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For the SABBATH RECORDER.

HOMELY TEACHING.

BY MRS. M. E. H. EVERETT.

Out of her loom, she cut the web,
And gathered up with eager care
Thread after thread across the reed
Until the warp was perfect there.

Then, to the little patient maid
Who watched her, dear grandmother said,
"Remember this, when troubles come,
In the dark years when I am dead!

"When the strong band breaks from your life
All that it holds with patient care,
For Christ's own sake, drew back the threads,
Until the warp again is fair.

"With broken heart, with aching eyes,
With trembling fingers, draw each back,
The years to come, must still be fine,
And none a single thread may lack."

THE GOSPEL METHOD OF REFORM.

BY THE REV. ARTHUR E. MAIN.

Ours is pre-eminently an age of remarkable missionary activity and of great reform movements. The open doors in heathen lands, in papal and Mohammedan countries, and among Jews, are enough to arouse the Christian world to an overwhelming sense of great responsibility and opportunity. The presence and power of sin, in city, town, and country, ought to awaken the churches out of the last sign of indifference and inactivity. Our country, suffering from the large yearly importations of pauperism, infidelity, and crime, appeals to our patriotism for some relief. And religion and humanity unite in demanding that we feel a deep concern over such vital questions as the Sabbath, Temperance, the Labor movement, and, in general, the rule of righteousness in the midst of human affairs. Satan, with hostile purpose, beholds the prospect; and, through a thousand agencies, opposes the kingdom of God, and seeks to keep men the slaves of sin. Still, the church seems only half awake to the dangers and to her own responsibilities and privileges. A crisis is upon us; a turning-point has been reached; problems are before us of heavy and solemn import. And, according to the Scriptures, the one way of safety, the one solution of the problems, is to be found in the gospel of Christ, the power of God unto man's salvation.

To suggest some ways in which Seventh-day Baptists may administer this gospel most in accord with the providence, spirit, and word of God, is the object of this paper.

Last May, the Rev. Dr. Morehouse, Corresponding Secretary of the American Baptist Home Mission Society, said in Chicago: "Baptists have a two-fold mission—to convert sinners, and to convert the Pseudo-baptist world from its unscriptural errors." We Seventh-day Baptists claim some part in this grand mission; and add the deep conviction that God wants the entire Sunday-keeping world converted, also, to the faith and practice of the Bible Sabbath.

Our people are one with other Christians in recognizing the inestimable value of the Sabbath principle in the gospel dispensation. On this very account, and in order to save the Sabbath idea, we have come to believe more and

more in the necessity of Sabbath reform work. And we must be made to believe this still more intensely, through the influence of line upon line, precept upon precept. The time has also fully come for the consideration of this question: By what ways and means shall we best spread the Sabbath doctrine and promote Sabbath keeping?

Our risen Lord's last commission clearly indicates the necessary and natural order in religious experiences: (1) Believing discipleship. (2) Public profession of Christian faith. (3) Learning, in the divine will. Knowledge and conviction, enough to bring a sinner to Christ the Saviour, prepare the way for an open confession of the great salvation received and of great obligations, and for a continued growth in the knowledge and obedience of the law of Christ. This order in religious experience teaches the order of the church's duty to the world; namely: first, to seek the unsaved; secondly, to instruct and lead the believer in Christian doctrine and life work.

Again, as a rule, the first and largest conquests of the gospel have been in the lower walks of life. It was so in the days of our Lord, whom the common people gladly heard. Paul wrote to the Corinthians: "Ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." And the same law, or order, has manifested itself on foreign mission fields. Men, wise according to the flesh, mighty and noble men, do not so easily see their need of the divine Healer, as those conscious of their low and sorrowful condition. Religion shows its power to save, uplift and comfort, in those that are despised; and the grace of God chooses weak things to accomplish results that are mighty. Thus may the wise and noble and mighty, behold convincing proofs of the infinite power and heavenly origin of the gospel of Christ, themselves being the witnesses of its work. The grandeur of the Netherland struggle for liberty was marred by the adherence of men of beastly cruelty and base fanaticism. Doctrines held by the now great Baptist denomination were at first accepted by some people whose minds and lives were darkened by great ignorance and superstition. Historically and practically, Sabbath reform is a new manifestation of the conquering truth of God; and we may not expect many victories, at first, among the mighty, and noble, and wise, but, rather, look and labor for them among the common people. History is also likely to repeat itself in the receiving, practicing, and teaching of this truth, by those who mix with it unwholesome errors of ignorance or fanaticism; and, worst of all, our cause will now and then be damaged by the professed adherence of the unworthy and false.

In view, then, of the gospel order in individual experience, and of the order of moral and religious progress in the world, every church organized upon the New Testament plan, whether large or small, ought to consider itself as divine-

ly ordained to be, first and most of all, a gospel-preaching and a gospel-teaching agency. There may be some justice, as well as some bitterness, in the feeling that many churches are a kind of religious club, maintained for the special benefit and comfort of the members. An Episcopal Bishop of England recently said that if the church was broad and sympathetic, and flung to the winds privilege, honor, self-importance, self-aggrandizement, and adopted self-sacrifice in their place, he believed many nonconformists would be absorbed into the National Church. Likewise may we say that if our own churches would become more broad and sympathetic, and fling to the winds privilege, honor, self-importance, self-aggrandizement, and adopt self-sacrifice in their place, many, very many more of the now unsaved would be brought into the church and kingdom of Christ. Our most cultured congregations and wealthy churches can do no more Christ-like work than to seek faithfully to fill their comfortable pews, from streets and lanes, highways and hedges, with the poor, and the maimed, and the halt, and the blind—the most sinful, suffering, and sorrowing, right within reach of their sympathies, labors and prayers. The true Christian church must endeavor, as its highest end, by means of the regular Sabbath service, the Sabbath-school, church prayer-meeting, young people's meeting, cottage meetings, school-house preaching,—by all public and private appointments and ministries, to evangelize, save and instruct the people in the knowledge, service, and worship of God. Then there are many small and feeble churches that greatly need the sympathy and aid of those that are stronger, in order that they may become more self helpful, and a greater blessing to the people among whom they are placed.

But, beyond the reach of the direct influence and labors of any local church, there are thousands of places and millions of souls perishing for lack of the bread of life. These are in our own and in other lands, and must be reached by the combined and organized efforts of the churches and people of God. The cause in England, in Holland, and among Jews, is worthy of our interest and support. In our China mission, the most pressing need, besides a medical assistant, is for native workers,—evangelists, and Bible men and women, to go out into towns and villages with the Word of God and the story of the cross. That the Lord may raise these up from our mission schools, we ought devoutly and unceasingly to pray; for, upon native laborers, trained, at least at present, by the Christian missionary and teacher, must we more and more depend for the conversion of heathen lands.

But out into many parts of our own land, especially where the gospel is most needed, we ought and are able to send more laborers. The following description of a far-western town, as to its religious condition and needs, is gathered from recent correspondence: Men know the truth but do it not; the entire community is

pervaded by a desire to make money fast; the rich receive the attention of the churches, to the neglect of the poor; the ten or fifteen of our own people living there need encouragement and help to right living; the pure and simple gospel of Jesus Christ should be preached; the poor should be visited from house to house; and public gospel meetings should be held every week. There is abundant religious need and opportunity in our cities; but, probably, a more hopeful field for us, and one more likely to be neglected by others, is the scattered neighborhoods, outside of cities and towns, among the hills of New England, out on the prairies, along the valleys, and among the mountains, of the West and South. Here are almost unlimited opportunities to publish the gospel of Christ and teach the great Sabbath doctrine; and our success in propagating truth and promoting reforms will be determined by our success in winning souls to Christ.

Have Seventh-day Baptists a future? is a question now asked. And, is the Sabbath truth to triumph? That future and that victory for truth, so far as we are concerned, does not depend, first, upon a large number of ably edited and widely circulated Sabbath publications, however valuable and necessary these may be; but upon our zeal and wisdom in witnessing unto Christ, by life and labors, where men most need a Saviour's redemption and consolation, even unto the uttermost parts of the earth. Does this minimize the usefulness of our publications, or overlook the necessity of our schools? Nay, nay! It exalts them; because they are then viewed, not from the stand-point of a single truth, but from the whole truth as it is in Jesus, himself being the very Word of God. With still higher standards, let our schools send forth larger bands of well-trained workers for the Lord. And, in these days of much reading, let our presses send forth the silent, strong, and clear witnesses for truth and God, like leaves of healing. And, with generous but skillful hands, let the leaves be scattered far and wide; but, most of all, where the need of healing seems likely to be felt, and where we ourselves have told to sinful men the story of rich and healing grace.

Sabbath reform work,—and so indeed every good reform,—has greatest value when it means the moral and spiritual elevation of those who are in greatest need of help to a higher and better life. And, according to the Scriptures, we may not hope to succeed as Sabbath Reformers unless, with greater self-sacrifice, we bend our energies, as we have never done before, to the work of carrying the gospel of Christ's great salvation to the lost and suffering; and, with the blessing of salvation, teach men to know and do the will of God. If we Seventh-day Baptists are to think ourselves to be, first and most of all, Sabbath Reformers, we narrow our calling far within the broad sphere of usefulness unto which we have been appointed by our redeeming Lord. But, if, first and most of all, in and with Christ, who came to serve, suffer, and save, we also go out to seek and save the lost, our calling is as broad as the divine purpose in redemption, as abounding in sympathy and love as the story of the cross. And the road to efficient reform work and to true reformation is always by the cross of Christ. We see, with deepest regret, one after another forsake our faith. Brethren, we do need higher standards of Christian faith and living.

Our work is serving God and saving men; the bringing of the world into the kingdom of God and its righteousness, the rule of righteous-

ness being the unbroken law of God and the commandments of Christ. Our life, as servants of God and helpers of men, must be holiness before the Lord, which means consecration and the obedience of love. If the Lord delight in us,—and he can delight only in holiness,—if the Lord delight in us he will bring us into this land and give it us.

ASHAWAY, R. I., Nov., 1890.

KNOWN BY THEIR FRUITS.

JACOB BRINKERHOFF.

It is sometimes claimed that every one has a right to his own opinion, when the different religious views in society are spoken of, as a reason why there should be so many and such different ones. As though an opinion were an arbitrary measure, a matter of choice, ready made, and to be treated as a property possession. But this claim may be very reasonably and seriously questioned when we go back of the matter of opinion to consider that upon which opinions are based,—the standards by which correct opinions and judgments are made. When opinions are received from the force of evidence in a case, they are not arbitrary, but reasonable conclusions from the consideration of logical deductions. In matters of doctrine, of faith, religious views, and Christian character, there must be standards for founding them, or, if built upon error, they will be like a house built upon a sandy foundation; they will not stand before Him who is righteousness and truth.

Christian character is the highest possession an individual can hold. It is to be observed both by the great Judge of all, and by our fellow-men. Christian character is not a matter of profession on the part of the individual; it must be recognized in them by those who take knowledge of them, and must be accredited to them by their brethren and fellows, and also written in the divine "book of remembrance." As opinions of us are very naturally formed as soon as acquaintance is made, and as we pass along in the journey of life, if we would live in the good opinions of others we should bear in mind that self-evident statement of our Saviour, when he said, "By their fruits ye shall know them." The fruit of a person's life is what he does, how he acts, and the good deeds he performs. Jesus also said, "Out of the abundance of the heart the mouth speaketh." He would be understood to teach that his followers should have their minds so filled with his love and spirit that their words would be such as "becometh those professing godliness." Their hearts should so abound with better things that there would be no room for the vain and trifling things which so characterize the people of the world. Our minds should be so imbued with the spirit of Christ that our mouths would abhor to speak the words of the thoughtless and careless throng. It is quite possible for the Christian to prove that while he is in the world, he is not of the world, and such a life is according to our Lord's prayer, in John 17, when he did not pray for his disciples to be taken out of the world, but that the Father would keep them from the evil. In Paul's comments on the Christian life, he says that they who "have not the spirit of Christ are none of his." We not only need to profess the name of Christ, but we need to make his life and character such a part of our own, that his divine light shall so shine in and from us that others shall "see our good works and glorify our Father in heaven."

It is a very natural thing for people to form

opinions of us as they make our acquaintance. If we would have good and worthy opinions formed of us, we should remember the words of Jesus, "By their fruits shall ye know them," and see to it that our fruits (works) are such as will merit good opinions. Would we have the confidence of our brethren and the Christian community about us? Then let us heed the Saviour's injunction, and let our fruits be such as will bear criticism. But we are standing before a higher tribunal, at the bar of one whose judgment will be formed from all the evidence in the case; and if we would be acquitted at the judgment seat of Christ, it is of the highest importance that we take heed to our ways and words, and pattern after the divine example. The advice of the Apostle James to the professed Christian is well worth looking at. He assures us that faith alone is not all we want, for he says that faith without works is dead. And as a standard in the matter, he says that our faith is shown by our works. James 2: 14-26. Every principle and doctrine needs illustration; so the principles of divine truth and the doctrines of the religion of Jesus Christ should be exemplified in the lives and characters of the followers of our Saviour. These illustrations may be termed the works by which our faith is shown. In the parable of the judgment, recorded in Matthew 25th, Jesus characterizes the good works of his disciples as deeds of love, and benevolence, done to others—to the needy and the afflicted. The individual who is benevolent and merciful, for the sake of Christ, is very likely to be prompted thereby to a life of Christian purity, after the character of the great divine Teacher.

The greatest hindrance to the light of Christ shining from his professed followers is worldliness and worldly-mindedness. The spirit of the world is antagonistic to the pure religion of Christ, for the world is so contaminated with sin that its tendency is downward and away from God. On this there is direct testimony from Christ. "Ye cannot serve God and mammon." Mammon is worldliness and worldly riches. Even the non-professor of religion expects different conduct from the Christian than from himself, and is quick to criticize his dereliction of duty, or worldly conformity. There must be a line between Christian propriety and worldly conformity. The true lover of Christ will not want to engage in worldly pleasure and gayety which he may have delighted in before his conversion. Although possessed of Christian cheerfulness, light and trifling things of the worldling have no attractions for him. The Apostle Paul speaks very plainly of this matter when he says, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." Rom. 12: 2. And again he says, in speaking of some things inconsistent with the Christian profession, "Come out from among them and be ye separate, . . . and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty." 2 Cor. 6: 17, 18.

Inconsistent and worldly-minded professors of Christianity are the greatest drawbacks to the progress of the gospel of Christ. "By their fruits ye shall know them," is a test by which to try every one's profession, and a test by which every one should be willing to be tried. May it be our happy lot to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ;" and may that grace lead us on to "the perfect stature of men in Christ Jesus."

CREED AND CHARACTER.

REV. W. A. STANTON, PH. D.

Almost daily we have to learn and to mourn of immoralities and dishonesties on the part of those who are either church members or regular church attendants. Many conclusions could be drawn from this fact but we will limit ourselves to one at this time. It is this. There must have been a time in the near past when in religious teaching creed was emphasized to the neglect of conduct.

A correct creed is of great value, but mere correctness of creed is insufficient to round out Christian character. There is an ethical as well as a doctrinal element in religion. Our fathers were very busy formulating and fixing the doctrines. Their work gives no ground for our winks.

But to-day preachers and laymen unite in the necessity for great emphasis in religion upon conduct. Men believe to-day that correct intellectual understanding of divine truth, unaccompanied by personal moral conduct, will no more save a man than would a correct knowledge of natural history. In brief, the age has come to fully agree that "faith without works is dead." In this very fact we see a danger sign. Beware, lest after saying that religion needs morality we come to say that morality does not need religion. Morality can no more exist and perfect itself in character without religious truth than can religious truth save one without morality. "The devils believe and tremble" but we nowhere read that they ceased to be devils. Something more is necessary than believing and trembling. Aaron Burr was grandson to that great theologian and Christian, Jonathan Edwards. Timothy Dwight was another grandson. Both grandsons were so taught that they had right apprehensions of the divine truth so nobly maintained and preached by their grandfather. But something more was needed. One grandson had it and he became Timothy Dwight, D. D., LL. D., president of Yale College, theologian, poet, Christian. The other grandson had it not and he became—brilliant in intellect, fascinating in society, influential in politics—yes, all that and what more? The murderer of one of America's most promising statesmen, the thief of woman's virtue again and again, the traitor of a government that had honored and trusted him. In these two men, where both had so much in common that was desirable, what made the contrast? Not education, not ancestry, not intellectuality, not creed, but character, personal godliness. Dwight had that. Burr did not have it. Morality does need religion. Religion does need morality. What God hath joined together let not man put asunder.

In this connection a specious argument is sometimes used. It may be stated thus. Some men have lived well in spite of bad beliefs. If this is true of some, then it may be true of all. We admit the proposition but deny the conclusion. It is true that a few men in the world have lived well who have had incorrect religious beliefs and sometimes no religious beliefs. The gods of Greek and Roman mythology were often abominable in their vices, while here and there a worshiper can be found whose life was pure and noble. Not aggressively pious, not actively and uniformly righteous, but passively good and especially so in contrast with others of the same age. Plato, Marc. Aurelius, Epictetus are such characters. In later times and in our own day there are occasionally such characters. We claim a wrong conclusion when anyone from such exceptions draws a rule. Take them for what they are, exceptions to the rule, and believe that even for them it would have been easier to live well, and this "well" would have been a great deal better, if they had had a right apprehension of divine truth. Though such men may not have known God with their heads yet there may have been an unconscious heart knowledge that resulted in their being led by God. Who said of Cyrus, "I have girded thee though thou hast not known me?" We agree with this cautious statement by President Andrews that "it would seem that one may be led by the spirit of God without so much as knowing that there is a God, except in the sense that to be good, to be pure in heart,

is to know God." "Nor," adds the author, "need it surprise us if he is pleased to accept such. It is not infallible theology that the great judge insists upon, it is fundamental rectitude of heart and life. Fortunate even for Christians that Christ does not settle their rank in his favor by an examination in theology." While the above expresses our sentiments let us avoid wrong conclusions. We may not infer therefore that if we live well it makes no difference to God what we believe or whether we believe anything at all. We may not infer that what a few have done all or even many may do.

We may not place theology among the speculative sciences, nor hold that to study it will merely sharpen the student's wits. We may not deny to faith, to theology and to revelation a moral importance in right living. Avoid drawing wrong conclusions from right facts.

What conclusion shall we reach in considering such questions as these?

1. *Shall we now sacrifice doctrine to ethics? Creed to morality?* I answer, no. Our beliefs are basal to our acts. Sacrifice neither to the other. Co-ordinate creed and conduct, doctrine and ethics. Give to each its own and its due emphasis. Faith without works is dead, and works without faith are not living works.

2. *Would public morality long survive the death of faith?* No. The average man demands something more than unbelief can give him in order to reinforce his private moral impulses. When faith dies, the demands of morality lose all authority. No rational meaning attaches to the moral "ought," men will ask—"Why ought?" What answer will you give that will move the mass of men to morality, if immorality promises the greater pleasure for the present moment? Why should men make an effort to be moral unless assured that the effort will be with its cost? Such morality would indeed be heroic, but the average man has not got heroic morality. His morality goes on crutches; faith and hope are the crutches. Take them away and his morality falls. But this man's morality is no better nor no worse than what we term public morality. It is public morality in the singular number. It is morality finding it harder than ever to be moral and to hold its own. Faith has collapsed, there are no believing ones to spur us on to do as well as they, there is no hope of future rewards to be won, nor dread of future punishment to be shunned, there is no public conscience to goad private apathy, it does not pay to be good just for the sake of being good, self-sacrifice is obsolete, martyrdom is a lost art; to-day we live, to-morrow we die. Deaths end all. What conclusion do we reach? Would public morality long survive the death of faith? No.

3. *If faith without works is dead, and if a dead faith is the ghostly foreteller of moral bankruptcy and ruin, then who is the more guilty?* He who has a creed and no character, or he who is moral but not religious? "Verily! Verily!" would Jesus say unto them both, "You must be born again."

THE CHINESE IN NEW YORK.

THEIR SETTLEMENT IN MOTT STREET.

Of all the settlements of foreigners in New York—and there are many of them—the most picturesque is the Chinese quarter. The almond-eyed children of the Sun are, it is true, scattered all over the city and its suburbs, to the number of more than eight thousand. It is hard to find any neighborhood where there are no Chinese laundries, for they seem to have taken to that business almost exclusively in this part of the country. Nevertheless, they have a sort of headquarters in the neighborhood, which they have taken for their own, and here goes on all the traffic—no inconsiderable volume—which they have among themselves. Here are their temples, their gambling-houses, and their opium dens, all under the same roof in some instances. Here are their restaurants, their grocery stores, their society rooms (for every Chinaman belongs to a society), their municipal government (for they have one of their own), their professional people, their artisans and their bankers. Here are

several great Chinese importing houses, and here are the homes of many of them who could afford to live on Fifth Avenue if they chose to do it. As to any of these, a long and interesting chapter might be written, but we are now considering the colony as a whole.

It is not a healthful, an inviting, nor a beautiful place which we are studying. On the contrary, it is squalid in appearance, rickety, old, and ill-preserved as to its buildings, badly kept as to its streets, and at the first glance seeming like the haunt of despairing poverty. It has, however, two advantages which, to the mind of the Mongolian, outweigh the disadvantages. It is a central location, easy of access by the principal routes of travel from all directions, and the rents are cheaper than they would be likely to get in any other neighborhood equally accessible. The Chinaman does not come to America to spend money, especially in rents. He comes to accumulate.

The neighborhood which they have appropriated is small, comprising only about three city blocks in Mott and Pell streets, just out of Chatham Square, but their ideas about space are those which obtain, in all the crowded tenement districts of the city, and some thousands of them are to be found here night and day. No exact statement of numbers is possible, for they are suspicious and secretive, and take refuge in their ignorance, either real or pretended, of the English language, when questioned by the "Melican man." Moreover, this is the pleasure resort of all those who live and work elsewhere. When work is slack, or they feel inclined for a holiday, they seek their companionship and their dissipations in the company of their compatriots. Here, too, they worship, naively seeking the aid and comfort of their religion, whether they are bent on business or debauchery.

They have built one house only, renting all the others they occupy. This one is a large double tenement-house of ordinary New York fashion, and in it, as said above, are a temple, shops, homes, and gambling and opium dens. On every house in the district, however, are the queer looking signs, hieroglyphically illegible to the Caucasian, which indicate the business carried on within. The vista of the street with these projecting signs, handsome and grotesque lanterns, and queer tinsel ornaments, hung out apparently for decorations only, is so quaint as to be bewildering to the average New Yorker, who has not studied the queer sides of the city. —*Harpers Weekly*.

PROMISE TO THE FAITHFUL.

How full the Bible is of promise to those who are faithful unto the end, and how encouraging are those promises to those who are trying to serve the Lord Jesus Christ! Be thou faithful unto death, and I will give thee a crown of life. Is not such a reward worth striving for, when our days on earth are done, to receive such a crown, one that fadeth not away, one that we may wear through a long eternity, and find it will never tarnish, nor grow dingy? And how can we fail to be faithful unto death, when we have that precious promise of our Saviour, "Lo, I am with you alway, even unto the end of the world." No matter where we are, nor in what circumstances, in health, or in sickness, he will be with us. In joy, he will rejoice with us; in sorrow, we may be sure of his loving sympathy. And if we turn aside and get into some of the by paths which lead many Christians aside from the narrow way then he will, if we ask him, help us to turn back again, forgive us, and lead us into the right path. "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." What a blessed privilege to have God for our Father, and to be his child, adopted into his family, with Christ as our elder brother, heir to an inheritance incorruptible and that fadeth not away. An inheritance that includeth all things. All things are yours, and ye are Christ's, and Christ is God's; and all these precious promises contained in the Word of God are ours to claim, only we must do our part. May we so order our lives, after the pattern of him we serve, that all these promises to the faithful may be ours here, and hereafter. —*Secretary*.

MISSIONS.

THAT it is our abiding purpose to be loyal to the idea of sending the Gospel to heathen nations needs no other proof than a reference to what we have done and are trying to do in this line of Christian effort. But we should like to have the minds of our people more deeply impressed with an idea of the extent, needs, importance, and promise of the home mission field; and our young people especially, with the fact that consecrated culture, talents, wisdom—the very best attainments and powers—can nowhere else find grander opportunities than in the field of home missions. In no other sphere will the right kind of work count more, in the years to come, for the good of man and the glory of God.

FROM F. J. BAKKER.

HILLESLUIS, near Rotterdam, Oct. 21, 1890.

After acknowledging the receipt of a copy of our last Missionary Report; gratefully mentioning, also, the help sent to him from this country; especially from the Milton Junction Church; and tenderly referring to his former field of labor and young friends at Vriescheloo, Bro. Bakker says:

"Here, at Rotterdam we are united in a church of Seventh-day Baptists. Our number is small, only twelve members, ten of whom are in town or near, and two (a school-master and his wife), several miles distant. We have two meetings upon the Sabbath. In summer time, in the forenoon at ten o'clock and afternoon at five o'clock, and then I have a Bible-class of our boys and girls—numbering ten—on the Sunday afternoon. But now we have one meeting upon Sabbath eve (Friday), and one upon the Sabbath forenoon, and in the afternoon I do hold a Sabbath-school with the children. In the summer time we are all present at the Sabbath-school, members of the church and the children; we are about twenty in number, and so we go on and do the best we can with the few means we have to use, because we are all poor people, the one as poor as the other. But no fear! we have a rich Father in heaven, and without doubt he will give us what is good and to our benefit. Here, as all over the world, is plenty of work, a great harvest and few workers. And how many adversaries, when some times a small door is opened to us for our work! But the battle is the Lord's, and he will win the victory. Our poor heart sometimes will fear and tremble when we see the whole world against us. But when our eyes be opened through faith, then we see *how many we have to save, keep and help us; who it is whose battle we fight.*

"Some weeks ago I had need of some foreign tracts, viz., English, French, German, Scandinavian, etc., to use upon the ships. So I wrote to Mr. George Muller, at Bristol, Eng., and told him of my work. After some days I did receive tracts of every language. They will soon be given away, but I believe Mr. Muller will send me more. And so our work goes on, through many difficulties and poverty, but still it goes forward, and the good Lord will bless it, however many do laugh and shake their heads at our small, despised Gideon's band.

When it might, please our Lord to give us a little more means to use, then we could do more missionary work here and there in the country. Five poor families cannot do much to sustain the work, but still we do a little sometimes; some weeks ago we had a large fair in town, and at that time we did print 10,000 tracts to spread

among the people (you will find one enclosed), and 50 large sheet tracts to put up in public places, so that every passer by could read it. I will send you the large tract too. Besides those 10,000 tracts, we did have about 4,000 more which we distributed among the people. And then when we have the good seed sown, we pray the Lord to bless it, and that's all we can do. And now I hope it will make you some joy to read this, and if you think it fit, you may publish it in the SABBATH RECORDER. I am always well pleased with the RECORDER and *Outlook*. They bring me good tidings and plenty of news of all kinds. Be so kind as to write a few lines back again. Dear brother, may the Lord bless you and all the work is my prayer.

FIRST AND SECOND WESTERLY CHURCHES, RHODE ISLAND.

E. A. WITTEB, NANTIC, R. I., MISSIONARY PASTOR.

Sermons, 172; average attendance, 38; prayer and other religious meetings, 40; added to the churches by letter, 2; died during the year, 2.

Quite a number have been cut off for leaving the Sabbath and for irregular lives.

Visits and calls, 237.

My labor has been almost wholly confined to the First and Second Westerly churches. I preach once each month at Plainville, and twice each month at Lotteryville. Have sought to do faithful work for my own people. In the winter sickness and bad weather broke up our meetings considerably.

During the year several have apparently met with a change of heart, as is evidenced in the work which they have been doing, bearing joyful and hopeful testimony to the love of God and the joy of his salvation. None have, however, taken the step of baptism.

With the exception of indifference on the part of some respecting financial matters, the outlook is more hopeful on the whole field now than at any former time since I came here.

In the First Westerly Church there is a good devotional spirit manifested in all of the meetings. During the winter two weekly prayer-meetings were sustained with good interest. Nearly all the Sabbath-keeping people of the community are quite regular in their attendance upon the preaching services. When I came here there were but two I could call upon to offer prayer, now there are several, and four or five are women. There is an effort being made to look up and interest all the disinterested members in the community. A committee has been appointed for this work, and is meeting with encouraging results. Matters are not quite so hopeful in the other Society, yet there are some faithful ones. One young lady has recently started in the Christian life.

In all the field there is need of greater consecration to the work of the church, and to benevolence for denominational work in particular. It seems hard to raise the standard of benevolence.

Personally I am learning more and more what is needed, and am trying to meet those needs. My trip to the Associations has been of great benefit to me. I feel that the work of another year will tell more than it has heretofore.

I have kept no account of the tracts distributed, but have used a good many, besides furnishing the RECORDER to three families a part of the year, and the *Outlook* to others. The interest in missions is quite limited, and on the part of many there seems to be a determination that it shall remain so.

SYNOPTICAL REPORT OF THE SHANGHAI MISSIONARY CONFERENCE.

(Continued.)

An essay on "Preaching to the Heathen," by Rev. B. C. Henry.

By preaching, we mean the proclamation of the gospel by the living voice, among the direct agencies of mission work. This must ever hold the pre-eminence. It is the divinely ordained means of publishing abroad the "glorious gospel of the blessed God." "Go ye into the world and preach the gospel to every creature." "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" In the multiplication of agencies there is danger of thrusting this supreme method into the background. Preaching must ever take the lead of all other agencies. We have not yet outgrown the necessities of the scriptural methods, nor are we likely to do so in the future necessities of evangelistic work.

The first desideratum in preaching to the heathen is to get an audience, when this is gathered the great question is how to address them, so that they may be attracted, interested, persuaded, won. At such times how helpless the most competent feels himself to be. And he earnestly desires the spirit to teach him in that hour what he shall say. The blackboard and the use of telling illustrations may be found a great aid. It will help the weak imagination of the Chinese. Illustration has a wonderful power. How like the Master is such preaching. What discourses were more richly laden with parables and illustration than our Lord's? What modern preacher uses similes with greater aptness and force than Paul? Let the illustrations, as much as possible, be drawn from life and the surrounding circumstances of the people.

The use of the classics. A preacher cannot afford to be regarded illiterate. He should be able to quote from the classics, this will give him influence with his hearers, and secure their attention.

The use of native proverbs and maxims. This also gives the preacher great advantage.

The use of passing events. With the more intelligent the progress of science, modern invention, are ever congenial topics, and may be used to open the way. The constantly recurring calamities of fire, flood, and pestilence, may be used to teach them.

Dependence upon the Ruler of all. The authoritative declaration of the Christian truth and the duty of every one to believe and accept it, and believe in Christ. The Chinese are accustomed to accept teaching on authority, without reasoning the matter out for themselves. They are accustomed to the most profound forms of dogmatism. In this phase of their character there lies a practical lesson to the preacher. By careful study of the people he can usually tell when they are in a receptive attitude. Then it is, that holding up the Bible, he can declare it to be the fountain of spiritual truth, the only true revelation of God, and demand from them implicit faith in its teachings, and acceptance of it as their rule of life.

The crowning requisite of all preaching to the Chinese is singleness of aim in presenting Christ. Every discourse should give in some distinct and intelligent form, the doctrines of the unity of God, man's sinfulness, the atonement of Christ, and the duty of all to repent and believe. It may be quite possible for a man to interest his audience for hours, but if in that time he has failed to bring out the central truth of Christianity, he has failed in all.

The manner of the preacher is an important element in his success or failure. A dignity

should clothe him. His style of language should be in conformity with the subject of his discourse. He should aim to acquire a varied and choice vocabulary, that his language may be a worthy vehicle of the message he brings.

The foregoing are mere suggestions, growing out of the personal experience of the writer. In this all important matter of preaching to the heathen, every man must be a law unto himself. The rustic Chinaman is even more suspicious of the missionary than his urban brother, but when confidence is restored he is the more hopeful case of the two. In preaching to him one must divest himself of all ornaments of style and get down to nature, pure and simple, and proceed in a child-like way, patiently explaining, repeating, illustrating, until the truth is made clear. To accomplish much good there must be systematic visitation. But little good can be done when a man goes through the country like a rolling stone, preaching every day, and it may be several times a day, but never returning to the place again. Circuits should be carefully marked out and regularly visited. The missionary should be accompanied by at least one native, and in the absence of the missionary the natives should go two and two. They should "sow beside all waters." The one instrument in the work is the preacher himself, filled with the spirit and yearning for the salvation of the people he meets. His consecrated personality must impress itself upon them and he may gradually acquire an influence over their minds and hearts that will turn their feet into the way of life. Let us heed Paul's words to Timothy, "Preach the word, be instant in season and out of season, studying to show thyself approved of God, a workman that need not be ashamed, rightly dividing the word of truth."

WOMAN'S WORK.

Will those societies that are arranging for the sending of Christmas boxes to the Home fields kindly refer to the Annual Report of the Secretary, given both in the RECORDER and in the Conference Minutes for 1890, touching the matter of books and magazines and papers. And will these likewise take it into practical consideration that as the legitimate fruit of such considering the reading matter may go with the boxes, or by pledges with the boxes, for future and regular sending by mail during the year, as you shall have read the papers or magazines. Do not send old or worthless matter, such as you are glad to get rid of; but send what you would be glad to keep if it were at all likely that you would turn back to these papers for reading. Send because you like these things for yourself. The one reading makes no wear upon the print, and its second reading is as good as the first, in very many cases it may be worth more, for you may be already surfeited so that you cannot fully appropriate it to yourself.

The Treasurer of the Woman's Board has been from home for a few weeks, and it is possible she may not have returned by the time this shall reach the printed page. Some irregularities have arisen already, both in the last quarterly report, and in the matter of forwarding funds. Still her work has been committed to good hands, and the items of mistake to which we refer lie outside of the control of those to whom the work in general was given. All of these cases will be righted as soon as there is a chance for it to be done. Let any who may feel that they are not being properly attended

to please carry this in mind that there is no disposition on the part of any member of the Board to do otherwise than to be the transmitters of the will, and the wish of the women, who commit to our care their moneys for specified objects. The details of this work are affected, like all kinds of business by the environments of to-day. We are not withal so very independent, and have frequent need to be patient with each other.

If possibly it would be any help to any woman, or any comfort to her, we would gladly tell her this wee bit of a thing. There has been from the first of our connection with our woman's work, such unanimity of purpose amongst the officers, that there has never been one dissenting vote upon any motion put to our little house. This unanimity rests not simply amongst ourselves, but runs out in its grasp to take you in, and reasonably, since it is your work that we are simply conducting for you, always with your purpose and plan in view, whenever we know what that may be, or ours for the general good, when the question lies with us in aggressive shape. It is pleasant to feel this unanimity of desire for the good of all! It may be helpful to you to know that this is an abiding feeling with us. You may not have doubted it. This is the real purport of this paragraph, to give expression, and the while to feel the pleasure of it, to the thought that we desire the good of all, and are seeking the right fulfillment of the obligations in our hands, and that in this service we are growing in confidence in you, and desire for greater good in the better fulfillment of personal obligations all along the line of duty and of privilege.

A DISPENSARY FUND.

In the Annual Report of Woman's Secretary presented to the Conference in session at Salem, reference was made to work undertaken by certain of our women, for raising a hospital fund. It is thought best to call it a dispensary fund. The desire is to enlarge the dispensary, that the facilities for work in that line may be improved and increased. The sum of \$187 50 has been raised and forwarded to the Woman's Treasurer. This money was raised by the faithful efforts of one of the ladies of Alfred Centre, her love for the cause indicating to her the special advisability of working in this direction. The money was given by individuals, and for dispensary work, the understanding being that it is a free-will offering, and not to infringe upon other lines of work. It was wrongly credited in RECORDER of Oct. 30th, to "Ladies of Alfred Centre, N. Y., Nurse Fund."

It is both a duty and a privilege which is due to the donors to make this correction. The mistake is in no way due to a disposition on the part of any one handling the matter to wrongly credit or to misappropriate the fund. This we say with all confidence, that it must have been by mistake and not by intention, that the treasurer, who added this item to her report after leaving home, wrote it as she did. No order has been given by the Board for such a disposition of the matter. Will all who are interested please know by this that this mistake is most cheerfully corrected, and that the delay in doing so has been dictated by the absence of the treasurer, as likewise the printing of the itemized account which it was requested should be put into the RECORDER. The protracted absence of the treasurer elicits the voluntary use of the secretary's pen, since she feels that the correction ought not to be longer waived.

The following is the report:

Individuals for Dispensary Fund,	
Alfred Centre:	
Mrs. I. F. Kenyon,.....	\$ 10 00
Mrs. Joshua Clarke,.....	10 00
A Friend,.....	10 00
Mrs. S. E. Brinkerhoff,.....	10 00
Miss Madelia N. Stillman,.....	5 00
Miss Clotilda E. Stillman,.....	5 00
Mrs. J. C. Green,.....	5 00
Mrs. V. A. Baggs,.....	5 00
Mrs. W. C. Dunham,.....	5 00
Mrs. Rachel Randolph,.....	5 00
Miss Addie Evans,.....	5 00
Miss Lucy Cray,.....	50
Mrs. C. D. Reynolds,.....	5 00
Mrs. Minnie Reynolds,.....	5 00
Mrs. Lyle Bennehoff,.....	2 00
Mrs. L. P. Lewis,.....	1 00
Mrs. Heseltine,.....	1 00
Susie M. Brinkerhoff,.....	1 00
Mrs. E. E. Kellogg,.....	10 00
Second Alfred Church,	
Mrs. Ezra Potter,.....	10 00
Mrs. N. M. Frank,.....	10 00
Mrs. A. P. Hamilton,.....	5 00
Miss Eola Hamilton,.....	2 00
Mrs. Sarah Merritt,.....	5 00
Mrs. S. L. Wardner,.....	2 00
Mrs. W. M. Saunders,.....	2 00
Mrs. P. A. Shaw,.....	1 00
Marion, Iowa,	
Mrs. Jane Manson,.....	10 00
Mrs. Margaret Armstrong,.....	5 00
Mrs. I. N. Kramer,.....	2 50
Miss Adelaide Kramer,.....	2 50
Northboro, Mass.,	
Mrs. H. Alice Fisher,.....	10 00
Syracuse, N. Y.,	
Mrs. E. R. Maxson,.....	10 00
Daytona, Fla.,	
Mrs. D. B. Rogers,.....	10 00
\$187 50	

When the question of this special line of work came before us, it was thought that nothing doubting as to the question of Dr. Swinney's need of a helper, and of enlarged dispensary facilities, that these needs should both be met and satisfied. The question of a helper, so long before us, ought to be at once and vigorously undertaken. One ought to be found, and ought to be thoroughly furnished and equipped, and sent upon her mission. It was also thought that as the two hands of the body are essential to the full effectiveness of the body for all hand work, so ought these two hands of power, the helper and the dispensary facilities to be furnished. It is not possible to find a line of work more snugly fitting itself to the obligations of the Christian woman's relationships to the great world of unhelped women than in medical missionary work. Dispensary and hospital work are as essential to medical missionary work as the school-house for the teacher. Our women are abundantly able to pay for the sending of a helper to Dr. Swinney, and to enlarge the dispensary facilities, and as time shall develop the question of establishing a hospital to be prompt as a strong factor in its accomplishment. Only one thing is needed to prove to all that this statement is not stretched beyond the limit of fact, into the region of fancy or of guess work, or the more sober realm of judging. That one thing is tithing in practice. For the present, if only our women "have a mind to work," the plan of the sister for us to raise \$1,000 to enlarge the dispensary, it can be done, and with business-like promptness.

We wish to give expression to this thought, that if this money can be raised by our women,—can because they will—as over and above the obligations resting upon us in this one special line to which we are held, namely, the salary of our teacher in Shanghai, and the working in specific or general way for Tract Society, and for Home Missions, it is our strong preference to help to do it. To get the question into good working shape, it is thought best to request each Associational Secretary to look to the question for her own Association, and devise what plan it may seem to her wisest for her own quarter, and to labor for its accomplishment. This one request is made that, with the concurrence of the individuals, the Western Secretary shall ask that the ladies at Alfred Centre shall appoint the leader of the movement for a dispensary fund, as the Western Association Committee member, and that she shall stand as the chairman of the committees.

MARY F. BAILEY, Secretary.

HISTORICAL & BIOGRAPHICAL.

HISTORY OF THE SHILOH SEVENTH-DAY BAPTIST CHURCH.

BY THE REV. THEO. L. GARDINER.

ELD. MOSES WINCHESTER'S PASTORATE.

It is probable that the trouble would have ended here but for the appearance upon the scene at this time of Eld. Moses Winchester, who was received into the membership in January, 1788. In May of the same year, after some considerable friction, he was called to act as pastor for six months, which he consented to do. This movement seemed to rekindle the smoldering embers of trouble.

He was born in Brookline, near Boston, Mass., Aug. 26, 1762, and was the brother of Elhanan Winchester, the famous Universalist preacher and author. He was called to the ministry in Philadelphia, Nov. 13, 1783, and ordained at French Creek, in Aug., 1786. He held his brother's doctrine; and having become a Sabbath-keeper gave him access to our people. He was also a man of pleasing address and mild disposition, which enabled him to win the hearts of the people, while Jonathan Jarman's cast-iron rigor in advocating his views tended to repel many who held to his doctrine.

The fact that Winchester united without a letter was criticised severely, whereupon he obtained one from French Creek, recommending him as a gospel minister, which was accepted by the church. He finally married in Shiloh and settled among them, but did not preach long, and was never a settled pastor here. After some years he returned to French Creek, and while on a visit to his brother Elhanan, he died in Philadelphia, Feb. 10, 1793, aged thirty years.

A PERIOD OF GREAT TROUBLES.

Very soon after Winchester's arrival at Shiloh discussions and dissensions aroused jealousies that had been slumbering, and the storm broke again upon them like a pent-up volcano. In July, 1789, the records show "a motion made for regulating our preachers; for in time past regular order hath not been observed for each to have an equal share." So it was arranged for Ayars, Jarman, and Winchester, to alternate in preaching, while Ayars was the recognized administrator. He was strongly Armenian in doctrine, while Jarman was a cast-iron Calvinist, and Winchester preached universal salvation. In September of this year Jonathan Jarman preached a strong sermon, arguing that as death leaves us so judgment and eternity find us, and that destiny is fixed. The next Sabbath Winchester preached the opposite sentiment, laboring to disprove the doctrine of Jarman. This brought the old question into open debate again.

Jarman could not tolerate the universal doctrine, and would interrupt the preacher with such words as "without repentance," and "he that believeth," whenever he thought they were needed. Efforts to discipline him only aggravated matters, and he declared his purpose to oppose this "hell redemption doctrine" wherever he might meet it, and withdrew his fellowship from the church, until it should declare against it also.

At the next business meeting Isaac Davis requested the three preachers to withdraw, after which he offered a paper of protest against Universalism as taught by Elhanan and Moses Winchester, asking all who would to sign it. The church as a body refused, but several of the members signed it, headed by Davis. This ac-

tion was regarded by the church as "contrary to good order," and became the ground of a procedure in discipline against "Isaac Davis and his company." The bitterness and persistency of the struggle is revealed by the record, and by a large bundle of correspondence between these two parties, in which all of the charges and countercharges occur. Some of these documents contain eleven pages of closely written foolscap, and are sad reminders of the faults of those whose dust has rested in our cemetery for nearly a hundred years, and whose names now appear upon those ancient tombstones.

When the church decided by a vote of thirty-eight to fourteen that the Jarman party were disorderly, their leader proposed a separation; and suiting the action to the word, fourteen of them marched out, shaking the dust off as a testimony against Universalism.

STRUGGLES TO CONTROL THE CHURCH AND ITS PROPERTY.

Up to this time there had never been a legal incorporation of the body; but a charter was soon secured, and signed and sealed Jan. 8, 1790. The first trustees were Joshua Ayars, David Ayars, Evan Davis, Caleb Sheppard, and Samuel Davis, Jr. The legal name was, "The First Congregation of Seventh-day Baptists Residing in Hopewell, in the County of Cumberland, and State of New Jersey." They adopted as their sign and seal the letters "S. B. C."

Here began a struggle between the two factions for possession of the house. Both parties claimed to be the church. The Jarman party held business meeting in one corner of the room at the same time with others, and elected trustees, and chose Isaac Davis for deacon. They claimed the right to do this upon the ground that the Winchester party had departed from the original principles upon which the church was founded.

While the numbers comprising the two factions appeared as thirty-eight and fourteen in the meeting of voters when the split occurred, yet when the whole congregation is counted the factions were much larger and more nearly equal. There were about seventy souls in the congregation of the seceders, and about ninety remained with Winchester. But it should be remembered that many of these did not accept his doctrine, and some of them who did not think it wise to secede even entered their protest against it. Among such was the ruling elder John Kelley. They thought it unfair to be accused of holding to Universalism simply "because they did not see fit to cut off a few individuals who held that view."

Nathan Ayars, the only authorized administrator, was a peace-maker, and a good guide for the distracted church in these stormy times. In July, 1791, the Jarman party came out with an order signed by twenty-five persons, forbidding Eld. Ayars to preach any more in the church, and appointed their own service at the regular hour each Sabbath. They assumed control of the house, and gave themselves the name of the "Seventh-day Sabbath Baptist Church of Cohansey." The document at this writing (1890) is much worn, but easily read. It bears date, July 29, 1791. There was also a similar paper offered in April of the same year.

After some weeks there was a mutual agreement by which both parties occupied the house, having two sermons with an intermission between them. The church consented to this plan, hoping thus to effect a reconciliation. But only a few months passed before the church saw the breach widening, and despaired of ever healing it in that way; and they withdrew from the plan,

arranging for every alternate Sabbath in the church, and for the other, they were to meet in private houses. Efforts were then made to settle by arbitration, with referees chosen by a joint meeting of both sets of trustees, each set binding themselves under penalty of one thousand pounds to abide by the decision. After hearing patiently the disputes of the contestants the referees refused to decide, and returning the bonds to each party, entreated them to settle matters themselves.

The Society of Friends kindly offered loving service to secure peace, and met with the church, which was so well pleased that it invited them "to favor us with another appointment of like nature." The Piscataway Church sent communications to both parties, entreating them to a reconciliation; but their proposals could not be accepted by the church, and a letter of excellent spirit was returned, full of regrets that the breach could not be healed, and signed by twenty-one persons. Many a day of fasting and prayer was held by the loyal members, but to little purpose.

And after six years of contest the Jarman party marched into church while Eld. Ayars was preaching, spread the table for the Lord's Supper, and immediately after the sermon proceeded to administer the communion, inviting them all to join. Jarman, assuming that his party was the church, set forth terms upon which the others might be received, "excepting the believers in hell redemption." Of course these proposals could not be entertained by Nathan Ayars and his party. (Winchester appears by this time to have dropped out.) This last movement by the seceders seems to have filled the cup to overflowing, and the church forbade Jarman's preaching in the house at all. The many interruptions wherein he "pushed himself forward to preach" in their meetings, and appointed meetings of his own at the same hour with theirs, became unbearable, and in 1797 they brought suit against Jarman and Davis in the Supreme Court of the State.

It was no uncommon thing in this contest over the ownership of the church property for both parties to attempt to hold business and preaching meetings in the house at the same hour. If one party put a lock on the house the other would break it open. A race for the house on Sabbath mornings gave it to the first comers, and whoever reached the pulpit first preached first, and was immediately followed by the other, as though no service had been held. Five special "overseers," as before mentioned, were appointed by the church party to assist the ruling elders in keeping order in meeting, but this church police force of seven men seemed unequal to the task assigned them. Thus the struggle continued until the year 1800, when, after twelve years of wrangling, and after three years of litigation, at a cost of seventy pounds Jersey money, the Supreme Court decided that the property and the charter-right belonged to the Nathan Ayars party.

About this time Jarman gave up the fight and moved to Cape May, where he ministered to a First-day Baptist church, until his death, which occurred in January, 1808. He was true to his Sabbath to the last, and his remains were laid to rest in the Shiloh Cemetery.

Side by side these old warriors sleep in this city of the dead; no wrangling disturbs here their slumbers. I wonder how those sad scenes of strife will seem to them when the resurrection morning brings them again face to face.

The decision of the Court and removal of their leader soon made a change in the temper of the

Jarman party, as the following extract from a letter sent by this church to Hopkinton will show. It was written the same year, and tells what fearful havoc this wicked quarrel had made with the church. After the salutation and preliminary remarks, the letter reads as follows:

"And as you have, in some measure, been informed of the unhappy dissension and division that has long prevailed in our church, it may not be expedient to attempt a further relation of the causes and circumstances that have attended so painful a trial. Nor can we say that the breach is healed in such a manner as would have been most desirable; but we may, in the language of one of old time, say, 'For the division of Reuben there was great searching of heart.'

"Those members who, for a long time, have been considered disorderly among us, have withdrawn their opposition for nearly six months past, and have renounced the corporate title they had assumed for promoting their party, but have not acknowledged any wrong in their proceedings. They absent themselves from meeting with the body of the church for public worship, since which time contention has subsided and no disturbance has appeared in our public assemblies. These are more regularly attended, and some of those who held themselves at a distance as wounded spectators have since returned and been received to their former place. The present state of our affairs is more peaceful and comfortable, and our prospects more hopeful than they have been during the long and unhappy trial. None have been added to our numbers since those painful years, excepting those who had been baptized before our distressed state began. We have to lament the backslidings of such as had not freedom to travel with us through those disagreeable scenes; and that none who are advanced to years of maturity venture to take up the cross by public profession and owning of Jesus Christ in the outward ordinances of the gospel.

"Brethren, we have a desire to answer your request to give particulars regarding our numbers, but the state we have been in will not permit so exact an account as we could wish. In 1788, there were upwards of one hundred (115) belonging to the church. Since that time nearly fifty have died, fourteen withdrew when the trouble began, others stand off at a distance, and there remains about fifty now in regular standing.

"Signed in behalf of the church,
DAVID AYARS, Clerk.

AUGUST 31, 1800."

(To be continued.)

SABBATH REFORM.

To the readers of the Sabbath Reform Department in the SABBATH RECORDER.

Much against what would otherwise be my choice, I am compelled, by pressure of other work, and by the warning given by over-taxed nerves, to relinquish the editorial charge of this department. I have aimed to give you glimpses of the movements in the world of Sabbath Reform, and to make such suggestions as would aid you to a better understanding, and a deeper interest in the cause of Sabbath truth. I trust that some more able pen will carry forward the department which I am compelled to relinquish. In justice to the department this notice ought to have appeared some weeks earlier.

A. H. LEWIS.

PLAINFIELD, N. J., Nov. 26, 1890.

CURIOUS BIBLES.

Although the greatest care has been taken to make the various editions of the Bible perfect translations, still errors have been overlooked from time to time, and have given rise to various names by which the edition containing the error has become known. The following list of these curious Bibles is extracted from an article in *The Leisure Hour*, by W. Wright, D. D.

THE BREECHES BIBLE.

"Then the eyes of them both were opened, and they knew that they were naked, and they sewed figge tree leaves together and made themselves Breeches." Gen. 3:7. Printed in 1560.

THE BUG BIBLE.

"So that thou shalt not nede to be afraid for any Bugges by nighte, nor for the arrow that flyeth by day." Ps. 91:5. Printed in 1561.

THE TREACLE BIBLE.

"Is there not treacle at Gilead? Is there no physician there?" Jer. 8:22. Printed in 1568.

THE ROSIN BIBLE.

"Is there no rosin in Gilead? Is there no physician there?" Jer. 8:22. Printed in 1609.

THE PLACE-MAKER'S BIBLE.

"Blessed are the placemakers; for they shall be called the children of God." Matt. 5:9. Printed in 1561-2.

THE VINEGAR BIBLE.

"The Parable of the Vinegar," instead of "The Parable of the Vineyard," appears in the chapter-heading to Luke 20, in an Oxford edition of the authorized version, which was published 1717.

THE WICKED BIBLE.

This extraordinary name has been given to an edition of the authorized Bible, printed in London by Robert Barker and Martin Lucas in 1631. The negative was left out of the seventh commandment, and William Kilburne, writing in 1659, says that owing to the zeal of Dr. Usher the printer was fined £2,000 or £3,000.

THE EARS-TO-EAR BIBLE.

"Who hath ears to ear, let him hear." Matt. 13:43. Printed in 1810.

THE STANDING-FISHES BIBLE.

"And it shall come to pass that the fishes will stand upon it," etc. Ezek. 47:10. Printed in 1806.

THE DISCHARGE BIBLE.

"I discharge thee before God." 1 Tim. 5:21. Printed in 1806.

THE WIFE-HATER BIBLE.

"If any man come to me and hate not his father, . . . yea, and his own wife also," etc. Luke 14:26. Printed in 1810.

REBEKAH'S-CAMEL'S BIBLE.

"And Rebekah arose, and her camels." Gen. 24:61. Printed in 1823.

TO-REMAIN BIBLE.

"Persecuted him that was born after the Spirit to remain, even so it is now." Gal. 4:29.

This typographical error, which was perpetuated in the first 8vo Bible printed for the Bible Society, takes its chief importance from the curious circumstances under which it arose. A 12mo Bible was being printed at Cambridge in 1805, and the proof reader being in doubt as to whether or not he should remove a comma, applied to his superior, and the reply, penciled on the margin, "to remain," was transferred to the body of the text and repeated in the Bible Society's 8vo edition of 1805-6, and also in another 12mo edition of 1819.

CHRISTIANITY ITS OWN INTERPRETER.

A Christian is the same everywhere, whatever his age or condition or nationality. Everyone has the same experience. Go where you will among Christians, and heart uniformly answers to heart. They speak the same spiritual language, and they are understood by themselves as well as children, of whatever household, understand each other.

There is nothing so simple as Christianity; and never has it been expounded in words so plain as those of its divine Author. It is fully comprehended in love to God and love to man. Whoever loves God loves man; and whoever loves man loves God. The feeling is inseparable

and inextinguishable. Unlike any other system of ethics, Christianity requires love even to enemies. To the claims of man upon our regard we may be indifferent, and justify the feeling because we are not hostile. But if we indulge hatred because we are ill used then we justify hostility for that cause. Such, however, is not the teaching of Christianity.

While the manifestations of Christianity are simple, and usually appear upon the surface, yet the principle itself lies deep in the human heart, and controls the life as no other principle does or possibly can. We affirm the doctrine of the perseverance of saints. It is sound doctrine. The Holy Ghost having regenerated the soul by implanting within it the principle of Christianity, all the powers of earth and hell combined cannot cause that soul to fall irrecoverably from grace. If otherwise, God were not the eternal sovereign of the universe, and holiness were not an everlasting principle.

God is able to keep that which has been committed to him, and his promise is from everlasting to everlasting unto all who believe. The conditions of salvation being complied with, salvation is sure, the narrow way has been entered, the journey begun, and the end by faith is seen from the beginning.

There is nothing in which God has a guiding part that is uncertain. Nothing else is certain. God is infinite. Man is finite. The divinity and infinity of Christianity are seen in its universal and sole adaption to the spiritual need of mankind. Of no other system or method adopted or maintained by man is this true, nor is it possible. Man is shapen in iniquity and conceived in sin. The atonement can alone redeem him, and the blood of Christ is all-sufficient. He is thereby renewed; and a radical change for evil in the moral condition of man redeemed would render void the great sacrifice. The cross would thus be of no effect. The powers of darkness would be greater than those of light. But such a supposition were impossible to reason and scripture.—*Christian Secretary*.

CHESTERFIELD ON WIT.

"If God gives you wit," wrote Chesterfield, "which I am not sure that I wish you, unless he gives you at the same time at least an equal portion of judgment to keep it in good order, wear it, like your sword, in the scabbard, and do not brandish it to the terror of the whole company. If you have real wit, it will flow spontaneously, and you need not aim at it. Wit is so shining a quality that everybody admires it, most people aim at it, all people fear it, and few love it unless in themselves.

"A man must have a good share of wit himself to endure a great share of it in another. When wit exerts itself in satire it is a most malignant distemper; wit, it is true, may be shown in satire, but satire does not constitute wit, as most fools imagine it does. A man of real wit will find a thousand better occasions of showing it. Abstain, therefore, most carefully from satire. The more wit you have the more good nature and politeness you must show to induce people to pardon your superiority, for that is no easy matter." Equally happy is the philosopher's description of the "*je ne scay quoy*." "It is a most inestimable quality," he says, "and adorns every other. It is, in my opinion, a compound of all the agreeable qualities of body and mind, in which no one of them predominates in such a manner as to give exclusion to any other. It is not mere wit, mere beauty, mere learning, nor indeed mere any one thing that produces it, though they all contribute something toward it. It is owing to this *je ne scay quoy* that one takes a liking to some one particular person, at first rather than to another. One feels one's self prepossessed in favor of that person without being enough acquainted with him to judge of his intrinsic merit or talents, and one feels one's self inclined to suppose him to have good sense, good nature, and good humor. It is, in short, an extract of all the graces."

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

THE SABBATH RECORDER.

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I THANK thee, Lord, that thou hast kept
 The best in store;
 We have enough, yet not too much
 To long for more;
 A yearning for a deeper peace,
 Not known before.

I thank thee, Lord, that here our souls,
 Though amply blest,
 Can never find, although they seek,
 A perfect rest,
 Nor ever shall, until they lean
 On Jesus' breast!

THREE more numbers will complete our forty-sixth volume. Although our terms are cash in advance, a few are still in arrears for the closing volume, and some are still behind on subscriptions for former years. We hardly need to say that these dues are greatly needed at the office, and we hope that earnest efforts will be made to close up all accounts before the opening of the new volume.

A MAN of marked ability and noble Christian character was removed from the ranks of Christian journalism a few days ago by the sudden death of Dr. H. M. Dexter, for the past 30 years editor of the *Congregationalist*, of Boston. Dr. Dexter had what might be called an historical instinct, and his writings on historical subjects relating to his own denomination in this country will doubtless prove of great value to the future historian of that people.

KING WILLIAM, of Holland, who has been feeble for a long time, is dead. The Queen Regent has issued a proclamation, declaring Princess Wilhelmina, queen of the Netherlands, in which she says: "May her throne find the solid support, fidelity and devotion of her people. I accept the regency during her minority confiding in God and praying that my task shall be so fulfilled as to assure the welfare of the country and the consolidation of the kingdom."

THERE have been threatening demonstrations on the part of the Indians in South Dakota for several weeks past. At last accounts they were retiring to their reservations in the vicinity of Pine Ridge and Rosebud Agencies, and fears of an outbreak were being allayed. When it is remembered that these natives have suffered untold wrongs at the hands of unscrupulous government agents, serious outbreaks cannot be wondered at. Man's inhumanity to man is wondrous strange.

THE "Universal Peace Congress," held in July, 1890, recommended the observance of the third Sunday in December each year, as Peace Sunday throughout the world. And now the "Christian Arbitration and Peace Society, 310 Chestnut St., Philadelphia, calls attention of the clergymen of this country to this action of the Congress, asking them to do all they can consistently to forward the principles of peace and good will among nations, according to these plans. The Society possesses much valuable literature on the subject which will be gladly sent to any who will ask for it.

WE learn from exchanges that a remarkable revival of religion is in progress in Plainfield, N. J., but have not yet had very full particulars concerning it. A correspondent of one of our exchanges says that the saloons of the city were closed one night in order that their employes and patrons might have an opportunity to attend. That looks like business. We wish the revival might go on until all the saloons should close their doors never to open them again, then their employes and patrons could find time to live sober, virtuous lives, and do something to make the world a little better for their having lived in it.

SEVERAL changes in pastorates take place about this time. Bro. Theo. L. Gardiner vacates the pastorate at Shiloh, N. J., for that at Salem, W. Va.; Bro. Ira L. Cottrell goes from First Hopkinton, R. I., to Shiloh; and Bro. Geo. J. Crandall leaves North Loup, Neb., for First Hopkinton. Thus, Salem gains a pastor while North Loup loses one. This little bit of history, which is no new thing with us, raises afresh the question: Why is it that in a denomination of barely one hundred churches, many of which do not support pastors, and one hundred and twenty ordained ministers, a pastorless church cannot find a pastor without unsettling several others, and, in the end, robbing a sister church?

PREJUDICE against the Jews in Russia still continues. The government has recently forbidden the newspapers to publish a petition drawn up by the Jews asking that they be placed on a civil equality with other classes in that country. Also an edict of the minister of lands, recently issued, proclaims that no work in connection with the government shall be given to Jews outside the territorial limits assigned them some time ago. These limits are so restricted as to amount, practically, to an actual prohibition. Thus denied an opportunity to work, and the right of petition, there seems to be no other alternative but to "move on and out," which plainly is the one alternative which the Russian government is determined to force upon them.

WE have received from the Rev. Dr. J. H. Wallfisch, a little paper published by the American Branch of the Universal Christian Singers' Union, of which, if we mistake not, Dr. Wallfisch is musical director. The name of the paper, which is published in German, is *Gruss und Aufruf, Greeting and Summons*. On the last page are found advertisements of Alfred University, Milton College, and the *Peculiar People*, for which, on behalf of those several interests, we extend to Dr. Wallfisch hearty thanks. There comes in the same package a Christmas programme, also in German, written by Dr. Wallfisch. We cannot judge of the character of the words, but the music is very good—much better than that usually put forth in such exercises.

THE proceedings and reports of the late Council have been distributed to the churches on the same basis as those of the General Conference, and in the same manner. In all cases the charges have been prepaid wherever rates could be given. In several cases packages for churches near each other have been sent together to one address. Parties receiving such packages will please attend to their distribution and report expense for the same to this office. Also all persons having charges to pay on packages

received will report the same and be reimbursed. So far as addresses could be obtained, copies have been sent to lone Sabbath-keepers. If any have not been supplied, or if any desire a few copies to send to friends, such can be supplied by sending in their orders.

THAT inimitable wit, Josh Billings, did not go far out of his way when he wrote, "The best philosophers and moralists I have ever met have been those who had plenty to eat and drink, and had money at interest." Such men can tell poor people how to economize, etc., with wonderful glibness; but they who, from day to day grapple with the hard questions, "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?" could give them some pointers which, if carefully followed out, would materially alter their philosophy. The principle here involved is capable of a very wide range of application. It is very easy to make a standard by which to measure other people; but it is often quite embarrassing to have the same measuring rod applied to ourselves, under precisely the same conditions and circumstances. We often say, "If I were in such an one's place I would not do as he does." Probably not. But the chances are that we should do worse, if not in the same direction, in some other, equally important. Let us, out of a sense of our own frailty, learn lessons of charity for all mankind, remembering that He who is Master over us all has said, "Judge not, that ye be not judged, for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

THE PRESIDENT OF THE NEW BAPTIST UNIVERSITY.

Some time since it was announced that the Trustees of the new Baptist University, to be located in Chicago, had unanimously chosen Prof. W. R. Harper, now of Yale University, President of the Institution, giving him six months in which to consider the call. It was generally understood at that time that Mr. Rockefeller's additional gift of a million dollars was an expression of his faith that Dr. Harper would accept the call, since it was known that his wishes were that the management of the University should be in the hands of a man possessed of the breadth of mind and indomitable push which Dr. Harper has already displayed. It is now publicly announced that Dr. Harper accepts the call, and will enter upon his duties as soon as buildings, etc., are in readiness. With such magnificent endowments as the new University possesses and is in a way to receive, with such a man as Dr. Harper for president, and with such a faculty as he is likely to gather around him, the success of this great undertaking may be safely predicted. A brief biographical sketch of Dr. Harper, published in a Baptist paper at the time of his call to this high position, will be of interest to our readers, as follows:

William Rainey Harper was born in New Concord, O., July 26, 1856, being now thirty-four years of age. No other man of his years has so wide a reputation and such great learning. He occupies two chairs at Yale University, which has never been given to any other professor to do in this country. In 1870 he was graduated from Muskingum College, in his native town, at the head of his class. For the study of languages he showed a special fondness, and even at this early age he had developed a remarkable proficiency. To continue the studies for which he had evinced so rare a faculty he at once entered upon a post-graduate course of study under the direction of Professor Whitney. It was not long before he had acquired a knowledge of the Semitic

languages that most agreeably surprised his learned instructor, upon whose advice he was offered and accepted a chair in Denison University. He remained there until 1879, when he accepted the Hebrew chair in the Chicago Theological Seminary at Morgan Park. He was made professor of Semitic Language and Literature at Yale University in 1886, and now is the head of the department. He is the editor of a quarterly review called the *Hebraica*, to which the leading students of the Semitic languages the world over contribute. He is also editor of a monthly periodical, the *Old and New Testament Student*. He has written numerous text-books, and occupies positions in the academical, post-graduate and theological faculties of Yale. He is President of the American Institute of Sacred Literature, at the head of the Biblical Correspondence School, and is principal of the Chautauqua Summer Schools, and of similar schools located at New Haven, Philadelphia and Chicago. He has shown marvellous organizing ability, is an inspiring leader, and is endowed with a capacity for doing an enormous amount of work. If Dr. Harper should decide to go to Chicago he would not necessarily have to sever his relations with Yale within two years, as it is not proposed that the new University shall begin the work of instruction until the fall of 1892.

AS OTHERS SEE US.

The delegates and visitors at the late Council in Chicago will not soon forget the pleasant and commodious house of worship in which their sessions were held, much less the kind courtesy and generous liberality of the pastor and trustees of the Society owning the house, which placed its use at their disposal without money and without price. These delegates, and our readers generally, will, we feel sure, be interested in reading the following, clipped from *Unity*, of which the Rev. Dr. Jones, pastor of the church, is the senior Editor:

It was a beautiful hint of the coming times, a prophecy of the rising religion, exemplified at All Souls' church last week, when the members of the National Council of the Seventh-day Baptist churches found happy fellowship and convenient quarters for a whole week of deliberation in the church home of a society so remote in doctrine and practice from their own. The attendance was large, from a hundred churches. The action of the Council was harmonious and resulted in many things that will further the cause it represents. The law of selection is severely applied in the case of these Seventh-day brethren. Only the stalwart, the thoroughly persuaded, the sincere, will persist in a practice so inconvenient and socially ungracious as the observance of Saturday as a rest day instead of Sunday. The result is that they represent a body of high average intelligence, able logicians and men enamored of education. The pastor and a few of the ladies of All Souls' church tendered the delegates a reception at the parsonage at the close of their deliberations, in which coffee and good will mingled. The President of the Council, Mr. Babcock, of Plainfield, N. J., in kindly words offered interesting tokens to be left behind, of their appreciation of the free hospitality, and the pastor responded. Dr. Lewis, editor of the *Outlook*, who preached acceptably in All Souls' pulpit the Sunday before, closed with words that were both an inspiration and a benediction. All Souls' church was happy in the opportunity of passing on the kindly favor of the Oakland Methodist Church to the Western Conference last spring. The only recompense it asked of the Seventh-day brethren was that they go home and pass the same favor along the first chance offered them. To this they all stand pledged.

"How far that little candle throws its beams,
So shines a good deed in a naughty world."

Also the following little paragraph from the church paper of the First Baptist Church, of Chicago, the Rev. Dr. P. S. Henson, pastor, will be appreciated by our people:

The Baptists who hold to the seventh day instead of the first as the one sacred day of the week have been holding a great convocation in this city. A dozen or more of their ministers were present at our evening service last Sunday, and at the close of the sermon gathered about

the pulpit and exchanged fraternal greetings with our pastor. They were sturdy looking men, and they represent a body of people who, as a rule, are devoutly pious, and are one with us with the exception above noted, touching the question of the day that ought to be observed as the Sabbath.

We do not, however, publish these excerpts simply that we may tickle our ears with the pleasant things which others say about us; but that we may see, as well, what the logic of our position demands of us. If pastor Jones had never seen a Seventh-day Baptist, he might have written with equal confidence: "The law of selection is severely applied in the case of these Seventh-day brethren." It certainly is not a matter of convenience, considered from the stand-point of business or social relations, that we keep the seventh day, when so nearly all the world keeps another day. The fact that, year by year, the hard pressure of our surroundings sifts out from us nearly as many as come to us by conversion to the truth is proof of these things. But is it not true after all that too many of us are Sabbath-keepers because of our early training, family connections, or present surroundings, rather than from deep conviction of the truth and a conscientious determination to be loyal to it, at whatever cost? We do not sit in judgment upon any; indeed we believe the compliment paid to our people generally is true, when it is said, "Only the stalwart, the thoroughly persuaded, the sincere will persist in a practice so inconvenient and socially ungracious as the observance of Saturday as a rest day instead of Sunday," and they are a "body of people who, as a rule, are devoutly pious." But, brethren, we are no better in these respects than we ought to be. We owe it to ourselves, to the world about us, to the truth we love, and to God above us that we stand, every man, woman, and child among us, intelligently and loyally true to our faith in God and his word, whether such an attitude brings us fame or shame, wealth or poverty, advantage or disadvantage. In doing this we cannot afford to spend much time comparing ourselves with other peoples, asking whether we are better or worse than they, or "about as good." If we are not, in every nerve and fibre of our moral being, loyal to God and his word of truth, without question and without regard to consequences, we are not as good as we ought to be; if we are thus loyal, then God will bless us, prosper our labors, and, through us, vindicate his own cause.

ARE CHURCHES INDEPENDENT.

Each Seventh-day Baptist church is a law unto itself, and should be controlled in its affairs by a majority vote of its members—all in subjection to the authority of Christ, the supreme Head of the Christian household. While this is true under our polity there are relations that bind churches together in one great sisterhood, making thus a denomination that has its aims, its usages, and its mission. Therefore churches, like children of one family, are not entirely independent. They are under obligation to each other to act in harmony in promoting each other's welfare and the great interests that in common are committed to them as churches of the Lord Jesus Christ. They cannot cast off these obligations without doing great injustice to the sisterhood of churches, and much harm to the cause of Christianity.

Each church, when admitted into denominational membership, is received into fellowship and put in charge with the interests of the denomination in the field of its operations. It gains privileges and benefits by such associa-

tions, and when it prospers all rejoice with new hope, and when it fails or is disrupted all suffer the sorrow and reproach. Many of them have received financial and other aid from the denomination, and for many reasons they all should feel morally bound to enter into consultation and co-operation with sister churches. To deny this plain duty, and refuse counsels and disown obligations, is to violate the rights of others and injure the best interests of all concerned, and bring dishonor to the cause of Him who is Lord of all.

J. B. C.

PHILLIPS BROOKS' HUMOR.

This story of the writer in the *New York World* is worth repeating. He says:

I recalled the incident a few days ago, as I sat in Trinity listening to Phillips Brooks' noon-time talks. It happened in the spring of 1883. The four of us had gone to Europe together—Dr. McVickar, of Philadelphia; Phillips Brooks, and Mr. Robinson, the builder of Boston's Trinity Church. Robinson stands six feet two inches in his stockings, Dr. McVickar measures six feet four inches, and Brooks exceeds six feet in height. Robinson is sensitive about his length, and suggested that in order to avoid comment the three tall men avoid being seen together. Arriving in England they went direct to Leeds, where they learned that a lecturer would address the working classes on "America and Americans." Anxious to hear what Englishmen thought of the great Republic, they went to the hall. They entered separately, and took seats apart. The lecturer, after some uninteresting remarks, said that Americans, were as a rule, short, and seldom if ever rose to the height of five feet ten inches. He did not know to what cause he could attribute this fact, but he *wished he could present examples* to the audience.

Phillips Brooks rose to his feet and said: "I am an American, and as you see, about six feet in height and sincerely hope that if there be any other representative of my country present he will rise."

After a moment's interval, Mr. Robinson rose and said: "I am from America, in which country my height—six feet two—is the subject of no remark. If there be any other American here, I hope that he will rise."

The house was in a jolly humor. Waiting until the excitement could abate in some degree, and the lecturer regain control of his shattered nerves, Dr. McVickar slowly drew his majestic form to its full height, and exclaimed: "I am an—" But he got no further. The audience roared, and the lecturer said no more on that subject.

SAM SMALL, who now makes his home at Ogden, while superintending the building of the new Methodist University established in Utah, has very little faith in the pronunciamento of President Woodruff against polygamy in the Mormon Church. Mr. Small points out that the Mormons get all their law by revelation, and President Woodruff took care not to say, that his new order was by revelation. He simply counseled his people to give up polygamy, well knowing that they would not do so. It was meant to have effect on the outside world rather than on the Mormons, and to give greater force to the complaint of the Mormons that they are being persecuted by the government. Mr. Small believes that the Cullom Bill should become a law, compelling these people to openly renounce polygamy as the rebels in the South were compelled to take the oath of allegiance, before they shall have the rights of citizens. This position of Mr. Small is not unreasonable, and if President Woodruff means that his pronunciamento shall be recognized as the law of the Mormon Church, it can in no way harm his people.—*Inter-Ocean*.

PRAYER is the pulse of the renewed soul; and the constancy of its beat is the test and measure of the spiritual life.

YOUNG PEOPLE'S WORK.

WE wish to call the attention of our societies to the importance of reporting, from time to time, to this page, items of news. We ought to hear from one another as societies as well as individuals. Why not?

If every society would send a brief account of local matters once a quarter, there would be two or three in every issue of this paper, and the caption, "Our Mirror," would not be the rarity it has been of late. Till the suggestion in the report of the Council Committee on Young People's Work is carried out there is a chance for all.

WE have been informed that there is a deal of unpublished news from different sections of our denomination, anxiously awaiting some medium whereby it may reach the eyes of Seventh-day Baptist young people. To those who have such matter on hand, we would say: Just send it to the SABBATH RECORDER, marked "For 'Our Mirror,'" and it will promptly appear. Do not send to the Cor. Ed. if immediate insertion of *news items* is desired.

CHEERFULNESS.

Be cheerful. Why do you look so sour? A pleasant "Good morning," said by you will cost you nothing, and it may be the means of helping some one to better his course of action for life. Why do you show out so much of the spirit that you feel yourself abused because some one speaks good naturedly to you? Don't pour cold water on cheerfulness every time you meet it. Are things going badly with you? Has some one spoken unkindly to you? Don't answer them with a frown, nor with harsh words, nor with what may be still worse, a long and deathlike silence. Remember that "a soft answer turneth away wrath." When we see people looking so sour that we think vinegar would be ashamed of itself and turn sweet, why not say a few cheerful words to them, and turn their minds from brooding over their misfortunes to a consideration of more pleasant and enjoyable subjects?

One of mankind's greatest needs is association. We need to associate with all that is not morally bad. One of the best ways for bringing this about is by cheerfulness. Nothing will so encourage a person to talk with you upon any subject which interests him as the fact that he knows you always carry with you a cheerful face and disposition. If you have a gloomy disposition shake it off; cultivate the habit of being pleasant.

"Suppose the world don't please you,
Nor the way some people do,
Do you think the whole creation
Will be altered just for you?"

We can not make other people cheerful unless we are cheerful ourselves. Be not afraid to say things to make people laugh sometimes, if you show by your daily conduct that your object is not so much to make them laugh as it is to make them happy. Can you sing nicely? That is well. Do you talk cheerfully and encouragingly at prayer-meeting? That is well. Are you an iceberg all the rest of the time? *That is bad.* Do not call yourself cheerful when you are a moon-beam only to those who are forever sun-beams to you.

Is there a wall of ice becoming higher and higher between you and your neighbor because of little things said or done which ought not to be, or because of things not said which ought

to be said? Do not begin to cut this wall down with saws and axes, for other ice will form faster than you can destroy what has already been formed. But open your heart to a fuller reception of God's love, and let the bright, warm sun-beams of cheerfulness fall full upon the wall, and it will soon melt away; and in its place will grow up the trees of patience, godliness, brotherly kindness, and charity, of whose delicious fruits you may ever be a partaker.

Let us, kind readers, each and all dare to look the world squarely in the face three hundred and sixty-five days in the year with a hearty "Good morning" for all we meet, and many of our bad thoughts will change to good ones, harsh words will change to kind ones, enemies will change to friends, and we shall find much more loveliness in life than we had before thought possible.

BURDETT.

REPORT OF COMMITTEE ON YOUNG PEOPLE'S WORK.

The Committee on Young People's Work has considered various suggestions, plans and sentiments, submitted by members of the Council, and as the result of its deliberations, would submit its report as follows:

The work of our Young People should be both intensive and extensive as touching individuals, societies and the denomination.

I. AS INDIVIDUALS.

Upon those now classed as "young people," must the burden of church and denominational activity soon fall. That this responsibility may be adequately met there is need of the broadest and most thorough preparation possible on the part of those who are to meet it. Such preparation must be along the lines (1st.) of practical church and denominational work under the control of those having wide experience as leaders; and (2d.) of spiritual development and growth in grace. As a means of preparation in this practical work, we recommend that our young men and women, wherever practicable, become members of Christian Endeavor Societies, and faithfully perform all that is implied in such active membership; also, that they become as thoroughly conversant as possible with the workings of our denominational system, by a regular attendance upon the anniversary sessions of the different Societies, and a careful perusal of their minutes, together with the minutes of the various Associations; and by a more constant study of the *Sabbath Recorder*. To meet the second demand, we recommend that a thorough systematic course in Bible-study be formulated and pursued by our young people; such course to comprise the great truths essential to spiritual growth, and especially the various phases of the Sabbath question.

II. AS SOCIETIES.

We recognize the fact that a large proportion of the young people's work, as embodied in their organizations, is, and should be, devoted to the interests of the individual churches of which they are a part, and we wish to emphasize, particularly, that it is not the society as an organization, but rather the growth and strengthening of the church, through the organization, which is the end sought. We therefore recommend that in all their Endeavors, our young people be more careful to keep this idea prominently before the mind, always making society appointments subsidiary to those of the church, frequently counselling with the pastors for advice and co-

operation, that all may be sympathetic and harmonious. We believe that few, if any, of our churches are so situated as not to be within easy reach of propitious but uncultivated fields. We believe that our young people's societies are peculiarly adapted to the occupation of such fields, and therefore recommend that each society carefully survey the field of such opportunities, and wherever practicable, begin work at once, along the lines of preaching services, Sabbath-schools, prayer-meetings and personal work, as circumstances may seem to demand; also that the distribution of Sabbath tracts and other Sabbath literature be made a part of such work. We recommend that societies under whose auspices such work is carried on, become responsible for the necessary expenses of those visiting such outposts. Or, where this may be impossible by individual societies, let two or more be formed into an association for the furtherance of the work.

III. AS A DENOMINATION.

Without wishing to appear critical, we would suggest that there is a too strong tendency on the part of our people toward individualism in denominational work. To guard against our young people's drifting into the same error, we would urge upon them, generally, that they express to the Boards their confidence in them, by placing in their hands their funds, to be used in any way which, in their judgment, shall seem proper.

While we thus heartily emphasize this need of breadth in denominational interest and support, we believe that there is a vast deal of interest and power among our young people, now latent, which cannot be aroused in any general work, but which needs some specific object to give to it life and activity. In order to develop this latent interest we deem it advisable for our young people to unite in the support of some missionary enterprise which they may call their own. In every such work which they may undertake, they should act under the supervision and direction of the Board of Managers of the Missionary Society, these employing and paying the worker, the young people becoming responsible for the amount to be raised for such purpose. In view of existing circumstances we believe that the above object will be the more surely and speedily gained if the object for which the young people unite, be in the direction of Home Missions, and if the worker be some new man, or, at least, one whose employment shall be in effect a reinforcement of the home field. Simply as a suggestion, that we may present our thoughts in some tangible form, we outline the following:

Let the young people pledge to the Missionary Board the support of a young man to be placed on the home field, his time being divided between the several Associations, two months in each for the first year. He shall organize the young people for missionary work in their immediate vicinity, and unify them in general denominational work; he shall establish in each Association a correspondent to assist him, reporting all movements of local societies; he shall also keep his own work and that reported to him before the denomination, through the Young People's Department of the *Sabbath Recorder*, occupying a space not to exceed half a column per week.

Should this not appear practical we believe the young people would be willing to assume the support of a General Missionary or Assistant Secretary, to work on the home field as the Missionary Board may select; or, in fact, to work

along any line which to the Board may seem most advantageous.

All of which is respectfully submitted,

E. B. SAUNDERS,
W. C. DALAND,
J. G. BURDICK,
G. W. HILLS,
J. A. PLATTS, } Com.

OUR FORUM.

A THOUGHT.

Praying for saints! Where does the Bible command this? In numerous places. It is not Romish. Take a commentary and let us look them up. As we came home in the Sabbath dusk after service followed by a conference meeting, this thought seemed "borne in" upon our minds, so we pass it on.

Why says the apostle Paul, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;" and "Looking diligently lest any man fail of the grace of God?" Why does he exclaim so earnestly, "I therefore so run, not as uncertainly; . . . lest that by any means when I have preached to others, I myself should be a cast-away?" Is it not because he knows how hard it is for the professing Christian to shake off the body of death to which the flesh binds him? And Paul longed for and did attain that truly great life some author so beautifully defines as a "thought of youth, demonstrated in mature age." Not a crushed, indifferent, carping, or bitter life spirit does he show, but to the last, whether standing before King Agrippa and hopeful for his opportunity, or cast out of the synagogue and with a bleeding back, the same genuine, loving, hoping spirit. "Praying always for all saints" is his oft-repeated admonition, and it seems ever made with the same tenderness.

Let us as young people take this to ourselves. Many of us in revival services have felt ourselves uplifted and brought very close to God as we prayed for others, and our comrades in the fight need our prayer even more. The lily springing in its freshness delights us, but unless its roots have struck deep, while, or before, it flowered, and it has stored up nourishment and gained root in itself, it will not spring again when the storm has blasted its blossoms and torn away its drapery. Let us then pray for others who need, and the reflex effect on ourselves will mayhap be greater than that on others. It would take the criticising spirit all out of us, we could no longer be indifferent, it would guard us from the sins and failures which we prayed others might be strengthened to resist, and the silent influence going out through our lives and touching others would indeed make "all men" know that we were his disciples, because we "have love one to another." Only the word spoken to God in secret or in the midst of busy cares: "Help him to be true to his innermost convictions," "Keep their hearts green with the memory of all that is good and true," and the fire kindled on the altar of our own hearts will burn up all the dross and make us those whose "leaf also shall not wither," even in old age. BERTHA.

SMALL kindness, small courtesies, small considerations, habitually practised in our social intercourse, give a greater charm to the character than the display of greater talents and accomplishments.

EVERY wish that the Holy Ghost breathes into the soul of a believer is a voice which enters into the ear of God. We ought to go to God with our matters as altogether his.

EDUCATION.

—THAT part of the library of Cornell University which was donated by ex-President White—310,000 volumes, 10,000 pamphlets and a large number of ancient manuscripts—contains an immensely valuable collection of prints and manuscripts from the era of the German Reformation.

—THE Theological Seminaries of the Presbyterian Church have generally completed their rolls of students for the present term. Princeton Seminary has the largest number of students, as it had last year. In all there are one hundred and seventy-four in attendance at that institution. McCormick Seminary comes next with a total of one hundred and seventy. Union Seminary, in New York City, has one hundred and sixty-four on its list. Allegheny, Pa., Seminary has fifty-six students; Auburn fifty; Lane forty-two, and Danville eight.

—A COURSE of university lectures on Investment Securities, has been begun in Osborn hall, room A 1, Yale University, on the evenings of Mondays and Fridays, by Franklin W. Hopkins, now of S. V. White & Co., of New York. The subjects will include the securities of railroads, water works, street railroads, municipalities and counties, private manufacturing companies, incorporated companies for carrying on industrial and mercantile enterprises, electric companies, western farms, and banks. A series of chamber concerts will be given in North Sheffield hall on Wednesday evenings during the winter.

—DR. AUSTIN PHELPS, late Professor in Andover Theological Seminary, died recently at Bar Harbor, Maine. Born in 1820 at Brookfield, Mass., graduated in 1837 at the University of Pennsylvania, he pursued his theological studies at Andover, and also at Union Theological Seminary, New York. He was pastor of Pine Street, now Berkeley Street Congregational Church, from 1842 to 1847, and Professor of Sacred Rhetoric at Andover, from 1848 to 1879, and since professor emeritus. He was also an author of several popular works. He was a man of fine intellectual and profound spiritual culture, which was revealed in his writings with power.

—ON October 1st Heidelberg University removed from its philosophical faculty the professors of mathematics and the natural sciences and formed them into a new department. A similar change has already been made at Tubingen and Strasburg, and in Berlin there has been considerable talk about removing the professors of history from the philosophical department to a department of their own. The reform is needed. The philosophical faculty of the average German university is now something of a catch-all for all sorts of specialties outside of medicine and theology, and a German Ph. D. may indicate any thing from graduation in social science to the completion of a course of music.

—THE plans for the new building for Capital University, Columbus, O., have been completed and accepted, and some of the work has already been contracted for. The building is to be an L in form, the greatest length being 75 feet, running east and west, and the shorter 65 feet, running north and south. At the conjunction of the two wings is a tower, with an entrance into the hall. The interior is well arranged. On the lower floor, will be a chapel large enough to accommodate two hundred, and also three recitation rooms. On the second floor will be the same number of class rooms, directly over those on the first, while the space above the chapel will be divided into a library and a laboratory.

TEMPERANCE.

—THE King of Samoa strictly prohibits, in his dominions, the sale or use, as a beverage, of "any spirituous, vinous, or fermented liquors, or intoxicating drinks," by any of his subjects. Any violation of this law involves either fine or imprisonment, and in some cases both.

—THE abolition of the saloon has not only promoted the personal happiness and general prosperity of our citizens, but it has enormously diminished crime, has filled thousands of homes where vice and want and wretchedness once prevailed, with peace, plenty and contentment, and has materially increased the business of those engaged in the sale of useful and wholesome articles of merchandise. Notwithstanding the fact that the population of the State is steadily increasing, the number of criminals confined in our penitentiaries is steadily decreasing. Many of our jails are empty, and all show a marked falling off in the number of prisoners confined. The dockets of our courts are no longer burdened with long lists of criminal cases on the docket when the present term began.—Governor Martin's Message to the Kansas Legislature.

POPULAR SCIENCE.

SIZES OF CHILDREN.—Measurements of 21,000 children in Saxony show that the boys are a small fraction of an inch taller than the girls up to the eleventh year, but that the girls then become taller until the sixteenth year, when the boys again surpass the girls in height.

AN archaeological discovery of considerable interest has lately been made in France, during the cutting of a railway from Argenteuil to Nantes. One hundred and eighty-five plaster tombs of the Merovingian epoch were excavated, the skeleton occupants being well preserved. An official French commission of the department of the Seine-et-Oise, has been sent to visit the scene of the discovery, for the purpose of securing for preservation its remarkable historical curiosities.

WATER HYPNOTIC.—A "lier-awake" of twenty-five years' standing, who for ten years thought himself happy if he could get twenty minutes sleep in twenty four hours, is thus quoted by the *Medical Age*: "I took hot water—a pint, comfortably hot, one good hour before each of my meals, and one the last thing at night—naturally unmixed with anything else. The very first night I slept for three hours on end, turned round and slept again till morning. I have faithfully and regularly continued the hot water, and have never had one bad night since. Pain gradually lessened and went; the shattered nerves became calm and strong, and instead of each night being one long misery spent in wearying for the morning, they are all too short for the sweet, refreshing sleep I now enjoy."

CHARCOAL FOR TURKEYS.—It is chronicled that a farmer who has raised turkeys many years, and who takes pleasure in making experiments, considers charcoal, turkey-fat and diamonds as much alike in some respects. It is a fact that more fat may be gotten out of charcoal than one would suspect without a knowledge of chemistry. As evidence of this, here is an account of one experiment: Four turkeys were confined in a pen and fed on meal, boiled potatoes and oats. Four others of the same brood were at the same time confined in another pen and fed daily on the same articles, but with one pint of very finely pulverized charcoal mixed with their food—mixed meal and boiled potatoes. They had also a plentiful supply of broken charcoal in their pen. The eight were killed on the same day, and there was a difference of one and a half pounds each in favor of the fowls which had been supplied with charcoal, they being much the fatter, while the meat was superior in point of tenderness and flavor.—*Christian Advocate*.

FOOD AND DRINK.—Opinions differ as to the effect of the free ingestion of water at meal times, but the view most generally received is probably that it dilutes the gastric juice and so retards digestion. Apart from the fact that a moderate delay in the process is by no means a disadvantage, as Sir William Roberts has shown in his explanation of the popularity of tea and coffee, it is more than doubtful whether any such effect is in reality produced. When ingested during meals, water may do good by washing out the digested food, and by exposing the undigested part more thoroughly to the action of the digestive ferments. Pepsin is a catalytic body, and a given quantity will work almost indefinitely, provided the peptones are removed as they are formed. The good effect of water drunk freely before meals has, however, another beneficial result—it washes away the mucus which is secreted by the mucus membrane during the interval of repose, and favors peristalsis of the whole alimentary tract. The membrane thus cleansed is in a much better condition to receive food and convert it into soluble compounds. The accumulation of mucus is especially well marked in the morning, when the gastric walls are covered with a thick, tenacious layer. Food entering the stomach at this time will become covered with this tenacious coating, which for a time protects it from the action of the gastric ferments and so retards digestion. The tubular contracted stomach, with its puckered mucus lining and viscid contents, a normal condition in the morning before breakfast, is not suitable to receive food. Exercise before partaking of a meal stimulates the circulation of the blood and facilitates the flow of blood through the vessels. A glass of water washes out the mucus, partially distends the stomach, wakes up peristalsis, and prepares the alimentary canal for the morning meal. Observation has shown that non-irritating liquids passed through the "tubular" stomach, and even if food be present they only mix with it to a slight extent. According to Dr. Leuf, who has made this subject a special study, cold water should be given to persons who have sufficient vitality to react, and hot water to others. In chronic, gastric catarrh, it is extremely beneficial to drink warm or hot water before meals, and salt is said, in most cases, to add to the good effect produced.—*British Medical Journal*.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.

FOURTH QUARTER.

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

LESSON XI.—JESUS MADE KNOWN.

For Sabbath-day, December 13, 1890.

SCRIPTURE LESSON.—Luke 24:28-43.

28. And they drew nigh unto the village whither they went; and he made as though he would have gone further.
29. But they constrained him, saying, Abide with us, for it is toward evening, and the day is far spent; and he went in to tarry with them.
30. And it came to pass as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.
31. And their eyes were opened, and they knew him; and he vanished out of their sight.
32. And they said one to another, Did not our hearts burn within us while he talked with us by the way, and while he opened to us the scriptures?
33. And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them.
34. Saying, The Lord is risen indeed, and hath appeared to Simon.
35. And they told what things were done in the way, and how he was known of them in breaking of bread.
36. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.
37. But they were terrified and affrighted, and supposed they had seen a spirit.
38. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?
39. Behold my hands and my feet that it is I, myself; handle me and see, for a spirit hath not flesh and bones as ye see me have.
40. And when he had thus spoken he showed them his hands and his feet.
41. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?
42. And they gave him a piece of a broiled fish and of a honeycomb.
43. And he took it and did eat before them.

GOLDEN TEXT.—And their eyes were opened, and they knew him.—Luke 24:31.

INTRODUCTION.

There are no intervening circumstances between this lesson and the last, as it is a continuation of the same circumstance.

OUTLINE.

1. The journey to Emmaus was concluded. v. 28, 29.
2. They sat down to eat, and recognized him, and he vanished out of their sight. v. 30, 31.
3. The impression which this produced upon them. v. 32.
4. They returned to Jerusalem, and related this to the disciples. v. 33-35.
5. Jesus himself appeared in their midst, and revealed himself to them. v. 36-43.

EXPLANATORY NOTES.

v. 28. "Drew nigh unto the village." That is, Emmaus, to which they were going, as we saw in our last lesson. "He made as though he would have gone further." Why he did this we are not told. It may be that he wished to try their hospitality, and see how they would treat strangers, or perhaps to conceal his personality so that they would not recognize him. v. 29. "They constrained him." They urged him till he consented to remain with them. Though they did not recognize him yet they were charmed with his discourse. They wished him to remain during the night, as it must have been late in the afternoon, and yet not so late but that they could eat and return to Jerusalem, about seven or eight miles away before the setting of the sun. v. 30. He went in with them, and as he was breaking bread they recognized him. It was the office of a master of a feast to break bread, and why Christ did it this time we are not informed. It may be for this reason in part that they recognized him, or by his method of doing it. If, however, as it seems more likely to me, the holding of their eyes was miraculous, the opening must also be miraculous. v. 31. "And he vanished out of sight." If Christ arose with his physical body, this means simply that Christ withdrew from their presence; but if, on the other hand, he arose with his spiritual body, it would mean that he immediately disappeared, in the one sense of becoming invisible. I am strongly inclined to the latter view. v. 32. "Did not our heart burn within us." That is, a glow of feeling and an ardor of intellect. v. 33. "The same hour." The time that the

sun was above the horizon was divided into twelve equal parts which were called hours. An hour was also used for a much more indefinite length of time. It might be more or less than an hour. I suppose it means in this text that they immediately arose and returned to Jerusalem. v. 34. "And hath appeared to Simon." We are not told when this was done, but some have inferred that one of these two men was Simon, but this is not clear. v. 36. "Jesus himself stood in the midst of them." Where the two disciples from Emmaus had come to meet with the eleven apostles at Jerusalem. Mark says, "He upbraided them for their unbelief and hardness of heart." John tells us that "the disciples were assembled for fear of the Jews, and that the doors were shut for fear of the Jews." v. 37. "They were terrified and affrighted, and supposed they had seen a spirit." Perhaps this was owing to their being within, and having the doors shut, if not bolted, and his sudden appearance which was entirely unexpected. v. 39. "Behold my hands and my feet." It would seem that he thought that their excitement was owing to their unbelief of what the disciples had told them, and because they did not recognize him, so he called upon them to examine him and be satisfied. "A spirit hath not flesh and bones, as ye see me have." He refers to a well-known belief that the spirit of man was not physical. v. 40. Luke says, "He showed them his hands and his feet." John adds, "and his side." This was done to convince them that he had arisen, but it failed to produce immediate conviction. v. 41. Jesus was willing to prove to them by another evidence, that of eating, that he had arisen, so he asked for something to eat. v. 42. The words "and of a honeycomb," are omitted in the *Rev. Ver.*

QUESTIONS.

Recite the Title and Golden Text. What place were they approaching? Why did he act as though he would pass on, when he arrived at Emmaus? What do you understand the word "constrained" to mean? On what day of the week was this, and what time of the day? Did he comply with their request? What position did he occupy at the meal? What effect did his blessing and breaking of the bread have upon the disciples? What was the effect of all this upon the disciples? Does a new understanding of the Scriptures produce the same effect on us? Where did these two disciples go? Why were there not twelve instead of eleven gathered together? What news did they have to tell the other disciples? What strange circumstance happened at this meeting? What did Jesus say to them? Has he ever said the same to you? What effect did Christ's appearance have upon them? Would you be terrified if he would thus appear to you? What evidence did he furnish them that it was really he? Did you ever think you saw a spirit? Why should a spirit terrify them? What suggestions do you find in this lesson to inspire you to a nobler purpose?

TOPICAL AND SCRIPTURAL ILLUSTRATIONS.

BY H. B. MAURER.

Borrowing Trouble.

"Mr. Lincoln," said Senator Palmer to that great man, "if I had supposed at the Chicago convention that nominated you that we would have this terrible war, I would never have thought of going down to a one-horse town and getting a one-horse lawyer for president." I did not know how he would take it, but rather expected an answer that I could laugh at. But he brushed the barber to one side, and with a solemn face turned to me and said: "Neither would I, Palmer. I don't believe any great man with a policy could have saved the country. If I have contributed to the saving of the country it was because I attended to the duties of each day with the hope that when to-morrow came I would be equal to the duties of that day."

Unprofitable Usages.

A Catholic woman during a heavy thunder storm seized her bottle of "holy water" and sprinkled the rooms of the house, her children and husband, prayed to the Virgin and went to bed. In the morning she was surprised to find her children, husband and everything tattooed and that they owed their safety to a bottle of bluing she had sprinkled by mistake.

Bluing is better than holy water for some

purposes, and one Catholic family has inadvertently discovered its equal merits for protecting the family with water bought of a priest.

The Sin of Omission.

It isn't the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night.

The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say,
The loving touch of the hand, dear,
The gentle and winsome tone
That you had no time nor thought for,
With troubles enough of your own.

These little acts of kindness,
So easily out of mind,
These chances to be angels
Which even mortals find—
They come in night and silence,
Each chill, reproachful wraith,
When hope is faint and flagging,
And a blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late;
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bitter heartache
At the setting of the sun.

Faith in Promises.

An Eastern king had sentenced a rebel to be beheaded. The man asked for a drink of water as he was led to the block to die. It was brought. He lifted it to his lips with hands so trembling that he could not drink. The king softened a little and said: "Fear not. Your life is safe till you drink that water." In an instant he had dashed the goblet on the ground and replied: "Then I'll never drink it." The king was caught in the snare of his words, but he could not deny them, and he answered: "By the word of a king, you are saved. You are free." He had simply claimed the word of a king—even an unwilling king, but it saved him.

Creed Making.

A group of theologians met
To modernize their creed,
Which held that black is white, and yet
Had satisfied their need.

These learned theologians fought,
Disputed, argued long;
And each one held that he was right,
And all the rest were wrong.

They all admitted that the creed
Was somewhat out of date,
But still they were not all agreed
Just what to renovate.

But when their work was finished quite,
Their creed did nothing lack;
For where it once read "black is white,"
It now reads "white is black."

Consistent.

An English dean lately preached a sermon in which he warned his hearers of the speedy end of all things, and urged them not to be like the demented dwellers in Sodom, who "planted and builded" until the Lord rained fire and brimstone out of heaven and destroyed them all. Nevertheless he asked for liberal contributions to rebuild the tower of the church in which he was preaching.

Work and Spirituality.

Christians who complain of leanness might with more truth attribute their condition to laziness. They love to sing:

"Oh, to be nothing, nothing, nothing,
Only to lie at his feet."

No doubt a suitable epitaph for their tombs would be the following, which may be found on a lonely tomb in England:

"Here lies the old stager that always was tired,
For he lived on a farm where no help was hired;

And when he was dying, he said I am going,
Where men never plough nor do any hoeing;
No hauling, no digging, no chopping, no reaping,
No wood for the stove, no cooking, no eating.
I'll be amid anthems, eternally ringing,
But, having no voice, I'll get rid of the singing.
Weep not for me now and weep for me never
I'm going to do nothing forever and ever."

Crude, but Spiritual.

"Spiritual things are spiritually discerned," and in the discernment of spiritual truth there is no caste of scholarship, but simply the obedience of the heart to God. He who obeys the divine laws most perfectly will have the largest spiritual knowledge, and the experience of the poor and ignorant may be the truest spiritual light. It is this view that often leads Christian people of the North to attend negro meetings when they visit the South. They may find many things that may be attributed to mere physical or mental excitement at such places, but they are also sure to meet with experiences that seem like real inspiration, both in their incidents and fruits.

HOME NEWS.

New York.

FIRST ALFRED.—A good audience attended Thanksgiving services, when Dr. Williams preached a suggestive sermon on "Causes for Thanksgiving." He was assisted by Prof. L. C. Rogers and Dr. Platts.—In the evening following Thanksgiving Day, the Ladies' Evangelical Society gave their annual public session. The exercises consisted of a report of the year's work by the Treasurer, Mrs. Platts; a poem by Mrs. J. B. Clarke; a concert exercise by a company of little girls; an address on "The poor of Europe," by Prof. E. H. Lewis, and a liberal collection, the whole being interspersed with excellent music by the ladies of the society.

S. R. S.

INDEPENDENCE.—The farming community here has suffered considerably this season. Small crops and poor markets have nearly discouraged some, so that several farms are for sale. Several Sabbath-keeping families should come and buy these, and enjoy a good Seventh-day Baptist society. There is no reason to suppose that the coming seasons will be like this. The whole country seems to share in the general depression. Notwithstanding present discouragements, we had much to praise God for on Thanksgiving Day.—The general interest in Sabbath worship seems to keep up, though the bad roads and storms have detained some at home. The Christian Endeavor Society continues its literary services of a religious nature, and all seem to regard them as profitable and instructive. Be it known, however, that no socials are held here that involve a breach of God's law on the Sabbath, such as the preparation of ice cream and other things for entertainment, on the evening after the Sabbath. It is to be hoped that all our Endeavor Societies will be free from this and other similar scandals afloat about some societies.—This church was not represented at the late Council, but many were deeply interested in it, and pray that good may result.—Meetings are now being held on Wednesday evenings, from house to house.

H. D. C.

LEONARDSVILLE.—Thanksgiving services were held at our church, conducted by the pastor. —A series of Sabbath afternoon lectures on various phases of the Sabbath question, by the pastor, is in progress. The fourth lecture, "Jesus and the Sabbath," was given last Sabbath, Nov. 29th.

Rhode Island.

ASHAWAY.—Rev. I. L. Cottrell preached his farewell discourse to the people of First Hopkinton Church, on Sabbath-day, Nov. 22d, from Phil. 4: 8, "Finally, brethren, whatsoever things are true," etc. In the evening a pleasant reception and entertainment was held in the church and church parlors. The programme consisted of fine music, both vocal and instrumental; reading by Miss Corinne Stillman; poem by Mrs. Wm. L. Clarke, etc. Mrs. Cottrell was presented with a gold watch and chain; Mr. Cottrell with books and a twenty dollar gold piece, which was a complete surprise to the recipients. The evening closed with cake and ice cream and a social reunion. The following is the poem read by Mrs. Clarke:

It has been given to other hands
To gather garlands bright,
The flowers of poetry and song,
To charm your hearts to-night;
To mingle wit and eloquence
With music's softest spell,
Mine is a sadder task, to say
To those we love, farewell.

The years have come and flown apace,
The years with fruitage crowned,
Wherein the summer roses bloomed,
And winter snows were found.
Seven times the earth and sun have brought
The spring time and the flowers,
Since first we welcomed to our homes
These faithful friends of ours.

We cannot speak of all these years,
The labors they have brought
The burdened hearts and anxious fears
Wherein the work was wrought.
Enough, that faithful ministry
And preaching of God's word,
Backed by his spirit, have some hearts
To true repentance stirred.

And as of old, the healing springs
Were stirred by breath of heaven,
So the baptismal fount, has oft
Its cleansing waters given.
And souls upborne on wings of faith
From darkness and despair,
Have reached the promised peace of God
Through faithfulness in prayer.

We know that friendly hands have clasped
Our own, with words of cheer
And kind appreciation, which
To every heart is dear,
That quick, out-spoken sympathy
Has in our joy been heard,
Or bent with us above our dead,
By speechless sorrow stirred.

We know the wounded spirit's pain,
By pity's touch was blest,
When to their lips the bitter cup,
A Father's hand had pressed.
And still, a little, narrow mound
Half hidden neath the flowers,
Shall be a link, where e'er they roam,
To bind their hearts to ours.

No human life will perfect prove,
However pure its aim,
Mistakes will mar, suspicion wrong,
And foes injustice claim.

Enough, that he who clearly sees
The purpose of the soul,
Is judge of all—to him these years
Their record will unroll.

The future, stretching broadly out,
With promise bright appears,
Where cherished plans and duties wait,
To crowd the coming years.
Our thoughts go with them as they go
To till the broader field,
Our prayers are that their labors blessed
May fruitful harvest yield.

God speed them in the right, we pray,
And when life's toils are o'er,
May it be ours with them to meet
Upon a better shore.
A shore where partings need not come,
Nor tears e'er dim their eye,
Nor trembles on the lips of love,
That saddest word, good-bye.

Nebraska.

NORTH LOUP.—The weather continues warm and sunny, men may be seen on the streets in their shirt-sleeves at all hours of the day. Two or three light rains have made good plowing, but the air is still dry and bracing. Our farmers have been running to corn for the last few years. This year the corn crop is a failure, and the failure becomes a calamity. Wheat was

good, but the acreage was insufficient to save us. Nothing is surer in this part of the west than that a system of farming is safest which requires all the leading cereals to be grown in fair proportions. Such farming always brings a good living, and with reasonable frequency a money profit. Cattle are low because corn is high. The market value of cows is about \$12, and steers are proportionately low. Corn is 60 cents per bushel. Feeding is a leading industry here, but corn at 60 cents cannot be fed to cattle and hogs with profit.—Society matters run smoothly. Bro. Crandall always preaches to a good audience, when at home. Our young people are a helpful factor in church work. About twenty of our people have gone to Boulder, Col.; many of them, possibly, to stay, because they get winter work. Others have come here, or are coming, so we are likely to hold our own in numbers.

NOVEMBER 23d.

Wisconsin.

MILTON.—Two weeks of grand Wisconsin weather have enabled the farmers to finish their plowing, and push their fall work far towards its completion. The crops are not as good as some years, and the price of live stock is low, but we are far from complaining, and have many things for which we are truly thankful.—Union Thanksgiving services were held in the Congregational church, Elder Dunn preaching from Psalm 95: 2, "Let us come before his presence with thanksgiving."—The main college building has been repainted on the outside.—Williams & Dunn have moved into their new brick block, and have put in a much larger stock of new goods in all departments.—The firm of Greene & Babcock are transferring the machinery of their shop into their new place of business in the Goodrich block, while the old stand is occupied by the new blacksmith, who, supported by the farmers, is running opposition to the Blacksmith trust.—The Christian Endeavor Societies of Rock River, Milton Junction, and Milton, held a joint social at Milton the evening after Thanksgiving. There was a short programme, consisting of songs, recitations, etc., and remarks of welcome by Rev. E. M. Dunn. A lunch was served in the Sabbath-school rooms and a short time spent in sociability—This is the last week of the fall term of the College. The vacation lasts until Dec. 17th.

N. W.

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 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.

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 II.

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.

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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.

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One Fancy Tidy.

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One Child's Fancy Handkerchief.

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

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| 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, |
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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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CONDENSED NEWS.

A dangerous epidemic of influenza prevails in Hungary.

A company has been formed to construct a ship canal to connect Brussels with the sea.

Twenty Armenian officials and a score of others have been arrested at Ismid for conspiracy.

The Supreme Court of the United States has refused to interfere with the New York law prescribing electric executions.

The Siberian Exile Petition Association has secured over 100,000 signatures to the monster petition to the Czar of Russia in behalf of the political exiles in Siberia.

Peace was definitely signed in the capital of Guatemala between Salvador and Guatemala Nov. 15th. The treaty is binding from the date of its approval by the respective Governments.

A Chicago syndicate with \$50,000,000 capital proposes to establish a new steamship line between Galveston, Texas, and South American ports. The company is called the Pan-American Transportation Company.

The \$80,000 necessary to purchase the site of ancient Delphi from the Greek Government has been raised by the Archaeological Institute of America. The Institute will expend \$5,000 a year for ten years for excavation purposes.

The report of United States Treasurer Huston states that the revenues of the Government during the fiscal year ended June 30th last were \$403,080,902, an increase of \$16,030,923 over the preceding year, and the expenditures \$297,736,436, an increase of \$15,739,871.

MARRIED.

MALTPRESS—FRINK.—At the home of the bride, at Milton, Wis. Nov. 28, 1890, by Eld. N. Wardner, Mr. Geo. William Maltpress, of Edgerton, Wis., and Miss Myrta Eva Frink.

DIED.

CLARK.—In Fulmer Valley, N. Y., Nov. 23, 1890, at the home of her son, Dr. John Clark, Roxalana, wife of Peleg Clark, aged 87 years and 7 days.

The deceased was born in Middlebury, Vermont and came to Independence, N. Y., in her youth, and was married to Peleg Clark, Sept. 4, 1824, after which they moved to Petersburg, N. Y., where they lived nine years. Since that time their home has been mostly in Independence. While in Petersburg she and her husband became members of the Seventh-day Baptist Church of that place. Eight years ago she became blind, but endured the affliction meekly and was resigned to her lot. A kind wife and mother has left us. She has left a husband and one child and his family.

CLAWSON.—In New Market, N. J., Nov. 7, 1890, Miss Joanna Clawson, in the 34th year of her age. She was baptized and united with the New Market Seventh-day Baptist Church, in 1874, under the pastoral care of Rev. L. A. Platts. She will be greatly missed from the home circle of which she was a faithful and devoted member.

SMALLEY.—In Shiloh, N. J., Nov. 14, 1890, Mrs. Clarissa W. Smalley, aged 55 years. In 1857 she united with the Seventh-day Baptist Church of New Market, N. J., of which she remained a most consistent and devoted member until called to the church triumphant.

IRVING SAUNDERS expects to be at his Friendship Studio Dec. 10, 11, 12 and 14th. The new Carre portraits 2 doz. for \$4 00 Just the thing for Holidays.

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Every one has more or less spare time which they could find it profitable to devote to a better preparation for business affairs. The Bryant & Stratton Business College now gives personal instruction, by mail, at the student's home. Distance is no objection, and success can be guaranteed to all industrious persons. Announcements can be obtained of J. C. Bryant, President, Buffalo, N. Y.

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The Burlington Route, C. B. & Q. R. R., operates 7,000 miles of road, with termini in Chicago, St. Louis, St. Paul, Omaha, Kansas City, and Denver. For speed, safety, comfort, equipment, track, and efficient service, it has no equal. The Burlington gains new patrons but loses none.

Notice to Creditors to Present Claims.

Pursuant to the order of Hon. S. McArthur Norton, Surrogate of the county of Allegany, notice is hereby given to all persons having claims against Welcome B. Burdick, late of the town of Alfred, in said county, deceased, to present the same, with the vouchers thereof, to the undersigned, at his residence, in the said town of Alfred, on or before the 22d day of May, 1891. Dated at the town of Alfred, Allegany Co., N. Y., Nov. 14, 1890. SAMUEL P. BURDICK, Executor. P. O. address, Alfred, N. Y.

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THE PANSY -1891-

ISABELLA M. ALDEN, } Editors. G. R. ALDEN, } TWENTY MINUTES LATE.

The Pansy for 1891 will be brimful of good things for the boys and girls. Pansy has prepared a new serial, TWENTY MINUTES LATE. Pansy's Golden Text Stories will be under the general title, The Exact Truth. Margaret Sidney will write about THE FRISBIE SCHOOL. Astirring tale. Mrs. C. M. Livingston will continue the deservedly popular Baby's Corner. Dr. Felix L. Oswald has prepared a series of articles: Health Hints. Sunday Afternoon will be a new corner in the Pansy. The Kaleidoscope will contain twelve stories, by Margaret Sidney, Prof. Frederick Starr, Mrs. C. M. Livingston, Emily Huntington Miller, Faye Huntington, and others. The J. S. C. E., which letters mean, as you have all come to know, "Junior Society of Christian Endeavor," and the Bible Band Readings, will be continued as heretofore. As to the other features—Sparks from History, P. S. Corner, All Along the Line, and the Missionary Department—these will be made better than ever before. The Pansy is \$1 a year. The new volume begins with the November number. You can get your own subscription free by sending two new subscribers with two dollars to pay for the same. Remit direct to the publishers, D. LOTHROP CO., Boston.

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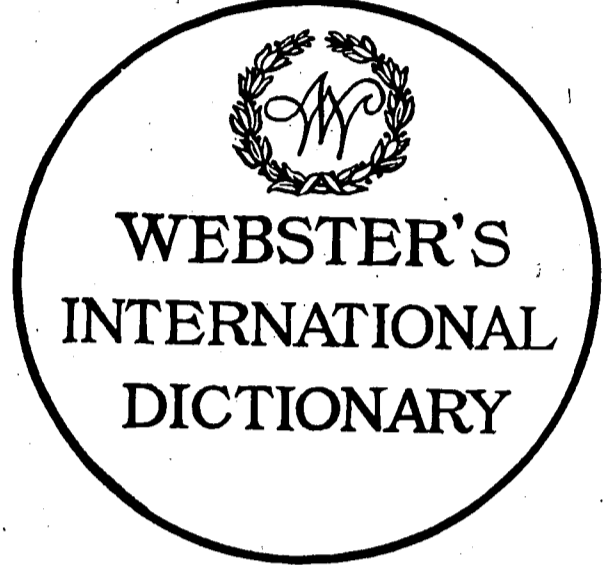
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Richburg, N. Y. P. O. Dec. 4, 1890