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THOUGHTS AT NIGHT.

BY EDWIN R. CHAMPLIN.

God knows no end-of-day;
No night, nor noon, nor morn;
When after him I say
His thoughts, of smallness shorn.

Of metes and bounds of time,
My thought dies utterly;
God over me sublime,
Let me be like to thee!

Then shall I love all men,
And give to each the touch
That shall awake them; then
They will be glad if much

Remains for them to do,
And in new light go forth
To plant the seed anew
Of goodness on the earth.

TOBACCO.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—1 Cor. 3: 16, 17.

Here we have sin and its punishment brought close together. Defiling the temple of God is the sin, the person's being destroyed by God is the punishment. This is the message of God. We wish to know what it means. The connection in which it is used might allow it to be used with reference to the church or the individual. If it refers to the church, it must include the individual. What a man has not the right to do to the destruction of the entire church, he has not the right to do to one member. What he has not a right to do to one member, he has not a right to do to himself. We are not left however in any doubt as to the meaning of the Bible on this point. The same writer, Paul, in another connection said (1 Cor. 6: 19), "Know ye not that your body is the temple of the Holy Ghost which is in you?" By this we are assured that the body is the temple of the Holy Spirit, as well as the church at large. It is manifest then, that if we defile the body we defile the temple of God. The punishment, then, which is pronounced in the text, is to be inflicted upon him who defiles his own body. These two texts may very appropriately cover the whole ground. The former may refer to those respects in which we injure others, and the latter one to those respects in which we injure ourselves. The connection in which the latter text is used shows that Paul refers to fornication. In this passage he bases the sin upon the damage it does to the body. And the reason why it is wrong to damage the body is because the body is the temple of the Holy Spirit. If fornication is wrong for this reason, anything that accomplishes the same result is equally wrong. Our inquiry to-day is, as to whether a single article of production, of commerce and of hourly use, fills the conditions above specified. This article is Tobacco. We spell it with a capital. We might better call it King Tobacco. King Alcohol and King Tobacco rule more inhabitants on this globe than any other king ever did or perhaps ever will. The most despotic ruler never ruled with such unrelenting power as Tobacco. If we can show that Tobacco injures ourselves or others, it very plainly comes under the ban of

this text. It is one of the things for which God has said that he will destroy us. I have several charges or accusations to make against Tobacco.

1. Tobacco has a bad name. It certainly has a bad reputation. An unfavorable opinion has been formed in respect to it in advance. This it will have to answer for. It has been said that the opinion which the public forms of any one is correct with very few exceptions. It may be that for a short time one may pass for more or less than he is worth, but this state of things will not long continue. He will soon find his level. Then he will pass for what he is worth. We are worth what we are estimated at, where we are well acquainted. The same is true with reference to this subject. I think no one will attempt to dispute or deny the fact that Tobacco has a bad name. There is another question at the threshold of this one, and that is, By whom is it in ill repute? If it is by philanthropists, educators of the people, ministers of the gospel, and other men of that character, it is one thing; but if it is the lowest grade, saloon-keepers, drunkards, profane men, and irreligious men generally, it is quite a different thing. If we should divide men into two classes with reference to this habit,—those who use it in one, and those who do not in another,—where would the reader like to stand? God, and nearly all good men, would be in one class, while the other class would be largely composed of wicked men. If we divide the world into two other classes, those who are strenuously opposed to it on the one hand, and those who are not opposed to it on the other, the first class would be materially diminished, while the second would be enlarged in the same proportion. No one dares to say that a question that can be thus divided, is not important. Nor will any man say without a blush, "I am glad that I am one of king Tobacco's subjects." It is on the other hand an honor to any man to stand in the rank of such men as are fighting this great evil.

That there are some men who follow in the Tobacco rank that are good men, I think no one will deny. It is my opinion, however, that they are not very numerous, and they are certainly exerting a very bad influence wherever they go. That they are doing more harm in this respect than they can do good in all other ways, I would not like to say; God only knows about that. I am of the opinion, however, that all good men, or very nearly all, who are the victims of this habit, acquired the habit in an unguarded hour, and deeply regret it. They have made repeated efforts to shake off the shackles that bind them so strongly. If there are those who profess righteousness, and still delight in this habit, I suppose it is possible for them to be good people.

2. The Tobacco habit is an expensive one. The force of this accusation is not always appreciated. We do not always understand the value of money. Nor do we realize the responsibility of using it. We certainly have not a right to do as we please with our money, unless we please to do what we ought to with it. Malachi accuses the people of robbing God, when they do not

bring their tithes into the store-house. There are many ways in which we may do this. If we belong to God's people, and use our money to support secret societies, we are doing it. If we waste it upon our lust we do it. Let us see how expensive the habit is. I have made the following estimate for a young man who used the poison. An estimate, which would not be over the average, would be 50 cents a week. A few of our old men may use less, but the great majority of Tobacco users use much more. Many use more than this in a single day. This would be \$26 in a single year. Say \$25. Let this out at 10 per cent compound interest, and what will be the result? 50 years are not an uncommon time for a man to use tobacco. What do you think it would amount to in that length of time? Nearly \$30,000. A good farm of 15 acres has been sold, I understand, for \$1,600, with good buildings on it. Most of our young men would be glad to start out in life with such a farm as that. According to this estimate a tobacco man would chew up and spit away eighteen and three-fourths just such farms as this.

Here are some other estimates. A common estimate is that there are \$600,000,000 worth of Tobacco consumed in the United States in a single year. It is estimated by good authority that there are one thousand million dollars wasted in the entire world in a single year. Again it is estimated that the expenses, direct and indirect, connected with the Tobacco habit in a single century will equal the property of the entire world. Also, if fifty cents be spent a day by every devotee, the 300,000,000 would waste over a million million dollars in a single generation. What prodigious figures these are! How little we can comprehend them! Let us take the smaller numbers and see if we can form some idea of them. Six hundred million dollars is the number that is given us as the expense of this traffic for a year in the United States, and some have thought that if all the attendant expenses were added, it would equal one billion dollars. We will take something near at home. I should think that \$20,000, would be a fair estimate of the value of the church and the three buildings of the academy in this village (Albion); that is, the church and the school. With this tobacco money there could be 30,000 towns furnished with similar buildings. There are 49 States and Territories, including Alaska. Call it 50. Each State or Territory would have 1,200 of these towns. Wisconsin has 68 counties and each county would have seventeen and one-half of these towns. This county has 35 townships, which would make just one such town to every other township. I should think that Wisconsin as a State would be a fair average of the United States. If this is true the tobacco money in one year would put a church and academy in every other township in the United States. This would make more than we could use, at least of the academies. We could have a church in every other township and say a third as many Academies, which would be all we would need, and

with the rest of the money we could endow all of the colleges in the United States. The second year at least would place every school above board, besides paying the salary of all the ministers. From this you can get a faint idea of the prodigious amount used in this traffic. I need not carry this further to show to any reasonable man the financial situation. Will any man say that God has no claim upon us for the proper use of our money? The Bible is replete with the doctrine that we are to honor God with our substance. There is scarcely a more important thing in all the realm of Christian duties. The Jews were required to tithe all their substance. They were to give to God what belonged to him before they took what belonged to them. If the Bible teaches that we are not our own, but are bought with a price, the precious blood of Christ, would it be likely to teach that we were permitted to do anything with our money which would not honor Christ? Revelation, reason, and common sense would unite in shouting an emphatic No. I ask, seriously, how can a man belong to this great band of money-wasters, and think he is honoring God by doing this? I can hardly see how a man can be an honor to God in any way, when he is engaged in this kind of business. I wish some one who is versed in this matter would explain it to me. If there were nothing worse connected with the tobacco habit than this, I do not see how any one could avoid the charge of sinfulness for indulging in this habit.

3. The tobacco habit is a *filthy* one. This is so manifest that it would seem superfluous to attempt to prove it. Almost any man of respectability will admit this. If he thinks that it is not a very bad habit, he will say it is a filthy one. I do not say that tobacco is filthy. I do say that the tobacco habit is a filthy habit. I do not deny but that there are some people who take great pains, and are quite tidy in this respect; but they are the exception and not the rule.

Tobacco is especially offensive to the olfactory nerves. While I have been in the house with the door closed, I have smelled a man coming to the house before he opened the door. Wouldn't you call that filth? Have we a moral right, if we have a legal right, to make the very air noxious which surrounds us? How can men have respect for the feeling of others, and indulge in such a habit? Are we not clearly defiling the temple of God by this course? Are we not violating the common rules of the respect which we owe to others? Does not tobacco take away from us the fellow-feeling which we ought to have? Does it not destroy, or at least impair, our social sense? Who will undertake to answer these questions in the negative, and prove them? I regard this as a very serious change against our Christian enlightenment. When there is so much said in the Bible about purity how can we think that God will approve impurity? God's statement is "The pure in heart shall see God." In naming our virtues, among other things, Paul says, "Whatsoever things are pure, think on these things." Phil. 4: 8. He says to Timothy (1 Tim. 4: 8), "Keep thyself pure." James says (1: 21), "Lay apart all filthiness." Rev. 22: 11. "He that is filthy let him be filthy still." Purity then is a divine attribute, and filthiness is a satanic one. Which will you choose?

4. Tobacco is a poison. I do not understand why so many people are so little affected by the statement that Tobacco is a poison. It seems to have about the same effect on them that it would

have to tell them that it is good for food. There are said to be three active and radical poisons in Tobacco. If Satan had a trinity of persons, as we believe that God has, he must take up his abode in the tobacco plant. There cannot be much harm then in personating it and calling it the devil. By distillation an alkaline substance is obtained, which is called *nicotine*, and also an oily substance called *nicotianine*. Only a drop of either of these is sufficient to kill a common sized dog, and two drops will kill a large and fierce one. There is another oil secured in the same way called *empyreumatic* oil. This is also a rank poison. This seems to be the part of the Tobacco which gives to it that terrible smell found in old pipes. It was by virtue of this that I smelled a man's pipe through the side of a house, and through his coat.

Here are some of the experiments which show how poisonous Tobacco is: "Two drops of the oil of Tobacco, placed on the tongue, were sufficient to destroy life in cats which had been brought up, as it were, in the midst of tobacco smoke, in three or four minutes. Three drops rubbed on the tongue of a full sized young cat, killed it in less than three minutes. One drop destroyed a full grown cat in five minutes." There is enough evidence to convince anyone in this line it would seem. By what kind of arguments do the users of Tobacco try to avoid this conclusion? They generally say, "Yes, I admit that. I suppose there is poison in Tobacco but then there is poison in everything we eat." We wonder what the evidence for such a prodigious statement as this can be; certainly it ought to have strong evidence. Here it is bodily, all in a bunch. "They make alcohol out of wheat, corn, rye," etc., to the end of a long list. They might with equal propriety add any vegetable, or anything that contains starch. But the entire statement is absolutely false. There is no foundation for it. I challenge any one, by *pressing*, or *jamming*, or *squeezing*, or *rubbing*, or *grating*, or any other process of a mechanical nature known to man, to obtain an atom of alcohol in these articles. I wonder why people will insist on advancing this absurd argument. It would be just as reasonable to say, when one passes you bread, that this contains manure, as to say that it contains alcohol. You can throw the wheat out and rot it, and you can also put the wheat into a bin and rot it, and it moulds and produces a growth which disorganizes the grain, and the parts break up and form a new substance, which has no kind of relation to the previous one. The process is just the same as when a grain rots on the ground and returns to earth again, and is taken up by another plant. The first plant has nothing to do with the second one further, than that the same particle which existed in one, now exists in the other. Suppose the first grain is corn and the second one barley. What propriety would there be in saying, "This corn contains barley?" It is just the same thing to say that this corn contains alcohol or poison.

God gave us our faculties, and food to nourish them; but he did not intend that we should use poison for that purpose, for it has no nourishment in it. Some one may ask why did God make poison? I have never read anything on that question in the Bible. I can only form an inference from my observation and reason. Life is made up of attractions and repulsions. There is ample evidence of this in the Word of God. Go to the garden of Eden and see the tree of knowledge, of good and evil, hedged about with a command of God, not to eat any of its fruit. The divine penalty is, "In the day thou eatest

thereof thou shalt surely die." Every other tree was left unfenced and unguarded. This one was fenced only by a command. Eve thought it looked as though it was good for food. She probably said that "God made them both, and there could be no reason why I should not be permitted to use them all." The fall of the entire race was the sad result of that one ruthless act of hers. We come down a few centuries and see the same distinction made between the clean and the unclean beasts. The one they might use but not the other. God's command stood around them. Why, he does not tell. It may be because one was more wholesome than the other. It may be in order to beget in men a habit of selection and repulsion. This principle pervades the Bible from beginning to end. It is also abundant in the outside world. The brute creation are endowed with a power direct from God by virtue of which they are continually selecting and rejecting articles of food, according to the laws of their nature. Very seldom do they eat anything that is poisonous, on account of their instinct. I wish to ask whether man, who is endowed with reason similar to that which God himself possesses, is expected to have less sense than the dumb animal? Is he to eat everything he can lay his hands on irrespective of its fitness, simply because God created it? Will anybody answer yes? Why then will anybody say that we are to use tobacco simply because God has made it to grow?

We are placed here by God to form character. All the influences that are placed around us are so many means to this end. A tree which stands alone on the wide prairie, will be strong and powerful because of the mighty winds which try it day by day. While one in the forest will be very spindling and weak, because it has none of these influences to test it and give it strength. It is just the same with a man; if he is placed under favoring circumstances he gains but little power and decision of character, and he is a pygmy. But if he is placed out among the fierce influences of life, he soon gains a standing, and has decided his career through eternity. Tobacco and alcohol as poisons are the most potent influences in the world, by which to decide our character and fix our destiny, both here and hereafter. Those people who escape these maelstroms of vice will outstrip the average man by many degrees. If poisons have a real use as medicine, that is a sufficient reason for their existence. If they have not a real use, then the reasons which I have mentioned would seem sufficient to account for them. But we are not considering Tobacco as a medicine, for it is not as a medicine that it is used. I wish to emphasize this. Tobacco is never used as a medicine in the form in which we see it. The general principle which lies at the foundation of the universal practice of medicine is that it is not to be used continuously. Perhaps, with rare exceptions, the same medicine is never given but a short time, when it loses its effectiveness and another is substituted for it. It is not as a medicine but as a narcotic that Tobacco is used.

My fellow Christians, do you not regard this as a bad record for anything or any body to make? How do you think that Being, who can not look upon sin with allowance, nor harbor iniquity in any of His children, will look upon this habit? If it is possible for us to deceive ourselves, it is not possible for us to deceive God, who knows all things. O, that we might see ourselves as God sees us; then we might reform, if we are not right; but otherwise we

may be eternally disappointed, or even lost. Why is it that truth seems to be so hard to find? Why are there so many people who are apparently seeking the truth, and hugging an error with all their might? Is this always to be the programme? Is the light of the blessed gospel of the Son of God ever to outshine this gloom of darkness? O, that God would deliver us from evil, should be our daily prayer.

SMOKING; WILL IT PAY?

BY HON. NEAL DOW.

Some time ago, two young men, plumbers, were making some additions and repairs on the sanitary arrangements of my house. I said to them, "Do you smoke?"

"Yes," one of them replied; "I buy seventy-five cents' worth of cigars every evening after I have done work."

The other said that he bought fifty cents' worth every day.

"Do you smoke them all yourselves?"

"No, we give away some to the other fellows."

"How old are you?"

One of them said, "Twenty-one;" the other answered, "Twenty-two."

"How much are your wages?"

"Three dollars a day," they replied. "We have eighteen dollars every Saturday night."

"How much money have you in the savings bank?"

"None," they said.

"Three dollars a day for three hundred days in the year will be nine hundred dollars. You ought to lay by at least six hundred dollars a year, which, in ten years, would be much more than six thousand dollars, with accumulated interest, so that at thirty years of age you could set up business for yourselves, with a large stock of all the best materials necessary in your line. How much does your smoke money amount to in a year?"

"We don't know; we've never reckoned it."

"On Saturday evening you buy an additional supply for Sunday?"

"Yes, we always do that, for on Sundays we smoke more."

"It will surprise you to know that you spend every year for smoke, at fifty cents a day, \$182 50, and at seventy-five cents a day, \$273 75. In ten years, at fifty cents a day, you will have spent \$1,825, and at seventy-five cents a day, \$2,737 50. So you will see that you are not likely to get on in the world in that way. It is of small moment as to the amount of your wages unless you save what you earn. Men make their way by prudence and economy; without these qualities you will live and die 'hired men,' that is all,—other men's men. With the best opportunities, you will never be anything else than the servants of other men who have made the best of their opportunities, while you are making nothing of your excellent chances. You see clearly that such a way of life won't pay; it will lead you out at the 'little end of the horn.' You have your life before you, and it depends only upon yourselves to determine what it shall be,—a success or a failure. At seventy-five cents a day for smoke, have you any idea of the amount of money, with annual compound interest, that will have gone up that way by the time you are seventy years old? No, of course, you've never thought of that. I'll tell you to-morrow."

"Well," I said in the morning, "have you thought of it, how much you will have spent in smoke in fifty years, when you will be about seventy years old?"

"No, I have not thought of it; I have no idea of what the sum will be."

"It is quite time you should consider that, if you wish to make your way in the world, as I suppose you do. If you go on, year after year, with no thought of the future, with no plans of life, you will find yourself nowhere at life's end,—a mere nobody, never having done any good in the world for yourself or for anybody else. When you pass out the world will be none the better for your having lived in it. There are many horses and oxen and dogs of which that cannot be truthfully said, because there are many such who have lived lives very useful to their masters and others.

"You spend, you said, seventy-five cents a day in smoke; that is \$273 75 a year. With annual compound interest at six per cent for fifty years, when you are about seventy years old, that sum will amount to more than \$75,000. The annual interest at your forty-seventh year of age will be more than \$1,000; at your fifty-third year more than \$1,500; at your fifty-seventh year more than \$2,000; at your sixty-fourth year more than \$3,000 annually; and at your seventieth year of age the annual interest will be more than \$4,500. So you see that day by day you are wasting a sum of money that, if saved, will afford you a large income in after years, making you independent of the risks and chances of business.

"Now what will you have to show as a return for this enormous expenditure? This and nothing more: You will have smoked several wheelbarrow-loads of cigars; in doing this you will have lost a great deal of time; you will have made yourself a cause of annoyance to a great many people; you will have been a nuisance to a great many more; you will have been marked as a sensualist by all sober, right-thinking people; a great many people will have thought of you, and many will have expressed their thought. What a fool to acquire a loathsome, disgusting, unhealthy habit; to make yourself an abject slave to a practice that involves an intolerable offence to a great many people with whom you must come in contact; to waste upon a gross animalism your pecuniary resources, which otherwise would have sufficed for the education of your children, for the acquisition, the adornment, the maintenance of an elegant home for your household, with the great pleasure of dispensing a generous hospitality. Horace Greeley said of the tobacco habit, 'Smoking, chewing, or snuffing of tobacco, has seemed to me, if not the most pernicious, certainly the vilest and most detestable abuse of his corrupted, sensual appetites whereof depraved man is capable.'

"Why have you involved yourself in the meshes of the disgusting tobacco habit? For this reason and no other,—because others did it. Your reason is the same that savages can offer for wearing a copper ring in the nose."—*Golden Rule.*

THE CHRISTIAN USE OF MONEY.

1. All money, like one's self, is to be regarded as God's. The precise form of giving may be determined by the individual conscience; but the fact is fundamental that whether money is kept, or given away, or spent, it is still to be regarded as more the money of God than the money of man.

2. In itself, money has no moral quality. It derives its moral quality from the character or aim of him who possesses it. If it is either the result or the agent of wrong, it is itself wrong. If it is either the result or the agent of right, it is itself right. In itself, money has no more moral quality than stone, but in relation to its possessor it has the moral quality of its possessor.

3. Money is defined to be, by economic science, the standard of value, the medium of exchange. It thus represents one of the great powers of civilization. It is given in exchange for endeavor of every sort. Money represents the work of Christianity in home and foreign fields. The church is not a financial institution; but the church bereft of that which money represents, would certainly be bereft of a large part of its power.

4. The peril of the age is the amassing of great properties. This peril lies in large degree in the increase of the love for money. Few persons begin business with the desire for money as an end. They begin business with the desire of money as a means. They wish to gain money for the sake of the home and the comfort which it insures. But in their labor for money as a means, they come to transfer their love for it as a means, to their love for it as an end. This transfer is constantly occurring. When the transfer has been completely made, the merchant continues to make money for money's sake, and to hold money for money's sake. He becomes a miser.

5. The power of making money demands

careful ethical supervision. The more money one has, the more one usually wants. One of the best methods of guarding this power is large benevolence. "I grow avaricious," said a prosperous banker, "unless I give generously." The more one has, the more proportionately and absolutely he should give. The precise amount of money which one should give in benevolence, each is to determine for himself. It is like all ethical questions—a question for the conscience of each man. It may be right for him to keep as his entire property no more than ten thousand or possibly five thousand dollars. It may be right for him to retain fifty or five hundred thousand, or more. He may justly judge that at the age of forty it is better for him to retain his quarter of a million, and use it for the sake of many quarter millions, than he may give yet larger gifts to God's cause, than to give away four-fifths of his two hundred and fifty thousand dollars at that age, and thus cripple his power for the further making of money for God's cause. This question, with its arguments and objections, is one which each must, debating for himself, decide.

6. It is to be remembered that it is the teaching of Christ and of Christ's apostles that it is not money or the amount of money that is bad, but it is the love of money, and the trust in money, which receives the condemnation of both Christ and his apostle.

7. A word as to benevolence. Few are in peril of giving too liberally or too early in life; most are in peril of giving grudgingly and of giving late in life. Give a regular percentage of regular income; give gifts out of property saved and invested; give by system, yet do not fear impulsive generosity. The mood out of which springs such generosity, helps him who is blessed with such a spirit to answer all questions as to the Christian making and Christian use of money.—*Advance.*

THE OPEN BIBLE.

Kaulbach's famous cartoon of the Reformation presents Luther holding aloft an open Bible, while grouped around and before him are the inventors, the discoverers, the thinkers, the writers of genius that were nurtured in the cradle of the Reformation. It is a true picture. Where that open Bible has not gone, there, to-day, is darkness illimitable. Where that Bible has gone, partly opened and partly closed, there is a dawning of the day. And where it is an open Bible, and a free page, and a well read one, there is the illumination of civilization. We hear much praise of the light of the nineteenth century. Is there no nineteenth century in China? Is there no nineteenth century in Turkey? Is there no nineteenth century in India? in Siberia? in Russia? Hang the map of the world there before you, and look at it. All China is dark, all India dark, all Africa black with darkness; gray lines on Russia where there is a half-open Bible; and the tints growing lighter and lighter as the pages of the Bible become more and more open, until at last you reach England and America, where the hands hold aloft the open Bible; and there, and there only, is the light of our boasted nineteenth century—the light that streams, not from the Book, not from the lid or cover, or printed page, or any such thing, but the light that streams from the living Christ. For the Book is the manger; and we worship not the manger. The Christ that is in the manger makes it sacred; and him alone we worship.—*Dr. Lyman Abbott.*

THE doctrines of Socialism have always had a fascination for some people, but we confess that we see nothing in them to attract a Christian. It is claimed that property is unevenly distributed, and that there ought to be a re-distribution. No doubt this is true, but this re-distribution can only take place when lazy men become industrious and spendthrifts are provident. All this railing against capitalists is not only unjust but foolish. The great enterprises of the world are carried on by capital in connection with labor, and to try to produce antagonism between them is supreme folly.—*Secretary.*

MISSIONS.

LINCKLAEN AND OTSELIC, N. Y.

Of the Lincklaen and Otselic churches, Mrs. Perie R. Burdick writes, "I have served 37 weeks; sermons, 77; visits and calls, 226; received for missions, \$27 25. Union and brotherly love prevail in both churches. Four heads of families have been removed by death, one from Otselic and three from Lincklaen. One of the deacons of the Lincklaen Church and his family of five have moved away. From these two causes the Lincklaen Church has been weakened, and the remaining members feel much discouraged in their attempts to secure a settled pastor, especially as those they have thought adapted to their needs required more for their support than they could pay.

The Otselic Church has been without preaching since the middle of March, but has kept up the Sabbath-school and social meeting every week. Rev. L. R. Swinney has supplied them occasionally at Lincklaen. The great need is a settled pastor, to build up our interests on this needy but hopeful field."

Mrs. Burdick felt it to be her duty to leave this field; but we hope that a worthy successor can be found.

ANDOVER, N. Y.

Joshua Clarke, Alfred Centre, N. Y., Missionary Pastor, writes: "From June 1st, 1889, to June 30th, 1890, I have been able, in the good providence of God, to continue my work upon the Andover and Wellsville fields and outposts. (Wellsville, however, is not a part of the mission field, the church there being self-sustaining.) Two of these outposts, one five miles west and one four miles east of Wellsville, I am occupying, respectively, once in two weeks, preaching Sunday at 11 A. M., and in the evening. There are two outposts, one east and one north-east from Andover, where we have kept up appointments for preaching on Fourth-day evening, once in two weeks, at the former place the year round, and at the latter until long days and short nights in this community indicated postponement. At most of these outposts there has been, and continues, a growing interest, indicated by Christian activity, inquirers after Jesus, and converts to the Christian faith; and several have come to these churches by baptism, and we are looking for others to follow.

"During these 13 months I have preached 209 sermons, made 324 calls and visits, attended 75 prayer and other meetings, baptized 15 persons, and there have been added to these churches, by baptism, letters, and statement, 24 persons.

"The Andover Church has a meeting-house in a flourishing village, with a population of 1,000 and five churches, and the Wellsville Church rents a beautiful church on Broad-street, in a city of ten or more churches. The character of the membership of both these churches is good, comparing well with any of our churches. Only a small percentage of their membership live in town; the balance is scattered from two to five miles away. Only in pleasant weather can you look for general attendance upon public worship. This field is an important one and involves double work, yet it is hoped it may continue to be cultivated with increase of the golden harvest."

LET fortune do her worst, whatever she makes us lose, as long as she never makes us lose our honesty and our independence.

SYNOPTICAL REPORT OF THE SHANGHAI MISSIONARY CONFERENCE.

(Continued.)

An essay on "Preaching to the Heathen, in Chapels, in the open air, and during itineration."

I shall give a very brief summary of this essay, as many of the points have been touched upon by the other papers. This subject has naturally three divisions—preaching in chapels, preaching in the open air, and in itineracy.

1. Preaching in itineracy. The importance of this work will not diminish for many years, even in places where the work is most fully developed. Foreigners cannot do more than to initiate the work in the great centers of population. The work must almost entirely rest on the natives. The work implies some knowledge of the language, and a willingness to endure hardness and privation, and success often depends on the amount of time given to the work, the frequency of visitation, and Bible and tract distribution, and the efficiency of the preacher.

2. Preaching in the open air. One advantage of this kind of work, one is always sure of an audience. There are some cities, however, where this kind of work should not be done; but generally, open air preaching is no innovation in China. In this the missionary is only following a native custom.

3. Preaching to the heathen in chapels. So far as foreign missionary societies are concerned, the number of chapels must be quite limited. The converts should be encouraged to provide their own as soon as it is possible for them to do so. In regard to the best results from chapel preaching, Dr. John, of Hankow, writes: "Let your preaching be largely catechetical, conversational, educational. Don't harangue until you know that half a dozen know what you are haranguing about. The results of chapel preaching are varied. They may be mentioned as follows:

1st. The organization of churches. 2d. The dissemination of gospel truth. 3d. Starting work in distant places.

In conclusion, preaching the gospel to the heathen, whether in the chapel, or in the open air, or during itineracies, should be esteemed the most precious privilege of the missionary. The methods are all profitable, and should be pursued with the utmost vigor, never becoming discouraged if the results do not immediately appear. We may be assured that the preaching of the gospel will be the chief means of China's redemption; and long after our names have been forgotten by men, and we have become familiar with the hallelujahs of heaven, the shouts of the reapers will only enlarge our joy; as we shall witness the ever increasing multitudes gathering within the gates of pearl, we shall, with glad and wondering astonishment, exclaim, "Behold, these from the land of Sinim!"

An Essay on "The Secret Effects of Shangtung," by Rev. E. H. James.

The number of these societies is hard to ascertain. There are doubtless over one hundred in the province of Shantung. Some are political, and some are religious. The people hope in this way to improve the government. Many of their books contain many of the best morals of their religious books. It is quite doubtful whether many of these are free from religious adherents. The chief doctrine of several is simply vegetarianism, as a means of rectifying the heart, accumulating merit, avoiding calamities in this life, and retributive pains in the next. One society says, "For every four ounces of meat you use in this life you will have to pay back eight ounces in the next."

The "Book of Changes" is the chief text book

of all these societies. It is sufficiently mystical to shadow forth anything that is in, or is not in, the heavens above, or the earth beneath, or that is in the waters under the earth.

One of the best of these societies devotes its chief attention against the use of wine, opium and tobacco. The chief teaching of another society is the importance of being patient under injuries and afflictions. Among these sects are several "schools," with their peculiar methods of refining the spirit and nourishing virtuous tendencies. One called the "mystical school" urges the value of profound thought, in order to attain to the knowledge needful for the soul's highest good. Another called the "passive school," advocates the perfect repose of spirit, in order to avoid sin and develop the highest and purest spiritual condition. The third called the "active school," exhorts men to subdue passion by tiring out the physical energies with hard work. Every one will admit that there is some truth in every one of these societies. Meditation, rest, and attention to healthy exercise would benefit most of us. I have not discovered that these societies were ever connected with Christianity. One of the discouraging things about the study of these sects is the strange mixture of good and evil. This mixture of bad with good does not keep back God's regard for them, any more than our mixture of motives and actions restrain the unceasing outflow of mercy towards us. We do believe that his tender mercies are "over all his works," that "the Father of the spirits of all flesh," the "God of all the families of the earth," has not left himself without witness, even among this benighted and sin-stricken nation. Their religious expressions indicate some advance on the three religions of China. The very existence of these sects is proof that the people have felt a need for something not to be found in Confucianism, Buddhism, or Taoism, and it would be strange if this craving for more light and truth did not lead them beyond their own conceptions. There is more inquiry, receptiveness and earnestness among them than among any other class in the land. And of many it must be true that their souls "cry out for the living God." We may lead them to know God, and to enjoy the unspeakable blessing of communion with him. The Essay closes with an appendix of several of these societies.

Some discussion followed the reading of these several essays. A Chinese Christian, the Rev. Y. K. Yen, said that Western civilization is marked by diversity, Eastern civilization by uniformity. The Chinese are not active physically, if they were I should not have this queue to-day. The Chinese have a load upon them. They look with disfavor on Christian civilization. Foreigners often mistake superstition for piety. All Chinese worship is for selfishness. We cannot expect them to get to your level at once. Try to lead them on. Do not pick out the worst phases of Chinese character, and keep the others in the background. Chinese do not like to hear what they are called, it hurts them. The foreign community is not friendly with the Chinese, and this prejudice increases, and hinders in the spread of the gospel. We must be kind and sympathetic with the Chinese. In foreign lands, that pastor is the most successful who is most friendly, and so it is also in China. The Chinese are slow and dull of understanding, so let only the kindhearted be sent to work among them. Many other interesting remarks were made on the various topics growing out of these several essays, which I cannot take the time and space to give.

(To be continued.)

MISSIONARY SOCIETY.

RECEIPTS IN NOVEMBER.

Table of receipts for the Missionary Society in November 1890, listing churches and individuals with their respective contributions.

QUARTERLY REPORT.

A. L. CHESTER, Treas., In account with the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY

Quarterly report table showing Dr. (Debit) and Cr. (Credit) entries for the period from July 9, 1890, to September 30, 1890.

Additional Report.

Additional report table showing Dr. and Cr. entries for contributions and expenses received from November 1st to 18th, 1890.

Indebtedness by Loans..... \$3,000 00 E. & O. E.

WESTERLY, NOV. 18, 1890.

A. L. CHESTER, Treasurer.

WOMAN'S WORK.

SENT BEFORE THE MASTER.—Luke 10: 1.

BY MRS. MERRILL E. GATES, NEW BRUNSWICK, N. J.

Air: "From Greenland's Icy Mountains."

Sung on Missionary Day at Conference at Salem, W. Va.

"Whom shall I send?" He sayeth; "What servant shall it be?" 'Tis faith's strong voice that prayeth, "My Master, O send me!

"Send me, for I have known Thee, I would Thy witness be; To speak Thy message only, My Master, O send me.

"To bring the lost and sinning, To Thee, the sinless One, To speak sweet words and winning, Of Christ, the Father's Son.

"Send me to work appointed, But, Master, let me be By Thine own power anointed, Then Master, O send me!

A FAITHFUL worker in a Missionary Circle, hard pressed by home necessities, decided to remain for this once away from the monthly meeting. But feeling inwardly unsatisfied with the decision, said, "I will go for His sake, whose I am, and whom I serve."

WORK IN HOLLAND.

In a letter received some weeks ago from Miss Sarah Velthuysen, she says concerning her temperance school work, "We have just had our picnic. I think the children at this time made the first temperance procession in this country.

been writing to a lady who has a large Sunday-school, to interest her in the work among children, and am regularly translating for another. The first one will take up the temperance work I believe. I do not know whether I wrote you about Mrs. Leavitt's visit here.

Concerning this she says she is thoroughly ashamed of her country women. But while she may be, and we are glad that she is, we can report much of just such a spirit amongst American women.

Will our young people, particularly, carry this work of our Holland friend in their sympathies, and at any time when they can lend to her practical aid, will they do so, or to her brother Gerard, who is likewise working aggressively for the Master, in a new and difficult field of philanthropic labor?

MISS F. R. HAVERGAL'S SUCCESS.

Many have asked how it is that Frances Ridley Havergal, and others less gifted but equally honored of God, were always so successful in their work. We think the answer lies in a fact very simply noted in Miss Havergal's memoir.

Thus we read: "It was at the study-table that she read her Bible by 7 o'clock in the summer, 8 o'clock in the winter; her Hebrew Bible, Greek Testament and lexicons being at hand.

To her niece she wrote: "In reading the Scriptures it is best to combine plans. Once a day read straight on, with prayer and careful referencing. But always try to give a half-hour to Bible study; work out Bible subjects, and make notes of them."

TRACT SOCIETY.

Receipts in November.

GENERAL FUND.

Table of receipts for the Tract Society General Fund in November 1890, listing various churches and individuals.

HEBREW PAPER FUND.

Table of receipts for the Hebrew Paper Fund in November 1890, listing Prof. C. E. Crandall and others.

PLAINFIELD, N. J., Dec. 1, 1890.

J. F. HUBBARD, Treas.

HISTORICAL & BIOGRAPHICAL.

HISTORY OF THE SHILOH SEVENTH-DAY BAPTIST CHURCH.

BY THE REV. THEO. L. GARDINER.
DAWNING OF A BETTER DAY.

Thus, after twelve long years of darkness and trouble, in which fifty members had died and gone to the judgment, and no knowing how many sinners had perished for want of light, the day begins to dawn, and hope revives in the hearts of the loyal few. The sun promises once again to shine, but it will be upon a church less than half the size of the one existing before the overshadowing clouds came. In March of this year, Eld. Nathan Ayars, owing to some dissatisfaction by a few who clamored for a change of pastors, and in view of failing health, began to suggest the propriety of withdrawing from their service, but the church, as a body, urged him to continue. He had been a faithful administrator, and had he been any other than the patient, godly man, and true peace-maker during those trying years, the Shiloh Church might never have weathered the fearful storm.

SUPPLIES BY ELD. JONES AND OTHERS.

In order to relieve him of much of the work which he was becoming too feeble to carry, the church consented to have Eld. Henry Smalley to preach occasionally. Finally, in December, 1802, Eld. Thomas Gates Jones, a First-day Baptist, was engaged to preach for one year. Eld. Ayars, however, was to remain administrator. Eld. Jones was to have no pastoral care beyond preaching, for which he was to receive \$200. He was also placed under contract to "refrain from all manual labor on Sabbath-days while in their employ." Six months notice was to be given by either party before the engagement could be severed. And he was to give way for any of our preachers who might be present, and whom the brethren might desire to hear upon any Sabbath-day.

The good fruits of peace and Christian fellowship again began to grow; and during this winter, the good pastor Ayars, assisted by Eld. McLafferty, of Piscataway, had the pleasure of baptizing thirty-seven persons into the membership.

In the previous autumn, the Jarman party had sent a letter of acknowledgment to the church, signed by Isaac Davis, "for, and in behalf of, the whole." The confession was considered satisfactory by the church, upon the condition that it be made by each individual instead of the body over only one signature. For some time previously they had been making overtures to the church, and offered to join in securing a pastor in the place of Eld. Ayars. Seventeen persons signed a petition to that effect. Thus the long agony is over and the wanderers are ready to return. Immediately the records show signs of new life and growth. The baptisms referred to above soon took place; the congregation increased until new seats had to be added, and steps were taken toward mission work, by which the gospel might be sent into regions beyond.

For two years and a half, Eld. Jones continued to do the preaching. However, the opposition to Eld. Ayars had continued to vex him; and, in his poor state of health, some little sensitiveness regarding the supply preachers resulted in his declining to administer the ordinances any longer. Eld. William McLafferty was accordingly engaged to come four times a year to administer communion and to baptize.

Eld. Ayars lived several years after this, but did very little preaching. He occasionally administered baptism by special request, until compelled by infirmity to abandon public worship altogether. The balance of his days were spent in his quiet home, and he fell asleep in August, 1811, aged 69 years.

In October, 1803, Joseph Ayars was asked to "improve his gift;" and after ten months' trial, was granted license "to speak upon religious subjects wherever opportunity was given." The preaching of Eld. Jones was blessed of God, and Eld. McLafferty was often called to baptize and receive converts into the communion. The church grew in grace, and many a heart was gladdened by the ministry of that Christian brother.

SUPPLY BY HOME TALENT.

At the close of his labors in 1805, the church appointed some of its members to read "Stennett's Sermons," or from the Bible, as they chose, upon Sabbath-days, to the congregation; and evening meetings were appointed in private houses, where any members in good standing might "improve their gift by speaking on religious subjects."

In February, 1806, after one month's trial, it was voted to call brethren John Davis and William West to speak on Sabbath-days, the "remuneration for brother Davis to be voluntary assistance on his farm as the brethren see fit."

During this year, quite a colony moved from this society into the State of Ohio, with this same William West as their leader. At first, there was a correspondence kept up between the church and these brethren; but two years later they began to forsake the faith of their fathers. There is a list of twenty-four names who left this community for Ohio within four years, and most of them were soon "disowned for leaving the Sabbath." In 1807, Eld. Jacob Ayars, who afterwards became the first pastor of the Marlboro Church, was put on "trial," and licensed to preach.

BEGINNING OF THE PASTORATE OF ELD. JOHN DAVIS.

The church had depended upon "supply" for nearly six years, and there was a growing desire among the people for a pastor of their own. Accordingly, brother John Davis was given a unanimous call to become their pastor. He had long been living in their midst, was a son of Eld. Jonathan Davis, their second pastor, and was converted at the age of 28 years, under the searching preaching of Eld. Thomas Gates Jones, and baptized by Eld. Nathan Ayars. He was a brother-in-law of Eld. Jones, their wives being sisters. He had shown himself gifted as a teacher in the "trials" referred to above, and the church rallied around him with wonderful unanimity. He was ordained to the gospel ministry by Elders Amos and Matthew Stillman, at the General Conference held in Shiloh, Sept. 14, 1807. Samuel Davis, Levi Hall, and Jedediah Davis were also ordained as deacons at the same time. He entered immediately upon his duties as pastor, and was to receive in cash, aside from such voluntary help on his farm as the brethren might give, the sum of \$80 00.

The meetings of the General Conference, and the preaching in connection therewith, proved a great blessing to the church, and Eld. Davis began his pastorate under very auspicious circumstances. The old breach was rapidly healing, wanderers had returned, and a marked change soon came over the congregation. Candidates were soon ready for baptism, and he had the pleasure of receiving members into the

church almost every Sabbath during the winter. The early spring found the church with a membership of 170, upwards of seventy of whom had been received by the new pastor. In this position he labored 34 years, and he had the pleasure of baptizing upwards of 300 persons into the membership.

The history of the church during the administration of this man of God shows steady progress in many ways, although the extreme conservatism of many of the members oftentimes seemed to hinder. Questions of a denominational character were often urged upon them, and many improvements upon the home field received their attention. We can enumerate only those most prominent. They seemed as a church disposed to profit by the lessons of their past trouble growing out of false doctrine, and great care was taken in the matter of examining candidates to be sure that they were sound in the faith before receiving them into membership. The first step after Eld. Davis began was to draft a list of questions upon Christian doctrines to be asked every candidate who desired admission to the fellowship of the church.

The subject of allowing ministers of other denominations to "preach stately" in their house was thoroughly canvassed; and it was decided "that we do not approve, and any of our members who stay to hear them shall be considered disorderly." The present spirit of Christian union was evidently below par in that far-off day, and our fathers seemed to feel in duty bound to protect their children from hearing any form of heresy. Even those of their own faith were closely watched as to the matter of their preaching; and Eld. Jacob Ayars was refused the Shiloh pulpit, because he taught at Marlboro that "Aaron's beard was a type of ministers," the church forbidding the pastor's asking him into the pulpit again "until there is a better explanation."

The records show that a determined effort was made in 1811, by some disaffected ones, to compel the pastor to resign; but when the matter came before the body, and the writing sent to Eld. Davis was thoroughly discussed, "a large majority" voted "that we still hold Eld. John Davis, as we have done heretofore, the preacher and administrator of this church, to serve every Sabbath, if health and circumstances admit." By this prompt and decisive action, the church undoubtedly saved itself a deal of trouble, and made it easy for this staunch leader to serve them to great advantage for many years to come.

FORMATION OF THE MARLBORO CHURCH.

In January, 1811, the first step was taken toward setting off the Marlboro Church; and upon presentation of a petition signed by twenty-six members, the request was granted in April. Many of the members lived at so great a distance from the house of worship that it seemed to be a necessity. Eld. Jacob Ayars, a licentiate of Shiloh, was ordained Sept. 19, 1811, by Eld. Davis, as pastor of the new church, and Marlboro was formally recognized the following year as a sister church in full fellowship. Steps were soon taken toward establishing a joint communion service between the two churches, and thus for many years has Christian fellowship been promoted.

(To be continued.)

THE unrest of this weary world is its unvoiced cry after God.

THINGS that are exceptional cannot be depended upon. For steady illumination a lamp is better than a rocket.

SABBATH REFORM.

THE SABBATH A SIGN.

Under the above heading the *Advocate and Guardian* urges the "scrupulous observance of the seventh-day" as Jehovah's Sabbath. The article is another addition to the signs which show that the Sabbath question is a living issue which more and more demands discussion and public consideration. Moreover it seems to be another example of the use of the Scriptures, that plainly require the keeping of the Seventh-day, in support of the first day as the one-seventh of time to be set off for rest and holy worship. How can those who write such things escape self-condemnation while so perverting and misapplying the commandments of God.

Signs and memorials are esteemed in proportion to the objects or events they commemorate. The Passover, the memorial feast of the Jewish nation, the sign of the deliverance of that people from Egyptian slavery, is to this day most sacredly regarded; and Christmas, to the whole Christian world, as the accepted anniversary of the Saviour's birth, and the sign that God so loved the world that he gave his only begotten Son to save it, makes that a festival of incalculable value. So with other memorial days and observances of a religious and national character.

When people therefore flippantly query why we should be scrupulous to observe this seventh day, we may answer, the Lord has said, "Verily my Sabbath you shall keep; for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you." And thousands of years after its first promulgation, when lamenting over the rebellion and degeneracy of his people, it was reiterated, "Moreover also I gave them my Sabbaths to be a sign between me and them." Thus instituted by divine authority, declared to be a sign between God and man, should it not be sacredly esteemed and carefully observed?

The lovers of good order offer many reasons for keeping the day. Economy of all the physical forces of nature demands it. It has been carefully computed and tested that one-seventh is the exact proportion of time to be set off from the business of life for refreshment and rest, required for the good of man and beast. Why did human science need to investigate this point? Did not the wise Creator, who had made the world and all that is in it, understand the right balance between expenditure and supply of all vital forces?

A sign—the Sabbath is a sign of the wisdom, the goodness, the kind thoughtfulness for the welfare of his creatures, of Him who made and controls all things. As such, if for no other reason, it should be accepted, observed and perpetuated. The rainbow is the sign of God's covenant with man that there shall never again be a flood; the sun and moon are signs that day and night, summer and winter shall not cease; and as long as the world shall stand the Sabbath is to be the sign that the Creator knew the necessity of rest for his creatures, and made a requisite provision for it.

The Sabbath then should be a holy day to all, a day of sacred memory, a precious trust, and a joyful observance, in token of the Lord's tender care for his creatures. So remembered, it will be a refreshment to body and soul. A spirit of loving loyalty will enable us clearly to discern its whole design and to decide on its occupations. Amusement for one portion of the human family which will require continuous and even more severe labor for another portion, will certainly not fulfill the divine requirements. Even religious duties which demand too much physical expenditure for ourselves, the members of our families, or servants of the public transcend the spirit and obligation of the day. The Sabbath was made for man. It is a sign between God and us; a weekly reminder that all need rest, and of God's will that all should take it; as often as it returns, binding us anew in love and reverence to him.

J. B. C.

PENNSYLVANIA SUNDAY LAWS.

A dispatch from Pittsburg, Pa., under date of Nov. 22d, to one of our secular papers, says:

At the meeting of the National Sabbath Association in this city this week, a radical programme was mapped out. In connection with Capt. Wishert of the Law and Order Society, they propose to revive the Blue Laws of 1794. Their first attack is to be on the Pittsburg Sunday newspapers, and then on those of Philadelphia. Pittsburg Sunday papers have an aggregate of 150,000 subscribers. These will be stopped from selling, and the carriers and newsboys will be arrested and fined for distribution. The Rev. Mr. McCrary says it will be just as easy as falling off a log to stop all the Sunday editions of papers in Pennsylvania. Lawyers who have been interviewed say that they can stop every form of employment on Sunday unless the Blue Laws of 1794 are modified or repealed.

"Blue Laws of 1794," coming from an advocate of a civil Sunday is pretty good. Seventh-day Baptists have occasion to remember how those laws affect the rights of conscience, but they are hardly prepared to see this characterization of them in a report of the deliberations of the National Sabbath Association! If this agitation shall have the effect to cause a repeal or modification of those laws, that Association will have done one good thing, albeit not the thing it aimed to do.

L. A. P.

PIANO TUNING A FRUITFUL FIELD FOR WOMEN'S WORK.

A few years since, not more than ten, in response to the rapidly increasing demand for practical instruction in tuning pianos, there was introduced into the New England Conservatory a department which should afford special facilities for the development of this important art. Among those who applied for admission were a number of young women. They were cordially welcomed, for Dr. Tourjee is another man who believes in the capacity of women to excel in various directions. Their progress was noted with special interest, for these were the first, so far as can be learned, who had undertaken, in Boston, at least, a systematic study of the theory and practice of tuning. To the great satisfaction of the management, their advancement was from the start both rapid and thorough, and before the first term was ended it became evident that a new field of endeavor had been found for girls. As time passed, the highest expectations were abundantly realized. The young women easily kept pace with the young men who were pursuing the same course, and amply proved their entire ability to excel in this new line of work. From that time the proportion of women to men students has constantly increased, until now they bid fair to be in the majority; and years of active effort by the women who have received an education in this department have proved beyond a question their special adaptation to the work. In introducing this new profession for women it was fully expected that the same prejudice and opposition would be encountered which have always greeted any innovation, and those who were instrumental in bringing the movement forward prepared themselves carefully to defend it. They knew that the objections would be just what they turned out to be. The first one was that young women would lack the necessary physical strength. To this they had the ready reply that the demands made upon the strength were not so great as were those made in factories, mills, sewing-rooms, or even kitchens; in fact, that the tuner's work was not so fatiguing as were many of the employments in which women were constantly engaged, and which came under the head of "women's work." The second objection made was that women, as a rule, lacked mechanical ingenuity. The only answer needed to this objection was to point to the many manufactories where the nicest mechanical skill was necessary, and which are crowded by women operatives. The third objection was that women lacked the power of application necessary for the acquire-

ment of a difficult mechanical art. Time answered that argument as it alone could, and the experience of the years since the department was first instituted has proved that young women, with the naturally delicate ear and touch, possess peculiar qualifications for this work, and that the fine discrimination necessary for the tuning of an instrument is characteristic of them. The manual labor necessary to the accomplishment of this branch of work is calculated to make it healthful and strengthening, and the mental application is sufficient to impart zest and interest to it, while it is attended also with the satisfaction of immediate results. Aside from the limited amount of tuning done during the construction of the instrument, the sphere of the tuner in the homes of the people, or in the warerooms of music dealers, lies in sharp contrast to the life in shops and mills. The profession is conspicuously one in which there is, and is to be, plenty of room. A glance at the actual condition of the country, as concerns the tuning of pianos, and the numbers of instruments demanding constant attention, proves this. In the cities, naturally enough, the profession is fairly represented, although there the number of thoroughly educated tuners is limited, while, as I dare say many of you realize, in almost any part of the United States there are whole counties containing hundreds of pianos, with new ones being constantly added, where only an occasional travelling tuner can be found to hurriedly attend to them all. With the vast number of old pianos, which each year demand more care as they show additional signs of wear, and the thousands of new ones which scores of manufactories are producing yearly, to say nothing of many times the number of organs, there is surely no occupation which promises a more abundant and ever-increasing business than this of tuning. Every piano made requires care, whether it is used much or little; and as the country increases in wealth and the art of music becomes more universal, especially as pianos become lower in price and are in even greater demand than now, the question very naturally arises, who shall keep these countless numbers in condition to be used? This, then, is a new field of labor opening to women, another avenue in which our girls may seek employment.—*Sallie Joy White, in Wide Awake.*

WILFRED'S GRACE.

"Come, Willy boy, dinner is ready," said Grandma Crofts. "But stop," she added, as the little boy pulled up the high stool, and began to climb on it; "stand up first, and say grace, repeat after me."

"Don't say much, grandma," whispered Wilfred, as the old lady shut her eyes, "cause we ain't got much dinner you see."

"Wilfred," said his grandma presently, when the little fellow had devoured two dumplings and was considering a third, "what do you think Johnnie Pole and Ettie have for dinner?"

"I don't know, grandma, what do you think?" asked Wilfred, with eager curiosity.

"I know, for as I passed the house to-day I looked in. Their mother had gone out to do a day's washing, and Johnnie was left to take care of Ettie. She had left them each a slice of bread with some molasses on it for their dinner, but they felt hungry as soon as she left, and ate up both slices. So Johnny said they would have to eat crumbs for dinner."

"Grandma," cried Wilfred, jumping down off his stool, "There are two dumplings left—one for you and one for me; let's give 'em to Johnny and Ettie; will you grandma?"

"Indeed, I will," answered the old lady; and Wilfred was nearly out of the house with the dish in his arms when she called him back.

"Willy boy," she said softly, "your way of saying grace beats mine. I told you about Johnny's crumbs to make you feel that we had a great deal to thank the heavenly Father for. But feeding his hungry little ones is the best sort of grace one can say. Now, don't walk too fast."—*Ex.*

THE grand old Book of God still stands, and this old earth, the more it will sustain and illustrate the sacred Word.

THE SABBATH RECORDER.

G. A. PLATTS, D. D., EDITOR.

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 Work.

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

" 'Tis not for reward we labor,
 'Tis not for success we toil,
 Nor for joy, renown, or pleasure,
 Nor to win the victor's spoil.
 'Tis the love of Christ constrains us;—
 This the motive leads us on;
 Love for him alone sustains us—
 Let us labor and be strong."

A PRIVATE note from the retiring pastor of the First Hopkinton Church, informs us that during a pastorate there of about seven years, he baptized 111 persons, received into the church 118, officiated or assisted at 114 funerals, and solemnized 64 marriages.

A MINISTER reports the case of a little boy who, in trying to repeat the text, "It is lawful to do well on the Sabbath-day," got it, "It is awful to be good on Sunday." The blunder of the boy is amusing, but is not half so much of a mistake as to the facts, as is that of the minister himself who had taught the child, and many besides, to use the terms Sunday and Sabbath interchangeably, as if they were one and the same thing.

THE late Council, through its committee on Employment for Sabbath-keepers, suggested "that the columns of the SABBATH RECORDER might be used to advantage as a medium of communication between employers and those seeking employment." Our columns are open to either of the classes here mentioned, at any time; and, should there be a demand for it, we should be glad to keep an open column or corner for the use of such persons.

It seems necessary again to remind our readers that the editor of the SABBATH RECORDER does not hold himself responsible for views expressed by his correspondents. An article may serve a good purpose in stimulating thought or action upon a given subject, when some things advanced by the writer may not be approved by the editor or by the reader. In such cases, as in all others, the editor is responsible for having admitted the article, while the writer alone is responsible for the thoughts or sentiments uttered.

NOT long ago the *Mail and Express* said: "The Sabbath is emphatically an American institution." To this statement the *New York Press* pertinently replied, "How long since? The Christian world has, for nineteen hundred years, had an idea that the Sabbath was intended for the observance of all mankind. There is no national peculiarity about it." Thus the observers of Sunday are pitted against each other, and can never come to harmony of belief and practice until they come upon biblical grounds. The Sabbath is God's holy day, and though Jesus declared that it was made for man, it is clearly to be used by man in accordance with the divine purpose, which can only be learned from God's own Word. Since Sunday is a man-made institution, man only can define its nature

and use; there may, therefore, be as many definitions as there are men to make them. Hence all this confusion.

THE discovery by Dr. Robert Koch, of Berlin, of a lymph which destroys the consumptive *bacillus*, is creating no small stir among medical men and in the newspaper world generally. Side by side with this comes an announcement in this week's *New York Tribune*, of the discovery, by a New York physician, of a sure cure for cancer and all kinds of tumors, by passing through the diseased part, in whatever portion of the human system, a voltaic current which effectually destroys the germs which produce these growths. Should this prove to be genuine, the German Professor will be fairly eclipsed. Great sums of money are being expended by invalids in all parts of the world, and will continue to be expended, in the hope of making these great medical discoveries available for the overcoming of these terrible maladies. Meanwhile the Great Physician continues to offer the Balm of Gilead, for the healing of souls leprous with sin, without money and without price. No trip to Germany or to New York is necessary. His conditions simply are, "Look and live."

OUR readers have already read Dr. Lewis's announcement withdrawing from the conduct of the Sabbath Reform department of the RECORDER. This is occasion for deep regret, for no other man among us is so well qualified by long study, deep personal convictions and general acquaintance with all the various phases of the Sabbath agitation, past and present, as is Dr. Lewis, to give a weekly digest of this subject. Moreover, his connection with the Board of the Tract Society, our chosen agent for carrying forward our general Sabbath Reform work, and his constant communication with those who are interested in the Sabbath question, through *Outlook* work, give him advantages which no other can possess. While we knew that this RECORDER work was adding something to his burdens, already great, we did not know of his intention to withdraw from it until the receipt of his notice published last week. As we had made no special provision for such an emergency, and as we are unable in so short a time to find some one to take the place, we are left for a time without a head the Sabbath Reform Department. As soon as satisfactory arrangements can be made for it, regular work here will be resumed.

KEEP HOLY THE SABBATH.

There is no other phase of the Sabbath question which so deeply concerns us as a people, as the proper observance of the holy day. The real force of the fourth commandment, for which we rightly contend, is in the first part, "Remember the Sabbath-day to keep it holy;" or, as it is sometimes translated, and perhaps quite as accurately, "Remember that thou keep holy the Sabbath-day." We do well to contend, by all the power of the Word of God, for the restoration of the day which God blessed and sanctified as the Sabbath; we do well also that we watch the drift of the popular movements of our times respecting the Sabbath, and do what we can to save the church of God from throwing away her peculiar heritage,—reliance upon God and his Word,—by appealing to the civil law, but we do not well in neglecting so to keep the Sabbath-day that God shall be honored in it. Let us defend God's holy Sabbath-day against all efforts to enthrone the papal Sunday in its place; and let us save it, if we can, from the

shame of leaving the testimony of God for its defense and looking for support to civil courts and human laws. Having done this, let us not wound the precious day in the house of its friends, by robbing it of its sacred character and true spiritual significance. We are guilty of this unholy treatment of God's Sabbath when we appropriate its hours to secular or worldly uses, either for business or pleasure. And this, again, we do in a variety of ways, which we cannot here enumerate, which seem like trifling matters, but which in the end become serious infractions of the divine law and strip us of our power with God and men. We cannot guard too jealously the sacredness of the Sabbath hours from the intrusions of what we sometimes foolishly regard as small matters.

The following extracts from the pen of the Rev. Dr. T. P. Stevenson set forth so plainly the effect of admitting one "little sin" in the matter of Sabbath-observance, that we give it a place, although the writer makes the application of the principles which he lays down to the keeping of Sunday. If secular reading on Sunday, and the frequenting of public places like post-offices, express offices, etc., and the thoughts of business which the receiving and the reading of business letters must suggest, break down the sacredness of Sunday in the minds of those who have been taught to regard it as a sacred day, it will as surely do the same for the Sabbath, in the minds of those who indulge such practices on the Sabbath. If these and such like things are not proper to be done on a day supposed, by tradition and the customs of men, to be a sacred day, how much less are they proper to be indulged on that day of the week set apart by God's own example and decree for sacred and religious uses! Dr. Stevenson says truly that "with the loss of the Sabbath, religion will perish; for history and the Word of God bear witness that faith in things unseen will not long survive where the Sabbath, God's chief witness among men, has ceased to give its testimony." It is because we most devoutly believe the truth of this sentence, that we plead for the restoration of God's own Sabbath-day, sanctified in Eden, proclaimed on Sinai, defened by prophets, honored and observed by Christ and his apostles,—the only weekly Sabbath know in the Bible. And for a like reason, we plead for its sacred observance by all who profess to love God and obey his Word. But we are keeping the reader too long from the extract from Dr. Stevenson:

The sanction of law reconciles many consciences to what would otherwise be seen to be great evils. Testimony carefully gathered from various sections of the country reveals the fact that the local post-office, open on the Sabbath, is a sluice-gate through which a flood of secular reading and correspondence pours into even Christian homes. Over wide sections of the country the arrival of the Sabbath morning mail from the city is the signal for the resort of multitudes to the post-office. Christian men and women, on their way to and from the sanctuary, swell the throng. The afternoon of the day is surrendered to secular things. The step to common labor on the Sabbath, on some plea of necessity, is not a long one. The rapid multiplication of Sabbath-breaking occupations in all our centers of population is an outgrowth of this planting. The three allied forces referred to above are eating like a canker into Sabbath-keeping principles and practices even of the professedly Christian public. There is no other point at which Sabbath-breaking customs so successfully invade the lives and the homes of Christian people, and no other at which resistance and protest are more greatly needed. It requires no prophetic gift to foresee the consequences which must flow from the continued operation of these forces. As public senti-

ment learns to tolerate and to demand this supply of secular reading on the Sabbath, all the instrumentalities of diffusing it will be enlarged and extended. The number of post-offices permitted to remain closed on the Sabbath will steadily diminish. The number of persons who will consent to receive, or will demand their mail on the Sabbath, will continually increase. The demand for the delivery of letters from house to house in cities on the Sabbath will be renewed and granted. Stores and counting-rooms will gradually be thrown open that the letters thus delivered may be received and answered. Open for this purpose, other business will be transacted. Express companies will be urged to receive and forward parcels of goods for which the Sabbath morning mail brings pressing orders. Merchants who would prefer to respect the Sabbath will grow restive under the seeming advantages gained by conscienceless competitors.

Christian principle, weakened by small concessions and undermined by treacherous currents on every side, will gradually cease its resistance, save in the bosoms of a few who will hold to the precepts of God's law and the memories of better days; and the Sabbath of the Lord, the Sabbath of our fathers, the Sabbath whose due observance is the chief pillar of national virtue and welfare, will be to all appearance lost in a rushing tide of lust for pleasure and lust for gain. With the loss of the Sabbath, religion will perish; for history and the Word of God bear witness that faith in things unseen will not long survive where the Sabbath, God's chief witness among men, has ceased to give its testimony. The natural, almost inevitable, effect of the maintenance of religious forms and usages while the habitual violation of the moral law is tolerated, will be a harvest, first of formalism, and then of unbelief.

Infidelity and religion will sweep over the land; churches will be neglected; the great evangelistic agencies of to-day, which are leaving our own and other lands with the Gospel, will be shorn of their strength; the children of those who throng our sanctuaries to-day will become infidels and worldlings; our schools and colleges, perverted to secular education, will be seminaries of atheism; and only as she is scourged back to God and to duty by terrible judgments, can it be hoped that the nation will recover the advantage which to-day she is wantonly casting away. Even if there be small hope of immediate success, effort against these on-coming evils will not be lost. It will have a valuable effect on the church and on the public, quickening Christian consciences, restraining many from falling into the use of the Sabbath mails, and so tending to prevent an increase of the evil.

FIGURES THAT ARE NOT FACTS.

In the last SABBATH RECORDER, in an article otherwise admirable, occurs the following statement:

We are now producing annually nearly 1,000,000 drunkards, preparing 100,000 for drunkard's graves, making 100,000 orphans, 30,000 idiots, and 315,000 criminals.

This is certainly a very startling statement, and I doubt not was borrowed by the author of the article in which it appears from some one else, without a question as to its truth. Being the principal stock in trade of certain intemperate agitators, and because too many will accept them without question, it is worth while to inquire how much truth there may be in these figures.

By the recent census the entire population of the United States, to which the above refers, is in round numbers 62,000,000. In 1880, it was 50,000,000, an average increase of 1,200,000 per annum. A large share of this increase is due to immigration. It is estimated that no less than 1,000 per day land in New York alone, while it is probable that as many more come in at other ports and across the borders. To this increase should be added the number of those who die and are replaced before it is computed.

The death rate shown by the census of 1880 was only 15 per thousand, but by comparing the census figures with those of States where accurate statistics were kept, it was concluded that the actual death rate was near 18 per thousand. This gives for the average for the past ten years 1,008,000, or in round figures 1,000,000, making a total yearly income from all sources of 2,200,000 persons, of which about half must be made into drunkards, if the figures given above are correct. But those who come to us as immigrants are "produced" before coming, so that we have the statement that 1,000,000 out of 1,600,000, or 60 per cent of those born in the United States are made drunkards.

Let us look at this from another stand-point,—that of the birth rate. This is not accurately known for the United States, owing to the difficulty of separating it from the increase by immigration, and the lack of statistics. It is known, however, to be on the decrease, and cannot certainly be greater than that of France and Ireland, which are 25.8 and 26.7 per thousand, respectively. It is quite safe to assume the birth rate in the United States to be 28 per thousand. This for the average population of the last ten years gives 1,568,000 births per annum, which agrees nearly with the estimate above given. But by the census of 1880, 40 per cent of those who died died under five years of age, and no one will pretend that any large proportion of children are made "drunkards" at that tender age. This leaves about 20 per thousand to account for—or 1,120,000 in all, of which we are asked to believe that *ninety* per cent become drunkards. This is quite on a par with the "estimates" which were recently circulated for party purposes of the amount of farm mortgages in certain sections, but which proved to be the exact figures of their total assessed valuation.

It may, however, be contended that our drunkards are not all made out of those who are born here. Granted. But their number in proportion to the whole number of people is not on the increase, but rather is constantly decreasing, as every one who has lived for fifty years knows full well. Therefore no greater proportion of the annual increase can be made into drunkards than the present proportion of that class to the whole population. The annual increase of population is not over 2.2 per cent, therefore the numbers made per annum cannot exceed the deaths of the same class more than 2.2 per cent of the whole number. If the numbers given us are correct, then 900,000 is 2.2 per cent of the total number of drunkards. This would make 41,000,000, or over 73 per cent of the total population. Such a conclusion is certainly absurd.

The second statement so often repeated and enlarged upon has no greater claims to truth. When it originally started it was very much smaller, but it has grown like the snowballs we used to roll up. As shown above, the average deaths for the past ten years have not been more than about 1,000,000 per annum, of whom 40 per cent have been under five years of age; so if the statement that "100,000 annually fill drunkard's graves" is correct we must come to the startling conclusion, that of all the men, women and children over 5 years old who die in the United States one in every six dies a drunkard! The figures are from four to ten times too large.

As to the producing of 30,000 idiots annually, we find that in the census of 1880, which is the first one approximately full in this regard, there were 76,895 idiots in the United States. If now

these die and increase at the same rate as the normal population, it will require a little over 3,000 per year to keep up the ratio, instead of 30,000. The difference is a mere 0 to be sure, but then it is enough to through doubt on the accuracy of the statement.

On June 1, 1880, the number of prisoners held in confinement in prisons, jails, work-houses, houses of correction, city prisons, calaboses, station houses, military prisons, etc., including the unconvicted and insane, but not those held for debt or as witnesses, was 59,255. If there were as many more at liberty that would give a total criminal class of say 120,000, and supposing their death rate was twice that of others of the same ages, say between 15 and 60, it would require a recruiting of 4,000 per annum to keep up the ratio, instead of 315,000, a cutting down of the figures of over 98½ per cent!

It should be remembered that criminal statistics, so called, are usually based upon the record of arrests in our large cities. That these are absolutely unreliable for the purpose is evident because the same persons are continually being arrested and rearrested, each time counting one in the total. One person has been known to have been arrested thirty times in one month.

It is evident then that the figures quoted in the opening of this article need to be cut down from 75 to 99 per cent, in order that they may approximate to the truth. I do not wish to be understood as belittling the terrible scourge of intemperance. The true figures are sufficiently appalling to set any one thinking and working for its suppression. But no good cause is permanently helped by falsehood, or even by exaggeration, and it stands those in hand who write and speak on such subjects to verify floating statements which rest upon a "they say" with no acknowledged sponsor, before they repeat them as their own.

GEO. H. BABCOCK.

PLAINFIELD, N. J., Nov. 30, 1890.

MISSIONARY BOARD MEETINGS.

There have been held two adjourned regular meetings of the Board of Managers of the Seventh-day Baptist Missionary Society, both held in the usual place of meeting, in Westerly, R. I.—the first, Nov. 19, 1890, the second, Nov. 26, 1890—and both commencing at 9.30 o'clock, A. M. These two meetings were all day meetings William L. Clarke presided at the first, and George B. Carpenter at the second.

Prayer was offered at the beginning of the sessions of the first meeting by George H. Utter and O. D. Sherman; at the sessions of the second meeting by A. McLearn and Gideon T. Collins.

Members present at the first meeting sixteen, at the second meeting sixteen, and visitors two.

At the first meeting minutes of a special meeting held at Salem, W. Va., Aug. 25, 1890, of the regular meeting held Oct. 8, 1890, of the special meetings held in Chicago, Ill., Oct. 25 and 29, 1890, were read, corrected, and approved.

Correspondence was read by the Treasurer and Corresponding Secretary.

The Treasurer presented his quarterly report, which was approved and ordered to be put on record.

BUSINESS TRANSACTED.

Voted that the \$775 received from the bequest of Mrs. Mary H. Gillette be put into the General Fund.

(Continued on page 796.)

YOUNG PEOPLE'S WORK.

MR. PATRICK O'FINNEHAN, School Commissioner, visits the public school in his ward, and as he enters he sees a pair of globes.

"And what for are these?"

"They are globes," said the teacher, "one to show the heavens above us, and the other the various countries on the earth."

"Oh!" said the learned Patrick. "And I thought you tached chimistry, and these were a pair of stame-boilers."—*Harpers.*

ONE of the most important questions for each of us young people to settle for himself is to find out for what he is fitted and designed.

FOR we are not all alike. We cannot all make of ourselves as much nor exactly the same as one another. The earlier in our life career we find this out the better. That we do find it out and ascertain what we can best do for the world's good and then aim at that is almost necessary to happy and useful work.

THERE are too many round pegs trying to fit into square holes, too many triangular pegs vainly endeavoring to adapt themselves to circular ones. Some appear to get on because of charitable people about them. Some are helped by kind parents or parents-in-law. But the most are in trouble, and in more than half the cases the error is not that of a rose trying to sweeten the desert, nor of the gem useless in the ocean caves, but of a cabbage trying to find a place in a ladies' bouquet, or of a piece of coal pining for a diamond setting.

EXCUSES.

Excuses? Oh yes, they are plentiful. We don't have to go far or look long before the excuses pour down in abundance. They are especially plentiful when we wish to stay away from church, or from prayer-meeting, or anything connected with church service. The most common excuse is getting one's "feelings" hurt. Just as you did when Mrs. M. talked to you about not coming to help clean the parsonage before the new minister came. It was out of your power to come, but she did not know it. She is a plain woman and prides herself on saying what she means. You pride yourself on doing the very same thing. So some spicy words passed, and you got your "feelings" terribly hurt, while Mrs. M. went home, entirely unconscious of having done any harm at all. You thought you had a good excuse for saying you would not go to church any more, nor try to be a good girl. If any one else had said such a thing you would have been one of the very first ones to condemn such a thing. When you stay away from church services you are doing yourself more injury than any one else. The world doesn't intend to stand still just because your poor, delicate feelings have been trodden upon.

Very often the minister is a terrible bug-bear. He will persist in giving the meaning of certain passages of Scripture by showing what the "original" means. Some one takes exception to preachers who "show off their Greek and Latin," and straightway have their feelings lacerated almost beyond cure.

Then again the minister preaches to his hearers about their sinful ways. And this doesn't give satisfaction to a good many. Just as long as he preaches at the Jews, or at the poor sinners across the ocean, he will do very well. But just let him step on the "home field," and

half the congregation will be up in arms in an instant. Some of them will be so hurt that they will stay away from church for the next six months. Not that they hated the minister so much, but wanted an excuse to stay at home. Just as so many did at the time when that cheese-factory was started in our village. The minister prophesied from the pulpit, one Sabbath, the results of their running the factory on the Sabbath. None of you liked it at all, and nearly a score of you were too much hurt to attend church for a long time. The prophecy came true nevertheless. Again, your feelings got hurt, and you stayed out of the choir, but it made you feel worse than it did any one else.

When the minister doesn't preach to suit you, don't sit by the fire or the door, but come up into your own seat and you will be amazed to see how much better you will feel. Don't run your cheese factory on the Sabbath, and then you will not get hurt at what the minister says. Sing your best and let the rest do the same, and then you will not feel called upon to leave the choir. If Mrs. M. thinks it is her duty to ask you why you were not on hand to help clean the parsonage, keep your temper, and you will be on the right side wherever she may be. If we are right ourselves we shall be safe, and we shall find that we shall not need so many excuses. We shall see no need of staying from church services, and then excuses will be entirely out of place.

Put your feelings down out of sight and hearing, where they will not give you any trouble. This will save you the trouble of having church fusses and a great many other disagreeable things.

EILEEN.

OUR FORUM.

OUR REPORT.

To the Corresponding Editor:

Dear Brother,—It is to be presumed that all our young people have read the Report of the Council Committee. It is a most excellent report. I heard somebody say at the Council that it was the best report presented on the floor of the house. I thought so myself, in some respects. It wasn't too long and it wasn't too short. It didn't go too much into details, and it wasn't so general that you couldn't tell what it meant. Its thoughts were arranged so that anybody who could read and digest what he might read, could by no means fail to understand it. When it did make suggestions, the suggestions were eminently practical, and I sincerely hope that our young people will read it and heed it.

The points that struck me as being the best were the advice that all our young men and women become members of Christian Endeavor Societies, and faithfully perform all that is implied in such active membership. Also that they become familiar with our denominational system. I find a great many young people in my neighborhood don't know much about our denominational system, and what is more unfortunate, some of them don't seem to care; but in such cases I have observed that their fathers and mothers don't. Another point that struck me as being a good one was that wherein the church was put before the society. Of that our young people never ought to lose sight. Especially good, I thought, was the suggestion that our young people do home mission work locally. I wish that every society might have a mission, or something of that sort, as a part of its regular work.

I liked very much the third part of the report, especially the general statement that our young people ought to put their confidence in the Boards. Nevertheless I think I see through the

reasoning, in which it was set forth that many more of our young people will be active if they have some enterprise of their own to support. The practical suggestion of an organizer I think a most excellent one, and I hope that by January first a person can be put on the field to do that work, and I hope that you, brother Editor, will have this arranged speedily with the Missionary Board. I think all you will need to do after you have the man selected, and the arrangements made, will be to tell the young people so, and if I know anything about them, they will come up to the necessities of the case; but don't be too long about it, please. I would go on and talk more about the Council, but I suppose by this time you have "Salve's" report in your pigeon-hole.

Faithfully yours,

J. E.

OUR MIRROR.

THE Fifth Annual State Conference of the Young People's Society of Christian Endeavor of New York State, opened Tuesday morning, Oct. 21, 1890, at the Central Presbyterian Church, Buffalo, N. Y. About daybreak our sleeper was drawn into Buffalo, containing a party of fifty-six from Northern New York. District Secretary Hayes thought he had his hands full to provide sleeping places for so large a family; but finally we were all ready for dreamland. The evening passed quickly away amid songs and social chat; we did not feel like strangers, for we had all taken the same pledge, and were all working for the same end, "Christ and the Church."

We were favored with beautiful weather, and the meetings were most enthusiastic and inspiring. The registration showed an attendance of 2,450 delegates, representing twelve denominations. There are 1,800 societies in the State, and 100,000 members. We had the banner which is to be at the State Conference of that State which has made the largest relative gain during the year. Our motto was and is, "New York for Christ." We heard it echoed and re-echoed, "Emphasize your individuality!" and were made to realize, though we were large in numbers, yet each one of us has a work to do. To attempt to summarize in a few lines a meeting that Mr. Moody, and Dr. Pierson, and Dr. Dixon, and Dr. Farrer, and other such men addressed, and over which Dr. Stebbins presided, and at which Mr. Sankey sang, is scarcely possible. General Secretary Baer was there, also Father Endeavor Clark. He said he came from the other State conventions loaded with greetings for us. We came home feeling glad that we live in the afternoon of the nineteenth century, and that Christian Endeavor Societies are real, and that we are members.

DELEGATE.

ADAMS CENTRE, N. Y., Nov. 17, 1890.

WHEN you are in Toronto, Canada, if you wish to attend divine services, go to the James street Baptist church. Our recommendation is based on a single circumstance, but that is sufficient. The members of this church have given orders that their property should be taxed like any other. We honor them for their honesty and for their manly independence. In all the years of our newspaper life, during which we have given hundreds of free advertisements to religious societies, and for which our conscience now reproves us, only one of them ever insisted on paying for their advertising, and that was the Baptist Church at Jefferson, Ohio. A few more such cases will make us believe Baptists are better than other Christians.—*The Ensign.*

EDUCATION.

—DR. MUNSON A. WILCOX, President, and Miss Mary A. Sawtelle, Preceptress, of Kalamazoo (Mich.) College, resigned Friday as the result of the Doctor's refusal to reinstate students expelled for hazing.

—THE oldest living graduate of Amherst College lives in Milwaukee; he graduated in 1827, all the alumni who preceded him having died. The college is seventy years old and its graduates number 3,319.

—THE Lutheran Theological Seminary at Mt. Airy, Philadelphia, Pa., has an attendance of 82 students this year—a gain of 26 over last year. This fills the new building, a result which was not expected.

—A FUND of \$100,000 has been raised and given to the Johns Hopkins University, on condition that woman shall be allowed the full medical course. The gift was accepted with the conditions.

—PRINCETON stands second to none of our American colleges in the part her graduates have played in the general history of the United States. Her roll of fame is long in proportion to her numbers. She has given her country nine of the fifteen college graduates who sat in the Constitutional Convention, one President, two Vice-Presidents, four Justices of the Supreme Court—one a Chief Justice—five Attorney-Generals, and fifteen other Cabinet officers, twenty-eight Governors of States, a hundred and seventy-one Senators and Congressmen, a hundred and thirty-six judges, forty-three college presidents, and a hundred and seventy-five professors, eighty of whom have been appointed since Dr. McCosh became president.—*Harper's*.

—THE students of the Theological Seminary at Hamburg, Germany, go out on Saturdays to preach on Sunday at numerous preaching stations. Their traveling expenses are paid, but as the German Baptists are not "abounding in wealth" they can only afford to pay their way on the "fourth-class" cars, which are not quite so good as our American freight cars. They each receive a compensation of twenty-five cents, and when it reaches seventy-five cents, the German Theologian thinks money matters are getting very easy.

—ASPIRANTS for office used to let it be known that they had passed through the great universities, or had studied abroad. They now want it known that they passed through the public schools. So much has come of the attack by foreigners on our educational system. The people draw it a little closer to the heart; they resent the intermeddling of foreigners with our institutions. Germany allows no man to hold high office who has not passed through the nation's schools; and the time may not be distant when, in America, it will be to the disadvantage of a candidate that he never entered the public schools, or that he received his training in institutions modeled after the Middle Ages and controlled by a foreign hierarchy. American education for Americans, and especially for office-holders, is the teaching of patriotism. Those who represent a nation, and make law therefor, should be trained in the schools of the nation.

—EDUCATION AND BUSINESS.—Give all the years to study that you can. A college education will make you a better blacksmith, a better farmer, a better carpenter. Other things being equal—natural ability, industry, ambition, tact, application—of two men, the college man will be the better equipped man for any work in which he may engage. One day last week I took a drive with a farmer up in "York State." He wore "tailor-made" clothes, kid gloves, long cuffs, swell collar, and a high hat. He drove a stepper to a cart that made you feel proud and rich. His farm paid for all these things. When he wanted to go to the circus, he bought a dollar seat and went. He didn't drive to town seventeen miles on a jag of wood, to sell it for fifty cents. He farmed because he liked the business, loved country life, and there was money in it. He was a graduate of Cornell University, and that is the kind of a farmer he was. It stands to reason that the more a man knows, the more sense he has, the better fitted he is for any position, except that of a petit juror. Of course there are some boys whom you can't educate. There are some boys who can learn books by heart; who go to college, and graduate; go to university, and graduate; go to Europe, and finish; and come home knowing so much less than they did when they went away that they are disqualified even for sitting on a coroner's jury. If you are that kind of a boy, which you are not, why, of course, you had better not go to school at all. Schools are conducted for the purpose of furnishing instruction for the mind; they don't agree to furnish the mind, too. You have to take that to school with you.—*Selected*.

TEMPERANCE.

—A NEW monthly, the *Temperance Teacher*, devoted to scientific temperance, has just been started in New York.

—ALL the licensed cigar-dealers in Cape May City, N. J., have signed a contract, under a forfeiture of fifty dollars, not to sell another cigarette to either man or boy during the present winter.

—A SPANISH temperance newspaper, entitled *El Intransigente*, is published at Valparaiso, Chili. A late number records the organization in that city, of a third Spanish-speaking lodge of "Buenos Templarios" (Good Templars).

—GOVERNOR MCKINNEY, of Virginia, says that it is not at all necessary for a public man to drink, as is often asserted. It has been his invariable practice to decline all "treats" in his political campaigns, and he believes that instead of losing, he has gained votes by his abstinence.

—A CONTEMPORARY calls attention to the fact that in a temperance hospital in London, according to a late report, only five per cent of the pneumonia patients die, while in New York City Hospital, where liquors are used as medicines, sixty-five per cent of that class of patients die. No doubt these figures could be repeated in the treatment of any disease by alcohol.

—ETHER-DRINKING IN IRELAND.—It is authoritatively stated that in certain portions of Ireland methylated ether is largely used by the common people as an intoxicant, in place of whisky. A medical correspondent to an English paper writes thus in relation to it: "It is brought thither, in large Winchester quarts, and is sold by grocers, etc., principally to women, who retail it through the country. It is called into requisition frequently at balls, lodge meetings, etc., when the public-houses are closed or the drink runs short. The intoxicating effects come on speedily, and pass away with equal rapidity, so that one can get drunk and sober several times in the course of an afternoon or evening."

—DID YOU EVER HEAR?—Did you ever hear of any movement having for its object the advancement of any public interest which originated in a saloon or among saloon-keepers? Did you ever hear of a town which published abroad, as an inducement to prospective settlers, the number of saloons within its limits? Did you ever hear of a community which enrolled among its solid, substantial and public spirited citizens the names of its saloon-keepers, with their business occupation affixed? Did you ever hear of a saloon-keeper being mentioned in any public place as a hero, a philanthropist, a true gentleman, a man of noble mind, or as a public benefactor of any sort.—*Ex.*

POPULAR SCIENCE.

THERE has lately been invented a rope that will float. It has a core of cork, around which is braided a network of cotton twine; this is in turn surrounded by another layer of strong cotton, making a rope exceedingly soft and pliable, and one, it is said, that will stand an immense strain. This rope will no doubt be found to be very valuable for use on shipboard, as well as in life-saving service.

ELECTRICITY has not been practically applied in the art of music heretofore, except, perhaps, in the operating mechanism of church organs. George Breed, of the United States Navy, has devised a method by which the passage of a broken current over a conductor in a magnetic field produces musical tones of varying pitch and volume.

THE volume of the hollows filled by the ocean is 14 times as great as the volume of the land projecting above the sea. If the land were leveled down and built up at sea-level, it would cover only 65,000,000 square miles, leaving over 131,000,000 of water surface; and if the whole lithosphere were smoothed down to mean sphere level and the ridges laid to rest in the hollows, a vast ocean 1¼ miles deep, would roll round the shoreless world.

THE growth of steel industries for the last decade has been unprecedented. A part of this is owing to the discovery of Bessemer. The verdict of the European members of the International Iron and Steel Association is that the United States is acknowledged to hold the key to the future of the iron and steel industries.

During the decade, by the census report, we learn that the annual production of steel increased in the year ending June 30, 1890, to nearly 3,500,000 tons, as compared with less than 1,150,000 tons in the corresponding period ending June 30, 1880. The production of Bessemer steel rails has increased fully three-fold within the past ten years.

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

A VOLCANO AS AN INCUBATOR.—The volcano of Bogoslor, on an island of the Aleutian group, off Alaska, which suddenly burst into activity last winter, and whose flaming summit could be seen for sixty miles, was visited during the summer by several officers of the United States revenue cutter *Rush*. The volcano is only 200 feet above the sea level. When the crater was opened by the submarine earthquake it is thought volumes of water rushed in which caused the dense clouds of steam that had been arising ever since. From a fissure at the base of the mountain rose a boiling sulphur fountain. The officers ascended to the crater, and on looking over the edge the steam could be seen in endless quantities rising from unknown depths. Rumbling noises, like thunder, were heard, and the air was impregnated with sulphur. One of the most curious facts discovered was that ocean birds used the island as a natural incubator for their young. Thousands of gulls flew away at the approach of the *Rush* and left behind them, along the sides of the volcano, eggs in all stages of development. The *Rush* brought an immense walrus hide, fifteen feet long, to be placed on exhibition at the world's fair. It will be first sent to the Smithsonian Institution to be prepared.—*Chicago Herald*.

READ WITH ATTENTION.

A great many persons dawdle over books as they do over sweeping a floor, or buying a ribbon, or as men usually clean a street. A person can look lazily over a page, and not know a word there is on it. A boy can spend an hour over a few lines of Latin, when, if he would put his mind on it, he might learn it in fifteen minutes. A woman can spend a day arranging her rooms, when an hour's steady work ought to complete the task. A girl can spend a half-day saving three cents a yard, or hoping to do so, by looking in every store, and worrying clerks, when her afternoon ought to be worth ten times the amount saved. A listless way of doing things is hurtful to mind or body. One should play, read, or labor with earnestness, and then rest.

It was said of Edmund Burke, the great English statesman, that he read every book as if he were never to see it a second time. Rufus Choate's great power as a lawyer was in his concentration upon the subject in hand. He scarcely ate or slept until his case was decided. Guizot, the French historian, was so eager for reading, even when a boy, that you could pull his hair or pinch his arm without his seeming at all conscious, so absorbed was he in his books. It is said that sometimes the boys pulled off his coat-tails while he kept on reading. Daniel Webster said: "I had so few books that to read them over once or twice was nothing. I thought they were all to be got by heart. When a half-hour, or an hour at most, had elapsed, I closed my book and thought on what I had read." Dr. Noah Porter says this attention is gained partly by asking yourself, "Why do I read this book? To help me in business? To make me intelligent?"—*Selected*.

LET us have faith that right makes might, and in that faith let us dare to do our duty as we understand it.

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 XII.—JESUS' PARTING WORDS.

For Sabbath-day, December 20, 1890.

SCRIPTURE LESSON.—Luke 24: 44-53.

44. And he said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45. Then opened he their understanding, that they might understand the scriptures.

46. And he said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day.

47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48. And ye are witnesses of these things.

49. And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high.

50. And he led them out as far as Bethany; and he lifted up his hands and blessed them.

51. And it came to pass while he blessed them he was parted from them, and carried up into heaven.

52. And they worshiped him, and returned to Jerusalem with great joy;

53. And were continually in the temple, praising and blessing God. Amen.

GOLDEN TEXT.—If I go and prepare a place for you, I will come again, and receive you unto myself.—John 14: 3.

INTRODUCTION.—We left Christ in the last lesson standing before the eleven, giving them proofs of his resurrection, by allowing them to examine him, so as to satisfy themselves of his identity; and also he allowed them to see him partake of food. In this lesson Christ continues his conversation, which was begun in the last.

WORDS EXPLAINED.—v. 44. "These are the words which I spake unto you." He refers here to the conversations in which he told them about his suffering and death. v. 45. "Then opened he their understanding." They could not regard his death as a part of the beneficent plan of God to save the world. They thought it was a very fatal affair, and it was necessary to instruct them in this particular. He therefore showed to them that the Scriptures foretold these things by referring to the passages, as we may well suppose. There are eighty-seven passages which are thought to refer to Christ in some way. These prophecies refer more to his death and sufferings than to his resurrection. v. 47. "That repentance and remission of sins should be preached in his name." This is not so definitely referred to by the prophets, especially in their reference to Christ, so there was the greater necessity of his explaining them so they would be the better understood. "Beginning at Jerusalem." The idea of the Jew first, and afterwards the Gentile, was taught by Christ frequently, and was preached by his apostles. In every city they preached to the Jews first, and when they rejected the gospel the apostles turned to the Gentiles. v. 48. "Ye are witnesses of these things." The gospel of Christ was to be set in active operation through the instrumentality of the apostles; as we see was done on the day of Pentecost. v. 49. "Promise of my Father." The Holy Spirit is evidently referred to here. See John 14: 16-18, Joel 2: 28, 29. "Endued with power from on high." The second chapter of Acts is the best commentary on this passage we can find. v. 50. "He led them out as far as to Bethany." From Jerusalem. "Blessed them." This was the last act of his life, and has since been his continual work in the heavenly realm. v. 51. "Carried up into heaven." There were thus many witnesses, not only of his earthly life, but also of his ascension, so that none of these things might be gainsaid by the unbelievers. v. 52. "They worshiped him." They fully realize now that he is a proper object to worship. "With great joy." A great change has come over them. Before they had felt a sadness at the thought of his going away, but now it is a feeling of joy instead. It would seem that the Holy Spirit had already come into their hearts, and that they were to some extent realizing the spiritual import of Christ's kingdom. v. 53. "Continually in the temple." In the court of the wom-

en was the place of prayer, where they went daily at the hour of three. It would seem that the apostles were there more often. "Praising and blessing God." The first word is omitted in the New Version. The praise was evidently for the coming of the Messiah, and the consequent redemption.

CENTRAL TRUTH.—A clear comprehension of the gospel brings joy.

DOCTRINES.—1. What God has promised will be accomplished. 2. There is a divine illumination in hearing the Scriptures explained. 3. What is written should be carefully studied and diligently followed. 4. Repentance and remission of sins are necessary doctrines of the gospel, if not the central ones. 5. A true missionary spirit and work must begin at home. 6. Witnesses are necessary to the advancement of any great cause. 7. A promise is of value in proportion to the willingness and power of the one making it. 8. We can never be fitted properly for God's work unless we are "endued with power from on high." 9. Great joy should always result from worshipping Christ.

QUESTIONS.—R cite the Title and Golden Text. Who is speaking, and to whom? What words are referred to which Christ spoke? Who had spoken words concerning Christ? What did he open? What benefit did they derive from it? Did Christ ever open your eyes so that you could understand the Scriptures better? What did it behoove Christ to do? Do we receive any benefit from suffering? What should be preached in his name? Where should they begin? How would they be especially fitted for that kind of preaching? What promise was it that he would send? For what purpose were they to tarry in Jerusalem? Where did Christ lead them? Describe Bethany? What happened at Bethany? Where did Christ go? What did the disciples do?

MISSIONARY BOARD MEETING.

(Continued from page 793.)

Voted that the Treasurer pay the bill of the American Sabbath Tract Society for expressage on Minutes, etc., amounting to \$34 27.

The Corresponding Secretary read some of the conclusions and recommendations of the late Chicago Council in reference to our missions and missionary work.

The following resolutions, after discussion, were adopted with reference to so much of the proceedings of the late National Council of our people held in Chicago, Ill., as concern more directly the work of this Board.

1. In general we have heard with gratitude of the Council's great unity in spirit and purpose; of the earnest and faithful work done; and of the high resolves to go forward unitedly, and with greater zeal, in the work providentially committed to our people; and we will try to do our part to have the Council mark the beginning of an era of new consecration and better work for God.

2. We heartily endorse the plan and principle of systematic benevolence, and commend the report of the committee on financial methods to the careful consideration of pastors and churches.

3. We approve and call the special attention of our missionaries to that part of the report of the committee on Sabbath Reform, in which the belief is expressed that more Sabbath Reform work should be done by the living teacher, and that missionaries should consider this a part of their evangelical work.

4. In order that the subject may receive suitable attention in our next Annual Report, a committee should be appointed to-day to consider and report upon any practicable and legal changes that can be made in the constitution of our Missionary Society, looking towards a decrease or removal of existing prejudice against the so-called money basis of representation, and toward some real and closer participation in the management of the Society's affairs by the people, churches and Associations, through appointed representatives.

5. We see with gratitude the growing interest and usefulness of our young people in church and denominational work, we desire their counsel, co-operation and help, and pledge, in return, our sympathy and our aid; and it is with real thankfulness that we contemplate the prospect of there being such bands of noble workers for the labors of the future. But we think it would be a mistake for them to organize for mission work in any way or on any principles that do not keep in full view their obligations to help publish the gospel both at home and abroad.

6. We receive with appreciation and approval the report of the committee on missionary interests as adopted by the Council.

A. E. Main, O. U. Whitford, A. L. Chester, W. L. Clarke, and J. H. Potter, were appointed the committee raised by the adoption of the fourth resolution as seen above.

After the reading of correspondence relating to the matter it was voted that Rev. D. H. Davis, on his return home, shall draw full salary until he arrives in America, and thereafter one-half salary until such time as we can complete negotiations with him with reference to temporary work in the United States.

Voted that between now and the next regular Board Meeting, the Corresponding Secretary collect all the facts he can bearing on the question of sending a helper to the medical mission in Shanghai.

The following appropriations were voted to the China mission:

To D. H. Davis.....	\$ 500
" G. H. F. Randolph.....	1,000
" Dr. E. F. Swinney.....	600
" Susie Burdick.....	600
" To the Boys' and Girls' School, native workers, and incidental expenses, less the balance which they shall have in hand for said work Jan. 1, 1891.....	1,172

In the second meeting the minutes of the last meeting were read and approved. The Corresponding Secretary read the correspondence.

Voted that Eld. S. I. Lee be appointed an additional missionary for the South-Western Association for one-half of 1891, and that he consult with Eld. J. F. Shaw as to best times and places for labor.

Voted that the Nortonville Church, Kansas, be invited to let their pastor go, and that he be invited to go and labor three months in California as missionary, the Board paying traveling expenses, he reporting receipts on the field.

Voted that hereafter traveling expenses shall be understood to include all reasonable expenditures for conveyance, food and lodging, when the missionary is away from home.

Voted that while every one certainly has the right to decide how, where, and what he shall give, we believe that unity and efficiency would be promoted, if, as a rule, contributions were made to the *general funds* of our Board.

The Corresponding Secretary was instructed to make an appeal to the people for contributions to increase the Meeting-house Building Fund, in view of aid being asked in that direction.

The Y. P. S. C. E. of the First Hopkinton Church, R. I., offered to the Board to furnish a globe for Miss Susie Burdick to use in the Boys' and Girls' School in Shanghai, and pay the expense of sending it there.

Voted to gratefully accept the gift with a tender of thanks, and that George B. Carpenter be a committee to receive and ship it in behalf of the Board.

Voted that Eld. J. W. Morton be continued on his present field to May 1, 1891.

Voted that the appropriation to the Berlin Church, Wis., be continued to April 1, 1891.

Voted that we extend a call to Eld. O. U. Whitford to labor as general missionary in the North-west.

Voted that our missionaries be requested to sell and circulate our publications on their respective fields to the best of their ability.

Voted that the Treasurer be authorized to hire what money it shall be necessary to raise between now and Jan. 1, 1891.

Adjourned.

O. U. WHITFORD, *Rec. Sec.*

EVERY one must have felt that a cheerful friend is like a sunny day, which sheds its brightness on all around; and most of us can, as we chose, make of this world either a palace or a prison.

CORNER-STONE LAYING AT PLAINFIELD, N. J.

On Tuesday, Nov. 25, 1890, the corner-stone of the new church edifice of the Plainfield Seventh-day Baptist Church was laid, with brief, but appropriate and impressive ceremonies.

The box containing the "archives" was of copper, and thoroughly soldered, thus making it airtight. This was placed beneath the stone containing the "pocket," by J. F. Hubbard, Chairman of the Building Committee, and the pastor, Rev. Dr. Lewis, in behalf of the church and the committee, lowered the stone into position, pronouncing it "well and truly laid," in the name of the Lord Jesus Christ. The attendant exercises were, reading a portion of Scripture from Isa. 28: 16, 17, followed by appropriate remarks and a consecrating prayer. In the course of his short address the pastor said: "It is apparent to all, that we are not building this house for ourselves, nor for our children alone. The men and women who are bearing the burden of this work will not worship in this house many years at best. We are building for the generations that are to fill the next five centuries at least. No material is to be used which can decay or burn, except the inside finish. We are glad to express our faith in Christ's Gospel, and in the law of God, and the perpetuity of his Sabbath, in this way. We are thankful that God has so filled our hearts with the desire, and our hands with the means, that we can thus testify to our faith, and our love for him and his cause. There is a sublime joy in this living for others."

The box contained the following: The names of the officers and members of the church; Sabbath-school officers and teachers; officers and members of the "Women's Society for Christian Work," and their constitution and by-laws. Platinum pictures of the following pastors: Lucius Crandall, James H. Cochran, James Bailey, A. R. Cornwall, Thos. R. Williams, D. E. Maxson and A. H. Lewis. (The picture of Samuel Davison came too late to be enclosed). Also photographs of all deacons who have served the church as follows: Randolph Dunham, A. D. Titsworth, Randolph Dunn, Isaac S. Dunn, D. B. Rogers, Clark Rogers, B. D. Randolph, T. H. Tomlinson, J. D. Spicer, Thos. F. Randolph, N. H. Randolph, and Frank S. Wells. Also photographs of the building committee, viz: J. F. Hubbard, Charles Potter, Geo. H. Babcock, R. M. Titsworth, J. A. Hubbard and E. R. Pope. Also a photograph of our present church edifice, built in 1866, and of a group of friends at the golden wedding of Rev. James Bailey, at Milton, Wis., on Oct. 14, 1890.

A bound copy of the semi-centennial history of the church, 1888; a statement of the date of laying the corner-stone, and also of the fact that the church is heartily united in erecting the new building, and noting an instance of a little girl who had earned five dollars by refraining from eating candy for a year, which she has given to the building fund. Names of the architect, O. S. Teale; the contracting mason, I. W. Pangborn; the contracting carpenter, John Chandler; and contractors for windows and doors, Spicer & Hubbard. Also a copy of the SABBATH RECORDER, Nov. 20, 1890; *Our Sabbath Visitor*, Nov. 20, 1890; *The Outlook*, Oct., 1890; *Outlook Extra*, Feb., 1890; *Light of Home*, April, 1890; *Helping Hand*, current quarter; *Peculiar People*, Nov., 1890; three books on the Sabbath, by Dr. Lewis; *Proceedings of the Denominational Council*, held at Chicago, Oct. 22-29, 1890; hearing before the United States Senate, on the Blair Sunday Rest Bill, 1888; *Seventh-day Baptist "Hand Book"; Minutes of the General Conference and Anni-*

versaries, 1890; Minutes of the Eastern Association, 1889 and 1890; the four local newspapers and the New York Daily *Tribune*, and a map of Plainfield and North Plainfield, by H. H. Baker, 1890.

The officers and members of the church, the officers and teachers of the Sabbath-school, and the Building Committee were written with India ink upon parchment and these with the platinum pictures of the pastors, were hermetically sealed in a glass bottle, before being placed in the copper box.

The exercises noted above were supplemented by fitting services on the following Sabbath, at which time the pastor, Rev. L. E. Livermore, and congregation of the New Market Church, met with the Plainfield Church, thus rendering the occasion one of great enjoyment and mutual good.

The sermon by Dr. Lewis was based upon 1 Peter 2: 7, the theme being, "Christ the corner-stone of his church." He urged strongly three thoughts; 1st. Thankfulness because we are now reaping what faithful ones before us have sown, and because God has given us the desire and ability to build an house for him which shall remain to those who come after for many centuries. 2d. That each subscriber to the building fund seek spiritual reconsecration with each payment thereto, and that while we rejoice in the rising walls, we should strive to rise in holiness of life and loyalty to the church. 3d. That we should seek to grow in Christ-likeness, knowing that we are best Seventh-day Baptists when we are most like Christ in broad faith and enduring love.

The sermon was followed with appropriate historical and fraternal remarks by Rev. Mr. Livermore, and singing the love-inspiring hymn,

"Blest be the tie that binds
Our hearts in Christian love."

J. D. SPICER.

HOME NEWS.

New York.

ALFRED.—The Ministerial Conference of the Western Association, which was announced to be held in the First Church, the 2d and 3d inst., came off as was expected, but was thinly attended on account of a severe storm which prevailed during the time. Although no one came from out of town, the pastors of the churches of Wellsville, Andover, First Alfred, Second Alfred, Hartsville, and Hornellsville, were all present, as were some teachers and students of the University and others. The session was an unusually interesting one.—Prof. A. C. Spicer, of Battle Creek, Michigan, a resident of Alfred in the long ago, has been a visitor in town for a few days.—Winter has returned to the old style, and we have snow enough for sleighing, with prospects for plenty more. S. R. S.

Illinois.

PULASKI.—Eld. Threlkeld is conducting a series of meetings, evenings, Sabbaths, and Sundays at Mount Pleasant school-house, near Pulaski, Ill., in which a good deal of interest has been manifested. The house has been crowded most of the time. A considerable number have manifested a desire to be saved, and the closest attention has been given by most of the audience; and although none have, as yet, openly professed faith in Christ, I am of the opinion that a good deal of good is being done in the way of allay-

ing prejudice which has been very strong against Seventh-day Baptists in this vicinity. Will our brethren and sisters earnestly pray that the Lord will graciously bless his own truth, both here and at Villa Ridge. Brethren, are we earnestly pleading with him for that general revival which we talked about in Chicago. M. B. K.

DEC. 4, 1890.

Nebraska.

NORTH LOUP.—Winter weather here has begun with the winter month. The frost last night crusted the ground. Men going out put on their coats. The mercury stands at 22 above zero. Generally there is stir in our markets on days like this, now but little is doing. Dr. Chas. Badger is well known to many RECORDER readers. The elevators here in his charge have a capacity of 50,000 bushels of grain. He frequently buys 65,000 bushels in a year, and half of that amount before Christmas. This year he has bought less than 5,000 bushels up to date. — Bro. Crandall will begin some extra meetings this week. — Mrs. Sarah E. Davis, only daughter of John Drake, formerly of Coloma, Wis., and Mrs. S. L. R. Main, both Sabbath-keepers, of Sioux Co., Neb., have come here to remain until the Indian troubles on the border shall be over. R.

DEC. 1, 1890.

Florida.

DAYTONA.—During the summer and fall, till within ten days past, myself and wife have been the only representatives of our denomination in this part of Florida, and I think I am now prepared to sympathize, better than ever, with all lone Sabbath-keepers. How I have longed to meet with those who assemble in the house of God on his holy day to worship him and study his holy Word in the Sabbath-school! Yesterday, Sabbath-day, we had the privilege of studying the Sabbath-school lessons in company with four other Sabbath-keepers in our Florida home,—the first opportunity of the kind for over seven months,—and it was a rich treat indeed. These four persons have just returned to their Florida home after a sojourn of several months in the new State of Washington.—Mrs. B. D. Rogers, who has been with her friends in New Jersey and New York for a long time, has returned to her home here, and we expect several other Sabbath-keepers soon from Rhode Island, and hope to maintain a Bible-class all through the winter. We also hope to receive a visit, at least, from some one or more of our ministering brethren who may speak to us the Word of Life.—We have had delightful weather all the fall and have not seen a particle of frost since the freeze in March. The fruit crop, and many of the orange trees, were nearly ruined by that freeze, but it is surprising to see how wonderfully the trees have rallied from the effects of it. Some groves have beautiful crops, and the owners are realizing better prices for fruit than for many years past.—I have been in the State only about eleven months, but from what I have learned by inquiry and observation I am fully convinced that there is no better place in our whole country than this "Land of Flowers" for those suffering from lung and throat diseases, during the winter season. The climate is also considered very beneficial to those troubled with rheumatism. So all ye that are afflicted with either of these diseases come to Florida for the winter, and be assured you will meet a hearty reception, especially from hotel and boarding-house keepers.

Nov. 30, 1890.

G. D. C.

MISCELLANY.

A SISTER'S INFLUENCE.

"If I only had a sister, Cousin Helen, but I am so lonely. You know that since mamma died I have no one but papa and Hugh."

The speaker was a young girl only eighteen years of age, but her earnest face was expressive of strong character.

"Why not let Hugh take a sister's place?" suggested Cousin Helen.

"How?" and Margie's eyes really sparkled.

"Talk with him about the many things that interest you, great and small. Our brothers like to feel that their sisters can trust them."

"Margie," continued Cousin Helen, with a troubled look in her eyes, "there has recently been opened down town an elegant saloon which is called 'The Gilded Palace,' and last evening I overheard a conversation between Hugh and his friend, Chester Winthrop, concerning it. Hugh evidently thought it an improper place for moral young men to frequent, but Chester tried to overcome his scruples by informing him that there are rooms connected with the main saloon where moral men can assemble without coming in contact with anything objectionable, and that many of the best young men in town spend their evenings there. Pardon me, dear, have you made home attractive to Hugh of late?"

"I am afraid not, Cousin Helen, for I have fallen in a such selfish habit of spending much time in my own room. Thank you for your suggestion."

That evening, as Hugh Nelson was passing through the hall, hat in hand, he was surprised to hear his sister call out from the parlor:

"Are you going out, Hugh?"

"Ye-es," he answered with hesitancy, for a glance into the pretty parlor, with its glowing grate-fire and open piano, made him almost wish that he were going to spend the evening at home.

"Come in a little while, please, and help me select my new suit," pleaded Margie.

"Your new suit!" echoed Hugh with astonishment. "What do I know about girls' suits?"

"I believe you can help me," urged Margie, "for you display fine taste in the selection of your own clothes. You know Hugh, I have not been accustomed to choose for myself, and I miss mamma so much." There was a quiver in the voice that Hugh could not resist, and after hanging his hat on the rack he walked into the parlor, and was soon as deeply interested in the examination of dress samples and fashion plates as his little sister could wish.

From that time Margie followed her cousin's suggestion to the very letter. She laid her plans before Hugh as she would have done before an older sister, always asking his opinion concerning them, thereby making him feel that she needed his companionship and counsel. By this means there was gradually formed between this brother and sister a bond of love which was truly beautiful.

Years passed, and one evening while Hugh and Margie Nelson were enjoying the quiet of their cosy parlor, Margie was startled by an exclamation of horror from her brother, and turning towards him she saw that he had dropped the evening paper and had buried his face in his hands. Catching up the paper, she anxiously glanced down the column until she came to this item:

"A young man named Chester Winthrop, was fatally wounded last evening at the Gilded Palace saloon with a pistol-shot fired by David Holmes. Doubtless both of the young men were under the influence of liquor."

"Was Chester Winthrop once your friend?" asked Margie.

"Yes," answered Hugh, as he raised a pale face from his hands; "and but for the influence of my precious little sister I might be as he is to-night."

Margie looked incredulous, for Hugh had so many years been an earnest Christian that she could not imagine him as having sunk to such depths of degradation as Chester Winthrop evidently had done.

"After mother died," resumed Hugh, with emotion, "I was sad and lonely. Father was absorbed in business, you spent much time by yourself, and I longed for some attractive place in which to spend my evenings. Chester asked me to go to the Gilded Palace saloon, which he said had every attraction heart could wish. After much urging I consented; but on the appointed evening you wished me to help you select your new suit. As I looked into the parlor which you made bright and pretty, I thought some other night would do for my visit to the Gilded Palace, so I yielded to your persuasions and spent the evening at home.

"But, after that, I found every evening the same, for you always had some pleasant entertainment in store for me; and I finally came to the conclusion that our parlor was palace enough for me, and that it would be difficult to find more attractive company than that of my own sweet sister.

"Margie," he continued while a soft light came into his eyes, "although I was not a Christian, you talked so freely with me about your religious experiences that I could not fail to see the deep satisfaction you found in the religion of Jesus Christ. I soon came to yearn for the peace and rest that you evidently enjoyed, and so I was led to yield my heart to the Saviour. Ah, little Margie, if all sisters were as good and wise as mine has been, the saloon-keepers would find few victims among our young men!"

While Margie Nelson listened to this candid confession, her heart was raised to God in gratitude for the blessed assurance of having been the instrument through which He saved her noble brother.—*Christian Intelligencer.*

A WRITTEN EXCUSE.

I once taught a country school in the back woods, and as was the custom then, I required a written excuse when a pupil was absent for one or more days. Some of those excuses I have kept, and they afford me a deal of amusement, after all the years that have come and gone since then.

Here is an excuse brought one day by a tall, red-haired boy of seventeen.

"*Dere Cir*—Pleze to eggeuce Henry for absents yesterday. We made sour-kroust, and he had to tromp it down. Allso he had to Help butcher 2 pigs. Respekfulyuers, HIS PAP"

"Did your father write this excuse himself?" I asked.

"No, sir," replied Henry, "I writ it for him, 'cause father can't spell very good."

I am glad to add that Henry's spelling improved while I had him in charge.

Another boy brought me this excuse:

"*Kind Teacher*—Ab could not come yesterday, on account of taring his plants very bad just before starting, so it took me most all day to mend them up."

A boy of about ten years, who had been absent two weeks, brought me the following:

"John Henry had a soar tow, allso a soar throte and a soar finger. Please egscuse."

A girl of about fourteen, whose mother affected a degree of culture and great mental superiority over her neighbors, brought me the following note:

"*Dear Sir*—I trust that you will pardon Alcione's wholly unavoidable absence yesterday. Circumstances are not always controllable by our finite minds, as you are, no doubt, aware. We are all subject to immutable laws, and are constantly doing what we would not—alas! Therefore, Alcione's unavoidable failure to attend yesterday's session. I trust I may not soon have to indite a similar unexpected circumstance. Believe me to be, yours truly and respectfully,
ANASTASIA C. H.—"

Simpler and more directly to the point was the excuse brought me by a tow headed little girl of about eight years, whose mother wrote:

"Phoebe could not be there, or she would of went. I think she et too much sossage for breakfast. She shan't do it agen. Please excuse her."

A boy of sixteen, who came very irregularly, always brought this excuse from his father:

"Excoose Bill." That was all there was of it; but, as I knew it came from his father, I always "excoozed Bill" accordingly.—*J. L. Harbour, in Wide Awake.*

BOOKS AND MAGAZINES.

THE December *Harper's* comes early, and is a beautiful Holiday number, from the bronzed cover through its two hundred pages of reading matter. Shakespeare's "As You Like It" is discussed by Andrew Lang; "The Winter of our Content," one of a series of papers by Charles Dudley Warner, continues the description of Southern California; Theodore Child pictures a famous London residence in "A Pre-Raphaelite Mansion"; and the number is especially rich in fiction appropriate to the Holiday season. The Departments take up different phases of the Christmas idea, in a practical, pleasing and instructive way.

DELFT in Holland is a quiet and quaint city of 20,000 people. Opposite the old church with its noted chimes are the military barracks built in 1391, where William the Silent, the founder of the liberties of Holland, was assassinated by an emissary of Philip II. of Spain. Delft is famous for its blue pottery. It is from Delft the Pilgrim fathers took refuge before embarking for America. At Delfthaven it is proposed to place the monument to their memory to compare with the one at Plymouth in Massachusetts.

SPECIAL NOTICES.

ELD. M. B. KELLEY, having moved from Stone Fort, Ill., to Pulaski, Pulaski Co., Ill., desires his correspondents to address him at the latter place.

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

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 Ill.

JONES' CHART OF THE WEEK can be ordered from this office. Fine cloth mounted on rollers, price \$1 25. Every student of the Sabbath question—and all of our people should be that—ought to have one of these charts within reach. It is the most complete answer to the theory that any day of the seven may be regarded as the Sabbath, provided people are agreed in doing so, and all that class of theories yet made. The uniform testimony of the languages is that one particular day, and that the seventh—the last day of the week—is the Sabbath. Send for the chart.

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CONDENSED NEWS.

The body of the late King of Holland was buried at Delft, Dec. 4th, with impressive ceremonies.

Christian Ruppert's toy and fancy goods store was burned at Washington, D. C., Dec. 7th. Several other tenants lost their stocks. Loss \$100,000.

The State canvassing board of South Dakota finds that Pierre is the permanent capital by a majority of 7,625 and that Governor Mellette receives a plurality of 9,986.

A parcel containing 750,000 francs from an English bank has been stolen between Ostend and Antwerp on its way to Amsterdam. The package was insured for 1,250 francs.

Advices from the Congo State report that the natives are still rebellious, and that fighting has occurred between them and the forces of the State. Eight natives were killed and twenty wounded.

William Corrigan, of Newark, N. J., a brother of Archbishop Corrigan, has been sent to the Morris Plains Insane Asylum. He has been acting strangely for some time. The police had a lively tussle with the maniac and he bit Captain McMann's finger severely.

Since the death of King William the Dutch Republicans have been particularly active in propagating their principles. The police throughout Holland have already seized a large number of Republican placards, and measures have been adopted to prevent any public dissemination of Republican ideas.

The Rev. Dr. Wm. Campbell, ex-president of Rutgers College, died in New Brunswick, N. J., Dec. 7th. He was born in Baltimore in 1808. He had filled pulpits in Flatbush, Chittenango and Albany and had been principal of the Albany Academy.

At the meeting of the central labor federation in New York recently, the saloon-keepers' union asked the assistance of the unions in the agitations against the temperance amendment to the State constitution. The striking Rochester shoemakers were assured of support.

On the evening of Dec. 6th, a Grand Trunk train was delayed at the New York State end of the suspension bridge over the Niagara River about two hours and a half in consequence of a break in one of the cords of the steel trusses of the

bridge. It was thought advisable by the railway authorities not to let any trains cross until an examination had been made. The engineer of the bridge was on hand, and passengers were sent over the Cantilever bridge until repairs were made, which were completed Monday, Dec. 8th.

MARRIED.

SOULE—BRONSON.—In DeRuyter, N. Y., Nov. 4, 1890, by Rev. L. R. Swinney, Albert D. Soule, of DeRuyter, and Miss Alice L. Bronson, of Cuyler.

JAPHET—JONES.—In DeRuyter, N. Y., Nov. 11, 1890, by Rev. L. R. Swinney, Charles D. Japhet, of Newark Valley, N. Y., and Miss Rosabel Jones, of DeRuyter.

WILBER—CHAMPION.—In DeRuyter, N. Y., Nov. 13, 1890, by Rev. L. R. Swinney, James E. Wilber and Miss Nancy J. Champion, both of North Pitcher.

BARBER—WHALEY.—In Lincklaen, N. Y., Nov. 12, 1890, by Rev. L. R. Swinney, Luther P. Barber and Miss Cora B. Whaley, both of Lincklaen.

DANIELS—WILSON.—At the home of the bride, at Morris, Otsego Co., N. Y., Dec. 4, 1890, by Rev. A. E. Daniels, Mr. Edwin Daniels, of Nile, Allegany Co., N. Y., and Mrs. Elizabeth L. Wilson.

DAVIS—DAVIS.—In Shiloh, N. J., Nov. 25, 1890, by Rev. Theo. L. Gardiner, Mr. Wilson S. Davis and Miss Leadore J. Davis, both of Shiloh.

TOMLINSON—HORNBER.—In Shiloh, N. J., Nov. 25, 1890, by Rev. Theo. L. Gardiner, Mr. John R. Tomlinson, of Stoe Creek, and Mrs. Mattie J. Hornber, of Shiloh.

HARRISON—SMALL.—At Marlboro, N. J., Nov. 9, 1890, by Rev. J. C. Bowen, John Harrison and Miss Masa Small, both of Alloway, Salem Co.

CRAIG—LEVICK.—At Marlboro, N. J., Nov. 27, 1890, by Rev. J. C. Bowen, Ernest F. Craig, of Glassboro, Gloucester Co., and Miss Mollie D. Levick, of Finley Station, Cumberland Co.

BABCOCK—MALLORY.—At the home of B. C. Babcock, near Grand Junction, Iowa, Nov. 27, 1890, by Rev. E. H. Socwell, Mr. S. G. Babcock, of Grand Junction, and Miss Lottie Mallory, formerly of Albion, Wis.

DIED.

CHURCH.—Susannah Thompson, relict of the late Deacon Samuel Church, was born Jan. 26, 1821, and died at her home in Otselic, N. Y., Nov. 11, 1890.

In early life she became a subject of saving grace, and after her marriage, March 13, 1842, she made a public profession of religion, and with her husband united with the Otselic Seventh-day Baptist Church, and continued an active and faithful member till death. God blessed them with nine children, six of whom are still living. For years it had been her prayer to live and be able to care for an invalid husband, and God gave her the blessed privilege. Last April he was laid to rest, and this fall, after loving hands had as tenderly cared for her, the precious mother was laid beside him. L. R. S.

RANIER.—At Shiloh, N. J., Nov. 26, 1890, Mrs. Lucy D. Ranier, wife of James R. Ranier, and daughter of Richard R. West, aged 46 years and 1 month.

She made a public profession of religion when quite young, and united with the people of God, and always stood firm to her profession. She was an affectionate companion and a devoted Christian mother. She leaves a husband and seven children. She was followed to her last resting place by a very large number of sorrowing relatives and friends. Her funeral took place on the twenty-fifth anniversary of her married life, and on her husband's birth-day. J. C. B.

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