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## MISSION WORK FOR OUR YOUNG PEOPLE, AS ATTEMPTED IN THE NORTH-WEST.

BY E. B. SAUNDERS.

Read at the Young People's hour of General Conference, at Salem, W. Va., August, 1890.

We can to-day thank God and take courage that the time has again come in the history of the church when discipleship alone is sufficient commission to be a herald of the cross. I make no apology for appearing here, or elsewhere, as attorney for the church; and redemption is my retainer-fee in the case of every man and woman yet unsaved.

Our home missionary field consists of forty-four States and Territories. In twelve of those States there are seventeen millions, or one-third of the entire population; here exists three-fourths of our ignorance, and probably of all our crime. Fifty per cent of the population of some of these States are illiterate. In the twelve, thirty per cent of the white, and seventy of the colored population, between the ages of ten and twenty-one, are unable to read and write. Probably not less than one and a half million of this population are living in the most abject poverty and ignorance, not only of a future, but of this present life. In huts of boards or logs, of one room, no window, are families ranging in numbers from two to twelve; here they are born and stay (not live), not clad, but wrapped in rags, and bare-foot. There are no schools, asylums, hospitals, or county houses for orphans, aged, or destitute, but all are bound out to the tender mercy of the lowest bidder. Would that ignorance were limited to this portion of our country. But no; only the other day I saw in the State of Wisconsin a thousand people met to witness and hire a priest to pray a dead man out of purgatory; while in fact he was praying the Bible out of our vaunted free school system. We may now safely challenge the nations of all the earth for proofs of greater facilities for the manufacture of crime and criminals. We are now producing, annually, nearly 1,000,000 drunkards, preparing 100,000 for drunkards graves, making 100,000 orphans, 30,000 idiots, and 315,000 criminals. Ten thousand of our young men have actually no homes but saloons and gambling dens. More young men are in prisons than in the church at work.

We have less than a hundred Seventh-day Baptist churches scattered through twenty of these States and Territories. Probably about five-sixths of them sustain regular services; though it is by the assistance of the Missionary Board in many cases. More than one-third of these churches have not had a single addition during the year, and more than half of them not a convert, as shown by our last Conference minutes; among this number we find several of the largest churches; about as many more show an increase of only one or two members. A church which can support a pastor, can drum out a corporal's guard for a prayer-meeting once a week, and is too dead to quarrel, is considered in a pretty good condition. I am reminded right here of the old story of the boy who was asked "if his father was a Christian?" He said, "y-e-s, but he don't work at it much." No matter that

our church covenants are continually going to protest; that the obligations of many of its members are entirely repudiated. The common defense is, "Why! I am no worse than others;" or, "I have changed my views." What a defense to set up for breach of contract! And the panacea for all our ills is the Sabbath tract. Who will distinguish himself or herself by the publication of a tract whose title page shall read:

"SURE CURE FOR THE BLUES. IT MUST GO, THE CHURCH OR THE JUNIPER TREE."

We are put to shame by hundreds of mere mission stations in many of our cities, in which hundreds are annually converted and saved. You say, "We know these things, give us a remedy." My remedy is work at it. Let us stop, with holy and active Christian lives, the mouths of the ungodly, who are crying, "Physician, heal thyself."

We have in our denomination over eight thousand communicants, by the Minutes of 1890. In one of the Associations (the North-Western) with 2,154 communicants, twelve Endeavor Societies report 504 members, or about one-fourth its church membership. This estimate shows the denomination to have 2,000 young people; but there are at least one-fourth yet outside of the organizations, which makes, at the least calculation, 2,500 young people. But it is no matter how many there are, unless they are loyal and active. If any of this army of young people believe that to keep the Sabbath means great sacrifice, great loss in temporal things, that, in short, it means little less than martyrdom, it is not from experience or observation, but because they have been taught it. It is false, and you who believe it have already failed. A well-grounded confidence is essential to success in any cause. Faint hearts are as valueless now as they were in the days of Gideon. Deplore, as we may, the spirit of the times which fills the very air with flip maxims, such as "Business is business," "Nothing succeeds like success," etc., still we must have both business and success. I hold that the man who has been successful in every enterprise of his life, has a much louder call to preach, or to be an evangelist, than he who has failed. Business relations may be severed from unsuccessful men and methods, but, alas, for the Church! here, one may chase a thousand. He who can adjust the time table for the greatest railroad system in this country of railroads, is none too smart to construct for us a system of home missionary work; and we must either enlist the sympathy and support of such men, or steal their thunder.

In order to succeed there must be some system about our work. This may be under one general plan, in which all unite; or each Association may form a system within itself; but each system must be under one supervision. There are two objections to the one plan: First, for one person to do this work would probably cost more money; Second, we know of no one who is distinctively an organizer; so it must be an experiment. The advantages of carrying on this work by Associations are: 1st. That out of the six chosen—one from each Association—some of them would

prove to be successful organizers. 2d. That there might be found those who could donate sufficient time to do this work, and their expenses only would have to be met by the societies. 3d. Lack of compensation is a good test of motive.

In our Association, aside from the organization of new societies, we have been attempting to work towards a plan of supporting the weak churches. This is done four Sabbaths each month, by sending out the nearest settled pastor monthly; by sending out a young person, or layman, one Sabbath; by sending them a suitable sermon furnished by some one of our ministers, to be read; a visit from a missionary pastor, or a consecration meeting would provide them the fourth Sabbath. This will keep together the weak churches, discourage migration, encourage immigration, and educate the young to a system of work. It will make missionaries of our pastors; missionary churches of the strong ones; and possibly keep them from the dry rot. We have succeeded only in a measure, but have been able to hold twenty services, and make some 75 visits, at a total expense of \$30, and this a hundred miles from home. One of our present supporters, is a man who, when asked for a sermon for this purpose, replied, "I don't want you boys peddling my old sermons around the country." This pioneer work is now being done by a class of poorly paid, but self-sacrificing ministers. We are sending the sculptor into the quarry pit to dig and elevate his own block of marble. The clergy of our time are kept busy preaching funeral sermons, administering baptism and communion, discussing theological questions, solemnizing marriages; and, in fact, some of them do too much *solemnizing*. What we want is volunteer men and methods, men who will seek out and lead to Christ the greatest number of people per square acre. There is now offered us the Chicago Pacific Garden Mission to conduct one night in the week, where from 150 to 200 laboring people gather for worship every night. Thirteen nationalities have been represented here in a single meeting. This may be made a training school for lay workers.

Now one word about the bread and butter question. I sent circular letters to our Seventh-day Baptist societies, seeking information regarding openings for our young men. Several societies reported towns containing a population of from seven to ten hundred, where there was no printer, dentist, or bank. I am now satisfied that there are more openings than there are young men qualified to fill them; that those who have made a thorough preparation for their profession, in order to succeed and keep the Sabbath, have been successful, while those who have left the Sabbath for material gain have failed. It is false logic to sever one's connection with one of the most thrifty and best educated denominations on the face of the earth, and ally one's self to a less fortunate people, in order to succeed. If we have met with any success it is in obedience to that first law of success, organization. A great share of this army of young people are self-supporting and self-making; they are both unable

and unwilling to hire their duty done for them; but loyally they stand by this cause, as Elisha stood by Elijah of old, and say with him, "As the Lord liveth I will never leave thee."

This is a game of hearts. No matter that 25 cents per head from this 2,000 Endeavorers, would amount to \$500 for benevolence. Win their hearts, and you have not only won their money, (trash), but the best efforts of their lives, (gold). The devotion and heroism which bathed in blood the plains of the holy land, is worthy of this, a better cause, and will, if well directed, lead our 60,000,000 population to Christ in the coming decade. The conquest is for souls; the National Endeavor troops are now 660,000 strong. The accessions from their ranks to the several evangelical churches last year were 70,000. Shall we march with them to the sea? The young men of our country once came to the Nation's rescue. They, with the young women, have now come again. Let us extend to them a royal welcome, and set them to work winning souls for the kingdom of heaven.

### GOD AND CAESAR.

BY H. B. MAURER.

As an observer of civil-religious agitation, and not as a sectary, I expect much from the Baptists in the way of a return to that absolute discrimination made by our Lord between the things of God and those of Caesar. The grand but incomplete work done by Baptists in the past in the interest of equal rights to all in matters of conscience, is going on to-day, and promises to go on until all religious questions will be taken from the domain of civil matters. Many Baptists now believe that such a stage has been reached among them.

In a public address, made some months ago, I advocated certain reforms. By some, and they were Baptists, I was regarded an iconoclast; by others, who thought that Baptist sentiment pertaining to civil-religious matters had always been, and still was, correct, my views were endorsed. Among the questions I then discussed were Religious Instruction in Public Schools, and the Exemption of Church Property from Taxation. The conviction is growing among Baptists that there should be a change regarding these matters. Those who have given these subjects little or no attention may possibly do so, if they are at all made cognizant of the movements in progress affecting them.

At this moment there is a convention in session in New York in the interest of the school question. Of this convention an exchange says:

Of the fourteen denominations to which the invitation was extended, the Disciples of Christ, Congregationalists, Episcopalians, Independents, Lutherans, Methodists, Presbyterians, Reformed Dutch, Reformed Episcopalians, and Reformed Presbyterians, replied that they would send delegates; the Unitarians, United Presbyterians, and Universalists, have made no reply, and the Baptists, through their New York State Pastors' Conference, held at Lockport on Oct. 28 and 29, unanimously decided by a rising vote not to take any part in the movement.

Two Presbyterian ministers appeared before the body as representatives of the Synod to invite the Baptists to meet with the Committee on Religion and Public Education. The Baptists referred the matter to a committee; and the committee reported a series of resolutions thanking the Synod for the invitation, and setting forth these reasons for declining to accept it:

"We believe that it is a manifest injustice to tax those who do not believe in religion for the maintenance of schools in which are taught religious principles which they do not wish their children to learn; and further, that the inauguration of such a system of religious teaching in our public schools forms a valid argument for the division of the school funds with those who might not relish such teaching, thus resulting eventually in State support of schools in which the creed of Agnosticism, Buddhism, Confucianism, Judaism, or Romanism, might be taught.

"We believe that the State ought not to teach religion, because this would mean, in our age, religious instruction by unregenerate persons who do not know what true religion is, and whose instruction would, in a

large degree, be marked by hypocrisy, formalism, irreverence, and error. We do not wish such persons to instruct our children religiously. The State should teach only that on which all are agreed, and should not invade matters of conscience or religious opinion. If the State may teach religion in schools the State may teach religion in churches of her own establishment. It is only on this broad ground that we can oppose those who would subtly instill Romanism or the creed of Agnosticism into our public instruction.

"We thus reaffirm the grand old Baptist doctrines of soul liberty for all men, as well as ourselves, and of the non-interference of the State with the Church in her peculiar function of teaching religion."

In commenting on the above Dr. R. S. MacArthur said:

These resolutions express the opinion, as I believe, of nearly every member of the Baptist denomination. The Baptists have always been consistent in their belief that there should be an entire separation between Church and State, and so long as they remain so they can oppose consistently the demand of the Catholics for a share of the public moneys. Many Baptists even go so far as to oppose the law exempting church property from taxation. I believe that it is unfair and unjust to tax a man for the promulgation of doctrines in which he does not believe. The Baptists from the days of Roger Williams have held tenaciously to the doctrine of religious liberty, and they are loath to do anything which might be construed as inconsistent with their past record.

The resolutions upon which Dr. MacArthur thus justly comments seemed to have acted like a reproof, for the Rev. George Shipman Payson, a Presbyterian clergyman with whom the movement originated, said he thought the Baptists might have acted under a misapprehension in refusing to send delegates to the convention. "It might be inferred from these resolutions," he said, "that the Presbyterians favored the union of Church and State. This is not so. The Presbyterians are decidedly against such a union."

If these remarks represent Presbyterian sentiment, then there is much yet for them to learn before it can be truthfully said of them that they are opposed to a union of Church and State, and in this particular instance they and others may learn from the action of Baptists, and American Baptists may be impelled on to a wider application of their principle by their Canadian brethren. The Tower St. Baptist Church, of Toronto, has recently requested that their property be appraised with a view to taxation on an equality with all other property. When, some years ago, a Canadian Baptist college was destroyed by fire, the government offered to rebuild it, but the offer was respectfully declined. Similar in spirit was the action of the American Baptists when they refused to share in the provision of the bill passed by a recent Congress, which appropriated public money for the support of denominational schools among the Indians.

The more I become acquainted with the principles of Bible religion, the more I am impressed that much which now receives the sanction of Christian people is unjust and therefore unchristian. Baptists are beginning to see that religious instruction at public expense, that the exemption of church property from taxation are contrary to their professed principles on the question of union of State and Church. They are beginning to see the fallacy and superficiality of the argument that churches should be exempt from taxation because they are a public benefit. Suppose an exhibitor of works of art, or a publisher of clean, moral and religious books, should make the same claim; or, to go further still, suppose a theatrical manager should produce such plays only as could not be objected to by the most precise moralist, where is the line to be drawn in the matter of exempting property from taxation? Recently a private corporation built a bridge over a stream in Kentucky, they demanded that it be exempted from taxation on the ground of its usefulness to the public. Their request was denied. What legitimate business is not a public benefit? Our

railroads, telegraphs, etc., are all a public benefit, and the logic applied to churches, if applied to them, would exempt them all. So far from being a benefit to the churches themselves, this exemption works the other way. An immense amount of church property lies idle except for a few hours each week. If this property stood on the same basis with other property in this matter, its owners would strive to make more use of it. More effort would be put forth, more results as a consequence, and as the results increased the finances would also, and there would be enough to pay all honorable bills. The utility argument in favor of exemption from taxation is as superficial as the resurrection argument in favor of the change of the day of the Sabbath. The enlightened and candid man will say, "church property is exempted from taxation because it is a relic of the union of Church and State," as the enlightened and candid observer of Sunday will say that he does so because nearly everybody does and not because the Bible teaches it. So, too, is religious instruction in the public schools a relic of the union of Church and State; the practice of opening school sessions with religious exercises and the reading of the Bible. These practices are unfair and therefore unchristian. Parents because they love their children, ministers because they are paid for so doing and from the higher motives of consecration, should teach religion. Everybody is taxed to support secular teaching in the public schools and therefore nothing but such instruction should be given there. So long as anybody sanctions religious instruction in such schools, so long as there be an approval of the practice of exempting church property from taxation, and of thanksgiving proclamations from the President and the Governors of our respective States, many of whom care little or nothing for God, so long there can be no just claim that there is a separation of Church and State, for all these things are relics of such a union.

I look then to Baptists with much hope. Not only for a spread of healthy sentiment on these points, but also that they will soon see that all legislation affecting the Sabbath is equally inconsistent with their principles, and when they shall have once seen this, we may justly expect them to go one step further, when they will see that in observing Sunday they have overthrown the Sabbath of Jehovah, and have placed themselves in so palpably inconsistent a position with their fundamental doctrine, a "Thus saith the Lord" for everything, that many will feel like reproaching themselves for not having seen it before.

### PAST THANKSGIVINGS.

Twenty-five years have past since President Lincoln issued the first National proclamation setting apart the last Thursday in November, 1863, as a day of national Thanksgiving for general blessings, exactly in accordance with the time-honored New England idea, which from that time to the present has carried its serene and elevating joys to an ever-widening circle, until to-day its observance is universal throughout the length and breadth of our great land. Two other Presidents had each proclaimed a general Thanksgiving Day for special occurrences as, indeed, Lincoln himself had previously done. But they were not in the spirit of the rare old pilgrims who established the festival as a day of Thanksgiving and praise to God not for any special blessing but for all his constant mercies and gifts. It was not, therefore, until 1863 that from a purely New England institution Thanksgiving Day became a national festival of rejoicing, universally celebrated from the pine forests of Maine to the surf-washed shores of the Pacific coast. Looking back over the quarter of a century that has passed since then, we find that Thanksgiving Day has been rarely prolific in important events, and that the sweet New England festival has been signalized by joys and sorrows of more than passing moment during that period, and by many occurrences of

great importance to our nation and even to mankind at large.

When Thanksgiving Day came in 1864, then appointed by President Lincoln for the second time, the whole people, North and South, were glad at heart that the civil war which had raged so fiercely since 1861, and in which brother had been arrayed against brother, seemed approaching its end. The South had struggled long and bravely against heavy odds, but now its stricken people felt that that struggle could not be much further prolonged. Grant was encamped before Richmond. Farragut had sailed into Mobile Bay, and Sherman was then marching from Atlanta to the sea.

When the Thanksgiving Day dawned in 1865 the war was over. President Andrew Johnson recognized the fact in his proclamation appointing Thursday, December 7th, as Thanksgiving Day, instead of the last Thursday in November, according to usual custom, and advising the whole people to give thanks that they had been delivered from the scourge of civil war. An additional cause for Thanksgiving was that President Johnson had previously issued a proclamation restoring to the people of the North the privilege of the right of habeas corpus—the citizen's defence and safeguard—suspended during the war.

Thanksgiving Day, 1866, found the country excited over the Fenian movement to free Ireland, and events in Mexico. In the affairs of the latter country the United States had begun to take a hand against the French usurpers. News came on Thanksgiving morning that United States troops had crossed the Rio Grande to occupy Matamoras, and that the usurping Emperor, Maximilian, was about to leave the country, though never permitted to do so, as the Mexicans shot him the following year.

A general rain storm prevailed throughout a large portion of our country on Thanksgiving Day, 1867, interfering largely with the celebration of the occasion. The most remarkable event of the day was the completion by Weston, the famous New England walker, of his long tramp from Portland, Me., to Chicago, Ill. He entered the latter city at 9 o'clock on Thanksgiving morning, having covered the distance—1,300 miles—between the two places in just 25 days. He was welcomed by the Mayor of the city, a brass band and 50,000 people, and was given a reception, afternoon and night, at the Crosby Opera House. His performance was considered the most wonderful pedestrian feat on record up to that time.

Nothing of national importance occupied the public mind on Thanksgiving, 1868, but on that of 1869 the whole people were rejoicing over the victory won by Walter Brown, of Portland, Me., over J. H. Sadler, of London, Eng., on Nov. 19th, of that year, in an international sculling match on the River Tyne in the latter country.

The Franco-Prussian war was the absorbing topic of conversation on Thanksgiving Day, 1870. The old-time lecture associations were then in the hey-day of their glory, and many large audiences all over the country listened, that Thanksgiving night to lectures from the late Chas. Sumner and others on "The Great Duel between France and Prussia."

Thanksgiving Day, 1871, was remarkable for the bitter cold weather which prevailed over a large portion of our land. At many points in the North-west the mercury fell from 30 to 40 degrees below zero, while at many places in New England it marked from 13 to 20 degrees below. There was much suffering in consequence. Several people were frozen to death in the North-west. The day was one of mourning rather than rejoicing to many, for only a month before a terrible conflagration, the most severe this country has ever known—had lain the great city of Chicago in ruins. Thousands of people had been rendered homeless and penniless, and though not only the people of our own country but those of foreign lands as well had responded nobly to the cry for aid, there was still much suffering which was greatly intensified by the severely cold weather. But even the poor sufferers found cause for thankfulness in that they had not lost their lives as so many had done in that awful fire.

The great heart of the nation was throbbing with sympathy when daylight broke on Thanksgiving morning, 1872, for with the dawn came the telegraphic announcement that nine bodies had been recovered from the smouldering ruins of the fire which had nearly destroyed the city of Boston, on Nov. 11th, and that nineteen of its supposed victims were still missing. Over the wires flashed also an unfavorable report of the condition of Horace Greely, the famous journalist who had been the Democratic candidate in the Presidential election of that year, and whose death was momentarily expected at Farrytown, N. Y., where he expired at 5.50 o'clock on the following evening.

Many heavy hearts sought in vain for some reason for thankfulness on the annual Thanksgiving Day in 1873. The financial panic of that year had paralyzed many forms of industry. Consequently not a few of those dependent upon them for their daily bread, who but a few years before had been in comparative affluence, now found themselves idle and almost destitute. Still, the news received that Thanksgiving morning, that the threatened war with Spain over the seizure of the American vessel *Virginius* by the Cuban authorities had been averted by the Spanish government acceding to the demands of the United States, was cause for rejoicing. When the next Thanksgiving came in 1874 the effects of the panic were still being felt in many places. The eyes of the nation were turned in particular to the coal regions of Pennsylvania. Out of 12,000 workers in that section all but 1,500 were then idle. Outrage and murder were common, general lawlessness was rampant and a great riot seemed imminent.

The whole nation united in mourning on Thanksgiving Day, 1875, at the bier of Vice-President Henry Wilson, whose remains were then lying in state in the Capitol at Washington, he having died suddenly on Tuesday, Nov. 23d.

The nation had passed its 100th birthday when it celebrated its next Thanksgiving in 1876. The whole people were in a state of political ferment. There had been a Presidential election and no one knew whether Hayes or Tilden was to be the next President.

In 1877 the great annual holiday was unmarked by any special event attracting general attention, but that of the following year was somewhat saddened by the news of an ocean disaster which had occurred on the previous day. The German steamer *Pommerania*, from New York, sank off Folkeston on the English coast, and five persons, including the captain, were drowned. The Thanksgiving Day of 1879, like that of 1877, was uneventful, or while that of 1880, like its predecessors of 1878, was made gloomy by a cablegram announcing a collision near Spezzia between the ocean steamers *Ortigid* and *Uncle Joseph*, by which 250 souls were lost.

One of the saddest Thanksgivings our country has ever known was that of 1880. The whole people were still mourning for President James A. Garfield, who had died by an assassin's bullet in the preceding September. The trial of Guiteau, his murderer, then progressing in Washington, was adjourned for the day.

Another ocean disaster was the principal Thanksgiving Day event of 1882. On Thanksgiving morning of that year the ocean steamship, *Cedar Grove*, struck the ledges off Cape Canso and many lives were lost.

Nothing of importance occurred on the Thanksgiving Day of 1883 and 1884, but that of 1885 was again a day of mourning for the nation, for with it came the news that Vice President Thomas A. Hendricks had died at his home in Indianapolis, Ind., on the preceding evening.

Quiet and uneventful were the Thanksgivings of 1886 and 1887. That of 1888 is memorable principally from the fact that by direction of Cardinal Gibbons the Catholic Church then celebrated the occasion for the first time as a religious festival, while that of last year was marked by no event of special moment.

Thus it will be seen that through all this long period of more than a quarter of a century Thanksgiving Day has generally been, aside from its intrinsic character, a noteworthy occasion. What tidings Thanksgiving morning, 1890, will bring us remains to be seen. But

whether ominous or favorable, whether of joy or sorrow, let us receive them in the spirit of gratitude and love to the Giver of every good and perfect gift becoming the day, and then we shall surely have a happy, if not a merry Thanksgiving.—*Geoffrey Williston Christine, in American Baptist.*

#### REASONS FOR THANKFULNESS.

Our annual Thanksgiving Day once more calls us to grateful worship and kindly deed. None should be silent or backward, for all have been partakers of the divine bounty. Enthusiasm will not be out of place at such a time. Memory should recall the past few months, and weeks, and days, and hours, each one made rich and beautiful with gifts from the Father's hand. Faith should see in the unnumbered blessings, the evidences of an unchanging love. Hope should hear in the same blessing, a prophecy of better things which are yet to be. Love should make its best return for the mercies received.

The churches should be crowded with grateful worshipers; ministers, that they have been permitted to preach the pardon, peace and joy of the gospel; elders, that they have had the honor of ruling in the Church of God which he has purchased with his own blood; Sabbath-school teachers, that they have taught the Word and helped to shape the lives of those who are to be the leaders of the next generation; members, that their candlestick has not been removed out of its place; adherents, that God is still waiting to be gracious.

There should be Thanksgiving in the home; by parents, for the love and laughter of little children, and for the obedience and honor of older ones; by children, for the prayers and counsels of father and mother, for protection, for education, for the restraints of parental discipline, and for all the training by which they are being qualified for future usefulness; by all, for the home, its love, its joys, and its influence.

The voices of those to whom the year has brought sorrow should be not silent. Those whose plans have miscarried and whose property has been swept away have not lost their health and their hope. The tempted have their victories to recall. The sick are possessors of a richer experience. The bereaved do not sorrow as those who have no hope. The lonely are not without the presence and power of the divine Friend. If these afflicted ones can sing no other song, they can in faith sing this: "Blessed is the man whom thou chastenest, O Lord."

Thanks! Where shall this great congregation begin its thanksgiving? Shall we make the morning after the last annual festival our starting point? We think of the sunrise and sunset of that day, of its labors and health, of its joys and friendships, of its songs and laughter, and of the sleep that filled the night which followed it; and when we have thought of all the mercies we can remember, we are sure that scores have been forgotten. We try to recall the next day, and the next, and the next, until we grow bewildered with the multiplying days and their half-remembered benefits. The winter with its invigorating cold, the spring with its verdure, the summer with its heat, the autumn with its plenty; the Sabbath with its worship, and the week with its toil; the blue sky with its smiles, and the storm with its purification; and a thousand things beside, which have helped to make up the fullness of the year, call for remembrance and gratitude. But our memories stagger under the burden; they refuse to lift so much as another feature, and yet not one-tenth part of the year's blessings had been gathered.

And this is only one year; there are others for us, five, ten, twenty, fifty years, running back to the day when we were first cast upon God's care. There are other years before that date, filled with mercies in which we have a share; years during which God discovered and peopled a new continent for our home, founded schools and colleges for our education, cut down forests, opened up mines, built railroads, and perfected inventions for our comfort. Nor must we stop with the discovery of the new continent, if we would be truly grateful to the Giver of all good; we must go back through the centuries and watch the gradual development of civilization and Christianity, of which we are enjoying the ripened fruits.—*United Presbyterian.*

## MISSIONS.

FROM GEO. W. LEWIS.

I returned from my first visit to Beauregard last Monday. The little church there seems to be, at the present time, thoroughly united and awake to the Master's service. I enjoyed the visit very much, both from a social and religious stand-point. It gave me great strength and inspiration, coming, as I have so recently, from our larger churches, to see how tenaciously and intelligently these little bands are holding on in the propagation of truth which is dear to their hearts.

They seem to have the respect and confidence of the majority of the surrounding inhabitants, and all seemed glad that it had been so arranged that I should come up occasionally. Please give me any advice you have in mind. I am a beginner in this kind of work, and would only do that which shall best advance the Redeemer's cause, both in my own heart and in the hearts of those with whom I labor.

As to Hammond, we are getting along nicely, both socially and religiously. The people are very friendly to us, and though I feel that my preaching efforts are feeble, compared with others preceding me at this place, still the people seem willing to accept such as I can give, and I hope we shall all be blessed of God. Two weeks ago yesterday we had the pleasure of baptizing two persons, to whom we extended the hand of fellowship in behalf of the church, at our communion season yesterday. Both, I think, received the seed sown by Eld. Prentice last spring. So it is, one sows another reaps. I have a regular appointment once a month, four miles west of town, near where some of our members live, in the building of the denomination from which they came. So you see they are getting more friendly. I stayed in Beauregard four days and preached three times. They want me two Sabbaths next time, and some extra meetings. Three or four young people there have made a start in religious living, and will probably be ready for baptism soon.

HAMMOND, La.

### SYNOPTICAL REPORT OF THE SHANGHAI MISSIONARY CONFERENCE.

(Continued.)

Essay by S. L. Nevius, Historical review of Missionary methods, past and present, in China, and how far satisfactory.

We are approaching the close of the half century of mission work, since the opening of the Five Ports, and it is a fitting time to gather up the results of the work, for the use of those who shall come after. There are a few of those who have been in the work from the beginning. The theme assigned me is a very comprehensive one; in its wide interpretation it embraces the whole of the mission operation. I must limit myself to a certain number of topics. It is assumed in this paper that chapel preaching, street preaching, itinerations, medical missions, the distribution of books, native evangelists, pastors and teachers, native churches and schools, are not only legitimate agencies, but they are the agencies which, modified by circumstances, must be used in carrying on the work of missions. But it is still a question whether, in all cases, we have made the right use of these agencies. It would be more pleasing to consider the bright side of mission work; but it would be more profitable to consider, also, the mistakes made in the work. I have one advantage, in that the mistakes pointed out are largely my own. Doubtless all will con-

cede that the great mistake made by all has been our want of faith and reliance on divine aid and guidance. We have trusted too much on human agencies, and too little on the power of the Holy Spirit. There has been too much of self and too little of Christ. In consequence of this we have made another mistake, that of attempting the premature introduction of foreign methods of work, unmindful of their inapplicability to the widely different conditions of China.

1. Foremost among Evangelistic Agencies must be *the preaching of the gospel*. I use preaching in the Scriptural sense. It is important to bear in mind that this word, in our English version, stands for six different words in the original Greek, only one of which corresponds to the modern word preach. We must give to the word a broad and comprehensive meaning; conversation, teaching, the preparation of books, presenting the essence of Christianity in the concrete form of healing the sick, and relieving the distressed, are all preaching the gospel, and that is the best form of preaching which is best suited to herald the good news of salvation by Christ. Many of us come to China with the idea that the chief work is to be that of proclaiming the gospel message to the heathen, this idea is born in us. Oratory has been one of the chief methods of influencing men for more than twenty centuries, in the West. We soon find, however, that the natives throng about us, not so much to hear us as to stare at us. We soon find that the crowds we have been addressing have understood but very little of what we have said, even the educated are unaccustomed to a logical and connected discourse. There is not a lecture hall in the Empire. The difficulty of the Chinese understanding foreign preaching, is increased by their not being acquainted with Christian ideas and terminology. Our experience in China is not altogether exceptional. Three men in India, Lacroix in Calcutta, Scudder in Madras, and Brown in Bombay, spent a whole life time in preaching, without succeeding in getting two or three converts to form the nucleus of a church in these towns. Some adhere to chapel preaching, but have often found themselves left to empty seats. The worship service of the church has been made use of as a means of impressing the heathen. The result is that very little good results to either the Christians or the heathen. While there should be no closed doors, yet the services of the church should be conducted with reverence and order, and all who attend should be required to conform to the order of the house of God. We may learn a lesson from the Mohammedans, who exact reverence from every one that enters their mosques. Under such circumstances the heathen may derive great good from being in our church service. Some have excluded all who are not sufficiently informed to enable them to participate in the worship intelligently.

2. Another agency closely allied to chapel preaching is *the Christian book-store*. Such a store should be in a public place, and supplied with an assortment of Christian and scientific books. It should be fitted up in Chinese style, provided with a reception room, containing the conventional tobacco and pipe, and tea urn, and with foreign maps and pictures. This work should be in the charge of a competent native.

3. *Reception of church members*. There has been great fluctuation and difference in the practice of missionaries on this point. It would be right to baptize sincere and earnest applicants at an early date, but the difficulty is in determining who are sincere and earnest. The man who passes the best examination may be the

least fitted for church membership. The testimony of the natives, as to the character and private life of the applicant, is of greatest importance, but often difficult to obtain. In Shantung we have adopted the system of probation. Our English Baptist mission has extended the time to a year or eighteen months. The rule in my own church is, except in special cases, all applicants for baptism shall be kept on probation for a period of six months, after they have passed a satisfactory examination.

4. *Native agents*. Among the most important of the subjects we are now to consider is that which relates to the use of native agents. The first converts must be brought into the church by the foreign missionary; afterward aggressive evangelization must be done by native Christians. The millions of China must be brought to Christ by Chinamen. The question is, "In what manner shall we make the most use of the native agency?" I shall take up different topics relating to native agency.

1st. Opening of new stations by resident paid agents. It was not uncommon in former years to employ recently baptized converts to open sub-stations, supplying a hired house or chapel as a center of operation. I can recall five such cases in Shan-Tong, all of which were a failure. I am sorry to add that most of the men were found to be unworthy, and their connection ceased with their pay.

2d. Opening of new stations by itinerant paid preachers. When the natives thus employed have been carefully trained, it is both legitimate and important. If the persons employed are too young, it is a question as to results being beneficial.

The advantage of this policy may be stated as follows: (a). It attracts attention. (b). It speedily draws adherents. (c). It destroys the idolatrous superstitions of the converts. (d). It enables the Christians to organize for protection and mutual strength. (e). It gives control and authority over adherents, and is promoting to the church.

The objections to this plan are as follows: (a). It may weaken the new station by removing the most intelligent members to work elsewhere as native agents. (b). It presents Christianity too much as a foreign system, supported and propagated by foreign benefits. (c). It stimulates mercenary motives in applicants, and retain worldly persons in the church. (d). It necessitates a large amount of money. (e). It creates dissensions in the church, arising from supposed partiality in the distribution of favors. (f). Its temporal motives vitiates the character of Christianity. (g). Its worldly element is apt to cause a decline and disintegration at no distant day.

3d. The establishment of stations by unpaid native Christians. The history shows that this is the most healthy plan, there are about fifty stations under my care, none of them have a paid agent, the character of these converts will compare favorably with those fields where there have been paid preachers for years. The following are the rules of the Presbyterians in regard to the employment of native agents:

No one shall be employed by the mission, as colporteur or helper, who has not been at least three years a professing Christian, unless in exceptional cases to be determined by three-fourths of the mission.

No one shall be employed by the mission, as a colporteur or helper, who has not shown zeal for voluntary Christian labor, for the spiritual good of his own family and neighborhood.

No one shall be hired to do occasional evangelistic work in his own neighborhood.

In these matters there have been many mistakes, far too many. We are endeavoring to profit by the lessons of the past. The rules adopted by our churches respecting self-support, admit of a considerable variation to suit the different conditions and localities. In the matter of the self-support of theological students, the success of the English Baptist Mission is very encouraging. Their students receive no monthly stipend, and even their expenses for food during their course of study is only in part paid by the mission, and no guarantee is given that they will

be employed after they have completed their studies.

In conclusion, the essayist speaks of denominationalism as a necessity of the past, but that the experimental process of proving doctrines has gone on long enough, and that it is now time to gather out all the excellences of all, and combine them. He believes that missionaries are the ones to make this new departure. The responsibilities cannot be relegated to their successors. It is largely for them to determine the future of the church in China, whether it shall be a divided church, or the church for which Christ prayed, presenting in her unity the proof of her divine commission, securing through obedience the presence of her divine Lord, going forth to the spiritual conquest of the world, "fair as the moon, clear as the sun, and terrible as an army with banners."

TREASURER'S REPORT.

Receipts in September.

A Friend, Milton Junction, J. M.	\$ 5 00
Plainfield Church	33 27
Received through J. F. Hubbard, Treasurer:	
D. S. Maxson, Jackson Centre, O.	1 00
R. Maxson, " "	1 00
Church, " "	3 50
Mary A. Davis, " M. M.	1 00
Milton Church, G. F.	7 40
C. B. F.	13 00
Ezra Goodrich, Milton Junction.	1 00
Mrs. C. C. Smith, Portville, N. Y.	2 00
Edith Barber, " "	1 00
Sabbath-school, " "	1 00
Geo. W. Gardner, Adams Centre.	5 00
Albion Church, " "	2 63
G. W. Potter, Albion, Wis.	1 00
Madelia Sheldon, " "	25
Mr. and Mrs. T. L. Stillman, Edgerton, Wis.	2 65
George Clarke, Milton, Wis.	50
Adams Centre Church	43 00
Greenmanville Sabbath-school	20 00
Topoka S. D. B. Missionary Society, C. M.	3 00
H. M.	2 50
First Brookfield Church	5 00
Mrs. E. L. Babcock, Dodge Center, M. M.	18 45
Milton Y. P. S. C. E., to make L. M. of Rose Palmberg.	2 00
W. L. West, Utica, Wis.	25 00
A. North, St. Peter, Minn.	7 00
New Market Church	1 00
Second Brookfield Church	15 00
First Hopkinton	9 31
Received through RECORDER Office:	11 42
Ladies' Evangelical Society, Second Alfred.	4 00
Mrs. Hannah Wheeler, Salem, N. J.	2 50
Zebulon Bee, Addison, W. Va.	1 50
Pawcatuck Church	8 00
New Auburn " "	39 33
C. W. Parker, Compton, Cal.	3 52
	10 00
	\$ 260 23

Receipts in October.

J. W. Morton, receipts on field.	47 09
J. F. Shaw, " "	30 00
S. D. Davis, " "	8 75
C. W. Threlkeld, " "	3 80
S. R. Wheeler, " "	3 13
Geo. J. Crandall, " "	17 00
Madison Harry, " "	21 00
H. P. Burdick, " "	10 74
J. B. Wells, Ex. 1/2 semi-annual interest from estate Diana Hubbard.	3 75
J. B. Wells, collection Quarterly Meeting	2 80
Dr. E. S. Maxson, New York City	6 55
Farina Church, G. F.	1 00
C. M.	5 85
Sabbath-school, S. M. S.	4 90
G. F.	4 87
Walworth Church	3 50
Plainfield	15 12
Second Westerly Church	12 00
Second Alfred	47 84
The King's Children, Leonardsville, N. Y. S. M. S., for little Chinese girl Pearl.	13 00
First Hopkinton Church	21 15
First Brookfield " "	21 00
Mrs. A. M. Graham, Leonardsville, N. Y.	12 98
Richburg Church	15 05
Mrs. Susan Goodrich, Westerly, R. I., M. M.	3 00
Received through J. F. Hubbard, Treasurer:	3 90
Utica Sabbath-school	5 00
D. S. Allen, Arlington, Texas	3 00
W. H. Ingham, Milton, C. B. F.	4 00
Dodge Centre Sabbath-school	2 00
Church	12 00
To apply on L. M. of Joel Tappan, Long Branch Church	3 00
Milton Church	15 00
Nortonville Sabbath-school	11 70
Hammond Church	8 40
Scio, N. Y.	10 15
Lincklaen " "	4 03
Waterford, " "	10 00
North Loup, " "	2 10
Adams Centre	1 00
Mrs. Dorcas Coon, Adams, H. M.	7 00
Naomi Witter,	20 00
Woman's Ex. Board, Teacher Fund.	1 00
G. F.	70 00
Pawcatuck Church	3 50
Dea. I. B. Crandall, Westerly, R. I.	17 58
Received through RECORDER Office:	10 00
Mrs. Laura Baldwin, Glen Beulah, Wis.	50
James Baldwin, " "	50
Lottie Baldwin, " "	50
A. G. Crofoot, tithe money.	1 50
Albion Church	5 00
A Friend, Westerly, R. I., C. M.	5 00
H. M.	5 00
Hol. M.	15 00
Mrs. Wm S. Merchant, Cuyler, N. Y.	5 00
John Irish,	2 60
Dea. L. T. Rogers, rent Jane Davis' land.	3 15
	86 00
	\$583 19
Received by loans	\$3,000 00
	\$3,583 19

SUMMARY.

Balance, cash, August 31st.	1,383 34
Receipts in September	260 23
October	583 19
by loans	3,000 00
Payments in October	5,226 76
Cash balance Oct. 31st.	4,622 18
Indebtedness for loans	\$ 604 58
E. & O. E.	\$3,500 00
WESTERLY, R. I., Oct. 31, 1890.	A. L. CHESTER, Treas.

WOMAN'S WORK.

A THANKSGIVING SONG.

We thank Thee, oh Father, for all that is bright,  
The gleam of the day, and the stars of the night,  
The flowers of our youth, and the fruits of our prime,  
And blessing e're marching the pathway of time.

We thank Thee, oh Father, for all that is drear,  
The sob of the tempest, the flow of the tear,  
For never in blindness, and never in vain,  
Thy mercy permitted a sorrow or pain.

We thank Thee, oh Father, for song and for feast,  
The harvest that glowed, and the wreath that increased,  
For never a blessing encompassed Thy child,  
But Thou, in Thy mercy looked downward and smiled.

We thank Thee, oh Father of all, for the power  
Of aiding each other in life's darkest hour;  
The generous heart and the bountiful hand,  
And all the soul help that sad souls understand.

We thank Thee, oh Father, for days yet to be,  
For hopes that our future will call us to Thee,  
That all our eternity, formed through thy love,  
One Thanksgiving Day in the mansion above.

—Will Curleton.

For several months the work of this department has, except for a few instances which have explained themselves, been done by the Associational Secretaries, each having furnished copy for about one month. I wish by this to express my gratitude to them for their timely aid, and to say that I am still confident that the move was a good one to make, even if it had not been dictated at the time by the crippled condition of the home. There are women, and women, scattered all through our societies who are abundantly qualified to do the various kinds of work which come to us along the differing lines with us in organization. Many of our women are especially qualified for specific kinds of work; if only each one were thoroughly willing to occupy to the full her own specific powers, it seems as if the work would be forced into luxuriant growth. With some, the qualifications have no touch of the public features that are involved in the writing for the woman's department, but often times there is pointed ability right here, or we believe that there is, could it be developed. Not all who say I could never do such work are fully acquainted with their own abilities, nor yet sensitive, as keenly as they should be, to the obligation resting upon one who can serve the Master by such means, if rendered as a service of love to him, and not as a literary service for literary eyes and ears. Some can render exceedingly needful aid in ways which lie almost forever hidden from the public eye. We could scarcely expect to prosper without them. Some there are who are a blessing to us by their effectual prayers for us, and should these, in the meekness and even timidity which they evidence, sometimes feel that they can do but little more than to pray for us, and count this for a nothing, let them know, and by this, if they will, that frequently there comes to myself a feeling that somebody has been praying for me, and a bracing that must come of God's answer to that prayer. This feeling has often hung about me like the protecting cloud by day, and the luminous one by night, the cloud of God's helpful grace. My dear sisters, please know, that time in the service of your work, organized, brings me into fuller sympathy with you, and for you, and is continually, though sometimes but too slowly, giving to me a spirit of patience and of gentle kindness towards you all; a stronger desire for us all to be united in more aggressive, more effective work for the Master through church and denominational channels. It is my hope that I may be better conditioned for the obligations resting upon me in my relations to you.

It is my purpose to do better work in the matter of drawing you out to do each your own part in all this good work for Christ, his church, his children.

SIXTH ANNUAL REPORT OF WOMAN'S BOARD.

(Concluded).

(Through some confusion, at the office, in the handling of matter for this page, the concluding paragraphs of the Report of the Woman's Board to the Conference were omitted. The last installment was printed in the issue of Oct. 9th. The concluding portion, which is given below, should have appeared in the following issue.—Ed.)

We lay down the report of the year's work with the thought expressed in the taking of it up. Thankful. Not discouraged. Our condition and its proper development reminds us of certain terse judgments under which Holland as a country has passed. "A transition between land and water." "The end of the earth and the beginning of the ocean." "A conquest made by man over the sea." "Floating land." There are with us islands of solid *terra firma*, principles of organization, work well established waiting but the joining of them into a more stable consolidation. Holland had a triple enemy, the sea, the lakes, the rivers. These she fought with courage, consistency, and industry. She drained the lakes imprisoned the rivers, and drove back the sea. She rescued her "Floating land" from the sea. It preserves it at the price of ceaseless vigilance, she will lose it the moment her guard is released. Hollanders are not a fickle people, nor sentimental. They cannot be. They must forever remain at home to watch the inner and the outer dikes, the pumping wind-mills, and the sea-gates. If a dyke gives way they must build another within it, await the assault of the waters behind it, and thus gaining time, they must rebuild the old dyke or fortify the new one. The current finally diverges and they are saved. The full assurance of permanency to us lies in the possession of Holland's sturdy characteristics, courage, persistency, patience, industry, added to by that higher grade of qualifications resting within the requirements for a spiritual struggle, namely, the attaining of a consecrated conscience.

Our work must be guarded always in its general and its special features by the jealous eye of Christian women, conscious of the great all-wise eye which is sure to lead and to bless if the persistence and the labor of the women is at heart right.

Holland, too, is a land of transformations. The sea takes up bits of land, leaves them, and again it takes them up. It joins islands by ropes of sand to the main land, or to each other, and again releases them. Our work is subject to changes and transformings, not in the essential principles of it, but in the variable necessities, these being sometimes greater in the home-land, or sometimes in foreign fields.

There is running through it all occasion for expressive gratitude for the mercies of the Lord and for abiding courage, which, if as steadfast as a Hollander's unsleeping watch of dikes and river-gates, will hold us in communion with him in whom the cause of Christ is forever safe.

In behalf of the Woman's Executive Board, and approved by them Aug. 11, 1890.

MARY. F. BAILEY, Cor., Sec.

SALEM, W. Va., Aug. 20, 1890.

HE who gives pleasure meets with it; kindness is the bond of friendship, and the hook of love; he who sows not, reaps not.

## HISTORICAL & BIOGRAPHICAL.

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

BY THE REV. THEO. L. GARDINER.

#### CLOSE OF THE FIRST PASTOR'S WORK.

The church seemed to enjoy peace and prosperity during the ministry of this good pastor. The records show that his health hindered his activity in his calling toward the last of his life, and his successor was called to ordination in November, 1768, a few months before the pastor's death; thus when the first pastor fell asleep the second was already in the harness. His death occurred Feb. 2, 1769, in the 60th year of his age; and his body was laid to rest close by the meeting-house which he had helped to build.

#### THE THIRD ELD. JONATHAN DAVIS.

The name of his successor was also Jonathan Davis, although he belonged to an entirely different family. He was a son of one David Davis, pastor of a Baptist Church in the "Welch Tract," Delaware, and brought up in the observance of First-day. He had a brother John, who was at one time a pastor in Boston.

Through the influence of his good wife, Margaret Bond, of Maryland, he embraced the Sabbath; and moving to Shiloh, then Cohansey Corners, settled upon a farm. He soon began to speak in public as he had opportunity; whereupon his aptness to teach became apparent, and the church invited him to "improve his gift." This he did with great acceptance, until the death of the pastor threw the whole burden of the pastorate upon his shoulders.

He was then thirty-four years of age, and his pastorate lasted seventeen years. The church soon found their house of worship too small for their comfort, and in 1771, the second year of his pastorate, they built a substantial brick meeting-house, 36½ by 45 feet, but with provisions for a gallery at some future day, when it might be needed. The blessing of God attended the labors of this worthy man, and ninety-six were added to the church by baptism, and a goodly number came from other denominations, who embraced the Sabbath through his preaching.

He was a man of excellent culture for his time and was respected by all. He it was who gave to Shiloh its present beautiful name. It happened in this wise. Upon seeing the old meeting-house moved into the village, where it was placed upon the corner to do service as a work-shop, he was reminded of the removal of the ark in Bible times, which "rested at Shiloh;" thereupon old "Cohansey Corners" was exchanged for the present name.

It seems that the ordinance of feet-washing was admitted, but the church as a body did not require its practice. There were some members who seemed to be tenacious about it, and it was ordered by the church, officially, "to be administered once in Shiloh." This was in 1787, but how long it was continued is unknown. There is one other reference to its observance in 1808; and there is evidence that it was allowed by the church to be administered in private houses, but it never found favor among them as a whole.

#### ELDER JONATHAN JARMAN.

It was during this second pastorate that Jonathan Jarman became a public speaker among them. Deacon Philip Ayars also began to "exercise his gift." Jarman was born next door to the meeting-house in Shiloh, Oct. 20, 1740, and was licensed to preach about 1770.

The following year, a letter was received by this church from the church at French Creek, Chester county, Pa., signed by twenty-three persons, pleading for Eld. Jarman to be sent to them to settle as their pastor. (This old letter is well preserved, and nine of the signers bear the name of Thomas.) In July, 1772, he was ordained at Piscataway; and after spending some five or six years at French Creek, he returned to Shiloh, where he soon fell out of harmony, and was disowned by the church. It appears from old papers, that a bitter controversy arose between Jonathan Jarman and Jonathan Davis, the pastor, in which Jarman became obnoxious to the majority of the church. He seemed to have the right in doctrine, but the bitterness and jealousy with which he opposed Davis made him many enemies. The formulated charges upon which he was disowned, included his bitter talk against Eld. Davis, holding meetings near the church during the usual hour for service, communing with First-day churches, and accusing his own church of "holding the doctrine of devils."

Upon being excluded he set up services of his own; and in 1786, eight persons signed a paper informing the church of their intention to have Eld. Jarman administer the communion to them at some house. Finally, the brethren at Piscataway interceded in his behalf, and upon his own confession and a promise to cease his opposition, he was restored to fellowship in January, 1789. The privilege was also granted him to preach as opportunity presented. It was in December of that same year, that this man became a leader of one of the factions in a controversy that nearly ruined the church, which will be noticed later in this history.

#### CLOSING WORK OF THE THIRD ELD. JONATHAN DAVIS.

During the life-time of Eld. Jonathan Davis, however, there was no open rupture. The records show a good degree of spirituality and a thorough discipline. In the later years of his ministry, the cause of temperance was promoted, and members were brought under deal for intoxication. Using tobacco in church was prohibited. The income from the Philadelphia burial lot was given to him "for his own proper use" in 1785.

One month before his death quite a commotion arose in church circles over the liberties taken by one Samuel Cartwright, who "went out to preach without the permission of the church!" The discussion at one of the sessions lasted till nearly dark, and he was suspended until the matter could be settled. This little incident shows how strict they were, lest somebody should preach false doctrine.

It was a sad day for the church, when in July, 1785, the pastor was stricken "with fever and St. Anthony's fire, and died on the third Sabbath of the same month." He was buried, at his own request, on the very spot upon the site of the old meeting-house, then moved away, where, between the fire-place and the pulpit, he had knelt before God to receive the consecrating hands in his ordination. Thus his ashes sleep upon the place in which the first worshipers here assembled, and which has now become literally "God's acre" in the Shiloh cemetery. His grave is marked by a large marble slab, lying upon brick mason work, and bearing the following inscription:—"In memory of Rev. Jonathan Davis, who was ordained to the gospel ministry, Nov. 13, 1768, at the request of the Seventh-day Baptist Church at Shiloh, where he officiated with acceptance until his labors were terminated by death, which

took place, July 23, 1785, in the fifty-second year of his age." Then follow two stanzas of poetry nearly covering the large tablet.

#### SUBSEQUENT EVENTS PREPARING FOR TROUBLESOME TIMES.

In their next "Monthly Conference"—as their business meetings were called—"a day was set apart for fasting and prayer for God's presence to order their ways, on account of being bereaved of their brother, elder and teacher."

Immediately after the death of this good man the church entered upon stormy times. Disputes were common at their Conferences, and often lasted until dark. The question as to the right of the church to authorize the ruling elders to baptize and receive members into the fellowship, caused no small controversy. There were two strong sides in the disagreement, and several preachers. Indeed, it seems to have been the curse of the church that there were so many who wanted to preach, and who aspired to the leadership, each with his own band of admirers.

Nathan Ayars was chosen by the church in September, 1785, two months after the pastor's death, "to go on trial to preach," and a day was set to hear him. Meantime, one Abner Cartwright made great disturbance, because he felt called of God to go out and preach; and the brethren had to use great reasoning to convince him that his qualifications were not the same as Paul gave directions for, but all in vain. He insisted that he must preach whether the church approved or not; and he was finally put under censure. Jonathan Jarman was also striving to have his matters settled, as referred to above, and with all these causes in hand the pastorless church had a sorry time.

After three months of "trial" Nathan Ayars was authorized to preach; but efforts were still made to have others "improve their gifts" once in two weeks, which caused some discord. Finally, the necessity was upon them to furnish an administrator for baptism, and they decided to choose a man for ordination. Thereupon, Philip and Nathan Ayars were made candidates, and the choice fell upon Nathan. Objections were promptly made upon doctrinal grounds, which were overruled, and he was ordained Nov. 13, 1786, by Elder Nathan Rogers and Moses Winchester.

Eld. Nathan Ayars was the son of Nathan and Elizabeth Ayars, of Salem county, near Marlboro. He was born April 9, 1749, baptized by Eld. Jonathan Davis in 1772, and ordained as above. He was, accordingly, in his 38th year when he became administrator, and had been a member of this church fourteen years. He also served them fourteen years, during which time seventy were added to the membership. The records show that he was ordained as an "evangelist, but not to have full pastoral care of the church;" thus he seemed to share in the preaching and pastoral work with several others whose claims were presented at different times during his ministry.

At a meeting appointed to hear some of these "improve their gift," two of the unsuccessful ones publicly withdrew, "wiping the dust off against men who would not hear the true gospel preached; and praying that their blind eyes may be opened to see the error of their ways." Again, one Samuel Marryatt, after repeated efforts to obtain a license to preach, withdrew in disgust, after appointing a preaching service for himself "to-morrow at five o'clock under the shade." For this he and Cartwright were both excluded at the next meeting.

In December of this year Philip Ayars "was

appointed to be chief speaker to introduce matters in the church." By this I understand that all new business which any one might wish to bring before the business meetings, must be presented through him. He was also authorized to administer baptism on one or two occasions.

Eld. Nathan Ayars was a man of delicate health; and living remote from the place of worship, it was difficult for him to attend to all pastoral duties without an assistant, and Philip seems to have been his right hand man.

Nathan was greatly beloved for his meekness and piety, and seemed to be the man especially calculated to lead the church through the rough paths which it was even now entering.

With several men constantly clamoring in vain for a license to preach, and with several others holding different shades of doctrine, who were already authorized to preach, all of the conditions for a rupture were well supplied. The clouds seemed to be gathering, and the premonitions of coming storm were in the air.

The Universalist element had grown strong in the church, probably from seed sown by those holding the doctrine of "final restoration," in and around Philadelphia. This indeed was the doctrinal objection offered against the ordination of Eld. Ayars, which was overruled. Just at this critical time there came "a letter from the Universalist Society of Philadelphia, asking us to aid them in the purchase of a Mason's lodge for a meeting-house." "Whereupon, it was unanimously concluded to help them."

This proved to be the entering wedge that split the church asunder, and brought on a quarrel that lasted twelve years, the bitterness of which is seldom equaled in church annals. At the next meeting objections, upon strong doctrinal grounds, were made against assisting the Universalists. And after two years of controversy the subscription money which had been collected for that purpose, was ordered to be refunded to the donors, and the project was abandoned. It seems that the house they proposed to purchase was to be free to all denominations, with reserved preferences favoring the "Final Restorationists" and "those observing the Seventh-day Sabbath."

The dispute over this matter, and that of those wanting to preach often "lasted until dark and broke up in a tangle."

Isaac Davis, the leader of the orthodox element, often used strong terms, accusing the church of holding "doctrine of devils" and "hell redemption." For this, efforts were made to bring him under discipline, but fellowship was restored upon his confessing himself "to be something rash," and the brethren "acknowledged themselves satisfied."

(To be continued.)

A SPECIAL THANKSGIVING.

How a Little Girl Secured One All to Herself.

Such a funny little roly-poly Polly as she was, with her big-china-blue eyes that were forever seeing something to wonder about, and her round red cheeks that always grew redder when any body spoke to her, and her crinkly flaxen hair that never would stay in place. Such a queer little dumpling of a Polly!

All the same, she liked nice things to eat as well as any one could, and when, once upon a time, somebody gave her the measles just in season for Thanksgiving Day, she felt dreadful about it, and cried as hard as she knew, how because she couldn't have any turkey, nor pudding, nor mince-pie for dinner—nothing at all but oatmeal gruel.

But crying didn't help the measles a mite, as

of course Polly knew it wouldn't, but she couldn't have helped crying if she wanted to, and she didn't want to.

"Most any body'd cried, I wouldn't wonder," she said, a day or two after, when the measles had begun to go away again, "not to have a mite of any Thanksgiving for dinner—nor any pie, not any cranb'ry sauce, nor any—oh de-ar!"

"Well, well!" said Polly's mother, "I guess we'll have to have another Thanksgiving Day right off."

"Oh, can we?" cried Polly, brightening up.

"Not without the Governor says so," answered her father, with a twinkle. "The Governor makes Thanksgiving Days, Polyanthus."

"Where does he live?" asked Polly, with an earnestness that was funny.

Everybody laughed. "At the capital," said Polly's Uncle Ben Davis. "Do you know where that is?"

"I guess—I do," said Polly, and she asked no more questions.

But what do you guess this funny Polly did? By and by, when she felt quite like herself again, she borrowed pencil and paper, and shut herself up in her own room, and wrote a letter that looked very much like this:

DEAR MISS TER GUVNER WILL YOU PLEASE MAKE ANOTHER THANKSGIVING DAY BECAWS I HAD THE MEESLES THE LAST ONE. POLLY PINKHAM.

Then she folded the letter, and put it in an envelope, with one of her chromo cards, and sealed it, and took two cents out of her bank for the postage, and ran away to the post-office as fast as she could run.

Mr. Willey kept the post office, and if Mr. Willey himself had been behind the glass boxes that day, I don't believe Polly's letter ever would have gone out of Tinkerville. But Mr. Willey's niece was there. She read the address on the envelope Polly handed in, and her eyes danced. It looked so funny:

MISTER GUVNER, AT THE CAPITL.

One or two questions brought out the whole story.

"The Governor shall have your letter, Polly," roguish Miss Molly said, with a laugh, as she stamped it and wrote the postmark plain as plain could be.

And so he did. For, not quite a week later, a letter came in the mail to Polly—a great, white letter with a picture in one corner that made Polly's father open his eyes.

"Why, it's the State's arms," said he. "What under the sun—"

But I think he suspected.

Oh, how red Polly's cheek's were, and how her small fingers trembled when she tore open her letter! It was printed, so that she could read it herself, all but the long words.

DEAR MISS POLLY: Your letter received. I am very sorry if you were so ill as not to be able to eat any Thanksgiving dinner. It was quite too bad. I hereby appoint a special Thanksgiving Day for you—next Thursday, December 9—which I trust may be kept with due form. Your friend and well-wisher, ANDREW COLBURN.

"Oh!" cried Polly, hopping on one foot. "Will you, mother? O mother! will you? I wrote to him myself! Oh, I'm so glad!"

"Did you ever!" cried Polly's mother. "Why, Polly Pinkham!" But Polly's father slapped his knee and laughed.

"Good for Governor Colburn! I'll vote for him as long as he wants a vote. And Polly shall have a special Thanksgiving worth telling of—so she shall!"

And so she did have, the very best she ever remembered.—A. C. Stoddard, in *Youth's Companion*.

SINGLE HYMNS THAT HAVE MADE THEIR AUTHORS FAMOUS.

BY FRED MYRON COLBY.

It is rather surprising to learn that a large number of our most famous hymns have been written by authors who, though voluminous writers in one department or another of literature, are yet remembered to-day chiefly by reason of single hymns which have descended to us freighted with such beauty and sweetness as renders them incapable of being forgotten. Good Bishop Heber, for instance, notwithstanding his valuable labors toward evangelizing the world, alike as a preacher and a writer, will undoubtedly

be longest remembered as the author of "From Greenland's Icy Mountains." In fact, many know him to-day only as the author of that familiar hymn.

Rev. Timothy Dwight, scholar, theologian, and President of Yale College from 1795 to 1817, was the author of a dozen volumes of travel and theology, and of an epic poem of eleven books, entitled, "The Conquest of Canaan," but he is now best remembered by his exquisite version of the one hundred and thirty-seventh Psalm, known as, "I love thy kingdom Lord," a hymn dear to Christians everywhere.

Pope's "Essay on Man," and his translation of the Illiad, will always be on the library shelves, but the poet is far better known to the English-reading public by his paraphrase of the Emperor Hadrian's "Animula."

William Cowper, one of the great English poets, was the author of that immortal hymn, "God moves in a mysterious way," which he wrote after one of his great mental depressions, when he had resolved to drown himself, but was prevented from doing so by a misunderstanding of his coachman. The poet wrote many long poems of superior excellence; yet while these are largely forgotten, this one exquisite hymn will live for all time.

The precious hymn, "Rock of Ages," was composed by Augustus Montague Toplady, an English clergyman; and though he is remembered as an author of many controversial books, the one effort of his, by which his fame will survive longest, is this beautiful lyric.

John Keble, poet and divine, who died in 1866, wrote "Sun of my soul, Thou Saviour dear," which will always remain popular, though his other works may be forgotten. What service did Charles Wesley do that has endeared his memory to so many people as his writing the hymn, "Jesus Lover of my soul?" Will not the gentle Phoebe Cary have an imperishable name because she wrote:

"One sweetly solemn thought  
Comes to me o'er and o'er;  
I am nearer home to-day  
Than I ever have been before."

More than a century ago Robert Robinson, who was converted under the influence of the great Whitefield, wrote, "Come, Thou Fount of every blessing," which has made its author's name almost deathless.

Cardinal Newman never wrote anything more eloquent and imperishable than the hymn beginning with these lines:

"Lead, kindly, Light, amid the encircling gloom,  
Lead Thou me on!  
The night is dark, and I am far from home;  
Lead Thou me on!"

And Archdeacon Farrar, author of a dozen brilliant and scholarly works, will, we cannot help thinking, live longest in history through the charms of his matchless hymn, which begins:

"Lord and Father, great and holy!  
Fearing naught, we come to Thee;  
Fearing naught, though weak and lowly,  
For Thy love has made us free.  
By the blue sky bending o'er us,  
By the green earth's flowery zone,  
Teach us, Lord, the angel chorus,  
'Thou art Love, and Love alone.'"

Sarah Fuller Flower, an English woman, who married William B. Adams, a civil engineer, and who died in 1849, is remembered best by her sweet hymn, "Nearer, my God to Thee."

"Come, ye sinners, poor and wretched," a special favorite during seasons of religious awakening, was the work of Joseph Hart, an Englishman, who was born in London, in 1712.

Rev. Edward Perronet was an earnest and successful minister, but he is remembered to-day as the author of the grand hymn, "All hail the power of Jesus' name." "Just as I am, without one plea," was written by Miss Charlotte Elliott, of Clapham, England, who died in 1871.

Rev. Dr. Ray Palmer's name has been made a household word in thousands of Christian homes by his peculiar hymn, beginning with the words, "My faith looks up to Thee."

To ATTNMPT to understand the mysteries of religion by science, is like a blind man seeking the sun at midday, with a lighted candle. More light is useless, new eyes are needed.

# THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

EDITOR.

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THERE IS NO WRONG, by any one committed  
But will recoil;  
Its sure return, with double ill repeated,  
No skill can foil.

THE name of Archdeacon Farrar, Canon of Westminster and Rector of St. Margaret's, has been made familiar to clergymen and many others on this side the Atlantic, by his life of Christ, and numerous other writings. This eminent preacher and writer has recently been made chaplain to the House of Commons.

It is reported that, by a recent decision of the New York Supreme Court, the custody of a child is to be taken from its mother and committed to its grandmother, on the ground that the mother was a believer in Christian Science, and that it is unwise that a person entertaining such views concerning the treatment of the sick should have the care of a young child. It is the glory of the true Christian religion, in so far as it relates to the present life, that it qualifies those who possess it, in an especial manner, to perform the duties of life as nothing else can. This it does by quickening the conscience and sanctifying the common sense of the Christian believer. Judged by this standard, Christian science, so-called, is, by the Supreme Court of New York State, found to be wanting.

The spirit of Thanksgiving is the spirit of the true child of God. The mercy of God, in an endless variety of ways, has enveloped him, and filled him with hope and joy, and his heart goes out to the Gracious Giver in songs of thanksgiving and praise, not because he *ought to be* thankful, but because he *is* thankful. In such a frame of mind and heart the Psalmist cries out, "O give thanks unto the Lord for he is good, for his mercy endureth forever." This is not so much a call to praise, as it is the answer to the call of his own grateful heart. But such a spirit is not the product of thoughtlessness, or indifference, but of the careful study of those things which, in their nature, call for thanksgiving. If, therefore, men would possess that truly beautiful thing, a grateful heart, they must meditate upon the goodness and mercy of Him whose bountiful hand crowns the life with unnumbered blessings. This is the true significance and use of thanksgiving services. While they serve as occasions for the expression of gratitude, they serve a much larger purpose in awakening and deepening the spirit of gratitude by the study of, and meditation upon, those things that call for grateful praise. Thus considered and employed, thanksgiving services may be made occasions of great spiritual blessing to all who engage in them. May we all find such occasions on this Thanksgiving Day.

## THE CHRISTIAN ENDEAVOR.

In an editorial paragraph last week, we referred to the fact that the Endeavor movement emphasizes the church relations and obligations of its members, as one of the secrets of its won-

derful success. Each local society is as much a part of the church to which its members belong, as is the Sabbath-school of that church; and the fidelity of its members to its pledges, and the faithfulness with which its members perform their duties, tell upon the life and power of the church, as truly as does faithfulness on the part of the same individuals, in the prayer-meetings and Bible-school work of that church.

This week we are in receipt of a letter from Dr. Clarke, the originator of the Endeavor movement, and who is the President of the United Society, stating that the Society, has been much misunderstood and misrepresented in some sections. He makes the following statements, concerning the nature and relations of the Society, which we take pleasure in publishing:

1. Each Christian Endeavor Society, by virtue of its very constitution and pledge, must be loyal to its own church and must be under the control of that church alone.
2. The United Society exercises no authority over any local society, demands no allegiance, levies no taxes, asks for no contributions. It simply furnishes information concerning the work, and provides for an annual international convention. Its Trustees represent all Evangelical denominations.
3. Every society can be affiliated with its own denominational league or conference, but can have the fellowship of the inter-denominational-conventions and unions, if it takes the Christian Endeavor name and principles.
4. A common name, common methods, a common warfare against a common enemy, which at the same time implies the allegiance of each individual society to some one local church and some one denomination,—in these is the significance of the Christian Endeavor movement.

These statements, coming from such a source, ought to remove all doubt as to the nature of the organization, and remove all fears of its militating against the individual church or denomination with which it is connected.

## HAMMOND, LA.

The advent among us of a permanent pastor has been the occasion of many expressions of gratification on the part of his future parishioners. While for more than three years a weekly service and Sabbath-school has been held among us, and one that has been profitable withal, yet the waiting for a permanent pastor has been with much interest and anxiety; and now, at length we find our hopes realized and ourselves rejoicing. Although but a few weeks have passed since his arrival, a mutual sympathy and regard is developed which promises good to the church. He is pleasantly domiciled and apparently happy.

The religious activity of the church continues with the usual interest. We are not given to the ebb and flow of religious enthusiasm, but rather to a fixed purpose to make the most of our opportunities, with thorough loyalty to the church, and this course practically pursued implies so much of conscientious endeavor that it has drawn people to us in search of the truth as to our peculiar dogmas. In seeking for the causes that have led to the enlargement of our borders here, it must be acknowledged that this has been the primary one, though it were unconscious. No effort has been made at proselyting—in fact we have sought to avoid that, and the gratifying results evidence the wisdom of such a course here at Hammond. So far as we know, there does not exist any prejudice against Seventh-day Baptists, as such. On the contrary, much respect and consideration have been shown them in several instances because of their loyalty to their convictions—and such

a state of things continues. Much Sabbath literature has been distributed to those who have asked for it, and it has been handed on by such to others still, who were inquiring. This is the way the work has been accomplished and prejudice avoided. Three weeks since, two more converts to the Sabbath were baptized by Mr. Lewis, and received into the church the following Sabbath.

The fall, so far, has been a delightful one. People are arriving now and then from the North, some to spend the winter and others to establish permanent homes. Our public school, of three departments, is doing excellent work this year, with Miss Eola Hamilton, of Alfred, N. Y., as principal. The school year consists of two terms of three and a half months each, with a week's vacation, during holidays, between. Farmers are now busy digging their sweet potatoes, planting out their strawberry fields, planting sugar fields, making their winter gardens, threshing their rice, picking and hauling cotton, hauling sugar cane to the sugar mills, etc. The roads here are nearly always hard and smooth, the year around. Recently our mail facilities have been improved, by a fast mail from Chicago, delivering to us mail from that city in twenty-seven hours. We are awaiting with much interest the full report of the Council.

W. R. POTTER.

Nov. 12, 1890.

## MILTON JUNCTION, WIS.

Twenty-five years ago last September, we, with our parents, brother and sister, wended our way westward from our old home about two miles east of Milton, and settled on the beautiful prairies of Minnesota. We returned to this place but once from that time to this, and that for only about ten days, until the middle of last July, when we came in response to a call to the pastorate of the Milton Junction Church.

In all our wanderings about the world we have never seen a place that seemed so much like home as this town, the scenes of early boyhood. There are but few remaining whom we knew. The "old red school-house" is no more; most of the schoolmates are dead or moved away. We find but few of the old neighbors, and upon them time has left his mark. Many landmarks, around which clustered so many pleasant associations, have passed away before the march of progress and improvement. Yet much is left which endeared this place in our boyish fancies, and we are thankful that our lot has again fallen in this pleasant place. We find this church made up of very kind and pleasant people, zealous in the Lord's work, willing not only to overlook the shortcomings of the new, inexperienced pastor, but to stand by, hold up his hands and give the encouragement he so much needs and appreciates.

We find many evidences of the faithful, earnest labors of the former pastor, who is still with us, whom we find a very pleasant and helpful associate in church work. Our Sabbath services are well attended. The prayer-meetings are largely attended and growing in interest. The Young People's Society of Christian Endeavor is made up of earnest workers, and is growing in numbers and interest.

It was our pleasant duty to baptize three into church fellowship, in the beautiful "Clear Lake," the second Sabbath we were here, and at present several others are making beginnings in the higher life, and the prospects are we will soon again be called upon to lead several to the baptismal waters.

GEO. W. HILLS.



## SOUTHERN ILLINOIS.

On going from the Council in Chicago I succeeded in getting Eld. Shaw to stop over a few days in the Bethel and Stone Fort field, in which time he did us some excellent and acceptable preaching. On Sabbath, November 1st, it being our stated meeting at Bethel, we received one valuable addition to the church, a late convert from the First-day Baptist ranks, to the Sabbath; then on the following day we proceeded to the dedication of our snug little chapel to the service of God in the following order:

1. Prayer-meeting, conducted by F. F. Johnson.
2. Reading Solomon's dedicatory prayer, followed by prayer, by C. W. Threlkeld.
3. Presentation of deed of property, by the deacons.
4. Dedicatory Sermon, Eld. J. F. Shaw.
5. Dedicatory prayer, Eld. Robert Lewis.
6. Charge to Church, Eld. F. F. Johnson.
7. Charge to pastor, Eld. C. W. Threlkeld.
8. Charge to deacons, Eld. J. F. Shaw.
9. Benediction, by pastor.

Although some of our little band were sick, and so unable to be there, it was quite a profitable and enjoyable season with us all, and I think some favorable and lasting impressions were made.

Brother Shaw then went with us to Stone Fort Church and had time, on short notice, to get in one telling discourse in our church, and to form the acquaintance of our brethren there; he then took the train homeward.

After looking up some interest on this part of the field, we have arranged for Eld. F. F. Johnson to go at once to Shepherdsville, Ky., for work on that field as indications may point out; and I to go to Villa Ridge, and Pleasant Hill, and other points on this part of the great field. So yesterday I arrived at Pulaski, and am now preparing for a series of work, hoping to have Eld. C. A. Burdick with me at some time during the work here on this part of the field. What the result will be remains to be seen.

C. W. THRELKELD.

## ARE WE TO HAVE THAT REVIVAL OF RELIGION?

That revival of religion that we talked about and prayed for when in council at Chicago. If we do not, it will be our own fault. God is ready to give us a revival whenever we work for it.

This revival of religion is needed. Perhaps we have been contented without making special efforts for revivals. The hindrances to a religious life are so great that the weekly services are not sufficient to keep the church in good working order. The best members become more or less indifferent, others grow very cold, and some falter entirely, and have to be excommunicated. Our regular morning and evening prayers and our stated means of grace may be compared to the dews and gentle showers. Thanks be to God for these. But as these dews and light showers are not enough to fill up the springs and fill the rivers' banks full, so these stated devotional exercises are not enough to overflow the soul and fill full the streams of salvation. Why should we be satisfied with the little stream of divine grace, just enough to draw into the current those who have been carefully trained from their infancy? Why should we be so well satisfied if the stream rises higher and takes in a few others lying a little farther up the bank? We need, oh, we do need this stream to rise so high and run so swiftly that it shall move those who are imbedded in self-righteousness, in skepticism and in criticisms. Yes, it should rise so high as to attract the attention and draw into the current many who

are far out on the high roads of sin. Such revivals are needed, oh, how much they are needed by the best of us! By working in such gracious seasons, Christians break the power of besetting sins, increase their faith, and become skillful in winning souls.

As a small denomination, holding an unpopular truth, we need these soul-stirring revivals. Large and populous sects may maintain their numbers and appear measurably prosperous with low spirituality. Not so with us. Neither our young people nor older ones will keep to the faith because of head knowledge, favorable family or even favorable religious circumstances. They are to be kept by heart-devotion to God and to his eternal Word. No doubt thousands have gone out from us because they had not warmth of soul enough to keep them true to their head belief and religious convictions. And no doubt thousands more have failed to come to us because we have followed Christ at too great a distance. A gracious, glorious revival of religion in the near future will save many souls that otherwise will be lost. It will increase our numbers and power, and exalt the name of God who is blessed forever more. Shall we have this revival of religion? Let us all say *yes*, and go to work *now*.

"O Lord, revive thy work in the midst of these years, in the midst of these years make known." Yes, Lord, make known thy converting power among us.

S. R. WHEELER.

## WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Nov. 19, 1890.

A question which has for many years been a source of worry to the good people of the National Capital, and of trouble, not only to them but to people in every section of the United States, has been taken up by the Pastors' Alliance of the District of Columbia, and there are good grounds for the hope of relief in the near future. I refer to the question of marriage licenses, and the loose and little understood laws in vogue in this District for their issuance, and governing the marriage ceremony. A committee has been appointed by the Pastors' Alliance, which is composed of ministers of all denominations, for the purpose of preparing a petition to Congress on the subject, and also to prepare a bill covering the whole subject, which, when endorsed by the Alliance, Congress will be asked to enact as a law in the place of those we now have.

The manner in which marriage licenses are now issued here is simply disgraceful. Any person applying for a license and tendering the fee of one dollar gets it; no questions are asked as to the age, color, or condition of the applicant, or of the person he or she proposes to marry, nor whether they have a legal right to marry, and the license directs any properly ordained minister to marry the couple, provided he finds no legal impediment to the marriage. Just here a great difficulty arises, for it would be difficult to find two experienced lawyers who would agree as to the "legal impediments" that exist against marriage in this District, and to cast the burden of responsibility upon the minister of the gospel, who is not a legal officer and has no right to administer an oath, is certainly wrong. How can the minister know whether there is a "legal impediment" which might apply to a couple presenting him a regularly issued license, and how can he possibly find out? The proper place to settle the question of the legal right of parties to marry is before the Court

officials who issue the license; they have the necessary legal authority to find out; ministers do not.

This question concerns the people of the country at large, far more than it does the citizens of the District of Columbia, for but a small, very small, proportion of the marriage licenses issued here are for our own people; they are mostly for people from elsewhere. I cannot give a better idea of the present status of the matter than to quote a few remarks made by an eminent minister a few days ago. He said: "The whole system of issuing marriage licenses in the District of Columbia is in a most unsettled and unsatisfactory condition. Any one with a dollar in his pocket can procure a license. Now, the main object of a license is to furnish a record of marriages, but as it is now, it makes no record at all, for a license is no evidence of marriage; any one of a number of circumstances might prevent the marriage from taking place after a license has been issued. The present marriage laws are also in a chaotic state. They are both uncertain and inadequate. Every minister should understand the marriage law and yet I doubt if any two lawyers can agree upon it. Whom may a minister legally unite in marriage? I am sure I do not know. For instance, in the matter of age, the old Maryland statute holds that a man must be twenty-one years of age and the woman sixteen. But does that statute still hold? I never knowingly married a girl under eighteen, and yet I doubt if I could be prosecuted for tying the knot around a girl of sixteen. There is also a statute forbidding mixed marriages, and yet two cases of miscegenation were reported last year, and no one knows how many more may have occurred. There are many other doubtful features about the present laws, and I think every one will agree that in so important a matter as this, what is legal and what is not legal should be made perfectly plain to all."

The celebration of the twenty-fifth anniversary of the introduction of the order of Good Templars into this District will be inaugurated next Sunday evening by special services at the Metropolitan Church, the sermon being preached by P. C. T. Dr. Corey. On Monday the regular anniversary meeting will be held and the elaborate programme prepared will be specially enjoyed by a number of distinguished visiting members of the order, among whom will be Dr. Oronhyateka, the highest officer of the order in America, and Grand Vice Templar, Miss Bessie Starr Keeper, of the Grand Lodge of Ontario, Canada, whose fame as speakers and workers for the order is known throughout this continent. A feature of the celebration will be the Association of Veterans, composed of those who have been for ten years members of the order, which completed its organization last night.

Mrs. J. Ellen Foster, president of the non-partisan W. C. T. U., accompanied by a number of her aids and the local delegates, left here yesterday morning for Alleghany City, Pa., where the National convention of the Union is to be held.

ETIQUETTE is responsible for a queer legal decision. A traveller on a German railway train attempted to eat a lunch, and while in the act of conveying food to his mouth the train suddenly stopped and his cheek was badly cut on the edge of the knife he was using. The man sued the company for damages, but his claim was defeated on the ground that it was a breach of etiquette for him to eat with a knife. The court recited unto him the chestnut that "A man cannot take advantage of his own wrong."

## YOUNG PEOPLE'S WORK.

In everything give thanks; for this is the will of God in Christ Jesus concerning you.—*Paul.*

In *everything?* Yes, for "all things work together for good to them that love God." Rom. 8 : 28.

In *temptation?* Yes, for we are taught: "Count it all joy when ye fall into divers temptations." James 1 : 2.

In *afflictions?* Yes, for "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4 : 17.

LET us to-day take our Bibles and see in cases like the above we cannot find many things for which we ought to thank God, although they might seem at first to be reasons for murmuring and complaint.

### THANKSGIVING.

BY MISS MARY C. BURDICK.

As the 27th of November, which is set apart by our government for a day of thanksgiving, draws near, we naturally wonder when this custom was first instituted. If we go back over three thousand years we find that God commanded the Jews to observe feasts at the end of the harvest. At this feast the people put aside all labor for eight days. Millions of people would gather at and about Jerusalem, and would live for several days in booths formed of the branches of trees and decorated with flowers and fruits. In addition to the general thanksgiving each home had its separate feast and praise-service. All the first-fruits were given to the Lord.

In like manner the Greeks held a great feast after the harvest, and rendered praise and thanksgiving to Demeter, the goddess of the harvest. The Romans followed the custom of the Greeks in this, as in everything else; they crowned their household gods with flowers, and held their festivities in the fields, in order that they might the more abundantly honor Ceres.

In this country, the first Thanksgiving was observed by the Puritans after their first harvest. They had twenty acres of corn and six acres of barley and peas, for which they were so thankful that Governor Bradford ordered them to give a certain time to praising and thanking God for his gifts. Four men were sent out to hunt, and history tells us that they brought in enough venison to last nearly a whole week. For three days they entertained Massasoit and about ninety of his warriors. The second year was one of anxiety to them, as the rain ceased to fall, and for a time it seemed that all their crops would be a failure; but their firm trust in a power higher than their own upheld them, and they came together for a day of prayer and fasting. For several hours they remained on their knees, praying God for rain. While they were praying rain began to fall, and they had a bountiful harvest. Such a people could not forget to give thanks to God for their blessings, and again a time of thanksgiving was proclaimed. The Dutch held their first Thanksgiving in New York, Sept. 6, 1645, when William Kieft was governor; and it seemed to have been observed each year afterward. In 1657 Gov. Stuyvesant ordered a day of thanksgiving,

and the people were charged to come together, both in the forenoon and afternoon, for a special service. They were prohibited from all amusements, as hunting, fishing, playing ball or tennis, etc., and even plowing and mowing were included in their list of amusements. Again, the English Gov. Andros appointed a day of thanksgiving in 1675, in the following words: "That Wednesday, ye 23d of this Instant month, be appointed throughout ye government a day of Thanksgiving and Prayer to Almighty God for all His Past Deliverances and Blessings, and Present Mercies to us, and to Pray ye continuance and Encrease thereof." The first ordered by Congress was on the 18th of Dec., 1777, because of the surrender of Burgoyne to General Gates. During the Revolutionary War there were several such observances, but the first national observance was ordered by President Lincoln in 1863, and each year since the proclamation has been sent forth.

This is a beautiful custom, and the question with us should be, How shall we observe this day? As a nation, as Christians, as Seventh-day Baptists, as young people, and as individuals, we have many things for which we should be thankful. Then, can we afford to spend this Thanksgiving Day in feasting and enjoying the blessings which God has poured out upon us and not think of him and thank him? Can we afford to be less loyal to our Father than were the Jews? or than the Greeks and Romans were to their gods? We boast of our advance in civilization since the first settlements were made in this country. Then let us show that our Christianity is at least equal to theirs. Let us give him all glory and thanks, and let us not forget the "first-fruits." Thus can we realize that "it is a good thing to give thanks unto the Lord and to praise thy name, O Most High."

### OUR FORUM.

#### A SUGGESTION.

How many of my readers will agree with me if I say that we ought to quote from the Scriptures with exactness? Well, as you all agree, I will ask you to repeat with me in concert the Lord's prayer. We begin, "Our Father," and all goes well until we come to the petition for forgiveness, and then some of you say, "Forgive us our trespasses as we forgive those who trespass against us"; and others say, "Forgive us our debts as we forgive our debtors"; and so there is confusion. But the thing has happened before, and, being used to it, we go on with the next petition, "Lead us not into temptation," and think no more about it. But would it not be well if we could settle on one form or the other, and have a general understanding in regard to which we shall use.

The repeating of the Lord's prayer is a beautiful public service, too beautiful and too holy to be marred by any irregularity or confusion. And when we are trying to feel earnest and prayerful, and to put our whole hearts into the words we utter, any discord, such as I have mentioned, jars most unpleasantly, and the effect of the prayer is apt to be lost.

So I think all of you will be ready to adopt a plan that promises to secure uniformity. But the trouble is to decide which of the two forms, "Forgive us our debts," or "Forgive us our trespasses," is to be preferred. Most of us would think that the latter form is better, because it more nearly expresses our own ideas. But the trouble with it is that we have no scriptural authority for the use of the word "trespasses." For this form, of the Lord's

prayer, although so popular, is nowhere found in the Bible. Some of you may doubt the statement, but if you do, please look in your Bible at Matt. 6 : 12 or Luke 11 : 4, and draw your own conclusions. If you care to examine further, noticed the Revised Version, or even the original Greek. However much you examine the subject, I am sure that, if you believe in quoting the Scriptures with exactness, you will conclude that the form using the word "trespass" is not the *preferred form*. And if it is not, of course we can easily decide what is.

But some of you may ask how the word "trespass" comes to be in so common use, and how it is that so many good ministers use it. The second question I have never been able to answer; but I think there is a reasonable answer to the first. Unless I mistake, the Catholic and the Episcopal prayer books use the form, "Forgive us our trespasses as we forgive those who trespass against us." And as a part of public services in Catholic and Episcopal churches is the repeating of the Lord's prayer in concert, this form has come into popular use. Regarding the propriety of following such leaders I leave you to judge. But for myself I like better the less popular and more homely form; and for the sake of uniformity would suggest that we young people, when we pray, say: "Forgive us our debts as we forgive our debtors."

P. L. CLARKE.

We have frequently observed confusion in the recitation of the Lord's prayer. We agree that this ought to be removed. We also agree with our correspondent that the Lord's prayer may rightly be used by Christians in public worship; we even think our Lord so intended it to be used. See Luke 11 : 1 and 2. We know, however, that some good people who have even a more wholesome hatred of Popery than has our correspondent, believe that it is a "vain repetition" after the manner of the heathen, and think that Protestants like Seventh-day Baptists ought not to follow the custom.

But we do not think that the confusion is all in the one petition cited. We have seen confusion both before and after the "debt" and "trespass" passage. We have heard simultaneously "who" and "which," "on earth" and "in earth," "forever" and "forever and ever," as well as the passage to which our correspondent has called attention. It might be well to straighten out all of these and settle the case "forever." But, unfortunately (?) we have no "Directorium Anglicanum" or episcopal rubric to regulate our worship; so it is to be feared that most Seventh-day Baptists will go on, after approving the doctrine of our correspondent, each in his own way, just as though the above letter were "any common sermon."

Well, we agree as to the disease. Now for the remedy. The remedy is to repeat it as it is in the Bible, not as in the Episcopal prayer book. Good, so far. Why? Because, first, the Bible is better. Good again. Because (implied) we ought not to follow the others even in appearance. Hardly so good this time. But no matter. We agree on the first point. Now let us see. How is it in the Bible? Which Bible? Oh! *the Bible*, of course. But, here we are at once confronted with the choice of three. Even our correspondent has given us King James' (Saint James' somebody said once) Version, the "Revised Version," and the "original Greek"—three or four original Greeks apparently; for there is more difference there between different texts and MSS. than anywhere else! But we suppose our correspondent would be satisfied with the "Authorized Ver-

sion," the one found on all our tables and in all our churches.

Let us turn, then, to Matt. 6. We there read as follows: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen."

Note that if we quote this exactly we must say "which art in heaven," "in earth," and stop with one "forever."

Now turn to Luke 11. We there find the following: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins: for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil."

Note that if we quote this exactly we must say, "as in heaven, so in earth," "Give us day by day our daily bread," and "Forgive us our sins: for we also forgive every one that is indebted to us." We must also omit the whole concluding doxology and the "Amen."

Is here not a "confusion" even if we follow scriptural authority? And in the Revised Version there is quite a further alteration in the phraseology, and that also of the tense of the verb before "our debtors" to "have forgiven." Furthermore in the Revised Version, both in Matthew and Luke, the doxology is omitted, and in Luke the prayer begins abruptly with the word "Father" and ends with the word "temptation," avoiding the question raised in Matthew (R. V.) whether the "evil" be not the "evil one." Pray how would a congregation fare who undertook to "quote scripture with exactness"?

The question now arises, what is scripture? It is clearly what we have not anywhere, for there are no autograph MSS. to settle controverted points of detail. Comparing all these variant forms we find an absolute agreement in thought; and the *idea* not the *form* is the essence of scripture.

Our correspondent intimates what we had not thought; namely, that the version from the Episcopal prayer book is more popular than the other. We are glad to hear it, for it promises well for a settlement of the question of uniformity. We have observed indeed that the prayer book form is the one quite often found framed in our houses, neatly done on perforated cardboard by our grandmothers, or engraved in old copperplate.

But before going further let us see what the version is as found in the prayer book. It reads thus: "Our Father, who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, forever and ever. Amen."

Now we intend to submit to our readers that *this is scripture*, essentially, and to show some reasons why it is to be preferred for use in public worship to-day to either of the forms in the common Bible. In the first place it is all but exactly as in Matthew. "Who" is simply more modern than "which" and "on earth" better English than "in earth." Furthermore, "on earth" is a better rendering of the Greek, and

"forever and ever" is a better rendering of many Greek texts which contain the "doxology." The only difference in meaning is between the words "debt" and "trespass." Now (1) it is not certain that the word used was not a broader word than mere debt. A debt incurred by sin or guilt might better be represented by the word trespass. (2) In Luke the word used is "sins," certainly as weighty in authority as "debts," if we want literal scripture. All the late versions agree that Matthew says "debts" and Luke "sins." "Trespases" of the prayer book version approaches a compromise very nicely. (3) It is, however, not unscriptural; for in the very next verses after the prayer in Matthew our Saviour says in expounding the prayer: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

We think that these considerations will show that as a version for the sake of uniformity the prayer book will here carry the palm. But incidentally we may remark that the prayer book form is really a version of the scripture, as much so as the form in our common version, which was made by the authority of the Episcopal Church in England and of James the First, then its acknowledged head. Further, the version of the prayer book was in use long before our common version was made. In view of the variant forms of the prayer, any version which expresses as exactly and fully the thought of the prayer in Matthew and Luke as does this one cannot be called unscriptural, or even set aside, if in general use, as not being "scripture." When the Revised Version comes into general use shall we cast away the beautiful and fitting doxology with its allusion to 1 Chron. 29: 11? We trow not.

To recapitulate. Our correspondent wants uniformity. The "Scripture" does not give us uniformity. We offer the prayer book version as fitted to secure uniformity for the following reasons:

(1) It is more popular. So says our correspondent. Therefore uniformity can be secured more quickly by its use.

(2) It is better current English in the two places, "who" and "on" for "which" and "in."

(3) Its form "trespases" is scriptural (See Matt. 6: 14 and 15) and more comprehensive in the sense of sin, and therefore gives the idea of both Luke and Matthew on the subject.

(4) Its use tends to a uniformity among all Christians in all matters of worship which are eminently right and proper. It is desirable that all, whether Catholic or Protestant, should agree in good things. COR. ED.

## EDUCATION.

—CORNELL UNIVERSITY'S trustees are soon to erect and equip a building for the College of Agriculture, at a cost of \$80,000, on a fine college campus location.

—THE report of the Treasurer of Cornell University shows an endowment of \$6,000,000, and an income of \$500,000. Henry W. Sage has given in all about \$1,000,000.

—IN the boarding department of Fisk University, Nashville, Tenn., there is a gain in the number of students of twenty per cent, as compared with the same date last year.

—SUSAN LA FLESH, an Indian girl, who graduated in medicine from one of the colleges of New York, after going through the Hampton, Va., school, is practicing among her tribe, the Omahas, with reported success.

—DR. WM. R. HARPER, of Yale University, has definitely accepted the Presidency of the new University of Chicago. His consent to accept the position has only been secured within the last few days, and he will remain for

the present at Yale, till his services are needed at Chicago.

—THE public schools do their work well, and it is a sour, cross-grained pessimist who continually harps about their imperfections, with no words of praise about their good deeds. The public schools are the rock on which rest liberty and national progress. They are the hope of the country—the salvation of the masses.

—THE German Minister of Education advises that school-houses should be aired after night, when it can be done with safety; where it cannot, he recommends that the windows be left open from four o'clock in the morning until school time, and left open after school closes until dusk. He insists that the schools should be thus thoroughly aired each day.

## TEMPERANCE.

—A BELGIAN shipping-paper states that a steamer recently bound for the West Coast of Africa, had on board fourteen missionaries, four hundred and sixty tons of gunpowder, eleven cases of gin, and ten thousand casks of rum.

—MR. MOODY, in the *Sunday-School Times*, tells of visits to colleges and the impression made upon him as to religious progress. He speaks of encouraging features, and notices the "strong, manly tone of the Christian life and Christian work of these college students." He regards as a most favorable thing the fact that the Christian work in most colleges is organized.

—THE *Christian Cynosure* says that the City Council of Plainfield, N. J., granted a seven-hundred-dollar license to a saloon under the postoffice, whereupon Postmaster-General Wanamaker cancelled the lease on the present post office building, and leased a new one with a clause in the lease prohibiting a saloon in the building while the post office remained there.

—ON a recent cold morning, the very smallest size of a boy, went into a market and asked for five cents' worth of salt pork. It was portioned out and then the child showed two cents more, and said it was for a soup bone. The bone was produced, and the marketman handed it to the child, who was barefooted, though snow and ice were on the ground. He observed that he held in one hand a large pail, and inquired what he was intending to get in it. "Beer," said the small boy. To fill that pail with beer would cost fifteen cents, which was more than double the sum appropriated for the family's food for the day. This happens daily, and, of course, the father doesn't work.—*Holyoke, Mass., Transcript.*

—THE *British Medical Journal* deprecates the growing practice on the part of doctors of prescribing medicated wines, and urges that the custom is fraught with danger, as such prescriptions may excite to inebriate indulgence, and in certain cases arouse a latent and inordinate craving for drink. So, to, in regard to the use of narcotic preparations, some of which are perhaps even more dangerous than their alcoholic brethren. Our contemporary makes the remarkable statement that most of the advertised "cures" for alcoholic addiction are composed largely of alcohol, many of them being stronger in intoxicating properties than most alcoholic beverages.

CONSTITUTIONAL PROHIBITION.—Constitutional prohibition takes the question of temperance legislation out of merely partizan politics, and puts it into the hands of the people at large. Experience has shown that under party government, by universal suffrage, the legislature is not the proper place in which to deposit discretionary power, in dealing with the liquor traffic. Constitutional prohibition presents the question of temperance legislation untrammelled by any other issue. It makes repeal as difficult as adoption, and so protects the expressed will of the people; it can be repealed only by the people at large. Both adoption and repeal are necessarily under forms that prevent hasty action. It necessitates a fair trial of the law before it is repealed, and gives agitation the fruits of its victory. It closes one of the worst avenues of political corruption, for a legislature under constitutional prohibition can vote only one way. It undermines the distillery interest, as a steady execution of statutory prohibition has done in Maine, and so vastly weakens the financial power of the whisky rings. The power of the whisky rings must be overthrown, or republican government will be a farce in great cities. We have had centuries of license, and under it drunkenness has grown up. High license will not make the rich dealers keep the unlicensed poor ones in order; for the rich will sell to the drunkard and the minor, and so be open to retaliation, if they prosecute the poor dealers for violating the law.—*Joseph Cook.*

# 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 X.—THE WALK TO EMMAUS.

For Sabbath-day, December 6, 1890.

#### SCRIPTURE LESSON.—Luke 24: 13-27.

13. And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three score furlongs.
14. And they talked together of all those things which had happened.
15. And it came to pass that while they communed together, and reasoned, Jesus himself drew near and went with them.
16. But their eyes were holden that they should not know him.
17. And he said unto them, What manner of communications are these that ye have one to another, as ye walk and are sad?
18. And the one of them whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?
19. And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet, mighty in deed and word before God and all the people.
20. And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.
21. But we trusted that it had been he which should have redeemed Israel; and besides all this, to-day is the third day since these things were done.
22. Yea, and certain women also of our company made us astonished, which were early at the sepulchre.
23. And when they found not his body they came, saying that they had also seen a vision of angels, which said that he was alive.
24. And certain of them which were with us went to the sepulchre, and found it even as the women had said; but him they saw not.
25. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken.
26. Ought not Christ to have suffered these things and to enter into his glory?
27. And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

**GOLDEN TEXT.**—Ought not Christ to have suffered these things, and to enter into his glory.—Luke 24: 26.

#### INTRODUCTION.

The order of events between this lesson and the preceding one is not agreed upon by the harmonists of the gospels. One author gives the following order: Jesus appears first to Mary Magdalene at the sepulchre. Mark 16: 9, John 20: 11-17. Jesus meets the other women as they return to the city. Matt. 28: 8, 10. Report of Mary Magdalene and the other women to the disciples. Mark 16: 10, 11, Luke 24: 9-11, and John 20: 18. Report of the watch. Matt. 28: 11-15. It must have been a time of great excitement for the disciples, after the crucifixion and death of their Master under circumstances of so much embarrassment, to be told that he had come to life again. They were going to and fro as rapidly as they could to ascertain the truth of the statements. They would tell the news to every one they would meet almost with bated breath.

#### EXPLANATORY NOTES.

v. 13. "Two of them." Disciples, not apostles. "That same day." The first day of the week. "Threescore." Sixty. "Threescore furlongs." About seven and one-half miles. v. 14. "All these things which had happened." Especially the arrest, trial, condemnation, crucifixion and resurrection of Christ. v. 16. "Their eyes were holden that they should not know him." Mark says, "He appeared in another form unto two of them, as they walked and went into the country." Some take this passage more literally, and believe that the change was in the looks of Christ, that he arose with a spiritual body, which was not visible to the natural vision, and when he wished to appear to any one he assumed a body adapted to the occasion. Others take the passage in Luke more literally, and think that the change was in the disciples; that Christ exerted a miraculous power over their vision, so that they did not recognize him. It seems to me that both passages would be more literally explained by the latter explanation than the former. v. 15. "Jesus himself drew near and went with them." He designed in various ways to show his disciples that he had risen from the dead. v. 17. "And he said." If they did not show their sadness in their manner, he would know it on account of his divine nature. v. 18. "Art thou only a stranger in Jerusalem?" A stranger was one who was there for a short time. There were many such there at the great feast of the passover, as we see from Acts 2: 8-11. "The things which are come

to pass." That is concerning Christ. v. 19. "A prophet mighty in deed and word." His whole history shows this as recorded in the gospels. v. 21. "Trusted." Literally, hoped. "Should have redeemed Israel." That he was the Messiah, who would have delivered Israel from the Roman yoke. "To-day is the third day since these things were done." According to the 72-hour theory the setting of the watch on the Sabbath following Christ's interment, is reckoned as part of "these things." It does not thus afford any difficulty to the theory. v. 22. "Made us astonished." That is by reporting the resurrection of Christ. v. 23. "Vision of angels." See last lesson and Matt. 28: 3-8. v. 25. "O fools." These words did not seem to have the same severity that they do now. Thoughtless, inconsiderate, and unwise seem to be more appropriate synonyms. "All that the prophets have spoken." Christ seems to teach that the prophets foretold enough so that they might not be disappointed, at least when circumstances come to pass, if they might tell them beforehand.

#### QUESTIONS.

Recite the Title and Golden Text. Speak of Emmaus and Jerusalem, and give the distances between them. When did the circumstances of this lesson occur? What were the names of the two men who were going to Emmaus? What were they talking about? Who appeared to them? Did they recognize him? Why did they not know him? What was their condition? Why were they sad? What do you understand by a "stranger"? What things did they refer to? What did they mean by a "prophet"? Who treated him ill? What did they do to him? Were they disappointed in regard to Christ? What did they expect him to do? Why did they speak of that being the third day? How were they made astonished? What did they see? What did Christ mean by "fools"? What should they expect Christ to do? What explanation did Jesus make?

#### A VOICE OF WARNING.

Covetousness is ever full of danger. God speaks plainly concerning it, in terms most emphatic and uncompromising. "There is that withholdeth more than is meet and it tendeth to poverty." This is a warning too often unheeded. Grasping, closefisted men do not usually attain the greatest prosperity. In their narrow plans they fail to use the means essential to large success. Besides, the blessing of God is wanting since they offend him by robbing him continually.

If one is known as a miser, he may be classed among those whose lot is misery. To possess the miserly character is to be linked with the miserable condition. Christ frequently discoursed upon the evils of the supreme love of money. "Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." This is another earnest warning enforced by an impressive argument. How insidious is the love of the world. Earthly "abundance" is sought by multitudes as needful to happiness. The rich are not more happy than the poor; especially when with the increase of wealth there is increase of selfishness and sorrow. The sweetest joys of life are not extracted from hoardings of silver and gold. Acquisitions liberally used in glorifying the great Giver and ministering to his needy ones bring an experience of untold blessedness. But the rich man described in the parable of our Lord represents the evils and emptiness of worldly gain, luxury and pleasure. While he proudly exclaimed "Soul, thou hast much goods laid up for many years; eat, drink and be merry,"—God said, "Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" "So is every one that layeth up treasure for himself and is not rich toward God." Wealth idolized and ill used imbitters and ruins all. Its selfish, sordid possessor can no more enter the kingdom of God, than the camel can pass through the eye of a needle. Fearful warning, for all who are rooted in the "love of money." Such "fall into many foolish

and hurtful lusts which drown men in destruction and perdition."

That man who is "rich toward God," holding his possessions in trust for the benefit of others, himself a blessing, will reap unspeakable blessing and glory when he becomes a "ruler over many things" in the immortal service of the king of kings.

J. B. C.

## HOME NEWS.

### Wisconsin.

**WALWORTH.**—The religious condition of the society at this place has been of a very even tenor for nearly two years. Besides the preaching service and Sabbath-school, three other meetings have been regularly maintained. We have a very excellent class of workers among the young people, and to them, more than to any other influence, aside from the Holy Spirit, is due the success that has come to us during the labors of the present pastor. During the past summer, and a part of the spring and fall, the pastor has been unavoidably absent, but the work has gone on with no apparent falling off in interest. Much of this interest, we think, is the result of the Christian Endeavor Society, which has just started on the third year of its existence.—Recently the First-day people, composed of representatives of different denominations, and of no denomination, have united in organizing a Sunday-school in the place, and have invited the Seventh-day Baptist pastor to preach for them in the Town Hall on Sunday morning of each week, which invitation he has gladly accepted, and hopes the Lord of the harvest "will cause the effort to result in the ingathering of some fruits to the honor of his name.—One of our brethren, who lived some distance from the village, has bought property here, rented his farm and moved to the "corners." He and his family have been among our most faithful ones, and we gladly welcome them as residents in our little "burg," and hope the nearer proximity may be of mutual benefit.—It is a time of general health and of a fair degree of worldly prosperity. The drought in the latter part of the summer shortened our corn and potato crop, but this is atoned for in the increased price obtained for produce in general. The fall has been very fine for getting work done and everything in proper order for winter.—The fall term of our school, which is under the charge of Prof. Edwards, of Alfred, N. Y., and Miss Langworthy, of Albion, Wis., is just closing very successfully. Miss Langworthy was with us last year and the fact of her being unanimously chosen as teacher for the same department this year indicates the estimate placed upon her work. Prof. Edwards has already established confidence, both as being a successful teacher and an excellent helper in church and society. Closing exercises of the school were held Thursday evening, Nov. 20th.

H.

THE announcement is made that William Waldorf Astor proposes to present Trinity Church with \$100,000 bronze doors. Such things as this hurt religion. Here is a church organization worth millions upon millions of dollars, owning blocks in the most valuable quarters of New York City. It has no legitimate use for the one-tenth part of its income. Yet here is a man worth millions of dollars who contemplates presenting the church with a useless ornament costing \$100,000. And within sight of Trinity Church are thousands of human beings, steeped in poverty, clad in rags, half-starved, hardened with crime, huddled together in tenement houses, squirming and rolling over one another in filth and pollution. Poverty, ignorance, barbarism all over the city of New York, needing relief, and a millionaire proposing to present a wealthy church with bronze doors!

For the SABBATH RECORDER.

THE PLACE OF REST.

BY IDA FAIRFIELD.

"There remaineth therefore a rest for the people of God."

Oh! land of rest,  
Beyond the toiling and the tears,  
Beyond the doubting and the fears,  
And joy repressed,  
Which dim the beauty of this life,  
And make us feel amid its strife  
That death is best.

We know not where  
Thy peaceful valleys stretch away,  
Bright with the light of endless day,  
And skies so fair,  
Where life's pure stream forever flows,  
And fadeless blooms love's thornless rose,  
Whose sweets we share.

We cannot know  
What work our hands may find to do,  
Where all are good and pure and true—  
No want nor woe,  
No more of weariness or pain,  
No grief to mar nor sin to stain,  
Nor tears to flow.

But this is best,  
Our Saviour will the rooms prepare,  
For all who his salvation share,  
(Are we so blest?)  
And there, by his abounding grace,  
We each shall find our fitting place,  
And be at rest.

NOVEMBER, 1890.

SEVENTH-DAY BAPTIST COUNCIL.

The following summary of the work of the late council, written by Dr. M. S. Wardner, was published in a recent number of the *Saturday Gazette*, of Chicago, and will, we think, be interesting to our readers. Though a little inaccurate in some of the details, we give it just as it appeared in the *Gazette*.

The Seventh-day Baptist Council was in session Oct. 22d to 29th, at All Soul's Church, on Oakwood Boulevard.

This is the first time in the history of this people that they have held a National Council in America, and is their first general gathering in Chicago.

They have over one hundred churches of which seventy-eight were represented, from ten States. Other churches and groups are found in ten other States, and in Canada, Holland, England and China in correspondence with these.

They have about one hundred and fifty ministers, half of whom are converts from other denominations.

Their communicants number a little over 8,000 as reported by churches. As a denomination they operate through three societies—Mission, Publishing and Education.

I.—MISSIONS.

In 1846 the mission in Shanghai, China, was started. Of the four persons going out then, Rev. Dr. Nathan Wardner was present at the Council, and Rev. Dr. Solomon Carpenter is living in the Isle of Wight, England. The mission now has six American and three native laborers, a medical department and a school. A mission in Holland, a Jewish mission, and an extensive home mission bring up the number of home and foreign missionaries to thirty-five or forty.

II.—PUBLISHING.

Under the name of "The American [Sabbath] Tract Society," they publish tracts and periodicals in English, Swedish, Dutch, German, Chinese and Hebrew. THE SABBATH RECORDER is a weekly family paper. *The Outlook* is intended for the clergy and Bible students of every denomination, an edition of 50,000 being issued for free distribution each quarter.

The *Eduth le Israel* monthly, now printed in Germany, bears the peculiarity of being the only Christian paper published in pure Hebrew. *The Peculiar People*, monthly, for Christian and Hebrew readers, combats prejudice and anti-Semitism. *De Boodschapper* is published in Dutch at Haarlem, Holland. *Evangelii Budbarare*, monthly, is published in Chicago for Swedish Sabbath-keepers. Several books, also of public interest, might be mentioned.

III.—EDUCATION.

For three-fourths of a century the Seventh-

day Baptists have been doing a noble work in establishing schools of a high grade. To them is due the credit of having established the first high grade institution of learning in America where both sexes have absolutely equal rights and advantages in all departments and courses. This is Alfred University, at Alfred Center, N. Y., Rev. J. Allen, Ph. D., L.L. D., D. D., President. It has six departments; Theology, Philosophy and Liberal Arts, Industrial Mechanics, Fine Arts, Normal and Preparatory, and Conservatory of Music. Twenty-one professors, six hundred and fifty students in three terms last year—55th year of existence,—\$180,000 property and endowment; \$18,000 income, 10,000 volumes in library.

Milton College, Wis., Pres. Rev. W. C. Whitford, D. D. Nine professors, five courses, academic, collegiate, music, three hundred and thirty-seven students, \$6,500 income, 4,000 vols. in library.

Salem College, W. Va., Rev. S. L. Maxson, A. M., B. D., Pres. Eight professors, one hundred and sixty students. In its second year.

Albion Academy, Wis., is the only Academy now kept up.

DeRuyter Institute, N. Y., was the earliest academy established by them, and later Alfred Academy, N. Y., Shiloh Academy, N. J. and Hopkinton Academy R. I., and after many years of useful work were all [except Alfred Academy] merged in graded schools.

These people have expended during the last year approximately: Education, \$30,000 (besides endowments,) missions, \$21,000; pastors and church work, \$20,000, besides buildings; tracts, books, periodicals and distribution \$15,000. Total, \$86,000, averaging more than \$10 per each member.

The National Council took a careful survey of the needs of the various branches of work, of increasing opportunities for missions and tract work, of special duty of Sabbath reform, as to holy observance of Sabbath (Saturday) among the members, by deeper conviction of its truth, and by more spiritual conception of Sabbath and of its central position in the plan of salvation. They seek to arouse the consciences of Sunday observers to come back to the Word of God as a basis of all obedience, the source of all religious and moral truth. They urge, not in the spirit of proselyting but for the sake of the Church of Christ Universal, that the Word and the Church may be One, as the Head and the Body are One. They welcomed suggestions from all sources, and sought to simplify and economize and unify, and give enthusiasm to all. They seemed to believe that God had preserved them in the United States for more than 200 years in order to use them at his own chosen time to defend the principle, in the Christian Church, of obedience from conviction, and loyalty to truth for its own sake, as opposed to resorting to State and legal support of religious institutions. They seem to expect that the divine Spirit will assist them to bear a modest share in restoring God's Sabbath, (the 7th day of the week) to God's Universal Church,

A GREAT AMERICAN MAGAZINE.

THE SUCCESS OF "THE CENTURY" AND ITS PLANS FOR 1891.

The *Century* Magazine is now so well known that to tell of its past success seems almost an old story. The *N. Y. Tribune* has said that it and its companion, *St. Nicholas for Young Folks*, issued by the same house, "are read by every one person in thirty of the country's population," and large editions of both are sent beyond the seas. It is an interesting fact that a few years ago it was found that seven thousand copies of *The Century* went to Scotland,—quite a respectable edition in itself. The question in England is no longer, "Who reads an American book?" but "Who does not see the American magazine?"

A few years ago *The Century* about doubled its circulation with the famous War Papers, by Gen. Grant and others, adding many more readers later with the Lincoln History and Keenan's thrilling articles on the Siberian Exile System. One great feature of 1891 is to be

"THE GOLD HUNTERS OF CALIFORNIA,"

describing that remarkable movement to the gold fields in '49, in a series of richly illustrated articles written by survivors, including the narratives of men who went to California by the different routes, accounts of the gold discoveries, life in the mines, the work of the vigilance committees (by the chairman of the committees), etc., etc. Gen. Fremont's last writing was done for this series. In November appears the opening article, "The First Emigrant Train to California,"—crossing the Rockies in 1841,—by Gen. Bidwell, a pioneer of pioneers. Thousands of American families who had some relative or friend among "the Argonauts of '49," will be interested in these papers.

MANY OTHER GOOD THINGS ARE COMING,—

the narrative of an American's travels through that unknown land, Tibet, for 700 miles over ground never before trod by a white man; the experiences of escaping War Prisoners; American Newspapers described by well-known journalists; accounts of the great Indian Fighters, Custer and others; personal anecdotes of Lincoln by his

private secretaries; "The Faith Doctor," a novel by Edward Eggleston, with a wonderfully rich programme of novelettes and stories by most of the leading writers, etc., etc.

It is also announced that *The Century* has purchased the right to print, before its appearance in France or any other country, extracts from advance sheets of the famous Talleyrand Memoirs, which have been secretly preserved for half a century—to be first given to the world through the pages of an American magazine. All Europe is eagerly awaiting the publication of this personal history of Talleyrand—greatest of intriguers and diplomats.

The November *Century* begins the volume, and new subscribers should commence with that issue. The subscription price (\$4 00) may be remitted directly to the publishers, *The Century Co.*, 33 East 17th St., New York, or single copies may be purchased of any newsdealer. The publishers offer to send a free sample copy—a recent back number—to any one desiring it.

SCIENCE OVERCOMES DEAFNESS.

Just now the medical world is engaged in discussing the new device for deafness called Sound Disc. No invention of late has attracted so much interest among the medical profession. Its perfection, which is now an established fact, has resulted in the overthrow of many pet theories of there being no relief for a vast number of cases of deafness.

This ingenious discovery was made by H. A. Wales, of Bridgeport, Conn., and coming as it does with the approval of some of the leading Aurists of the world, it can hardly fail to prove of great value both to the profession and to the afflicted.

SPECIAL NOTICES.

REV. THEO. L. GARDINER wishes his correspondents to address him at Salem, W. Va., henceforth, as he has accepted the pastorate of the church at that place.

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

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

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.20 P. M. The Mission Sabbath-school meets at 2 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: Rev. J. W. Morton, 1156 W. Congress Street, Chicago Ill.

# OUR MAMMOTH CHRISTMAS BOX

Our object in getting up this Mammoth "Christmas" Box is to introduce to the American people our "Sweet Home" Family Soap and Fine Toilet Articles. They are the purest, best, and most satisfactory, whether made in this country or in England; every one who uses them once becomes a permanent customer. We propose a new departure in the soap trade, and will sell direct from our factory to the consumer, spending the money usually allowed for expenses of traveling men, wholesale and retail dealers' profits, in handsome and valuable presents to those who order at once.

Our goods are made for the select family trade, and will not be sold to dealers, and to induce people to give them a trial, we accompany each case with all of the useful and valuable presents named.

When our Great "Christmas" Box arrives it will make 100,000 boys, girls, men and women, old and young, happy; because it contains the greatest lot of Christmas Presents ever seen for the money.

Beautiful things! Something for everyone in the family, father—mother—all of the boys and girls—the baby—and hired girl. Such fun opening the box you never heard of. It is a great surprise to all who get it. It contains so many of the very things everyone wishes to receive. Nowhere can such liberality be found.

We do not ask you to remit in advance, nor run any risks, nor take any chances. We merely ask permission to ship to you a box of these goods, and if, after 30 days' trial, you are fully convinced that the soap is all we claim, and the extras all we advertise, you can then pay the bill. But if you are not satisfied in every way, no charge will be made for what you have used. How can we do more?

Some people prefer to send cash with order—we do not ask it, but if readers of this paper remit in advance we will place in the box, in addition to all the other extras, a valuable present for the lady of the house. Articles that are near and dear to the heart of every woman, and that she will be proud of for years to come.

Where boxes are paid for in advance we ship same day order is received. All other orders are filled in their regular turn.

Persons remitting in advance can have their money refunded without argument or comment, if the box does not prove all they expect. Price of box complete, \$6 00.

## List of Contents.

**One Hundred Cakes** (full size) "SWEET HOME" FAMILY SOAP, enough to last an average family one full year. This Soap is made for all household purposes, and has no superior.

**6 Boxes Boraxine**, (large size), for cleaning wood-work, washing dishes, dairy utensils, removing grease spots or stains from carpets, etc., or general house-cleaning, has on equal. Saves half the labor of washing, is a thorough disinfectant, and is a blessing to every housekeeper who uses it. Remember, BORAXINE is nothing but a fine quality of Soap and Borax pulverized together. It is pleasant for the hands and cannot injure the finest fabrics.

**One-Fourth Doz. Modjeska Complexion Soap**. An exquisite beautifier. Producing that peculiar delicate transparency, and imparting a velvety softness to the skin which is greatly admired. It removes all roughness, redness, blotches, pimples, and imperfections from the face. For all toilet purposes it is the luxury of luxuries. Especially adapted for the nursery or children's use, or those whose skin is delicate.

**One Bottle Modjeska Perfume**. A delicate, refined, delicious perfume for the handkerchief and clothing. The most popular and lasting perfume ever made.

**One-Fourth Doz. Ocean Bath Toilet Soap**.

**One-Fourth Doz. Artistic Toilet Soap**.

**One-Fourth Doz. Creme Toilet Soap**.

**One-Fourth Doz. Elite Toilet Soap**.

**One English Jar Modjeska Cold Cream**, Soothing, Healing, Beautifies the Skin, Improves the Complexion, Cures Chapped Hands and Lips.

**One Package Glove Pink Sachet Powder**, Delicate, Refined, Lasting,

**One Bottle** (Fancy Patent Stopper) **Modjeska Tooth Powder**.

**One Stick Napoleon Shaving Soap**.

## OUR MAMMOTH "CHRISTMAS" BOX

Contains a great variety of Toys, Playthings, etc., for the Babies, and sundry useful and amusing things for the older folks. Such as Boy's tools, Saws, Hatchets, Shovel, Rakes, Hoe, Top, Spinner, "Crack Shots," Games, Jack Stones, Etc.

## IT ALSO CONTAINS

One Fine Silver-Plated Button Hook.

One Ladies' Celluloid Pen Holder.

One Fancy Tidy.

One Glove Buttoner.

One Package "Steadfast" Pins.

One Spool Black Silk Thread.

One Gentlemen's Handkerchief, Large.

Fourteen Patent Transfer Patterns for Stamping and Embroidering Table Linen, Toilet Mats, Towels, Etc.

One Ladies' Handkerchief.

One Child's Fancy Handkerchief.

One Illuminated Wall Match Safe, (Can be seen at night).

One Package Assorted Christmas Cards.

Two Collar Buttons (Patented).

In addition to all of the above articles, we place in each box **ONE ALBUM** containing pictures of the following celebrities:

- |                        |                       |
|------------------------|-----------------------|
| 1. Wm. E. Gladstone,   | 13. General Scott,    |
| 2. Bismark,            | 14. Thomas A. Edison, |
| 3. Daniel Webster,     | 15. Ben. F. Morse,    |
| 4. J. G. Whittier,     | 16. Joseph Jefferson, |
| 5. George Bancroft,    | 17. Benj. Franklin,   |
| 6. Abraham Lincoln,    | 18. Henry M. Stanley, |
| 7. Ulysses S. Grant,   | 19. Oliver Perry,     |
| 8. Robert E. Lee,      | 20. Goethe,           |
| 9. Gen. Sherman,       | 21. Schiller,         |
| 10. Thomas Carlyle,    | 22. Alex. Hamilton,   |
| 11. Commodore Faragut, | 23. J. Howard Payne,  |
| 12. Stonewall Jackson, | Etc., Etc. Etc.       |

Our Price for Mammoth "Christmas" Box Complete is Six Dollars.



Everybody should get one of Larkin's Mammoth "Christmas Boxes," it will prove a great help in getting up a Christmas tree or aid you in your annual distribution of Christmas and New Year gifts. Just the thing for church and Sunday-school festivals, donation parties; does its full share toward contributing presents and lots of fun for every one.

This box exceeds by far in extent and value any former premium box we have ever sent out.

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

To get the box simply write your name and address on a postal card and mail to us and we will ship you the goods on 30 days' trial, and you are under no obligations to keep the box if it does not in every way meet your expectation. We know the great value of our articles, and are willing to put them to the severest kind of a test, hence we will send you the box on 30 days' trial and if not satisfactory will remove it.

*Our Mammoth Christmas Box offer only holds good until Jan. 1st.*

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