said one of my careworn and discouraged neighbors one day. "What do you think about it?"

"Well, I don't know," I replied, and my conscience smote me even while I spoke. But then I said, in mental self-reproach and self-excuse for saying it, "I know I didn't pay," and I don't think I did.

But when it comes to my own bairns—do they pay?

Well, they are "a sight of trouble." Indeed they are, and they cost time and money, and pain and sorrow.

There are three of them, and they are little things still, and my friends who have older children tell me that I need not expect a time to come when my babies will be less trouble than they are now. I cannot expect a time to come when they will not be a source of care and anxiety, and hope and fear—no, not even when they have gone forth to homes of their own, and have their own little ones around them.

Do they pay now? Here I am, wearing old clothes and trying to brush up my hat to make it look like new, that my Johnny and Sammy may have new kilts and reefers, and hats and shoes, and look as well as other children. They do kick out shoes so dreadfully, and they haven't the first compunction of conscience about it either. They tear and smash and destroy, and are into everything, particularly the baby.

Does a two-year-old baby pay for itself up to the time it reaches that interesting age? Sometimes I think not. I thought so yesterday when my own baby slipped into my study and scrubbed the carpet and his best white dress with my bottle of ink. He was playing in the coal-hod ten minutes after a clean dress was put on him, and later in the day he pasted fifty cents' worth of postage stamps on the parlor wall, and poured a dollar's worth of the choicest white rose perfume out of the window "to see it wain."

Then he dug out the center of a nicely baked loaf of cake, and was found in the middle of the dining-room table, with the sugar-bowl between his legs, and most of the contents in his stomach.

He has already cost more than \$100 in doctor's bills, and I feel that I am right in attributing my few gray hairs to the misery I endured while walking the floor with him at night during the first year of his life.

What has he ever done to pay me for that? Ah! I hear his little feet pattering along out in the hall. I hear his little ripple of laughter because he has escaped from his mother, and has found his way up to my study at a forbidden hour. But the door is closed. The worthless little vagabond can't get in, and I won't open it for him. No, I won't. I can't be disturbed when I'm writing. He can just cry, if he wants to; I won't be bothered; for—"rat, tat, tat," go his dimpled knuckles on the door. I sit in silence. "Rat, tat, tat."

I sit perfectly still.

"Papa."

No reply.

"Peeze, papa,"

Grim silence.

"Baby tum in; peeze, papa."

He shall not come in.

"My papa."

I write on.

"Papa," says the little voice, "I lub my papa; peeze let baby in."

I am not quite a brute, and I throw open the door. In he comes, with outstretched little arms, with shining eyes, with laughing face. I catch him up in my arms, and his warm, soft little arms go around my neck, the not very clean little cheek is laid close to mine, the baby voice says sweetly, "I lub my papa."

Does he pay?

Well, I guess he does! He has cost me many anxious days and nights. He has cost me time and money and self-sacrifice. He may cost me pain and sorrow. He has cost much. But he has paid for it all again and again in whispering these three little words into my ears, "I lub my papa."

Our children pay when their very first feeble little cries fill our hearts with the mother-love and father-love that ought never to fail among all earthly passions.

Do your children pay?—*Detroit Free Press.*

WASHINGTON AND THE BAPTISTS.

To the General Committee representing the United Baptist churches in Virginia:

Gentlemen:—I request that you will accept my best acknowledgments for your congratulation on my appointment to the first office in the nation. The kind manner in which you mention my past conduct equally claims the expression of my gratitude. After we had, by the smiles of divine Providence on our exertions, obtained the object for which we contended, I retired at the conclusion of the war, with an idea that my country could have no further occasion for my services, and with the intention of never entering again into public life. But when the exigencies of my country seemed to require me once more to engage in public affairs, an honest conviction of duty superseded my former resolution, and became my apology for deviating from the happy plan which I had adopted.

If I could have entertained the slightest apprehension that the constitution framed in the convention where I had the honor to preside, might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution.

For, you doubtless remember, I have often expressed my sentiments that every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience.

While I recollect with satisfaction that the religious society of which you are members, have been, throughout America, uniformly and almost unanimously, the firm friends to civil liberty and the persevering promoters of our glorious revolution, I cannot hesitate to believe that they will be faithful supporters of a free, yet efficient general government. Under this pleasing expectation I rejoice to assure them that they may rely upon my best wishes and endeavors to advance their prosperity.

In the meantime, be assured, gentlemen, that I entertain a proper sense of your fervent supplication to God for my temporal and eternal happiness.

I am, gentlemen, your most obedient servant,

GEORGE WASHINGTON.

AUGUST, 1695.

BLESSED is he who has found his work—let him ask no other blessedness. He has a work—a life purpose. Labor is life.

THE SABBATH RECORDER.

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

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"THE door between is some command undone;
 Obedience is the key that slides the bar,
 And lets Him in, who stands so near, so far;
 The doors are many, but the key is one."

PERSONS interested in seeing a group of the Council will observe the reading notice by Prof. D. E. Willard, in another column of this issue.

THURSDAY, Nov. 27th, has been designated by President Harrison as the day for the national thanksgiving. The proclamation will doubtless be concurred in by the Governors of the several States.

ON his return from the west, the Rev. Dr. Main, our Missionary Secretary, stopped off at Alfred, and on Sabbath, 8th inst., preached a most excellent sermon on "World-wide Evangelism." We wish the whole denomination could have heard it.

MR. D. L. MOODY will open a series of meetings in Chicago, on November 23d, in connection with his Bible Institute work. His presence and instruction in the Institute will afford students the best possible opportunity to avail themselves of his counsel and teaching in the best methods of practical Gospel work. He will be followed by Dr. A. J. Gordon, of Boston, who is to remain through January, and possibly longer. Mr. Moody sends out a cordial invitation to all interested in Bible-study and Christian work, who wish a new inspiration in the study of the Word of God to attend the Institute for such a period as they find convenient. As far as possible they will be accommodated in the Institute Buildings. Those who desire accommodations or further information should write at once to R. A. Torrey, Supt., 80 W. Pearson St., Chicago, or to Mrs. S. B. Capron, Supt. of the Ladies' Department, 232 La Salle Avenue, Chicago.

ONE of the evidences of the rapidity with which the evangelization of the world is going forward is seen in the extent to which the Bible is being translated into the languages of the world. In the early part of this century it could be read in only about one-fifth of these languages; now, at least nine-tenths of them contain translations of the holy Book. This does not mean, of course, that all peoples into whose languages it has been translated read the Bible, nor that all who read believe its doctrines and practice its precepts; but it is a great thing when the Word of life is put into the languages of the people and placed within their reach. In this manner the saying of Jesus, "The gospel must first be published among all nations," is being fulfilled. It should be esteemed a great privilege that we may have some part in pushing towards its consummation the grand purposes of our blessed Lord in bringing the word of life to dying men.

THE minutes and reports of the late Council, held in Chicago, will be off from the press next week, and will be ready for distribution in a few days thereafter. In addition to the minutes and reports, the pamphlet will contain a brief historical sketch of the denomination, written by President Whitford, by request of the Council, for that purpose, and the Expose of Faith and Practice, adopted by the General Conference in 1879. The whole will make a pamphlet of about 75 pages, which, besides the interest it will have for our own people, will be a valuable document to hand to any one desiring to know about our history, faith, and work. The committee to whom the publication of the pamphlet was referred, was authorized by the Council to apportion the expense for the same upon the churches. They will doubtless be heard from in due time. Besides the pamphlet, the committee have decided to print 200 copies on extra heavy paper, to be bound in cloth and disposed of by sale. The price will be announced hereafter.

THE growth of the Christian Endeavor movement is one of the wonders of this nineteenth century. In ten years it has attained to vast proportions, not only in this country,—the country of its birth,—but it has spread into other countries, where it is rapidly growing in numbers and power. Australia has followed the lead of Great Britain in the establishment of a Victorian section of the Society from which encouraging reports have come. In New South Wales and other countries, societies are being formed. This marvelous growth is no doubt due to the wisdom with which the society was first formed. For a long time the church has felt the need of the warm, hopeful, active blood of her young members, and various methods have been devised for securing it; but they have been comparatively unfruitful because they have tended largely to class distinctions and division of interests. The Society of Endeavor is a part of the church, and unites and intensifies all interests centering in, and clustering about, that sacred institution. Its constitution enables different societies to unite in common work without ignoring or interfering with the church or denominational obligations which each owes to its own church and people. Its motto,— "For Christ and the Church,"—is an inspiration of the true sort to every member, and its pledge of faithfulness to the appointments and of loyalty to the doctrines of the church to which its members belong is the incoming of new life and power to every church in which such a society is formed. That the society may grow in numbers and increase in power should be the desire of every Christian heart.

BAPTIST EDUCATION PLANS.

SOME four or five years ago, what is known as the American Baptist Education Society was organized. The constitution and plan of operation of this Society is strikingly like that of our own Education Society, formed and adopted by our fathers a generation ago. Of course the great Baptist denomination knew nothing of our Society, but organized theirs on what seemed to them a simple practical working basis. The brief history of that Society, from its organization to the present time, is evidence of the wisdom of the plan, when there is plenty of money to make it operative. Thus, it is through this National Society that the great Baptist University in Chicago was founded, whose success is now assured through the magnificent gifts of John D. Rockefeller and others, both to the building and to the endow-

ment funds. It is also a part of the plan and working policy of this Society to hold and appropriate funds for the establishment and maintenance of other Baptist schools throughout the United States. Already the funds received for this purpose have reached large proportions, and the help which can thus be afforded to worthy and struggling institutions is of incalculable value. For example, at a meeting of the Executive Board of this Society, held in New York two or three weeks ago, appropriations were made to various institutions from such funds amounting to nearly \$100,000. "Among the more noteworthy of these are \$10,000 to Keystone Academy, at Factoryville, Pa., toward an endowment of \$50,000; \$10,000 to South Jersey Institute of Bridgeton, N. J., toward an endowment of \$50,000; \$5,000 to Connecticut Literary Institute at Suffield, Conn., toward an endowment of \$45,000; \$10,000 to the Southwest Baptist University, of Jackson, Tenn., toward an endowment of \$80,000; \$10,000 to Mercer University, Macon, Ga., toward an endowment fund of \$60,000; \$5,000 to Williamsburg Institute, Williamsburg, Ky., toward a fund of \$22,500; \$7,500 to Wayland Academy, Beaver Dam, Wis., toward a fund of \$32,500; \$10,000 to Ottawa University, Ottawa, Kan., toward a fund of \$50,000; \$2,000 to the financial agent for the University of Seattle, with the indorsement of the Society to that new and promising educational enterprise. The effort of the Baptists of Oregon to establish a college in the city of Portland was heartily indorsed. Several important enterprises in various parts of the country were deferred until a later meeting of the Board. The Education Society has still at command about \$40,000 for appropriation. The total appropriations of the Education Society, apart from its work in connection with the University of Chicago, amount to about \$160,000. to about twenty-five institutions of learning. No failure to meet the conditions imposed has yet been recorded. The widely distributed gifts of the Society have been made on terms which, when fulfilled, will yield a sum total to the institutions of nearly \$1,000,000."

We understand it is the general educational policy of the Baptists to have at least one good college in every State, with as many preparatory schools as may be necessary to give ample opportunity for the young of their own denomination to obtain a liberal education, in all its stages in institutions under the management of men of their own faith. This liberal policy towards her schools will be repaid in the years to come, in men and women of culture who are through and through in sympathy with Baptist faith and practice. In no form of denominational work, can any people afford to be narrow-minded and illiberal, least of all in the endowment, equipment, patronage and support of its institutions of learning.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Nov. 12, 1890.

When I wrote last week that saloon keepers "have no rights that society should recognize," I only expressed my own opinion, and had not the slightest idea that ere a week was passed that opinion would be upheld by a decision of the United States Supreme Court; and yet such is the fact. This decision, which was based upon an opinion written by Justice Field, is the weightiest single blow ever struck for the cause of temperance, and that it will lead to renewed efforts throughout the land to stop this cursed

liquor traffic cannot for a moment be doubted, and that it will be of the greatest benefit to the citizens of those States which already have laws which are more or less loosely administered, for the supervision or regulation of the traffic, is equally patent.

The case upon which this decision was made, was appealed from the United States Circuit Court of California, which had, under a writ of habeas corpus, ordered the release of a San Francisco saloon keeper whose license had been refused by the authorities, and who had been arrested under a city ordinance for selling liquor without a license, on the ground that the ordinance upon which he was arrested made his business depend upon the arbitrary will of others, and in that respect denied to him the equal protection of the laws. Here is the view which our highest legal tribunal takes of this claim: "It is undoubtedly true that it is the right of every citizen to pursue any lawful business, subject only to such restrictions as are imposed upon all persons of the same age, sex or condition. But the possession and enjoyment of this right, and indeed of all rights, is subject to such restrictions as may be deemed by the governing authority of the country essential to the safety, health, peace, good order and morals of the community."

One of the arguments made in this case is that as the liquors are used as a beverage, and the injury following them if taken in excess is voluntarily inflicted and is confined to the party offending, then their sale should be without restriction, the point being made that what a man shall drink, equally with what he shall eat, is not properly matter for legislation. To this the opinion of the Court replies in plain and unmistakable language as follows: "There is in this position an assumption of fact which does not exist, that when the liquors are taken in excess the injuries are confined to the parties offending. The injury, it is true, first falls upon him in his health, which the habit undermines; in his morals, which it weakens, and in the self abasement which it creates. But, as it leads to neglect of business and waste of property and general demoralization, it affects those who are immediately connected with, and dependent upon, him. By the general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery to society equal to the dram-shop where intoxicating liquors in small quantities, to be drunk at the time, are sold indiscriminately to all parties applying. The statistics of every State show a greater amount of crime attributable to this than to any other source. The sale of such liquors in this way has therefore been, at all times, considered a proper subject of legislative regulation. For that matter, their sale by the glass may be absolutely prohibited. It is a question of public expediency and public morality and not of Federal law. There is no inherent right of a citizen to sell intoxicating liquors by retail; it is not a privilege of a citizen of a State, or of a citizen of the United States. In the prohibition, or the regulation of the traffic, discretion may be vested in officers to decide to whom to grant and to whom to refuse liquor licenses. The officers may not always exercise the power conferred upon them with wisdom or justice to the parties affected. But that is a matter which does not affect the authority of the State, or one which can be brought under the cognizance of the courts of the United States."

The opinion concludes by reversing the order of the lower court under which the saloon keeper was released, and the case is remanded for further

proceedings in accordance with the opinion of the Court. This decision settles for all time any doubts that may have existed of the constitutionality of prohibitory legislation, and places the liquor business in the category of evils to be regulated by law, just where it belongs, and best of all, it places on record an opinion which is, in itself alone, an unanswerable argument in favor of the legal prohibition of rum selling. It also disposes of the "personal liberty" plea, which has so long served as a rallying cry for the liquor dealers. Who will say, in the face of this decision of the United States Supreme Court, that saloon keepers have any rights that should be recognized or respected by society?

TRACT SOCIETY—BOARD MEETING.

The regular monthly meeting of the Executive Board of the American Sabbath Tract Society was held in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Nov. 9, 1890, at 2 P. M. Vice President Geo. H. Babcock presiding. Prayer by Rev. J. G. Burdick. There were present fourteen members and four visitors.

In the absence of the Secretary, D. E. Titsworth was chosen Secretary *pro tem*. Minutes of last meeting were read. The committee on sending plates to Ch. Th. Lucky reported progress. The Corresponding Secretary reported correspondence concerning delinquent subscribers to the RECORDER, also a communication from Henry L. Jones, Chairman of the Nominating Committee at the late Annual Session of the Society, in reference to the omission in the report of that Committee, of the names of several members of the former Board, stating that it was not the intention or desire of the Committee to do so, and that such omission must have been a purely clerical error.

L. E. Livermore and A. L. Titsworth, who were both officers and directors, presented their resignation as directors, to take effect immediately. The resignations were accepted and the vacancies thus created were filled by the election of R. M. Titsworth and Abel S. Titsworth. Correspondence was read from W. C. Daland in reference to *Peculiar People*; from J. B. Clarke in reference to his relation to the Board. The resignation of Bro. Clarke as Financial Agent, which was laid upon the table at the last meeting, was taken up and the following resolution was adopted after a general and heartfelt expression of regret at severing the relations which had so long existed:

WHEREAS, The advice of the late Council at Chicago indicates the wisdom of seeking to do through other channels the work hitherto done by Bro. J. B. Clarke, as our general business agent, therefore,

Resolved, That we accept the resignation of Bro. Clarke, as offered on the 14th of September last, the same to take place Nov. 1, 1890. In doing this the Board desires to place on record its fullest appreciation of his services hitherto rendered and their utmost confidence in him as an efficient laborer, and an earnest servant of our cause, and of the Lord Jesus Christ.

The Committee on Gospel Tracts reported progress, and after some discussion the Corresponding Secretary was instructed to procure representative tracts, published by evangelical denominations, to lay before the Committee for their consideration.

The Treasurer presented his first quarterly report for the year, which was received and referred to auditors who should be appointed.

On motion J. A. Hubbard and F. A. Dunham were appointed auditors for the year.

The Treasurer also presented the following bills as due, and upon motion they were ordered paid:

Outlook	\$189 16
E. Budbarare	30 42
Minutes	100 37
Peculiar People	56 99
Tracts	8 50
Rev. G. Velthuysen	50 55
A. H. Lewis	22 00
W. C. Daland	1 96
	\$459 95

He also reported having received a bequest of \$775 00 from the estate of the late Mary H. Gillette, widow of Eld. W. B. Gillette, which he had placed in the General Fund.

Upon a favorable report by the auditors, the Treasurer's quarterly report was adopted.

After an informal discussion in reference to the church in London, Eng., the minutes were approved and the Board adjourned.

D. E. TITSWORTH, *Rec. Sec., pro tem.*

UNRESTRICTED COMMUNION ILLUSTRATED.

Rev. Will C. King, of Warren, Pa., says the beauties of unrestricted communion recently came under his notice in the following manner: "In a neighboring town a woman was expelled from a Pedobaptist church for shop-lifting in the village stores, all being convinced of the righteousness of the action. However, when communion-day arrived the pastor of this church felt it incumbent that he impress the converts in a recent awakening with their ultra-liberalism, and so urged, 'Now, all who love the Lord come right to his table,' etc. The lady in question, among others, accepted the broad invitation and the deacons could not do less than to pass her the elements. It soon came to pass that the other Pedobaptist church of the village felt it necessary to outstrip their neighbor in liberality, and so the pastor gave an invitation after this fashion; 'Some say, Let all who love the Lord come to the table, but I say, Let all who *want to love him* but are not sure they do, come and thus get help to love him. The Lord's Supper is a *means of grace to help people to love God*, so come and get help.' Quoth the woman, 'That means me,' and she went with the others. Behold now the inconsistency of human kind; great was the indignation of pastor and church that she should take them at their word and insist on remaining and partaking. Surely who can fail to see the absurdity, not to say the blasphemy of such prostitution of this holy ordinance, appointed by our Lord for his disciples."

J. B. C.

ORDINATION AT ANDOVER.

On the 15th of October, the Seventh-day Baptist Church of Andover met with certain members of a council who had been previously invited, to examine, and if approved, ordain Bro. S. P. Burdick to the office of deacon. The candidate was the son of the late Dea. Welcome B. Burdick, and was unanimously chosen to this office July 19th, after two weeks public notice. The council organized by appointing the Rev. J. Clarke, President; T. A. Burdick, Secretary. By appointment the President conducted the examination of the candidate, which being unanimously approved, the council proceeded to the ordination in the following order: Ordination sermon, by Rev. J. Kenyon, from Psa. 133; consecrating prayer, by the Rev. L. M. Cottrell; right hand of fellowship and charge to the candidate, by the Rev. J. Clarke. The services were interesting, the occasion most impressive, and all prayed that the mantle of the sainted father might fall upon the succeeding son. After singing, "Blest be the tie that binds," L. M. Cottrell dismissed us with the benediction.

J. CLARKE.

YOUNG PEOPLE'S WORK.

It is remarkable how the minds of many of our young people have been occupied with the thought that it is needful for them to possess a more thorough and rational acquaintance with the Bible.

This has appeared and has been noticed in conversations, it has cropped out of late in these columns, and it was the theme of many earnest words spoken in the committee at our Chicago Council. There is evidently a lack here and it is felt. That is the first step toward supplying it. Let us have some suggestions and feel the pulse of the young people on this point.

WHAT SHALL WE READ?

BY N. M. B.

We are a circle of half a dozen school girls, and have solved this question for ourselves something like this:

First, that we will read each day a little in some good book, a book requiring careful and thoughtful reading.

Second, that we will, by the use of all helps within reach, strive to thoroughly understand what we read.

Lastly and chiefly, that we will read, daily, at least a few verses of the Book of books, carefully and prayerfully; not hurrying through them but giving as much time as we can well spare.

These rules are by no means easy to keep at first. But an earnest desire for improvement, mental and spiritual, has helped to make us persevere in our self-appointed tasks.

The good and evil in our lives comes largely from the suggestions and temptations presented to us from within, by our own thoughts. If we put into our memory some noble thought, if we put into our imagination some pure ideal, we are fortifying ourselves against temptation. We are filling our minds with good to keep out evil. We have no more right to place in our memory and before our imagination a thing that is not pure and ennobling in its character, than we have to place deadly weapons in the hands of a child.

One page of a good book, read as it should be, is worth more to us than a hundred pages of the lighter class, which requires little or no thought to master. If we want the best gifts of wisdom, we must dig for them. She stands waiting at the posts of our doors, but not to pour the gold into our laps. It is rather to show us the mines where we may dig the hidden treasure. If we want the diamonds and rubies we must not stop to pick up the iron and lead.

I have read of a beautiful statue of a Greek slave girl, which was placed in a city square, and of a dirty, ragged slave girl who passed it daily. The first day she admired its beauty. The second she began to try to make herself like it. She washed her face and combed her hair. The next day she stopped to look at it again, and the next she had mended her tattered gown. So she might have gone on learning to think of the beautiful and good, till even her face would have been transformed. No one can place before himself the lofty ideals of the master minds of the world without a wish to become more like them. And this must be especially true when the ideal is not of man's creation but is the Lord from heaven. It is simply impossible that, after a half hour spent daily in a careful study of this greatest of all characters, we should not become more thoughtful and worshipful, more tender and true. And, somehow, we all need, in the hurry and bustle of every day life, to stop for a few mo-

ments and give heed to the great thoughts that have been marching down through the ages. It gives us a feeling that our own particular trials and worries are not the sum of life after all, and that behind them are the great realities of God's universe, the same in all the ages, as unchanging as he who holds the earth in the hollow of his hand. And into our lives comes a diviner patience. "Round our restlessness, His rest."

KINDNESS.

How many of us stop to think how much there is in that one word, kindness? It is a word that has had a great deal to do toward helping thousands of people. Miss Carey has said, "There is nothing so kingly as kindness." A little act of kindness has often wrought wonders, and even one little kind word has often done a great deal of good in this world.

I remember reading in one of Dr. Talmage's sermons, an illustration of how much such an act of kindness will do. A lady was walking through the streets of a city, when she came across a man lying by the wayside, evidently under the influence of intoxicating drink. His face was upturned toward the noonday sun, which shed its rays unpityingly upon him. The lady stopped, and taking her handkerchief, gently put it over his face, thus hiding it from the hot sun as well as the curious gaze of the passers-by. When the man had partially recovered his senses, he was much surprised to find a lady's handkerchief over his face. He examined it and found a lady's name upon it. With a look of shame upon his face he started for the lady's home, in a prominent part of the city, to return the handkerchief. On his way there he made a firm resolve to do better. He felt that there was one person in the world, at least, who had a kindly feeling toward him. That man became one that was looked up to and honored by all who knew him.

Thus we can see what a small act of kindness will do. Even a dumb animal will notice a kind word or act. I have noticed it in my own experience. I have seen a poor stray animal in the streets and spoken to it. Its eyes brightened, and it looked up as much as to say, "Thank you, I appreciate that." Oh, let us not forget that

"A little loving act
Is like a beam of light;
No matter how or where it falls,
God keeps it still in sight:
And sometime, somewhere, God knows all,
'Twill do its little part
In brightening some troubled face,
Or blessing some sad heart."

MARCELLE.

"BY DINT OF PERSEVERANCE."

Some young men get discouraged because they do not make swift progress in preparing for their life-work. It would be well for such to think of Alexander Von Humboldt, who when a lad, made but slight progress while at school. He was regarded as a dull boy, and was slow and unreliable. He was in the prime of life before he showed signs of being anything more than an ordinary man. It was by reason of dogged persistence of will-power; and a stubborn application to his studies, that he succeeded in reaching distinction. Richard Baxter, when he was eighteen years of age, did not know a letter of the English language, and could only speak Welsh. But, after awhile, his mind was aroused, and his ambition got aflame, when he applied himself with heroic persistence to acquire an education, and, in the course of a few years, he reached distinction as a scholar. For twenty years he was master of the Mercer's school in London. He also brought out an edi-

tion of "Horace," which was long used as an authority of the highest standing. So, take courage, young man! You may not become as noted as these men were, but by dint of perseverance you may accomplish a great deal.—*Y. M. Era.*

COUNCILS FOR YOUNG MEN.

FROM "GEORGE MOORE" BY SAMUEL SMILES.

Better be wrong in the effort to do right than be indifferent.

Sympathy is a word that should be written in letters of gold.

We are only here for a time, and ought to live as we would wish to die.

Christ does not uproot human feelings. He only directs and elevates them.

It is a good thing to make plenty of money, provided you make a proper use of it.

He who follows his recreation instead of his business, will, in a little time, have no business to follow.

The trouble we suspect scarcely ever comes. How much pain the evils cost us that have never happened!

Active working for God is the secret of a healthy soul. He that watereth others shall himself be watered.

How often have I found that apparent adversity has worked far greater happiness than the greatest prosperity!

That which is wanted to hold together the bursting bonds of society, is not so much kindness as sympathy.

My own theory of life is, that it would be worth nothing if it were not for work, and duty, and responsibility.

All sorrows, follies, or errors, committed towards us by others, have their edges wonderfully softened off by retrospection.

We must wait till the day dawns and the shadows flee away, to know how wise and suitable every dealing of God is with us.

Prayer is the mightiest influence men can use. Like the dew in summer, it makes no noise. It is unseen, but produces immense results.

There is no greater mistake than in investing religion with gloom. Wisdom's ways are ways of pleasantness, and all her paths are peace.

When a man is faithful and true in small things, depend upon it that he will be faithful and true in great things. Great principles depend upon small details.

Sympathy . . . overcomes evil and strengthens good. It disarms resistance, melts the hardest heart, and draws out the better part of human nature.

Depend upon it, the only luck is merit, and that no young man will make his way unless he possesses knowledge, and exerts all his powers in the accomplishment of his objects.

"I AM A MEMBER OF THE CHURCH; I DON'T PLAY CARDS."

Scene: A railway train. Enter two rather dashing young men. One says to the other, "Let us go into the smoker, and have a game of whist." The last few words are drawn out into a whisper. The other, in a loud voice, and with a grin on his face, draws out the reply at the head of this paragraph. Of course it was said in jest, and yet there is a chance for some serious reflection here. Joking as he was, that gay young fellow acknowledged his idea of what a church-member should not do. Would it not be well for us, who have classified ourselves with God's people, to realize that even in the sight of the world's people it would be better for us to stick to our profession? It is rather a sad comment on a Christian's character, when those who have no personal interest at all in religion condemn him for doing the very things they defend themselves in doing. By its very sneers at the inconsistencies of weak professors, the world not only condemns itself for its own course, but pays a high tribute to unimpeachable Christianity wherever found. The independent church-member, who sees no harm in this amusement and that diversion, had better ask himself the question, "Do the very ones who indulge in forbidden pleasures and questionable practices mark me down as insincere because I,

holding to better things, follow their example?" The inference from this remark that forms our subject is, "If I were a member of the church, I would not do this thing." When will church-members, as a whole, learn the wisdom of getting as far as possible away from the line that divides sin and saintliness, instead of seeing how near they can come to it without stepping over? Even the world, which is opposed to the spirit of Christianity, will hold them in higher esteem for conscientiously keeping up the high standard of life they have chosen in imitation of their Master. A little serious thought over this matter would lessen the number of stumbling-blocks in the churches.—*The Golden Rule.*

EDUCATION.

—THE Baptists of Oregon have decided to raise \$175,000 to build a college at Portland, and ask the National body to give \$75,000.

—STANLEY has now received the degree of LL.D from the two most famous universities of the world. Oxford gave it to him just after his last return from Africa; Cambridge a few days since.

—DR. JULIUS H. SEELYE ended his administration as President of Amherst College this fall. The new President, Merrill G. Gates, has assumed the duties of the office.

—A GIRL with a great capacity for scholarly attainments, is reported from Calcutta University. Her name is Florence Holland; she gained a "double first" in Latin and English, and came third in a list of 435 successful candidates.

—THE first Mohammedan woman to receive the degree of M. D., is Kutlogaroff Hanum. She has recently passed her examination at the Odessa school, and the government has granted her special permission to practice her profession.

—THE veteran, Dr. Rufus C. Burlison, president of Baylor University, Waco, Texas, has entered upon his fourth year as incumbent of that office, a grand testimony to his popularity and efficiency. This institution was among the first to adopt co-education, and has for nearly thirty years proven the wisdom of that course.

—THE Toronto Medical students' Y. M. C. A., which has 179 members, has just sent one of their number, Dr. Hardie and his wife, as a missionary to Korea, and have agreed to support him "for a period of at least eight years." His destination is "Fusan, where he is to co-operate with Mr. Gale, of University College Y. M. C. A."

—THE DISTRICT SCHOOL.—If there is a single feature in our national fabric that is distinctively American, it is the district school. An open Bible and a free school are the foundation stones upon which our forefathers built this republic. It was that apostle of American liberty, Thomas Jefferson, who said: "Ignorance and bigotry, like other insanities, are incapable of self-government." He also warned his generation against "passive submission of body and mind to king and priests," and as the march of empire went westward, the groves, God's first temples, were hewn down and rolled together to form the school-house of the pioneer settlement, in which the young were led to true citizenship, through minds trained to think, and wills to act for themselves. As the emigrants from foreign lands and the older States settled upon the prairies, the school-house was established as embodying the enlightening and emancipating force which in this nation gives the capacity for self-government. When the life of the republic was threatened, it was the patriotism instilled by the teaching given through the district school that made the school-houses from Maine to California the recruiting post of loyal armies. To-day this bulwark of American liberty is assailed in some States, and candidates for office are secretly asked to pledge themselves to work for the repeal or virtual overthrow of the law which provides every child of the State with a knowledge of the English language, and the history of our country in the same. In the strife for civil liberty the worst enemies this country had were the secret ones. So now the worst enemies of the district school are the ones who work against it, in secretly getting the pledge of the would-be office-holder to fight the school, if elected. Every American, whether native or foreign born, will resent every blow struck at the district school, as though given direct at the life of the republic. All lovers of America, from whatever nation they come, or to whatever political party they belong, should require of candidates an open pledge, that if elected they will stand by the district school.—*Farm, Field and Stockman.*

TEMPERANCE.

—INDIANA has a law closing saloons on days on which elections are held, and the Indiana Supreme Court has decided that the law is applicable to days on which primaries are held.

—AT the State convention of the Woman's Christian Temperance Union of Iowa, recently, after a hot discussion the Iowa Union withdrew from the National Union. The non-partisan forces (who withdrew) were led by Mrs. J. Ellen Foster, president of the Iowa Union.

—THE amount of bad gin and rum which Germany is sending to Africa is appalling. In some ships one hundred thousand cases of gin are sent out, and it is used in barter for hundreds of valuable articles. It may be said that every case of gin costs a negro his life. The merchants who get rich at this trade cannot have a very high respect for themselves, and their injurious commerce ought to be checked.

—THE New York *Standard*, evidently just waking up to the fact, remarks: "Is it a sign of better days ahead that so much is said and written concerning temperance. Time was when a paragraph on temperance problems in the more important dailies looked lonesome; when temperance was touched most gingerly. The whole temperance vocabulary is now in constant use in the papers which mold public opinion."

—A CEDAR RAPIDS (Iowa) woman has sued three saloon-keepers, and the owners of the property on which the saloons were located, for \$2,000 damages each for selling liquor to her husband. It is to be hoped that by a fearless application of the principles of law and equity here involved the owners of the saloon property will be mulcted in adequate damages. It is the same principle that obtains in the Illinois statutes against gambling. The owners of property which is used for gaming purposes are liable for damages, and can be sued by any person who loses money in these dens.

—THE BLISTER CURE.—A young wife had just settled in her new home. All seemed fair and promising. But one night her husband came home very late, and staggered into the house. His wife was greatly shocked, and told him he was ill and to lie down at once. He did so, and in a moment or two was comfortably asleep on the sofa. His face was a reddish purple, his breathing heavy, and altogether he was a pitiable looking object. The doctor was sent for post-haste, and mustard plasters applied to his feet and hands. When the doctor came, felt his pulse and examined him, and found that he was drunk, he said:

"He will be all right in the morning."

But the wife insisted he was very ill, and severe remedies must be used.

"You must shave his head and apply blisters," she urged, "or I will send for some one who will."

His head was accordingly shaved closely and blisters applied. All night he lay in a drunken sleep, and notwithstanding the blisters were eating into the flesh, it was not till near morning he began to beat about, disturbed by pain.

About daylight he awoke to a most uncomfortable consciousness of blistered agonies.

"What does this mean?" he said, putting his hands to his bandaged head.

"Lie still—you mustn't stir," said the wife; "you have been very ill."

"I'm not ill."

"Oh yes, you are; you have brain fever. We have worked hard with you all night."

"I should think you had," groaned the poor victim. "What's the matter with my feet?"

"They are blistered."

"But I'm better now, take off the blisters, do," he pleaded piteously.

He was in a most uncomfortable state—his head covered with sores, and his hands and feet still worse.

"My dear," he said, groaning, "if I should ever get sick in this way again don't be alarmed or send for the doctor, and above all don't blister me again."

"Oh, indeed I will; all that saved you were the blisters, and if you ever should have another such spell I should be more frightened than ever, for the tendency I am sure is to apoplexy, and from the next attack you would be likely to die, unless there were the severest measures used."

He made no further defense; suffice it to say he never had another attack.

POPULAR SCIENCE.

EFFECTIVE PROJECTILES.—The range and penetrating power of the modern rifles are tremendous. The six-inch rifle will hurl its projectiles through ten and a half inches of wrought iron a thousand yards from the muzzle. The eight-inch rifle will pierce sixteen and three-tenths inches of iron at the same distance. The ten-inch rifle that the rejuvenated Miantonomoh will carry will send its missile through twenty-one inches of iron a thousand yards away. The twelve-inch rifle, of which we are to have a supply in the future, will penetrate twenty-eight inches of iron at a range of three thousand feet.

ELECTRIC VOTING.—The House Committee on Rules, at Washington, recently gave a hearing to J. A. Enos, an inventor, who asks to have an appropriation of \$60,000 made to defray the cost of installing his patent electric voting machine in the House of Representatives. Mr. Enos explained the working of his machine, and brought to the attention of the committee some facts to demonstrate its probable utility and economy. He stated that during this session there have been over 300 roll calls, each consuming thirty minutes, or an aggregate of thirty working days, and he asserts by the use of his machine twenty-five days could have been saved. The committee took the matter under advisement.

STELLAR CHANGES.—One of the most notable examples of the constant and yet almost imperceptible changes taking place in the heavens is to be found in the motion of the seven bright stars collectively known as the Big Dipper. Huggins, the noted astronomer, is now engaged in proving that five of these stars are moving in the same direction, while the other two are moving in a direction directly opposite. Prof. Flammarton has reduced Huggin's calculations to a system, arranging them upon charts. These ingeniously constructed heavenly outlines show that 100,000 years ago the "Dipper" stars were arranged in the outlines of a large and irregular shaped cross, and that 100,000 years hence they will have assumed the form of an elongated diamond, stretching over three or four times the extent of sky now occupied.

AERATING MILK.—The New York Dairy Commissioner says that milk can be sent further and will be in a better state for use when aerated down to the temperature of the atmosphere than when chilled and sent on ice. The process is very simple, and consists in allowing the milk to run from one receptacle to another in fine streams, so as to come thoroughly in contact with pure air. It should not be done in the barn or stable, but out of doors where the air is purest. If nothing better is at hand, let it run through an old colander two or three times. A better arrangement is a set of perforated pans one above the other, through which the milk may run in fine streams. It is held that tyrotoxicon poison is generated in cream for the want of proper aeration, and that unaerated milk is the great enemy of infants and the great cause of cholera infantum.

ABSORPTION OF DRUGS FROM OINTMENTS.—An author describes some experiments he has made with the object of ascertaining to what extent drugs spread upon the skin in the form of ointments are absorbed into the general circulation. The several ointments containing soluble drugs were prepared, and each ointment was placed inside a sheep's bladder; the bladder was suspended in a beaker of distilled water, kept at a uniform temperature of 98 degrees F. in a water bath. The ointments were prepared with three different substances as a basis, viz., vaseline, lard and lanolin. The results of these experiments are thus classified: Vaseline and iodide of potassium, exosmosis commenced at end of one hour; lard and iodide of potassium, at end of nine hours; lanolin and iodide of potassium nil at end of twenty-four hours; vaseline and carbolic acid, exosmosis commenced at end of two and three-quarter hours; lard and carbolic acid at end of seven hours; lanolin and carbolic acid, nil at end of twenty-four hours; vaseline and resorcin, exosmosis commenced at end of ten hours; lard and resorcin, at end of fifteen hours; lanolin and resorcin, nil at end of twenty-four hours. These experiments have all been performed with sheep's bladders, but the author hopes to be able to publish the results of further experiments on the living subject. The practical lesson to be learned from this paper is that if an ointment is employed with the view of its active ingredients being absorbed, then vaseline is by far the best excipient to use; but if an ointment is employed for its local effect only, absorption of its active ingredient not being desired, then lanolin is the best excipient for such an ointment.—*Jour. of Dermatology.*

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: 39-55.
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 IX.—JESUS RISEN.

For Sabbath-day, November 29, 1890.

SCRIPTURE LESSON.—Luke 24: 1-12.

- 1 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.
- 2 And they found the stone rolled away from the sepulchre.
- 3 And they entered in and found not the body of the Lord Jesus.
- 4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.
- 5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?
- 6 He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee.
- 7 Saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.
- 8 And they remembered his words.
- 9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.
- 10 It was Mary Magdalene, and Joanna, and Mary, the mother of James, and other women that were with them, which told these things unto the apostles.
- 11 And their words seemed to them as idle tales, and they believed them not.
- 12 Then arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

GOLDEN TEXT.—Now is Christ risen from the dead and become the first fruits of them that slept.—1 Cor. 15: 12.

INTRODUCTION.

We have now studied the accounts given by the evangelists, of the trials, condemnation and crucifixion of Christ; have noted the precaution of the Jews and the provisions made by the Roman authorities for the safe keeping of his body in the sepulchre. These precautions and provisions were far more important for the disciple of Christ than for the enemies of Christ. Had the enemies not made their provisions by sealing the tomb and by placing a Roman guard about it they would never have believed that he actually arose from the dead; nor could his disciples have been so assured of the fact. Without the certain assurance of this great fact Christianity would have been wanting in one of its strongest evidences. But with this indisputable fact all the subsequent heralds of Christ were prepared to vindicate his character as the declared Son of God. His body was given by Pilate into the care of Joseph, of Arimathea, by his request. It was taken from the cross and wrapped in linen clothes, with an hundred weight of spices to preserve it from decomposition and carefully deposited in a new sepulchre which belonged to Joseph. And the entrance of the sepulchre was securely closed under the immediate supervision of Joseph. That little company of women who had witnessed the crucifixion of their Lord, also observed the place of his burial and then went to their homes and made preparations for the more complete embalming of his body. This was during the closing hours of the preparation day. Here it may be proper to remark that the term "preparation day" in the Bible seems to be used exclusively to designate the day before the weekly Sabbath. It is used in the statements concerning this Passover by the several evangelists as the preparation of the Passover. Now every Passover feast includes a weekly Sabbath. This Sabbath occurs in different stages of the Passover feast, in different years. For this year it occurred, as it appears, on the 16th of Nisan, hence of course its preparation must be on the 15th, which commenced really on the evening after the 14th, when the Paschal supper was eaten, after which Christ was betrayed and finally condemned and crucified. His crucifixion took place between the third and ninth hours; and his burial about 4 o'clock in the afternoon of the preparation day. Immediately after this burial these women made preparation for embalming his body and then entered upon the observance of the Sabbath which commenced with the hours of the evening and closed as the evening of the next day drew on. When the Sabbath was passed as soon as they could make ready, and as soon as it was light enough to make

their way in safety, they came to the sepulchre bringing materials to complete the embalming of his body.

EXPLANATORY NOTES.

V. 1. *Very early in the morning they came unto the sepulchre.* Matthews says, "Late on the Sabbath-day as it began to dawn toward the first day of the week." Mark says, "Very early on the first day of the week . . . when the sun was risen." There can be no reasonable doubt that the same idea of the time, substantially was in the minds of Matthew and Luke. The expression used by Luke is "deeply at dawn," or "deep in the morning," which signifies at the very earliest appearance of dawning light. Some have supposed that Mark referred to a different group of disciples who went to the tomb a little later in the morning.

V. 2, 3. *And they found the stone rolled away from the sepulchre, and they entered in and found not the body of the Lord Jesus.* Luke here states the great facts without the attendant circumstances and incident conversation. The statement is positive that they found not the body of the Lord Jesus; it certainly was not there.

V. 4. *And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.* This seems to affirm that while they were within the tomb, they beheld these two men. They were in very deep anxiety of mind in regard to the whereabouts of the body. None but divine messengers could answer their inquiries, and they were conscious of being in the presence of such messengers.

V. 5. *And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?* This question contained within itself a wonderful revelation. He whom they supposed to be dead and in the tomb was alive and liberated from the tomb. This was a reality which they had not anticipated, else they would not be looking for him among the dead.

V. 6. *He is not here, but is risen: remember how he spake unto you when he was yet in Galilee.* Their minds are referred to a statement of their Lord made some time before while they were with him in Galilee, and that they may clearly recall the words they are distinctly repeated to them as given in the 7th verse. Doubtless they were astonished now, as they remembered his words and realized their exact fulfillment.

V. 9. *And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.* The full interpretation of the Lord's previous words concerning his death and resurrection was now clearly before their minds. What had seemed before so dark and perplexing now began to be illumined by a better understanding of what the Lord had already said to the disciples. It is no wonder that "Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them," hastened away to communicate these wonderful things to the disciples.

V. 11. *And their words seemed to them as idle tales, and they believed them not.* The apostles themselves were not fully prepared for these announcements; they could not at first believe that their Lord and Master was risen and alive.

V. 12. *Then arose Peter, and ran unto the sepulchre; and stooping down he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.* He could no longer dispute the one fact at least, that Jesus was not in the tomb. He could understand the crucifixion and death of his Lord, but his resurrection was a fact almost too great even to apprehend as a reality. This seemed like a suddenly opening door into the realities beyond the tomb. It was easy to apprehend the condition of the body cold and silent in death, but to apprehend that same blessed Master who was taken from the cross three days before, motionless in death, as now again alive and gone from their human vision, was an overwhelming fact. How Peter and the other disciples longed and prayed to understand the reality of these things!

QUESTIONS.

On what day was Jesus crucified? When was he found to have arisen? Was his resurrection anticipated by his disciples? How was the fact first communicated to them? What words of Jesus was thus fulfilled?

FAITH.

Heb. 11: 1.

True faith is based on evidence. A man can have no faith in a statement that does not carry with it some evidence of its truthfulness; this evidence may be in the reasonableness of the statement, as it may be based on the veracity of

the one making the statement. Sometimes this is all the evidence that at first appears, yet it is safe enough when the integrity of him who vouches for the statement is untarnished; but evidence of some nature must be forthcoming to give grounds for belief.

One's faith in what God will do for him must be circumscribed by what he learns from God's Word concerning that point. No one can confidently look for that which God has never promised. To expect that God will do that which is desired is only presumption, unless a promise has been given to that effect. Faith is distinct from presumption. To have abiding confidence in a promise, one must have some evidence upon which to base that confidence or faith; but presumption may rest entirely on feelings or desire. Feeling cannot, therefore, be relied on in the matter of faith. Faith is a pure belief of, and a confiding trust in, the promises of God, even though one's feelings do not assent to it. This perfect trust enables us to surmount difficulties under the most trying circumstances, even when the feelings are nearly crushed. Among many notable cases, that of Abraham offering up Isaac at God's command may be cited as one wherein one's faith called him to do contrary to that which his feelings would dictate. Rom. 5: 1. It is plain that the evidence of one's acceptance with God, which is a feeling of peace or union with him, does not precede but follows faith in the promises of God, no matter what one's feelings are to start with; it is his duty, after fulfilling the conditions of his acceptance, to believe that God has forgiven his past wrongs; and though he may not have a happy feeling immediately, he should still trust that God has fulfilled his agreement.

Faith may be strengthened by daily exercise. It is not some great thing, done once for all, that gives individual faith, but an every-day, simple, child-like trust in God, and an implicit obedience to his Word. Some make it a more difficult matter than God would have them, because they try to embrace too much at one time. They take on the burdens of to-morrow or next week, when the Lord only supplies strength for to-day; when to-morrow comes, grapple with its duties, but not until it does come. All should remember the precious promise, "As thy days, so shall thy strength be." Deut. 33: 25.

A. P. BUNNELL.

FROM THE WISCONSIN FIELD.

I have just returned from a visit to Marquette and Kingston. Our people there are generally well, and I am glad to say settled and grounded in the truth. I had the pleasure of preaching to the little company of believers on Sabbath afternoon, and also gathered with them around the Lord's table. It was a solemn and deeply interesting occasion. I believe that great good was done in encouraging and strengthening the beloved band of believers. Their unwavering faith in God gave me great hope in their future. I also preached three times at a school-house near Bro. J. H. Noble's, in the town of Kingston. I had good liberty in speaking the Word, and the congregations were greatly interested.

As I go over this field and come to understand its needs better I can but feel great yearning of soul for the dear people living here, they are so much like sheep without a shepherd. Oh! that God, by his Spirit, would move some one who is not only young, but strong with youthful vigor, and whose heart has been touched and warmed with the Holy Spirit, to enter this field

of toil, and in the Master's name tell the "wondrous story."

Here at Berlin the sisters, with some help from the brethren, have fitted up the meeting-house inside very neatly. It is now a very pleasant room for the worship of God, and there remain no debts to be paid hereafter.

J. M. TODD.

Nov. 11, 1890.

TRACT SOCIETY.

J. F. HUBBARD, Treasurer,
In account with THE AMERICAN SABBATH TRACT SOCIETY.
First Quarterly Report from August 7th to November 1st, 1890.

GENERAL FUND.	
Dr.	
To balance from Annual Report.....	\$ 59 38
Cash received since as follows:	
Received in August as published.....	\$ 346 89
" " September.....	332 83
" " October as ".....	1,223 62—2,003 34
	\$2,062 72
Cr.	
By Cash paid out as follows:	
J. B. Clarke, agent, salary, \$66 66, \$86 66.....	\$ 133 32
" " expenses, \$21 80, \$22 51.....	44 31— 177 63
Publishing House, Outlook account, \$24 36, \$38 62	672 98
" " Evangelii Budbarare account.....	22 85
" " Tract Society account.....	4 41— 700 24
A. H. Lewis, Stenographer, 1 month.....	12 00
" " Postage, etc., Aug. to Oct. 12th.....	1 75— 13 75
Rev. G. Velthuysen, Holland, \$50, \$50.....	100 00
Exchange.....	1 10
Recording Secretary, Postal Cards.....	6 50
Balance cash on hand.....	1,063 50
	\$2,062 72
INDEBTEDNESS.	
By loans.....	\$2,650 00
HEBREW PAPER FUND.	
Dr.	
To cash received as follows:	
Church, Chicago, Ill.....	\$ 10 40
I. A. Crandall, Leonardsville, N. Y.....	10 00
R. P. Dowse.....	5 00
Due Treasurer.....	91 49— 116 89
Cr.	
By cash paid out:	
W. C. Daland, Editor, \$2 84, \$2 31.....	\$ 5 15
Publishing House, Peculiar People account, \$56 80	
" " \$54 94.....	111 74— 116 89
E. & O. E.	

J. F. HUBBARD, Treas.

PLAINFIELD, N. J., Nov. 1, 1890.
Examined, compared with vouchers and found correct.
J. A. HUBBARD, } Auditors.
F. A. DUNHAM, }

PICTURES OF THE COUNCILS.

I will send, post paid, a photograph of the Council at Chicago, (5x8 inches) for 35 cents, four pictures for one dollar, to any address in the United States, on receipt of the price named. About nine cents of the price of each picture will go to the Missionary Society.

Address,
D. E. WILLARD, Albion, Wis.

HOME NEWS.

New York.

ALFRED CENTRE.—The new building of the fire company is progressing finely. The frame is covered with sheathing ready for the roof. The building is two stories, with truck room, offices, etc., on the first floor, and a fine hall for lectures, concerts, and the like on the second.—Mr. Geo. H. Babcock, of Plainfield, N. J., now President of the Terra-Cotta Company, of this village, is in town looking after some trimmings which the Company is getting out for the new church in Plainfield.—The fall term of the school closes next Wednesday, 26th inst. It is the 163d term, and has been one of the best held for a long time. The 164th term will open Wednesday, Dec. 10th.

SCOTT.—Our church is in harmonious working order, and there are hopeful signs of progress among us.—Our pastor has been spending the past week, Nov. 9-16th, at Cortland, aiding the Secretary of the Young Men's Christian Association in the conduct of a series of meetings during the week of prayer for young men. A very interesting time is reported.

TENNYSON'S HABITS.

Like almost all authors, Tennyson does the greater part of his literary work in the morning hours, between breakfast and luncheon, and sometimes breaks the back of his work before breakfast. His invariable habit is to take a long stroll before luncheon, accompanied often by a friend, and always by two of his dogs. The afternoon and evening are given up to rest and social recreation.

The poet is seldom, as we have said, seen in the streets of the Metropolis; but occasionally his tall, sturdy form, his broad soft hat and inevitable cloak, his shaggy, grizzled shocks of hair, his deep dark eyes beneath heavy brows and heavy gray beard, may be seen threading the region round about St. Paul's. Although shunning the "maddening crowd," it must not be inferred that Tennyson is in a social sense grim and gloomy. When with a few devoted friends he delights in conversation, and often takes to himself the thread of conversation in fascinating monologue; describing sometimes the days of his own youth, and sometimes talking feelingly of the eminent people he has seen and known throughout his long life.

Especially fond is Tennyson of reading extracts from his own poems to appreciative listeners. "Reading is it?" says Mrs. Thackeray. "One can hardly describe it. It is a sort of mystical incantation, a chant in which every note rises and falls and reverberates again. As we sit around the twilight room at Farringford, with its great oriel windows looking to the garden, across fields of hyacinth and self-sown daffodils toward the sea, where the waves wash against the rock, we seem carried away by a tide not unlike the ocean's sound; it fills the room, it ebbs and flows away; and when we leave, it is with a strange music in the ears, feeling that we have for the first time perhaps heard what we may have read a hundred times before."—*Frank Leslie's Popular Monthly.*

A WRITER in the London Times computes that, at the opening of the present century, there were about 21,000,000 people who spoke the English tongue. The French-speaking people at that time numbered about 31,500,000, and the Germans exceeded 30,000,000. The Russian tongue was spoken by nearly 31,000,000, and the Spanish by more than 26,000,000. Even the Italian had three-fourths as large a constituency as the English. But now English is used by 125,000,000, French by 50,000,000, the German by about 70,000,000, the Spanish by 40,000,000, the Russian by 70,000,000, the Italian by about 30,000,000, and the Portuguese by about 13,000,000. The English language is now used by nearly twice as many people as any of the others, and this relative growth is almost sure to continue. English has taken as its own, the North American continent, and nearly the whole of Australasia. North America, alone, will soon have 100,000,000 of English-speaking people, while there are 40,000,000 in Great Britain and Ireland. In South Africa and India also the language is vastly extending.—*Christian Standard.*

GOVERN your thoughts when alone and your tongue when in company.

BOOKS AND MAGAZINES.

Our Little Men and Women continues to interest and instruct the children with their favorite "Trotino," learning botany in a very practical way; "The Strange Adventures of Mopsy and Hans," continued; the "Dolliver's" getting ready for winter, etc. The pretty pictures, and easy, pleasant reading, make the magazine a perpetual delight.

THE November Century has for a frontispiece a beautiful copy of the well-known picture, "Lincoln and his son, Tad." So much has been written of the warm-hearted boy, the father's indulgence, and the exquisite sympathy between the two, that the fine reproduction

of this characteristic picture is more than welcome, and is well worth the price of the magazine. It is illustrative of "Life in the White House in the Time of Lincoln," by John Hay. "An American in Tibet," "The First Emigrant Train to California," "On the Andersonville Circuit," "Early Victories of the American Navy," for those historically inclined; "Two French Sculptors," "Luca Signorelli," for the artist; stories and poems, with the "Topics," "Open Letters" and "Bric-a-brac," should satisfy all classes of readers.

READERS of Harper's Magazine will be pleased to open the November number with "Our Italy," (Southern California) by Charles Dudley Warner, the first of a short series of papers descriptive of that sunny land, its climate and resources. Lafcadio Hearn vividly describes "A Winter Journey to Japan," from Montreal to Vancouver by the Canadian Pacific Railroad, and on across the Pacific Ocean. Other descriptive articles are "Princeton University," and "Urban and Commercial Chili," all of which are well illustrated. There are gems of poetry, including "The Quaker Lady," by Dr. Weir Mitchell; pleasing short stories; and the conclusion of Daudet's "Port Tarascon." The Editorial Departments are especially worthy of careful perusal.

MARRIED.

WELLS—BARCOCK.—At E. L. Babcock's, the home of the bride's parents, near Dodge Centre, Minn., Nov. 6, 1890, by Eld. S. R. Wheeler, Mr. Floyd B. Wells and Miss Minnie M. Babcock, both of Dodge county.

DIED.

IN the notice of the death of Benjamin Crandall, as published in RECORDER of Nov. 13th, the name should have been Benjamin Wanton Crandall.

BARBER.—In Cortland, N. Y., Nov. 5, 1890, of spasmodic asthma, Jamie O., only son of Allen D. and Mary A. Barber, and grandson of Byron L. Barber, aged 4 years and 5 months. L. B.

COON.—At Worthville, N. Y., Nov. 11, 1890, Mrs. Mary Coon, aged 85 years, 5 months and 21 days.

She was a daughter of Dea. Elisha Crosby. Her husband, Ransom Coon, died in 1855. In 1824 she united with the Adams Church, of which she remained a worthy member till death. She was a woman of intelligence and of a sweet Christian spirit. She retained a good degree of health till suddenly taken ill, about five days before the end, when she peacefully fell asleep in Jesus. A. B. P.

CRANDALL.—Near Adams, N. Y., Nov. 3, 1890, Mrs. Medora A. Crandall, aged 40 years, 3 months and 14 days.

She was a daughter of Dea. Gould Trowbridge, and the wife of Albert Crandall. She had been a member of the Adams Church 24 years, and evinced a devout Christian spirit in all the relations of life. During her long and painful illness she was patient and brave, and she died in the full assurance of the Christian's hope. She leaves her husband and two children. A. B. P.

LANGWORTHY.—Near Hopkinton City, R. I., Nov. 1, 1890, of typhoid fever, Jane Munro, wife of Dea. Alfred A. Langworthy, aged 53 years, 8 months and 18 days.

Sister Langworthy was born in Plainfield, Conn. Bereft of her father at an early age, she found a home, till grown to womanhood, in the family of Deborah Collins, Hopkinton, R. I. Later she publicly professed Christ and united with the Baptist Church of Moosup, Conn. She was married to Dea. Langworthy, Dec. 29, 1866, and a few years later, joined the Second Seventh-day Baptist Church of Hopkinton, R. I., where she remained a worthy member till death. She was a careful, prudent woman, a devoted companion, a worthy and valued woman, and a firm believer in Christ. Thus a companion and a home of three children are left, who have the sympathy of a large circle of friends. Funeral by her pastor, text, Heb. 9:27-28. L. F. R.

GREENMAN.—In Berlin, N. Y., Oct. 30, 1890, of epilepsy, Miss Finette Greenman, in the 40th year of her age.

This sister in her childhood became a hopeful subject of divine grace, and united with the Berlin Seventh-day Baptist Church, with which she maintained a humble Christian walk until released by death. She had for a number of years been greatly afflicted with frequent and severe epileptic fits, but notwithstanding all, she never lost her interest in the church and Christian work. She was always in her place in all church appointments till prudence dictated otherwise, and even afterwards showed in every possible way her desire to do what she could for the support of the church and the cause of her Master. Since the death of her parents, a number of years since, she found a home with her sister, Mrs. E. R. Greene, where everything was done that could be done for her comfort. Her pastor being absent, at the Council in Chicago, her funeral was attended by the pastor of the Berlin M. E. Church. So rests a wearied and troubled one from all her labors to await the resurrection of the just. B. F. R.

CLAPSON.—At Leonardsville, N. Y., Nov. 7, 1890, of heart disease, Silas Clapson, in the 75th year of his age.

Mr. Clapson was born in Sussex county, England. He came to this country about fifty years ago and resided at Newport, Herkimer county, N. Y., until 1857, when he purchased a farm near West Winfield, N. Y., where he lived until a few years ago, when on account of enfeebled health he removed to Leonardsville. He was three times married and had seven children, five of whom survive him. Mr. Clapson's earlier affiliations were with the Presbyterians, but many years ago when in doubt upon certain theological questions, an old pastor advised him to "Search the Scriptures." That became the key-note to his life. In consequence of his study of the Word of God he became a Baptist, and about fourteen years ago he began to observe the Sabbath. Two or three years after this his wife also embraced the Sabbath, and in 1880 they united with the First Brookfield Church. After about five years his wife died. Since then his health—never too robust—has suffered materially, and a heart trouble which had long been with him gradually increased. He passed peacefully to his rest in the faith of Jesus, having striven to keep the commandments of God. "The memory of the just is blessed." Funeral services were held from his late residence, Nov. 9, 1890, conducted by his pastor. Interment at West Winfield, N. Y. W. C. D.

MISCELLANY.

CLEAR GRIT.

Pluck was the son of a poor Bulgarian shepherd—not an American boy, as one would imagine from his name. I called him Pluck because it was so characteristic of the boy, and because I could not recall the Bulgarian name Dr. Hamlin gave him. A little hut in Bulgaria, made of mud and stones, was Pluck's home, and his father was so poor that he could hardly get food enough for his large family. Their clothes cost little, as they wore sheepskins, made up with the wool outside. Just imagine how funny a flock of two legged sheep would look! Pluck was a bright, ambitious boy, with a great desire for study. And, when he heard of Robert College, Constantinople, he determined to go there. So he told his father one day when they were together tending sheep, that he had decided to go to college. The poor shepherd looked at his son in amazement, and said:

"You can't go to college. It's all I can do to feed you children. I can't give you a piaster."

"I don't want a piaster," Pluck replied, "but I do want to go to college."

"Besides," the shepherd continued, "You can't go to college in sheepskins."

But Pluck had made up his mind, and he went in sheepskins and without a piaster. It was a weary march of 150 miles to Constantinople, but the boy was willing to do anything for an education. He found kind friends all along the way who gave him food and shelter at night. So Pluck trudged sturdily on day after day until he reached Constantinople. As he was not one to let the grass grow under his feet, he soon found his way to the college, went into the kitchen, and inquired for the president.

Pluck asked for work but the president kindly told him there was none, and he must go away. "Oh, no," Pluck said, "I can't do that; I didn't come here to go away." When the president insisted, Pluck's answer was the same, "I didn't come here to go away."

He had no idea of giving up. "The king of France with forty thousand men, went up a hill and so came down again," but it was no part of Pluck's plan to go marching home again. And three hours later the president saw him in the yard, patiently waiting.

Some of the students advised Pluck to see Prof. Long. "He knows all about you Bulgarian fellows." The professor, like the president, said there was no work for him, and he had better go away. But Pluck bravely stuck to his text—"I didn't come to go away."

The boy's courage and perseverance pleased the professor so much that he urged the president to give Pluck a trial. So it was decided that he should take care of the fires. That meant carrying wood, and a great deal of it, up three or four flights of stairs, taking away the ashes, and keeping all things neat and in order.

The president thought he would soon get tired of such hard work. But a boy who had walked a hundred and fifty miles for the sake of an education, and was not ashamed to go to college in sheepskins and without a piaster, would not be easily discouraged.

After a few days, as Pluck showed no signs of "weakening," the president went to him, and said, "My poor boy, you cannot stay here this winter. This room is not comfortable, and I have no other to give you."

"O, I'm perfectly satisfied," Pluck replied. "It's the best room I ever had in my life, I didn't come to go away."

Evidently there was no getting rid of Pluck, and he was allowed to stay.

After he had gained this point he settled down to business, and asked some of the students to help him with his lessons in the evening. They formed a syndicate of six. That was good old Dr. Hamlin's way—so none of the boys felt a burden to help Pluck one evening of the week. It was a success on both sides. The boys were patient and kind; and Pluck was as painstaking and persevering in his lesson as in other things, so that he made great progress.

After some weeks he asked to be examined to enter the preparatory class.

"Do you expect," asked the president, "to

compete with those boys who have many weeks' start of you? And," he continued, "you can't go to class in sheepskins. All the boys would cry 'baa.'"

"Yes, sir, I know," Pluck said; "but the boys have promised to help me out. One will give me a coat, another a pair of trousers, and so on."

Nothing could keep back a boy like that, who overcame all obstacles in his way.

After the examination the president said to Prof. Long:

"Can that boy get into that class?"

"Yes," was the reply; "but that class can't get into that boy."

It was not all plain sailing yet. Although Pluck had passed the examination, he had no money; and the rules of the college required each student to pay \$200 a year. This was a question in mathematics that puzzled the good president.

"I wish," said Prof. Long, "that the college would hire Pluck to help me in the laboratory, and give him a \$100 a year. He has proved himself very deft and neat in helping me there, and it would give him much more time for other things."

Pluck became the professor's assistant, and was perfectly delighted with his good fortune. But where was the other \$100 coming from?

President Washburn sent an account of Pluck's poverty and great desire for an education to Dr. Hamlin, the ex-president of Robert college, who was in America. The doctor told the story to a friend one day, and she was so much interested that she said: "I would like to give the other \$100."

And that's the way Pluck gained the wish of his heart.

He proved the truth of the old saying that "where there is a will there is a way," but this way was so hedged in that no body without a strong will and great perseverance would have found it.

Of course, such a boy would succeed. To-day Pluck is headmaster of one of the schools in his own country.—*Frank E. Loring, in Independent.*

CHILDREN'S LITERATURE.

WHAT "ST. NICHOLAS" HAS DONE FOR BOYS AND GIRLS.

Victor Hugo calls this "the woman's century," and he might have added that it is the children's century as well, for never before in the world's history has so much thought been paid to children—their schools, their books, their pictures, and their toys. Childhood, as we understand it, is a recent discovery.

Up to the time of the issue of the *St. Nicholas Magazine*, seven-teen years ago, literature and children's magazines were almost contradictory terms, but the new periodical started out with the idea that nothing was too good for children; the result has been a juvenile magazine genuine with conscientious purpose—the greatest writers contributing to it, with the best artists and engravers helping to beautify it,—and everything tuned to the key-note of youth.

It has been the special aim of *St. Nicholas* to supplant unhealthy literature with stories of a living and healthful interest. It will not do to take fascinating bad literature out of boy's hands, and give them in its place Mrs. Barbauld and Peter Parley, or the works of writers who think that any "good-y" talk will do for children, but they must have strong, interesting reading, with the blood and sinew of real life in it,—reading that will waken them to a closer observation of the best things about them.

In the seventeen years of its life *St. Nicholas* has not only elevated the children, but it has also elevated the tone of contemporary children's literature as well. Many of its stories, like Mrs. Burnett's "Little Lord Fauntleroy," have become classic. It is not too much to say that almost every notable young people's story now produced in America first seeks the light in the pages of that magazine.

The year 1891 will prove once more that "no household where there are children is complete without *St. Nicholas*." J. T. Trowbridge, Noah Brooks, Charles Dudley Warner, and many well-known writers are to contribute during this coming year. One cannot put the spirit of *St. Nicholas* into a prospectus, but the publishers are glad to send a full announcement of the features for 1891 and a single sample copy to the address of any person mentioning this notice. The magazine costs \$3 00 a year. Address The Century Co., 33 East 17th St., New York.

SPECIAL NOTICES.

The Annual Ministerial Conference of the Western Association will be held with the First Alfred Church, Dec. 2d and 3d, commencing Tuesday evening at 7 o'clock, Dec. 2d. The following is the programme:

1. Introductory Sermon. Rev. Geo. P. Kenyon.
2. In what relation to the general missionary work of our people, should the Sabbath doctrine stand? Rev. J. A. Platts.
3. Scriptural Interpretation. Rev. T. R. Williams.
4. Of what value are creeds to the Christian Church? Rev. J. Clarke.
5. Are extra revival efforts advisable? Rev. L. A. Platts.
6. Does the proper observance of the Bible Sabbath promote the spirituality of believers? W. L. Burdick.
7. Do science and scriptures harmonize on the question of the entire race proceeding from one common pair? Rev. L. C. Rogers.
8. Can the cause of Christ as represented in our reformatory and evangelistic enterprises be better promoted by the organization of two general boards—Tract and Missions and the Woman's Board and Young People's, than by one General Board of managers? Rev. H. B. Lewis.
9. Evening service (Wednesday). Sermon. Rev. H. D. Clark. Sermon to be followed by closing conference, led by the Moderator.

J. CLARKE, Mod., in absence of Sec.

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 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 N. Wardner.

All those who wish us to meet them at the train at Edgerton, will please send us their names, and also the time when they expect us to meet them, as soon as they can. W. H. ERNST.

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

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

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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NEW YORK TRIBUNE.

1891.

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Suggestions for the Boys on the Farm who are Ambitious. By the Hon. J. H. Brigham, of Delta, Ohio, Master of the National Grange.

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A Continuation of "How to Win Fortune." By Andrew Carnegie, whose remarkable article of last spring was so full of encouragement to poor men.

Multiplicity of Paying Occupations in the United States. By the Hon. Carroll D. Wright, Commissioner of the Department of Labor.

A Talk with American Boys. By P. T. Barnum, of Bridgeport, Conn., the great American showman, temperance lecturer, traveler and writer.

Examples in the History of our own Country. By Gen. A. S. Webb, the gallant soldier of Gettysburg and Spottsylvania, and College president.

Importance of Good Manners. The views of Ward McAllister.

A College Education good for all; what is best for those who cannot get it. By President William Pepper, University of Pennsylvania.

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Vital Topics of the Day.

Present Needs and Future Scope of American Agriculture. By the Hon. Jeremiah Rusk.

Proper Function of the Minority in Legislation. By the Hon. Julius C. Burrows, Kalamazoo.

Village Improvement Associations, their practicability in Rural Districts, with the story of certain Model Villages. By the Hon. B. G. Northrop, of Clinton, Conn.

Principle in Politics and the Virtue of Courage. By the Hon. James S. Clarkson, of Iowa.

Influences of the Labor Movement upon Human Progress. By Samuel Gompers, President of the American Federation of Labor.

America's Suburban and Rural Homes. By George Palisser, of New York.

Warehouses for Farm Products. By L. L. Polk, President of the National Farmers' Alliance.

Glaciers of the United States. By Professor Israel C. Russell, of the United States Geological Survey and explorer of Alaska.

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