

The Sabbath Recorder.

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

Vol. XLVI. No. 51. }
Whole Number 2400. }

FIFTH-DAY, DEC. 18, 1890.

Terms:
\$2 00 in Advance.

For the SABBATH RECORDER.

SABBATH.

BY MRS. M. E. H. EVERETT.

"Here rest, one holy day,
Dear child!" I hear him say,
"Linger a while in these green booths of prayer.
In groves of peace they grew,
And sweet with Hermon's dew
Are all the branches bent above thee, fair.

"A house not made with hands,
But by thy Lord's commands,
To shelter thee along thy desert way;
The temple of His Rest!
And all its courts are blessed,
And all its gates are radiant with day.

"Here heal thy wounded feet
With balm of Gilead sweet,
And hush thine aching heart again to rest.
Six days of toil and woe
With careful feet to go,
But on the holy Seventh, thou shalt be blessed."

ASSURANCE.

BY REV. C. W. THRELKELD.

Does the Bible teach that all who are born of God will be finally saved? By the terms of this question the whole subject is referred to the Bible. And there is just where I am glad to rest the whole matter. Let us turn, then "to the law and to the testimony." Look at Colossians 2:2: "That their hearts (those born of God,) might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ," etc. Shall we, by faith in the blessed Son of God, receive the full assurance of our acceptance with him, and then not receive the blessing through Christ consequent upon such an estate? I accept not, neither do I preach any such gospel, if gospel it may be called. If we receive the gospel message and become acquainted with it, our understandings are enlightened, and our minds are moved by the truth. Again, Heb. 10:22, "Let us draw near with a true heart, in full assurance of faith," etc. Here we have clear evidence that Christ is received and believed upon, that he is all that he professed to be, and will do all he promised to do; and does he not say (Heb. 7:25) that he is able to save them to the uttermost that come unto God by him? This is really more than the Christian's hope; it is glorious assurance of personal and perfect salvation. So we are prepared, as God's children, to say that assurance, as taught in the Bible, is its teaching that through faith in our Lord Jesus Christ, begotten by the Spirit through the gospel message, we are saved. See, in 1 Thessalonians 1:5, how assurance is joined with the gospel. Says Paul: "For our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance," etc. No agnosticism, no uncertain sound is found in all the gospel of Christ; its own self-evidencing power is part and parcel of itself. It has long been a comfort to me in trying to preach, that on coming to lost sinners, with Bible in hand, the promises and Word of God were filled with blessed assurance. The "shall be saved" of the Bible, on the one hand, is just as positive as the "shall be damned," on

the other, and reaches on just as surely to death and the last great judgment. If not, why not?

Again, the attainableness of this blessed assurance is questioned. Do the Scriptures teach it? Let us see. Turning to Romans 8:15-17 we read, "For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are children of God; and if children, then heirs," etc. Now if any man think it a light thing to tamper with the claim of a real, legitimate heir in our civil courts, let him try it, and when he finds himself deprived of his own oath, and all the whole force of civil law in favor of the heir, then let him remember that God's promises and arrangements with the heirs of eternal salvation are as much above and beyond civil law as God is above and beyond man; then can we begin to get a correct view of the precious "assurance" that God gives to all who are called to be the heirs of eternal salvation. Again, the apostle Peter, (2d. 2:10) was as sure of his own salvation as of his own existence; "For," says he, "I know whom I have believed." Also, the purpose of John's writing was that we might know of this life in Christ Jesus. 1 John 5:13. "These things have I written unto you that ye might believe on the name of the Son of God, that ye may know that ye have eternal life." Here eternal life is spoken of, the knowledge, or assurance of which is attainable in this life, as it is spoken of in the present tense. There is no egotism, no presumption, nor self-assertion in knowing or affirming our salvation when we settle the question on the "we know" and "I know" of the eternal Word of God. In a word, assurance characterizes the writings of all the New Testament saints. So many at the present day realize the same precious faith. Again, we think of the basis of our assurance. See John 5:24 and 6:47. Absolute possession is the characteristic of these texts. "He that believeth on me hath everlasting life." "He that believeth on him is not condemned." John 3:18. "He that believeth on the Son hath everlasting life." John 3:36.

Now can we lose this assurance after we have once attained it? Paul, in Rom. 8:31, speaks on this wise: "If God be for us, who can be against us?" Did ever an heir in any earthly court have such a counsellor? No case in such hands can be lost until the devil reaches the throne and makes a wreck of "the sure mercies of David." Paul, in Rom. 8:35-39, says, "Who shall separate us from the love of Christ?" etc., and closes this soul-inspiring lesson by telling us that no death nor life, nor any other power, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Again, let us speak of the Spirit's work in our hearts. First, it seals. Eph. 1:13, 14. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with the holy spirit of promise, which is the earnest of our inheritance until the redemption of the

purchased possession, unto the praise of his glory." If we partake of the first fruit and are lost, what about that inheritance coming with the redemption of the purchased possession that is to be to the praise of his glory? And, furthermore, what about the redemption of that body that is to be fashioned like unto the glorious body of the Son of God? The apostle Paul says in Rom. 8:22, 23, "For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." So, in this cruel doctrine of the final and eternal overthrow and loss of the child of God, we not only see a disappointment of our spiritual hopes and long-cherished desires, but also of the glorious union in Christ Jesus of spirit and glorified body that the great apostle of the Gentiles was so anxiously awaiting; and also, more than all, do we see the victorious blessed Lord Jesus, who did battle face to face with the devil in the wilderness and elsewhere, wearing away from the battle-field the brightest, and to the child of God, the most precious of all gems and laurels of victory;—now, after all, we see him overpowered and out-generaled in his majestic work of saving poor lost souls, in that "after they believed and were sealed with the holy spirit of promise," and their names were enrolled in the "Lamb's book of life," he must break the "seal," and blur and scratch the "Lamb's book" by blotting out names that had been recorded; for, as Paul tells us, we must believe that they were recorded when they were "sealed after that they believed." May we be always saved from preaching or teaching any such doctrine, so far from having in it any comfort or any scripture. If the Bible teaches me anything definitely, it is that of all them that the Father gave the blessed Son, not one of them is lost, but the son of perdition (who never was one of them,) is lost, that the Scriptures might be fulfilled.

Again, the Spirit's work is that of a comforter and infinite guide. The final loss and eternal overthrow of the one "born of God" implies the inability of God, through his Holy Spirit, to carry on that which he hath begun in the heart. But Paul had a different view of the matter, for in Phillipians 1:6 he says, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Is the "being born again," the work of God, begun and carried forward in the souls of men through the power and influence of the Holy Spirit? If so, here is evidence in God's word that the great apostle confidently expected that that same work would be carried on till the day of Jesus Christ; and as in Hebrews 10:39, after discussing the pros and cons he says, "But we (they that are born of God,) are not of them that draw back unto perdition, but of them (who are born of God,) that believe to the saving of the soul."

Now, these are just few of the evidences

given by the Bible writers, and not one of the Bible saints, as far as my recollection goes, has given in life's most despondent day, or death's trying hour, any other evidence than that they were going into a state of peace and glory. Protomartyr Stephen departed in peace, commending his spirit to God; Paul was perfectly composed in writing to Timothy in view of the glorious crown just ahead; he also felt that it was better for him to depart and be with Christ, no suspicion of any miss seemed to invade his mind.

I love that glorious, God-ordered system of salvation that *saves* every one "born of God," who are and will be "kept by his Spirit," and stand in the last day in the inheritance of that glorious kingdom "prepared for them from the foundation of the world."

ABOUT THE PRAYER-MEETING,

BY A. LIGNARIUS.

Carlyle has said that the people of this world are divided into two classes—fools and bigger fools. We will not stop to ask what he meant or whether he told the truth, (though we suspect he did); but the saying suggests another—that the good people of the world are divided into *the good* and *the good for something*:—those who do no harm and those who are a positive, good force. A great many good people are positive enough in other things, who are simply negative in matters pertaining to the church's ordinary and regular appointments. They are a positive force in the community upon all questions involving the issue between righteousness and unrighteousness, good citizenship and laws, and lawlessness; but, though they are members of the church, they are absolutely negative so far as the Sabbath-school and the prayer-meeting and the business-meeting, and the extra appointments of revival seasons are concerned. Now Burdick (I say *Burdick*, though *Smith* or *Jones* would do just as well as the representative of this class; but Burdick is better because it sounds Seventh-day Baptistish) was the kind of man I am talking about, absolutely above reproach as to character, having the very best of names in every circle in which he moved, foremost in everything that represented the righteous sentiment of the community, and a member of the church in good and regular standing; but, though he was a regular attendant at the Sabbath morning preaching service, scarcely ever found in the prayer-meeting or Sabbath-school, and taking no part in revival meetings. When you ask him why he does not habitually attend prayer-meeting, like the honest and sincere man he is, he does not say it is because he is tired, or has a headache, but he frankly confesses it is because he is entirely out of sympathy with the prayer-meeting, and he gets no good for going there, so he prefers to stay at home and spend his time reading something that does him some good. He says if he goes—as he does once in a while—he returns all out of sorts like a cat who has been rubbed the wrong way for an hour: everything disturbed his feeling of sincerity and solemnity. But you say—"Burdick, do you not then believe in the prayer-meeting?" He replies—"Yes, I do but"—"Ah! *but*, But what?" Let us see what there is in Burdick's "*but*."—We will try to represent him faithfully. At the bottom of this "don't believe" you find that this disciple has an honest protest in his heart against things which he regards as serious wrongs and evil tendencies in the modern prayer-meeting, and there are a great many thoughtful and loyal

Christian disciples who agree with him. The prayer-meeting, he says, used to be a place of worship, where people who had thought on religious questions had something to say that was worth hearing—it was the place where men and women of mature minds and judgments spoke and prayed, where hymns that had some meaning in their words, and tunes that had some worship in their notes were sung. He will not say that there were not *bores* in the prayer-meeting of "olden times," or that there were no evils connected therewith, but there was such an evident sincerity and seriousness in the speeches and prayers, and there was so much meaning and worship in the hymns that a sincere mind found no protest to make against it on the score of honesty. Then the gathering together of the people was respectful as became a religious service, and the breaking up of the meeting was quiet and orderly, and not like the breaking up of a show given by a minstrel troupe. The modern prayer-meeting gets together with the noise and fun of young people, children whose parents ought to be with them and or keep them at home; the vestry of the church is filled with a noisy throng of young people whose purpose in coming is largely *sparkling*, and in the church itself you will find the noise and chatter and laughter of thoughtlessness. The success of the meeting depends on a tally sheet, (just as the success of a ball game is told by the score) and if it can be said that fifty or a hundred people have spoken in less than an hour's time, the meeting is a grand success. This would be a little thing if from the mouths of the fifty or one hundred there was a succession of rich, spiritual thought let fall, but instead of anything of any real worth being said, save now and then, you have a string of old and hackneyed phrases—with a bobbing up to say them and a bobbing down again after they are said,—repeated without thought or purpose, because they express neither, but said because of a false and mischievous notion that one must speak in meeting to be a Christian, but are neither instructive nor inspiring—so much hollow sound. And the ministers are largely to blame for this. They nag the people with their "don't let the time run to waste," and like exhortations, which disturb the serenity of thought that belongs to the place of worship and spiritual converse and communion. And much of the singing is of the meaningless, "hiddle-diddle" tunes that fill modern books for the social religious meeting, and which have no devotion or music in them, to say nothing of the miserably false and harmful theology they contain. In a word, the fault of the modern prayer-meeting is self-consciousness, which is the parent of insincerity and sham in religion as in other things, and all the approved prayer-meeting methods tend strongly to develop it. There is a great deal of *Smart-Aleck-ism* developed by the modern prayer-meeting.

These are some of the things which Burdick's "*but*" included. As other things said were in the same line, we will report him no further here, but hope to have something to say to reply to him—*Editor volens*.

(To be continued.)

METHODIST MISSIONARY MATTERS.

REV. J. B. CLARKE.

The General Committee, having charge of Methodist Missions, have lately held a two weeks' meeting in Boston. Reports from various fields were heard, and their wants were provided for by appropriations. The society collects and distributes one million and two hundred thousand

dollars. The cost of this branch of work, for secretaries and their expenses, and for the attendance of returned missionaries at conventions and conferences, and for publishing missionary information, etc., is not far from sixty thousand dollars. This includes five thousand a year for the supervising Bishop's traveling expenses. This shows that five per cent of the whole amount is used in operating their machinery. Over 55 per cent of the funds is devoted to foreign countries. Three whole days were spent in the discussion of their interests and wants.

A University at Nanking and another at Peking, are mentioned as fixed facts, concerning which Bishop Fowler said that the most promising opening to the higher classes is found to be through scientific schools under Christian management. A great hunger after occidental learning has come upon the people, which the Chinese government is not able to satisfy. He claimed that China cannot be Christianized until the higher classes are reached. Hostility to missions in West China have, in a measure, ceased. An indemnity of \$5,000, for property destroyed by a mob four years ago at Chunking, had been paid by the Government. The amount is to be used in erecting a hospital, in place of the one destroyed.

Nearly all the fields have been fruitful in converts. They are in thirteen countries and on four continents. The Bishop's tour of inspection takes him around the globe. Stations are visited in Japan and Korea, China and Malaysia, India and Bulgaria, Italy and Switzerland, Germany and Denmark, Norway and Sweden, Africa, South America and Mexico. Of the heathen countries, India has yielded the largest success, fully five hundred a month were received during the year, whole villages in some instances being baptized at one time. No limit to the number of converts, except that placed by the ability of missionaries, to follow up baptisms with regular instruction. The church must bestir herself, or be overwhelmed with converts. A thousand new native preachers are required. These evidences of great awakening were cited for the encouragement of those who, for years, have been praying for such results.

"DARKEST AFRICA."

This summer the attention of the civilized world has been arrested by the story which Mr. Stanley has told of "Darkest Africa" and his journeyings across the heart of the Lost Continent. In all that spirited narrative of heroic endeavor, nothing has so much impressed the imagination as his description of the immense forest, which offered an almost impenetrable barrier to his advance. The intrepid explorer, in his own phrase, "marched, tore, plowed, and cut his way for one hundred and sixty days through this inner womb of the true tropical forest." The mind of man with difficulty endeavors to realize this immensity of wooded wilderness, covering a territory half as large again as the whole of France, where the rays of the sun never penetrate, where in the dark, dank air, filled with the steam of the heated morass, human beings, dwarfed into pygmies and brutalized into cannibals, lurk and live and die. Mr. Stanley vainly endeavors to bring home to us the full horror of that awful gloom. He says:

"Take a thick Scottish copse dripping with rain; imagine this to be a mere undergrowth nourished under the impenetrable shade of ancient trees ranging from 100 to 180 feet high, briars and thorns abundant; lazy creeks meandering through the depths of the jungle, and sometimes a deep affluent of a great river. Imagine this forest and jungle in all stages of decay and growth, rain pattering on you every other day of the year; an impure atmosphere with its

dread consequences—fever and dysentery; gloom throughout the day and darkness almost palpable throughout the night; and then if you can imagine such a forest extending the entire distance from Plymouth to Peterhead, you will have a fair idea of some of the inconveniences endured by us in the Congo forest."

The denizens of this region are filled with a conviction that the forest is endless—interminable. In vain did Mr. Stanley and his companions endeavor to convince them that outside the dreary wood were to be found sunlight, pasturage, and peaceful meadows.

They replied in a manner that seemed to imply that we must be strange creatures to suppose that it would be possible for any world to exist save their illimitable forest. "No," they replied, shaking their heads compassionately, and pitying our absurd questions, "all like this," and they moved their hands sweepingly to illustrate that the world was all alike, nothing but trees, trees and trees—great trees rising as high as an arrow shot to the sky, lifting their crowns, intertwining their branches, pressing and crowding one against the other, until neither the sunbeam nor shaft of light can penetrate it.

"We entered the forest," says Mr. Stanley, "with confidence; forty pioneers in front with axes and bill hooks to clear a path through the obstructions, praying that God and good fortune would lead us." But before the conviction of the forest dwellers that the forest was without end, hope faded out of the hearts of the natives of Stanley's company. The men became sodden with despair; preaching was useless to move their brooding sullenness, their morbid gloom.

The little religion they knew was nothing more than legendary lore, and in their memories there dimly floated a story of a land which grew darker and darker as one traveled towards the end of the earth and drew nearer to the place where a great serpent lay supine and coiled round the whole world. Ah! then the ancients must have referred to this, where the light is so ghastly, and the woods are endless, and are so still and solemn and gray; to this oppressive loneliness, amid so much life, which is so chilling to the poor distressed heart; and the horror grew darker with their fancies; the cold of early morning, the comfortless gray of dawn, the dead white mist, the ever-dripping tears of the dew, the deluging rains, the appalling thunder bursts and the echoes, and the wonderful play of the dazzling lightning. And when the night comes with its thick palpable darkness, and they lie huddled in their damp little huts, and they hear the tempest overhead, and the howling of the wild winds, the grinding and groaning of the storm-tossed trees, and the dread sounds of the falling giants, and the shock of the trembling earth which sends their hearts with fitful leaps to their throats, and the roaring and rushing as of a mad overwhelming sea—oh, then the horror is intensified! When the march has begun once again, and the files are slowly moving through the woods, they renew their morbid broodings, and ask themselves: How long is this to last? Is the joy of life to end thus? Must we jog on day after day in this cheerless gloom and this joyless duskiess, until we stagger and fall and rot among the toads? Then they disappear into the woods by twos, and threes, and sixes, and after the caravan has passed they return by the trail, some to reach Yambuya and upset the young officers with their tales of woe and war, some to fall sobbing under a spear-thrust, some to wander and stray in the dark mazes of the woods, hopelessly lost, and some to be carved for the cannibal feast. And those who remain, compelled to it by fears of greater danger, mechanically march on, a prey to dread and weakness.

That is the forest. But what of its denizens? They are comparatively few; only some hundreds of thousands living in small tribes from ten to thirty miles apart, scattered over an area on which ten thousand million trees put out the sun from a region four times as wide as Great Britain. Of these pygmies there are two kinds; one a very degraded specimen with ferret-like eyes, close-set nose, more nearly approaching the baboon than was supposed to be possible, but very human; the other very handsome, with frank, open, innocent features, very prepossess-

ing. They are quick and intelligent, capable of deep affection and gratitude, showing remarkable industry and patience. A pygmy boy of eighteen worked with consuming zeal; time with him was too precious to waste in talk. His mind seemed ever concentrated on work. Mr. Stanley said:

"When I once stopped him to ask him his name, his face seemed to say, 'Please don't stop me. I must finish my task.'

"All alike, the baboon variety and the handsome innocents, are cannibals. They are possessed with a perfect mania for meat. We were obliged to bury our dead in the river, lest the bodies should be exhumed and eaten, even when they had died from small-pox."

Upon the pygmies and all the dwellers of the forests has descended a devastating visitation in the shape of the ivory raiders of civilization. The race that wrote the Arabian Nights, built Bagdad and Granada, and invented algebra, sends forth men with the hunger for gold in their hearts, and Enfield muskets in their hands, to plunder and to slay. They exploit the domestic affections of the forest dwellers in order to strip them of all they possess in the world. That has been going on for years. It is going on to-day. It has come to be regarded as the natural and normal law of existence. Of the religion of these hunted pygmies Mr. Stanley tells us nothing, perhaps because there is nothing to tell. But an earlier traveler, Dr. Kraff, says that one of these tribes, by name Doko, had some notion of a Supreme Being, to whom, under the name of Yer, they sometimes addressed prayers in moments of sadness or terror. In these prayers they say: "O Yer, if thou dost really exist, why dost thou let us be slaves? We ask not for food or clothing, for we live on snakes, ants, and mice. Thou hast made us; wherefore dost thou let us be trodden down?"

It is a terrible picture, and one that has engraved itself deep on the heart of civilization.—*Gen. Booth, in Darkest England.*

RELIGIOUS LIFE IN OUR STATE UNIVERSITIES.

The Andover Review for April contains an interesting discussion of this subject from the pen of President James B. Angell. Some of the facts and views are worthy of extensive circulation.

In twenty-two of the twenty-four institutions included in the survey, daily chapel services are held, attendance being compulsory in twelve, and voluntary in ten. Four require attendance upon church as well as chapel. One has a chaplain paid by the State. One of the two that have no daily chapel service provides Sunday preaching by eminent ministers. In twenty institutions seventy-one per cent of the teachers are members of churches, and many of the others are religious men without formal church connections. A good proportion of these teachers superintend Sunday-schools or teach Bible-classes, and some supply pulpits. In every one of the twenty-four institutions there is at least one Christian Association, or Christian Endeavor Society of students, and in several there are two, one for men and one for women. The first College Christian Association ever formed was organized in a State university, whether in the University of Michigan, or in the University of Virginia, is not quite certain. Revival meetings are common among the students. Michigan University has sent twenty-five missionaries to the foreign field, and in the same institution are found a ministerial band, and a mission band comprising students who are looking to the home ministry, missionary or to the missionary field. The number of students for the ministry is proportionately less in these schools than in the denominational colleges, and for obvious reasons. The writer seems to incline to the opinion that, when the average freshman on entering college is nineteen or twenty years of age, as is the case at Ann Arbor, attendance at chapel had better be optional rather than compulsory. He also remarks "that it is a little singular and inconsistent that those who have criticized the State universities for having no chapel service, or only voluntary attendance at chapel, have never criticised scientific schools for making no provision for the service of daily prayer"; and calls upon some one to explain why Chris-

tian parents are not habitually warned against the Massachusetts Institute of Technology and the Sheffield Scientific School, as they are against the State universities.

One paragraph, describing a new departure made at Ann Arbor, will have, for our reader, a particular interest at the present time, in view of our own movement at that seat of learning. We quote it entire:

"Moreover there sprang up in connection with the churches in Ann Arbor, Christian organizations designed to aid in the Christian culture of students, and similar organizations are likely to be formed about State universities and other universities. These are guilds, provided each with a fine building, which may be called a sort of religious home or club-house, if that term is understood in an elevated sense. The Episcopalians and Presbyterians have each such a building. The Methodists who have a guild, will probably soon have another. The Roman Catholics also have a guild. The Unitarians have a Unity Club, with its library in a convenient room in their church. The Episcopal Hall, which is so far the most completely furnished, has parlors, reading room, supper room, gymnasium and lecture room. Each spring a course of lectures on religious themes is given in the Guild Hall by some eminent divine. The Presbyterians have a large library of religious works numbering several thousand volumes, and they provide a course of lectures on religious topics. The Methodists, Baptists and Congregationalists also bring distinguished preachers from abroad to their pulpits through the college year to address the students. All the churches and all the guilds give frequent opportunities for students and citizens to meet each other for social intercourse. In all these ways, and by these various instrumentalities, aids are furnished for the cultivation of religious life among the men and women who resort to the university. While compulsion is nowhere used to oblige a student to attend on religious services, certainly strong inducements are furnished to every student to place himself within the reach of wholesome religious influence. The cases are not few in which students who came here with an aversion to Christian doctrine have, while here, entered upon the Christian life. A large proportion of those who have entered the missionary service have formed their purpose to do so while here."

THE GRAPE FRUIT.

Comparatively little is known in this country of the grape-fruit, or pomelo, which is now widely grown in Central America. The pomelo tree is a native of China and Japan, and was first brought to the West Indies by Captain Shaddock. Thence it was taken to Florida and California, where upward of forty distinct varieties are now in existence. The grape-fruit is of the Citrus family, and somewhat similar to the orange in appearance, though rather large and coarser. The pomelo can be grown more easily than the orange, and coming, as it does at the close of the orange season, it is in a fair way to become popular in the States. The fruit grows in clusters, two, three or four hanging together from the stem, from which peculiarity it has derived the name grape-fruit, by which it is generally known. A comparative small tree will, it is said, often bear as many as two thousand pomelos at a time. These are cut down in the same manner as oranges, and wrapped separately in tissue paper ready for the market where they fetch from a penny to sixpence each. The quality varies as much as, if not more than, that of oranges. Those with smooth, clear skins are considered the best. It is a singular fact that though widely grown in Central America this fruit is not systematically cultivated to any very great extent, many of the trees being planted more for ornament than use. If properly treated the yield would be much better than it is to-day, and would give a very fair amount of profit to the grower.—*American Sentinel.*

We might as well attempt to bring pleasure out of pain, as to unite indulgence in sin with the enjoyment of happiness.

MISSIONS.

AS IN Haarlem so in Rotterdam our Dutch brethren are at the front in the work of the Christian National Temperance Union.

FROM L. F. SKAGGS.

BILLINGS, Mo., Dec. 3, 1890.

Bro. Main:—I start the 4th for Barry county. The interest seems to increase all the time. At my last appointment at Providence church, Eld. Helm met me. He says there is a good opening at his place, Summerville, Shannon Co. One person is waiting to receive baptism. I cannot go to more than half the places where I am wanted. If the Board could carry out brother Dunn's suggestion, that if we had a man located at Summerville, Shannon Co., and one where I live, the two could co-operate with each other in protracted efforts. I am sure there is more work than two faithful men can do. I mention this for your consideration. May God bless the Board, with all the Foreign and Home missionaries.

AMONG THE SCANDINAVIANS.

ATHENS, Minn., Dec. 5, 1890.

Dear Brother,—According to your advice I came on to this Scandinavian Field soon after the adjournment of the Council. I went first to Grantsburgh, where I staid and worked with Bro. Sindall for nearly two weeks. The Wood Lake Church held a church meeting while we were there, which I think resulted in much good. One brother, who had been out of fellowship for several years, was received again with many quiet demonstrations of satisfaction on both sides. Bro. Andrew Ling was unanimously chosen as a deacon, and on the following day we ordained him. They also resolved to revive their Sabbath-school, which had been suspended for some months. There are still a few Sabbath-keepers who ought to belong to that church, but there are stumbling-blocks in the way. I trust they may be removed. The church is now in a prosperous condition. They unanimously requested Bro. Sindall to act as their pastor in the future, which he consents to do. I trust they will be able and willing to do something for his support, but they are few and not rich by any means. I think brother and sister Sindall will transfer their membership to this church the first opportunity. We held two meetings in the North Fork neighborhood, with good attendance and interest. There are several persons there, members of First-day churches, who are pretty well convinced that we are right on the Sabbath question. Some also who are not members of any church seem to be interested in us. There ought to be a good deal of work done in that part of Wisconsin.

From Grantsburgh I went to Minnesota, and spent two days with Bro. Carlson at Dalstorp. I preached twice in the Baptist church to large congregations. That neighborhood is composed of Swedes almost entirely. There seems to be but little prejudice against us. This whole Scandinavian country is full of children; and I think they are among the best children I ever saw. Bro. Carlson next took me to Cambridge, the capital of Isanti county, where there are some half-dozen Christian Sabbath-keepers, none of whom are members of any denomination, but all of whom are friendly to us. Here I held five meetings—one in the Swedish language—which were well attended and seemed to give good satisfaction. The Americans were

especially pleased, as they seldom have a chance to hear English preaching. I then went to Bro. John Larson's, where I am now holding meetings with our Isanti county church. Bro. Sindall rejoined me last night, and will remain with me as long as I stay here, or at least for one week. We have had two meetings since I came, and expect to continue them almost every night, how long has not yet been determined. We expect Bro. Carlson to join us to-day and remain with us a few days. Last night I made my first attempt to speak extempore in the Swedish language. I succeeded better than I had hoped to do. I have wanted to take this step for a good while, but have been afraid. Now that the ice is broken, I hope to have but little difficulty in the future—if indeed I shall have any future in this kind of work. I crave an interest in your prayers.

JOS. W. MORTON.

MISSIONS TO THE HEATHEN.

For the maintenance and spread of religious life and truth, and for the cause of Christian education, we Seventh-day Baptists are expending in Christian lands, including five per cent interest on church and college property, \$75,000 or \$100,000 every year.

It is true that problems are being settled in America that will affect the weal or woe of many nations. In this country of unequalled possibilities, the divine Providence is indeed giving mankind another and a glorious opportunity to surround themselves with the very best conditions for the uplifting of individual and national life. But it is also true that to answer the question: What shall be the future of Asia and Africa, in respect to morals, religion, and education? is to tell what shall be the temporal and eternal well-being of millions on millions of our fellowmen. And more and more is it becoming certain that the nations and peoples on these continents are to be no unimportant factors in the future history of the nations and peoples of all continents.

If also the Sabbath truth has before it a history of the victories won for the honor of Jehovah's name, as we believe it has, then it must be the divine intention that its blessings shall come to other lands as well as to our own.

We do not forget that our noble band of workers in China was furnished by American churches and schools; neither should it be forgotten that these missionaries are carrying on four distinct and important lines of work—Evangelistic, Educational, Medical, and Publishing.

In view of these considerations, and above all, in view of our Lord's own command to carry his gospel into all the world, given first to Sabbath-keeping believers, and coming down through the centuries to us, their spiritual successors, it does not seem to us to be an unreasonable or unscriptural claim for foreign missions, to say that at least one-half of all our funds contributed for aggressive mission work ought to be used to build up the cause and kingdom of God in heathen lands.

SYNOPTICAL REPORT OF THE SHANGHAI GENERAL CONFERENCE.

Continued.

The discussion on the essays on the Scriptures called forth the appointment of several committees on various versions of the Bible. The report of the committee on higher and easy vungli "or wen-li" and mandarin versions were substantially combined in one and adopted as follows:

Your committee would respectfully recom-

mend that the Conference elect by ballot an executive committee of twelve representative men, five Englishmen, five Americans, and two Germans, to whom shall be committed the work of securing a translation of the whole Bible in three versions, and that the committee proceed on the following plan:

1. That they select, by a two-thirds vote, a committee not fewer than five competent translators, and make all necessary arrangements for the convenient and vigorous prosecution of the work.

2. That this committee of translators be made as representative as possible, it shall be elected with reference to denominations and nationalities, but competent scholarship for the work to be undertaken shall be made the paramount consideration.

3. That a new version of the Old Testament be made, using the Medhurst and Stronach and the Bridgeman and Culbertson versions, wherever available. That in the New Testament the delegate's version be taken as the basis, and that the Bridgeman and Culbertson versions and the version of Dr. Goddard, be also employed wherever available. Also that for both Testaments all other existing material be used at the direction of the translators; and further, that all questions relating to translation itself shall rest with the translators, not with the executive committee.

4. That the text that underlies the revised English versions of the Old and New Testaments be made the basis, with the privilege of any deviations in accordance with the authorized version.

5. That in order to secure one Bible in three versions the executive committee is instructed to enjoin upon the translators, that in settling upon the text, and in all questions of interpretation, they act in conjunction with the committee on Mandarin and easy Wen-li, and that for these purposes they constitute one committee.

6. That this executive committee shall continue to act and to superintend the work until it is completed. If any of the committee of translators shall cease to act before the completion of the work, the executive committee shall, if they think best, select others in their places.

7. That in the case of the absence from China, or other disability of any member of the executive committee, he shall have the right to name his proxy or successor, but that if he fail to exercise this right it shall revert to the committee.

8. That the executive committee ask, in the name of this conference, the concurrence and financial help of the Bible Societies of Great Britain and America in carrying forward this work, and when completed it be the common property of the societies which have given their patronage to the work; each having the right to publish such editions as it may choose, and with such terms for God, spirit and baptism, as may be called for, and also to add explanatory readings, page, chapter, and sectional headings, maps, and such other accessories as it may deem expedient.

In accordance with the adoption of the above report three translating committees were appointed, one for the high Wen-li, one for the easy Wen-li, one for the Mandarin.

The final discussion regarding the Scriptures was on vernacular versions.

The committee on this subject brought in the following report:

Resolved, That the conference are persuaded of the great importance of the vernaculars in translations of Scriptures for the edification of the native church; and find that the use of the Roman letter in writing the vernaculars is recommended by a large amount of testimony from different parts of the empire. They therefore commend this subject to the earnest consideration of missions working in the various dialects, and appoint a permanent committee to watch over this subject with a view to assist generally in the development of this kind of mission work, and in particular to secure uniformity in the methods of Romanization, so far as may be compatible with the requirements of each dialect, and the full liberty of those who work in it. The conference further recommend all missionaries undertaking work in the Roman letter to communicate with this committee. This conference heartily recommend to the liberal consideration of the Bible societies any application that may be made to them for aid in the production of vernacular versions in Roman letter undertaken by any mission body.

After some discussion on the importance of Roman letter versions the above report and recommendations were adopted.

WOMAN'S WORK.

BOX-OPENING SERVICE.

November 26th, the Annual "Thank-offering Box" opening of the Ladies' Benevolent Society of the Milton Church was held in the Sabbath-school room. A programme had been arranged previously, and was carried out as follows:

The President, Mrs. J. Crumb, read selections from the Bible, which was interspersed by responsive singing from the audience, of "All hail the the power of Jesus' name." Prayer by Mrs. Phebe Saunders. Mrs. H. S. Clarke gave an account of the present needs and situation of the medical department of our China mission. Mrs. E. B. Crandall spoke of the effort being made to raise a fund for enlarging the Dispensary, and to increase the medical facilities of Dr. Swinney, and as committee member in this Association, told of the plan by which all might aid in this matter. She also talked of the need and the advisability of looking with sympathetic inquiry and interest after the isolated lady members of our churches, and the question of non-resident membership for all our societies and for our own.

Mrs. C. M. Bliss then followed with a report of the Home mission-box work. Miss Bailey gave a short Bible-reading from Mark 6: 31-45. This was followed by singing, "Jesus paid it all."

The President then asked for an expression of praise, thanksgiving and consecration from the members and visiting friends, which request was responded to by all. Singing, "I love to tell the story." In answer to the question, "What is the thank-offering box to me?" one sister said "It is a reminder to me of God's blessings, and it is also a benefit to me,—I could not do without it. Others said they fully agreed with this sister. Another one who rose remarked that she was glad in this way to remember God's care for us in danger as well as in the midst of blessings. The feeling was unanimous that a reflex blessing comes to those who use the Thank-offering box. It keeps me watchful on the good side of questions." "It keeps me grateful for the little mercies of life." "It has one of the best cultering influences for me of anything that comes into my life." "I could not get along without it." "Even if I do not have much to put into that box it gives me great comfort to use it for the littles." One sister, not able to be at the meeting, sends word, "My little offerings do not begin to number my blessings, but yet they are a source of blessing to me, keeping me more watchful of the mercies of the dear Father, more ready to express my gratitude, and elicit from me the prayer with the dropping of the moneys that the divine blessing may go with the gift and greatly multiply its power for good."

This is now the fourth box-opening meeting which the society has held. It is needful in the matter of box-holding that some one who is more in sympathy with the method of work than perhaps all the rest are, shall look sharply to it that there be not heedless lagging, and dropping off from forgetfulness, in the use of the box. By this means the number of box holders may be maintained at its first condition, and even increased. It is the experience of this little society, that while a very few who hold the boxes seem to be thinking more of the where shall the money come from, than of the almost myriad, yes myriad, mercies which surround our paths, by far the greater number are most surely growing in grace by that most gracious, and graceful habit of saying to the

Father, "I thank thee for this particular blessing given to me now, I thank thee, for this one, for this one, and for this. So many and so gracious are thy favors to me, I gladly take from that which I would eat or would wear, or would use in many a selfish way. This penny is nothing, this dime or this nickel, for the pleasure of quietly dropping it into this little box, none but thee being the witness, is a growing delight to me, and I believe that thou wilt supply me with the mites to give. Thou wilt show me from what selfish use to abstract them. This dear little box which holds so many a secret between the Father and me is surely teaching me to love to give as no other method, simple as it is, has ever done."

The receipts from the boxes is proof sufficient of the advisability of this method of raising money, even if it were not also true that despite the unsteadiness of the unthinking ones, the latently, but not expressively thankful ones—despite the light weight or the almost no use of the boxes on the part of such as say—"Why certainly I'm thankful. I am thankful for everything, (Yes everything in a lump) it is nevertheless true that the receipts are every time a matter of wonder, and a source of new gratitude.

"God gives by promise what we give by faith." He fulfills his promises to make rich those who give to him.

SECRETARY.

MILTON, Wis., Dec. 1, 1890.

HOME NEWS.

New Jersey.

NEW MARKET.—The Yearly Meeting of the New York City Church and the New Jersey churches, held with us the 21st to 23d of last month, afforded a series of interesting and profitable services. But as the clerk was instructed to furnish for the RECORDER and other papers an account of said meetings, it will not be necessary here to enter into details.—Following the Yearly Meeting, extra meetings have been continued in our church and several of our children and youth have already committed themselves to the service of their Saviour.—Union Thanksgiving services were held in the M. E. church, Dunellen, by the four churches, Methodist, Presbyterian, First-day and Seventh-day Baptist. The four pastors occupied about an equal amount of time in the services instead of the usual custom of one sermon.—In the evening our Ladies' Aid Society held an entertainment in the lecture room of our church. Among the exercises of interest were a recitation entitled "Heathen Chinese," the reading of "Thanksgiving Ann," and the opening of the Thank Offering boxes. The "Tallies" of thankfulness which these boxes contained amounted to a little over \$30, and by vote the amount was appropriated equally to the Tract Society and toward aiding a young man in his efforts to prepare himself, in school, for the Lord's work.—Our Y. P. S. C. E. is active, and this training school for young Christians is very helpful. The President is Alex. W. Vars; Secretary, Miss Mary Titworth; Treasurer, Miss A. Corinne Livermore; Corresponding Secretary, A. H. Burdick; Critic, Mrs. C. T. Rogers.

B. T. E.

FRESNO, CAL.

As there are many persons in our denomination who desire information about this country, kindly allow me to state, briefly, through the SABBATH RECORDER, what an energetic man can do here with a small capital; and if a suf-

ficient number of Seventh-day Baptists would locate here, so we could have a church and society of our own, a large field for missionary work would be opened up.

The principal industry of the great San Joaquin Valley is the raisin culture; and Fresno is the center from which the greatest shipments are made; and, though all kinds of fruit, vegetables, and grain, are grown here with profit, the raisin grape takes the lead.

With a capital of from seven to eight hundred dollars twenty acres of choice raisin land can now be secured, set out, and cultivated for five years, at the expiration of which time the vineyard will have produced enough to pay all expenses, pay for the land at one hundred dollars per acre, and leave a vineyard worth at least four hundred dollars per acre.

For further information address, with stamp,

B. D. MAXSON, Fresno, Cal., P. O. box 703.

THE MOTIVE OF GIVING.

A writer on the Prayer Meeting topic in the *Golden Rule*, "Givers, of What? to Whom?" quotes Dr. Lyman Abbott's translation of Luke 11: 41, as follows: "But rather give in compassion those things which are within," whereupon he comments, claiming that "this brings out the true thought by sticking closely to the original. Christ is contrasting works of mercy done with a wrong motive, with even inferior acts done out of a sincere heart. The alms itself accomplishes little. A farthing given in the proper spirit will do more than a double eagle flaunted in the face of the needy for mere show." And he further asserts that if a proper spirit be within, a farthing will never be given when there is ability to bestow a princely offering.

In order then, that we become true givers we must look sharply after our motives. We often hear missionaries say, "If we have to choose between your gifts and your prayers, give us your prayers." We are inclined to be incredulous when we hear such statements. We think the persons who make them do not mean them, or say them for effect. We are mistaken. They do mean them every word. Prayers are the most practical things in the world. The man who prays for a cause must help it. His prayers will quicken his interest and vitalize all his powers. He will soon find as he prays that he can give, and incite others to the duty. And he will use what he has in such a way that God will help him to bring out of it a hundred fold. He who gives without praying will offer what his vanity, or some other inferior motive, may dictate. We give truly when we do so looking to God for guidance and blessing. If the motive of giving be exalted and holy, he who is poor will think no contribution too small to offer, and he who is rich will find that no gift can be too large. They who see what their wealthier neighbors give, and then grade down their own subscriptions from that would probably be dissatisfied if God should grade their blessings in like manner.

Men have to be educated in this as in all other duties. Because of early neglect there are some Christians who at sixty have not yet mastered the primer of benevolence. Begin with the children. "If only the young in this country should give even one cent a week to God's great cause there would flow into the missionary treasury three times as much as is now contributed from all sources."

Such statements show the great need of a new impetus to the giving of the followers of Christ. Surely they are not doing all that they are capable of doing—far from it. Oh that all hearts might be filled with the grace of our Lord, and glow with that love which is implanted by the Spirit of the living, loving God! Then may the churches reach their full measure of labor and liberality in diffusing the truth for the salvation of a perishing world.

J. B. C.

HISTORICAL & BIOGRAPHICAL.

HISTORY OF THE SHILOH SEVENTH-DAY BAPTIST CHURCH.

BY THE REV. THEO. L. GARDINER.
A CHURCH CATECHISM.

The church began to feel the need of some system of instruction for the youth, and entered heartily into a plan proposed by Eld. John Davis to publish a little book for that purpose. Accordingly, in 1814, Eld. Davis' manuscript for the book entitled: "*A Brief Summary of the Principles of the Christian Religion, expounded by way of Questions, with answers in the words of the Sacred Scriptures,*" was accepted, and amended by a committee appointed to "add as an appendix, the ten commandments with explanations." One thousand copies of this work were published, and the church at Piscataway accepted one-fourth of them, the Shiloh Church paying three-fourths of the expense.

A copy of this little pamphlet, well preserved, now lies before me. It was printed by Lewis Deare, New Brunswick, N. J., and contains twenty-four pages, with 109 questions and answers. The main part of the work has 70 questions with all answers given in exact Scripture language, and the appendix contains 39 questions and answers upon the ten commandments. It is certainly a well-arranged summary of Christian doctrines, and must have been a great source of strength to the church. It was a long step in advance along the line of Bible teaching for that day, and speaks well for the ability of its authors.

EARLY MISSIONARY EFFORTS.

Missionary work found a warm place in the hearts of this people, and they were ready to cooperate with the General Missionary Society, although as an organization they stood by themselves. There lies before me, as I write, a little book printed in Bridgeton, in 1823, entitled: "*Constitution of the Seventh-day Baptist Missionary and Bible Society of the County of Cumberland, State of New Jersey.*" This Society was formed within the Shiloh Church, and the Constitution was "adopted November 10, 1816." Its "preface" is a strong and concise setting forth of the "great things which have been done, and are still doing, by various Mission and Bible societies, both foreign and domestic;" and the need of "exercising Christian benevolence" in view of the "Pagan superstition," and "ignorance respecting the way of salvation" among the nations of the earth. Finally, it urges, "From these considerations we feel it our indispensable duty to bear some humble part in the great and good work."

The Constitution requires the payment of 50 cents annually to become a member; and \$10 made one a life member. Its meetings were semi-annual, and funds were to be appropriated wherever the majority should direct. Its Corresponding Secretary was enjoined to "maintain intercourse with other Missionary and Bible societies." The names of forty-one of the members of the church were subscribed to the Constitution, and pastor Davis heads the list. He was also the President, and the Church Clerk and deacons follow in the offices.

The church put its theory into practice, when, in 1821, it granted its pastor a leave of absence for three and a half months, to go upon mission work under direction of the denominational Board. Dea. John Bright accompanied him, and the church responded with its share of the apportionment of the expense of this mission. The report of these missionaries is found in the *Seventh-day Baptist Missionary Magazine*, of November, 1821. They started April 2d, and trav-

eled through Pennsylvania, West Virginia, Ohio and Indiana, preaching to the little groups of Sabbath-keepers, and carrying cheer to the scattered families throughout these States. The pulpit of the home church was supplied during the pastor's absence by his brother, Samuel Davis, and Eld. Henry Smalley, of Roadstown.

SHILOH MITE SOCIETY.

In 1814, the ladies of the place organized a Mite Society, which required its members to contribute one cent per week for benevolent purposes. The organization started with ten members, and has never allowed a year to pass without fulfilling its pledges. It is now 76 years old, and has about ninety members. Its funds are always divided between the Missionary and Tract Societies. Thus early in the century did the Shiloh Church wheel into line among the missionary enterprises of the world.

PARSONAGE LIBRARY.

In 1819, the ladies of the society presented the church with a set of *Scott's Family Bible* in three volumes for the pastor's library. These books are still in this library, with a list of the donors in the first volume, and the acknowledgement in writing, of the several pastors into whose hands they have fallen since that time.

It might be well to state here, while speaking of books that belong to the church, that the parsonage library contains a set of Gills' Commentary, in eight volumes, together with several other books, presented by Dea. John Bright, and a set of Comprehensive Commentary, in six volumes, together with Jamieson, Faussett & Brown's Commentary, presented by Eld. W. B. Gillette.

COMPLETION OF THE HOUSE OF WORSHIP.

In 1823, the church completed, at a cost of \$1,043 14, the house of worship which was built in 1771. A gallery was built on three sides, nicely seated, and the house painted, giving them a very comfortable and commodious audience room, ready for the General Conference which convened with them in 1824. Services were held in private houses during the work upon the meeting-house. Upon entering the new audience-room the plan of seat-rental to raise funds was first approved by the church. There has been much division of sentiment among them upon this question from that day to this, both "free seats" and "sale of pews" have been several times tested.

EARLY TEMPERANCE EFFORTS BY THE CHURCH.

The church found it necessary to take very decisive steps in the line of temperance reform in those days. It seems strange to us, in A. D. 1890, to see how frequently the church of fifty years ago had to discipline its own members for intoxication. And the long standing habit of distilling "apple-jack," so prevalent among all this people, made up-hill work for any one who desired reform in the line of total abstinence.

Dea. John Bright brought before the church a temperance resolution, which was a matter of discussion in many a church-meeting, and many of the members objected to the pledge. Finally a temperance society was organized, with a constitution of its own, evidently planned and set on foot by Eld. John Davis and some of the other leading brethren in the church. Provision was made for annual election of officers, and article 2d pledged the signers to "abstain wholly from the use of ardent spirits themselves, and they were never to furnish it for others on any occasion, except for medical purposes." There are seventy-two subscribers to this constitution, headed by the pastor, and a committee was appointed, month by month, to "circulate the pledge" for new names. From that day to this the church has been committed to temperance, and the last

distillery has been driven from the society. One of the preachers and administrators of this church, and also East Jersey, went down under the awful curse; and many a layman, as well as outsiders, were made to feel the power of the dread evil before it could be stayed.

USE OF SCRIPTURAL NAMES FOR DAYS OF THE WEEK.

About this time the question of the use of the "Scriptural names for the days of the week" was agitated; and Eld. Davis was appointed to lay the matter before the General Conference, to be held in Shiloh that year (1833); whereupon the Conference recommended that it be adhered to in our denomination.

BEGINNING AND ENDING THE SABBATH.

At the same Conference the delegates from abroad were strongly impressed with the discrepancies among the Shiloh people, regarding the time of beginning and ending the Sabbath. Many of them held to the Roman method of beginning and ending at midnight, whereupon the Conference recommended to them the propriety of observing the Scriptural order in beginning and ending the Sabbath with the going down of the sun.

But after much debate the Shiloh Church "laid the matter over for consideration." They were greatly divided upon this point, and in church-meeting voted "to endeavor not to disturb each other upon the evenings they kept as Sabbath." Eld. John Davis had taught and strongly advocated the Roman method, and it was hard for his followers to see their way clear to accept the Bible method recommended by Conference. Quite a correspondence was had with Eld. John Green and Dr. Eli S. Bailey; and after some years, the majority accepted this truth and began to practice it. But there are a few of the older ones who cling to the Roman reckoning to this day.

FOUR PROPOSITIONS FROM THE GENERAL CONFERENCE.

The church had also to consider four other propositions laid before them by the Conference, that gave them much food for debate, and dragged through many a church meeting. The first was to approve or disapprove of the *expose* of faith offered by that body. The church finally amended these articles, and asked the next Conference to accept the amendments. The second proposition was regarding the employment of traveling ministers. The decision was that they were not ready to contribute for that work until the work was done and bills presented, when they would help if the men and work were approved. The third question was upon the organization of an auxiliary tract society, which was heartily approved and entered into. The fourth and last question was the organization of an Education Society among them. This was approved, and the work perfected two years later.

JOINING THE EASTERN ASSOCIATION.

But the greatest question with which the church had to tussle, and one which held fire for eleven years, was there commendation of Conference, in 1835, to unite with others in forming the Eastern Association. Month by month this business was contested and "laid over" at the monthly business meetings. And after repeated efforts, during some three years, on the part of the Eastern Association to persuade the church to unite, they passed a resolution authorizing a committee of three "to send a letter to the Eastern Association, informing them that we do not wish to unite, nor as a church, be considered a member of that body. Therefore, we desire to be left off of the minutes." But somehow the question would not "down at their bidding":

and for another year letters kept coming to urge them to fall into line, whereupon the church again voted, in 1839, "that we consider the business of uniting with the Eastern Association dispensed with by this church." But it could not be dispensed with so easily; and finally after seven years more of postponement, or eleven years of correspondence in all, the church yielded the point and voted to unite, April 26, 1846.

The reasons for the repeated refusals to unite with the Association do not appear in the records, unless here and there a hint at a disapproval of some item in their constitution, and perhaps a feeling that the Association and an annual session of Conference were not both needed, will afford a sufficient cause.

(To be continued.)

SABBATH REFORM.

REFORMERS WHO HEDGE.

BY H. B. MAURER.

The convention held in New York recently furnishes another illustration of how easily some men or parties can "hedge" when occasion demands it. When, in the campaign of 1888, the Democrats had obtained a little foresight and saw that the positive stand for "protection" taken by the Republicans was likely to succeed, they changed their definite issue for "free trade" to the indefinite one of "tariff reform," and as the campaign progressed the volume of voice was heard to increase in the loud

"Don't, don't, don't be afraid,
Tariff reform is not free trade."

Years ago it was a decided principle of Pedobaptist bodies that baptism was a pre-requisite to the communion, but the consistent adherence to that very principle by the Baptists, compelling them to practice a restricted communion, has caused the other denominations to forsake it. It can be shown from the earlier editions of "The Methodist Discipline," that one must not only be baptized, but must eat, drink, and dress like a Methodist, attend class-meetings, etc., or else be denied the communion, while now the widest latitude is possible and anyone, no matter what his denominational affiliation, may commune. The Episcopal prayer book restricts communion to the confirmed (oftentimes in their sins), while in its practice "the" church does not adhere to its theory.

When W. F. Crafts and his ilk, and I use my terms advisedly for I have met him and some of his "Sabbath reformers," saw that it would not do in this age, which is rapidly throwing off mediæval thralldom and emerging from mediæval darkness, to agitate in favor of maintaining a religious Sabbath by civil law, they changed front and demanded legislation for a strange sort of a mongrel called the "civil Sabbath." If this so-called civil Sabbath were a thing that could be worshiped, there would be in such homage no violation of the second commandment, since there is nothing like a "civil Sabbath" "in the heavens above, in the earth beneath, nor in the waters under the earth." Now it is not a religious Sabbath but a civil Sabbath that Mr. Crafts is after. This reformer better first revize the constitution and by-laws of the "American Sabbath Union" and altar its personnel; he better discontinue the practice of opening his meetings with prayer, hymn singing and Bible reading; he better drop the title "Rev." and reform himself and his colleagues in a few other particulars before enough people to give his cause success will believe his pre-

attention to the good of the workman for whom he seeks a "civil Sabbath." How destitute of principle these "reformers" are is seen in the fact that they can easily change front, or hedge, if need be.

The same tactics were resorted to by the promoters of the movement to have religious instruction introduced into the public schools. When the Baptists declared by that admirable and courteous set of resolutions framed at Lockport, New York, that they would not be represented by delegates in, nor in anywise endorse, the convention, on the ground that to teach religion in the public schools was unfair and contrary to their Baptist position regarding the Church and the State, immediately these improvers (?) of our public school curricula declared that it was not religious but moral instruction that was desired. After the Baptists declared their convictions, we heard much about moral instruction. So far as their immediate action was concerned, the Baptists were placed in a false light, and were obliged to state in the public prints that it was distinctly stated in the call for delegates that the convention was in the interest of religious instruction. I am quite sure that when the committee, afterwards appointed by the convention, define what is meant by "moral instruction," that the Baptists will again withhold their support. At least, I hope so. The most recent expressions of those who now desire "moral instruction" show that such morality shall find its basis in the ten commandments and the sermon on the mount, and some even go so far as to include the Lord's prayer. What is sought after in such moral instruction is even more transparent than W. F. Crafts' ulterior objects in his demand for a civil Sabbath. The discord that would arise from such a course in moral instruction no one, save such reformers, needs much discernment to see. Take, for example, the ten commandments. It would first need to be decided whether the fourth commandment still has a place in the Decalogue. Then, if that could be decided, it would need to be determined whether the moral precept of that commandment required the observance of the seventh day, as it plainly reads, or whether its requirements are met by observing Sunday, or whether by observing any day or no day, did not fulfil its intent and spirit. If on such a question the instructor of morals were prohibited from giving his view, he would bring both himself and his instruction into ridicule, and that justly. Between the Romanist and Protestant serious difficulties would arise from other commandments. As for the sermon on the mount and the Lord's prayer, they would be the sources of much more controversy than the commandments. There are moral instructions in both, to which both the Free Thinker and the Jew have serious objections, and in this land of religious liberty both of these have rights the rest are bound to respect.

As I have said before, it is a sad reflection upon the efficacy of the Christian Church that many of its ministers should call upon the public schools to do its work. Let the churches, their various organizations, the Sunday and Sabbath-schools, and the parents in their homes, teach all the religion they wish and all the morals they please, but let the public schools, for whose support all are equally taxed, be restricted to secular instruction only.

You can never regret saying a kind word or doing a loving act; you may bitterly regret having done neither.

DR. HOWARD CROSBY ON SABBATH LAWS.

The Sabbath as a religious day cannot be enforced by law by a government like ours, which invites men of every form of religion to equal privileges. This fundamental principle must be sustained, or the basis of our liberties is gone. Short-sighted people say, "Is not the Sabbath commanded by God? and must we not therefore enforce its observance?" They fail to see the *non sequitur*. God has commanded very much that no human law can or ought to enforce. He has commanded the reading of his Word, the collections for the saints, the withdrawal from the unbelieving, and the avoidance of excess in living, but what human government could or should enforce these commandments? Furthermore, these short-sighted people do not remember that Christians themselves differ in regard to the obligations of the Sabbath and the manner of its observance. How, then, could even Christians unite on a law touching this matter? . . . What may be called the statute laws of God (such as we have enumerated) are for the individual to receive and define, and because they are for individual judgment they cannot be enforced by the nation. If it were attempted, each Christian and Jewish sect would have its own special form to advocate, and even the individuals of the same sect would be divided in the preparation of the laws.

What! Shall we then lose our Sabbath?—Yes, if it is to depend on human law. It would be a sad thing to have our Sabbath like the other days of the week. Every Christian would mourn over such an issue. But far better that than the formalistic Sabbath that would be ours by legal enforcement, and the utter overthrow of individual rights, which would be its prominent factor. The Sabbath as a religious day is for the individual Christian and the Church of Christ. It is a day of privilege and spiritual significance, to be prized and faithfully used by each godly heart. Used by such, it will be indeed a holy day, but enforced by national law, it will be a soulless form, a hollow mockery, displeasing to God and promotive of hypocrisy. Let the individual Christian use the Sabbath in its spiritual character, and, so far as he is concerned, extend this spiritual observance of the day, keeping it sacred at whatever cost of personal sacrifice. In this way it will be a power to promote the spiritual kingdom of God.—*Christian at Work.*

SAYS the Secretary of the American Sabbath Union: "God gave unfallen man both labor and rest. To loaf on other days is as much a violation of God's law as to labor on the Sabbath. The man who does not habitually obey the command, 'Six days shalt thou labor,' be he lord or tramp, breaks the fourth commandment as surely as the man who does not rest and let rest on the rest-day," Grant, for the argument's sake, that Mr. Crafts is right, in what position is he placed? Not an enviable one, surely. He would take the man who had conscientiously kept the Seventh-day, and compel him to also abstain from labor on the first day, and therefore prevent him from laboring six days in the week. Mr. Crafts says to not labor six days is sin. The Sunday laws, therefore, for which Mr. Crafts is working, compel men, according to his own logic, to sin. And that is just the effect of all such laws.—*Am. Sentinel.*

GIVE us, oh, give us the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time; he will do it better; he will persevere longer.

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

OUR passions are like convulsion fits, which make us stronger for the time, but leave us weaker forever after.

THE SABBATH RECORDER.

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

CORRESPONDING EDITORS.

REV. A. E. MAIN, Ashaway, R. I., Missions.

MARY F. BAILLY, Milton, Wis., Woman's Work.

T. R. WILLIAMS, D. D., Alfred Centre, N. Y., Sabbath School.

W. C. WHITFORD, D. D., Milton, Wis., History and Biography.
Sabbath Reform.

REV. W. C. DALAND, Leonardsville, N. Y., Young People's
Work.

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

BETTER to stem with heart and hand
The roaring tide of life, than lie
Unmindful, on the flowery strand,
Of God's occasions drifting by.
Better with naked nerve to bear
The needles of this goading air,
Than in the lap of sensual ease forego
The God-like power to do, the God-like aim to know."

THE following is the text of the proposed amendment to the Constitution of the State of New York, to be voted upon at a special election for that purpose next April: "No person shall manufacture for sale, or sell, or keep for sale as a beverage, any intoxicating liquors, whether brewed, fermented, or distilled. The Legislature shall by law prescribe regulations for the enforcement of this article, and provide suitable penalties for its violation."

An unknown person recently sent a sum of money to a friend of ours to be forwarded to a person named in the letter, if still living. The money was forwarded as directed, and the recipient immediately placed with it a small sum more and cancelled an old SABBATH RECORDER subscription account. Thanks to the conscience fund, though at second hand. Another subscriber has just paid a subscription account of several years standing with expressions of gratitude that he had not been cut off from the lists, as he could not afford to be without the paper and could not, until now, see how he could pay for it. Still another pays up a large arrearage account with strong assurances that it gives him more pleasure to pay it than it can give us to receive it. Well, to say the least, we rejoice with him, and would be glad to share a similar joy with quite a large list of persons yet. Brethren, just consider your RECORDER subscription as a business obligation and give it attention in its order with other business obligations.

An exchange says that the Russian government is about to promulgate the new anti-Jewish law at the beginning of the coming year. One of the most important clauses of the new measure forbids the selling, leasing, or mortgaging to Jews of any real estate in any part of the empire. Hitherto such a regulation has applied only to Poland. Another clause provides that Jews shall be dispossessed of any real estate they may hold. In the past, Jewish merchants, after paying the commercial tax of the first guild, have been allowed to purchase real estate outside of the limits assigned to the Jewish populace. The new law cancels this privilege and compels them to sell all real estate they may have acquired. Jewish artisans are also to be deprived of certain rights, and are to be kept strictly within the limits assigned to the Jewish population. Repressive measures will be taken against Jews infringing the new law, as well as against Christians who may be found abetting them. How long this terrible policy of oppression will be permitted to go on unchecked no one can foretell. That it will some day react upon the heads of the oppressors is one of the plainest teachings of history.

A STORY is told of a frontier preacher discoursing upon the parable of the prodigal son. While at the point of exhibiting the young man in his want, returning penitently to the father, who was giving orders to the servants to kill the fatted calf, etc., he noticed a rough looking man in the audience who was evidently becoming much interested in the situation. Turning full upon him, the preacher said, "My friend, what would you have done if you had been in that father's place?" He was not a little disconcerted to hear the stranger reply, with true western emphasis, "I would have shot the boy, and raised the calf." The story provokes a smile, but does it not, after all, well illustrate the difference between the harsh judgments of men, on the one hand, and of the tender, pitying, forgiving love of God, on the other? "Forgive us, our debts as we forgive our debtors," is the prayer Jesus taught his disciples to use; but as many men practice it, it would slam the door of heaven in their faces, if it should be literally answered. Let us heed the exhortation of Paul, "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." What a paradise that precept, lived out in its spirit and letter, would make! But why should it not be so lived?

A RUSSIAN peasant, Timothy Michailovitch Bondareff, a man who is described as a "devout believer in the Bible and a member of the sect called Sabbathists," has produced a book entitled, "Labor according to the Bible," which appears to be attracting considerable attention among laboring people both in Europe and in this country. It was suppressed in manuscript by the Czar, but through the influence of Count Tolstoi an edition of it was brought out and again it was suppressed. It was then published in French, and from that translated into English by Miss Mary Cruger. The theory of the writer is, in a word, that labor, according to the scriptures, is the law of life, and that only that is labor in the scriptural sense which is directly productive of the necessities of life. If, then, all would labor all would have enough. There would be no trading in the necessities of life except the even exchange of products, for all would be producers. There would thus be no opportunity for capital to hoard and "corner" bread stuffs and the like, while the hungry and the destitute perish through the lack of those very things which their own labor has produced. In spite of its crudities and its limited views of the relations of a wide range of human industries, the book, but recently published, is likely to have a large hearing. According to the writer's theory the book itself is the fruit of *non-productive* labor, and yet he, or his publisher, is in a fair way to make some money, by means of it, out of the "poor laboring man."

THE old-time custom of granting a pardon to one or two prisoners at Thanksgiving time still prevails at the State prison in Boston, Mass. The Boston *Daily Globe*, of Nov. 28th, contains quite an interesting account of the ceremony at the Thanksgiving just past. In the morning a musical entertainment was given in the chapel of the prison, after which the warden announced that there were to be two pardons granted that day. He said that it was not his province to grant any pardons, but only to announce the choices made by others. After expressing his personal sympathy for those who would be disappointed, and addressing some words of counsel to the

men who would have to remain, he held up a large sealed envelope, saying, "Two pardons are in this envelope." The stillness through the large chapel was so great that the tearing of the envelope could be distinctly heard in the remotest part of the room. Two smaller envelopes were taken from the large one, each containing the name of a pardoned prisoner. The announcement of each name was greeted with deafening applause by the crowd of fellow-prisoners, and as the pardoned men passed down through the crowds to the platform they were congratulated by their comrades in a most hearty manner. The ceremony over, the pardoned men passed out of the hall, exchanged their prison garb for citizen's clothes, and again became free men. The prisoners were then marched to the dining halls, where a bounteous New England Thanksgiving dinner had been prepared for them, thence back to their confinement and other years of penal service. The account is a very interesting one, and the entire scene must have been very impressive and suggestive. The moral effect cannot be other than good upon the men who were compelled to remain in confinement.

WOMEN AND THE METHODIST CONFERENCE.

At the last Quadrennial Conference of the Methodist Episcopal Church the question of admitting women delegates, in case they should be chosen, received considerable attention, and was finally referred to the churches. The vote of the churches, however, is only advisory, an expression of the general thought of the people on the subject. The rules of the church require, that after the opinion of the churches has been taken on any question of this kind, it shall next go to the local Conferences, and thence back to the General Conference, where it originated, for decision. In this case the question will go to the Conferences of 1891, and then to the General Conference of 1892. The vote by churches has so far progressed as to show that the Western and New England churches are generally in favor of the measure, while those in the Middle States are somewhat averse to it. Dr. J. M. Buckley, Editor of the *Northern Christian Advocate*, thinks, however, that the total vote of the churches in the United States would strongly favor the admission of women delegates. Chaplain C. C. McCabe, first Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, also acknowledges that the heavy majority of 3,600 churches in the West, for the admission of women as delegates, if chosen, would carry the vote of the churches in their favor. He laments this fact. He says: "There were 40,000 fewer conversions last year than usual. Is it not because our ministry has been engrossed with this and similar problems? Women in the General Conference will consume the time in talking politics instead of advancing the welfare of God's Church. The women are turning ecclesiastical politicians. They are already represented in the church by their fathers, brothers, nephews and sons."

What a pitiful wail is that! It might be pertinent to ask the good chaplain whether he is quite sure that the lamentable falling off in conversions last year is due to the fact that the women have asked for admission as delegates to the General Conference? May it not be due to the fact that instead of unanimously and heartily granting so reasonable and just a demand on the part of at least one-half of her membership, a large part of the church, has persistently striven to perpetuate the injustice so long practiced upon the women of the church? Be that

as it may, the battle is being waged with a fair prospect of a victory for the women, so far as a popular vote is concerned. Whether this victory will be sufficiently sweeping to carry the General Conference (composed now entirely of men) in 1892, remains to be seen.

We believe it is generally conceded that in the spirit of loyalty to the church, in faithfulness to her appointments and ordinances, in readiness to work, and personal sacrifice for the good of the church, and in personal consecration to all that the church represents in the world, the women are in no sense second to the men. And we believe it is true that in no denomination in this country are the women more loyal and devoted to their church than in the Methodist church. It is hardly reasonable, therefore, to assume that, should those devoted Christian women be admitted as delegates to the General Conference, they would begin at once to squander the time and waste opportunities for great work "in talking politics." We have a faint suspicion that the "ecclesiastical politicians" are not all to be found in the ranks of the women. It is a little funny how we men do hold on to the little authority with which the traditions and prejudices of an earlier and ruder age has invested us! But the world moves, and we must move with it, or fall behind. Move on, brother McCabe!

AN EARLY TREATISE ON STEAM.

A recent number of the *Scientific American*, under the head of "Job as a Steam Engineer," gives a brief review of a book which is a curiosity in its way. We have not seen the book, but from the few extracts made from it in the review, it would seem that the plausibility of the author's conclusions must rest largely upon the accuracy of his translations of the passages on which he makes his argument. We commend the subject to those who are able to judge of the faithfulness of the author's translations, as a curious Bible study. To the general reader it will possess the interest of novelty, if nothing more:

The last place in which one would naturally look for a description of the modern steam engine would be in the book of Job. Yet a recent author has presented, in a large octavo volume of 362, pages his conclusions on this very point. They are to the effect that the entire steam plant, railway organization, boiler and engine practice, are treated of by the inspired writer. We allude to the work of Mr. Samuel O. Trudell, entitled "A Wonderful Discovery in the Book of Job." If the author's view of the case were adopted, a new chapter in the history of the steam engine would be supplied, and the Marquis of Worcester would have to yield to Job as the pioneer in steam engineering.

Behemoth and the Leviathan have always been fertile subjects of controversy. The whale and the hippopotamus respectively have been adopted by many commentators as the animals referred to. But Mr. Trudell goes beyond the most daring innovator, and in a revised version of the passages relating to these monsters finds allusions to the steam engine of to-day. A description of the method followed in his new interpretation will give the best idea of this most striking effort in the field of biblical criticism.

The author, fully to support his theory, has been compelled to furnish a new rendering of the parts of the book of Job which he uses. Accordingly we find a translation given of the passages in chapters 11 and 12 which relate to the Behemoth and Leviathan. The claim is made without reserve that it is the modern steam engine in its different forms that is there described. It is evident that our space does not permit us to give the full bases for the argument. The separate verses are made subjects of as many chapters, and the analogies traced

between the descriptions in the poetry of Job and the most prosaic steam motor are really surprising. The most curious details are traced out, such as the supply of water to the boiler, the upright smoke-stack, and even the manipulation of the stock of railroad companies is found described. The size and number of pages in the volume give the best evidence of the work bestowed by the author upon his labor of love.

It may be worth while to cite from the special translation appended to the book some of the most striking passages. The account begins, chapter 11, v. 15, "Behold now one with great heat, he will consume fodder as well as cattle do," which is a pretty fair description of a steam engine. A little further on, v. 17, it says, "His tail will set upright like a cedar." This, the author concludes, refers to the smoke-stack. In v. 18 we find, "His hollow bones are tubes of brass, his solid bones are bars of iron," which is a very good embodiment of modern engineering practice. In v. 21, which the special translation renders, "He will rest beneath light shelters and within a covering of fibrous reeds and clay," the author finds an allusion to non-conducting covering for boilers and steam pipes. Going on to the next chapter, we find v. 6 thus rendered, "Companies will feast upon him, they will share him among speculators," which it is needless to say fits the case of modern railroad companies and speculators exactly. This is one of the extraordinary parallels of the work. It is perhaps equalled by v. 2 of the same chapter, where the hook (ring) in the monster's nose is construed as an allusion to the piston rings of a locomotive, and where the jaw bored through with a thorn supplies an allusion to the piston head bored through with its piston rod. The bad effects of an engineer allowing his water to run down is given in the same chapter, v. 26, "From dryness rendering him furious, he will not have power to withhold; the curved vault being caused to break up and also the armor." This, of course, means that the engineer must watch his water gauges or there will be an explosion.

For a portion of v. 23, chap. 11, and for v. 24, immediately following, the author furnishes the following translation: "Behold, he will absorb a river and will not fret; . . . he will gather it up in his fountains by means of traps and with a perforated nozzle." Our author in this finds described the action of a pump with its valves (traps), and the perforated suction pipe with a screen at its end to exclude solid particles. Even the coupling together of a train of cars is found in v. 1 of the next chapter: "Thou wilt extend Leviathan with a hook, or with a snare which thou wilt cause his tongue to press down." The tongue our author believes is the representative of the coupling link, and the hollow drawhead and pin is the "snare." The caulking of the seams of the boiler is found in v. 15 of this chapter: "His strength depends on courses of shields closed up tightly with a seal." Our author finds nothing clearer than that the "shields" are boiler plates, and the "seal" the caulking iron. He reserves, however, the possibility that the steam riveter is the sealing mechanism.

This is much is enough to give an idea of the book. The author has been his own Hebraist. The Semitic student and author, Rabbi Benjamin Szold, of Baltimore, testifies to his high opinion of Mr. Trudell's translations. It must also be said in conclusion that the subject is treated throughout with full evidence of critical discernment and laborious investigation.

MINISTERIAL CONFERENCE OF THE WESTERN ASSOCIATION.

This Conference met with the First Alfred Church at the time specified at the previous adjournment, and in the absence of the Secretary Martin Sindall was appointed Secretary, *pro tem.* Geo. P. Kenyon, who was to have preached the introductory sermon, being absent, the moderator, Eld. Joshua Clarke, led in a devotional meeting.

At the morning session J. B. Clarke, J. T. Davis, Jas. M. Carman, and Martin Sindall were received as members.

The Programme Committee for the next Conference reported the following programme, which was adopted, excepting the item referring to the place of holding the next session, which was changed by substituting the Second Alfred Church for the place suggested by the Committee:

The Programme Committee of the Ministerial Conference of the Western Association would report the following order of exercises for the next session, which is recommended to be held with the Second Alfred Seventh-day Baptist Church, beginning Tuesday evening, March 17, 1891:

1. Introductory Sermon, G. W. Burdick.
2. Are pastors fulfilling their commission by remaining at home to preach to one church? J. T. Davis.
3. What constitutes a true revival of religion in a church? How is it best promoted? H. B. Lewis.
4. Sabbath-keeping women and the Woman's Christian Temperance Union. H. D. Clarke.
5. Are the various benevolent organizations of the times intrusion upon the work of the church? Joshua Clarke.
6. Exegesis of Proverbs 16:7. Jared Kenyon.
7. Is the Washing of Feet a service to be perpetuated in the Christian Church? L. C. Rogers.
8. Question Box.
9. Closing exercises to be arranged by the pastor of the church where the Conference is held.

The following were appointed a committee to report a programme at next session for the session following: L. A. Platts, J. B. Clarke, and J. T. Davis.

The following officers were elected for the ensuing year:

Moderator—J. Clarke,
Vice Moderator—J. Summerbell,
Secretary—Martin Sindall.

Proceeding to the programme, Dr. T. R. Williams gave a very interesting paper on "Scripture Interpretation," which, with discussion, occupied the remainder of the forenoon and a portion of the afternoon. The essay first discussed the question, "What is the Bible?" which included a brief account of manuscripts and versions which from time to time have been made. Each book of the Bible is to be understood by studying the peculiar circumstances under which it was written, the objects for which written, the temperament and general characteristics of the writer, and the age in which written. The Bible as a whole must be studied from the central point of God's purposes of salvation. To find this, and to find the harmonies of the whole book from it, one must come to its study in the spirit of humble faith, and reverent purpose to find the will of God. The subject was further discussed by L. A. Platts, L. C. Rogers, A. W. Coon, J. B. Clarke, D. E. Maxson, A. C. Spicer, and J. T. Davis.

Eld. Joshua Clarke presented an excellent paper on "Of what value are Creeds to the Christian Church?" As this paper will probably appear soon in the SABBATH RECORDER, we will not outline it here.

To the question, "Are extra revival efforts advisable?" Dr. L. A. Platts responded in a short address, reviewing the scripture passages in which the term "revive" occurs, and showing how these may apply to the religious condition of men both in and out of the church. He also pointed out the regular agencies by which the church should be kept alive herself, and in a normal state of activity for the salvation of men, but concluded that where extra conditions of need exist, extra revival efforts should be made. The subject was further discussed by J. B. Clarke, and L. C. Rogers.

At the evening session Prof. L. C. Rogers read an able paper on the topic, "Do science and the Scriptures harmonize on the question of the entire race proceeding from one common pair?" As this will doubtless be published in the RECORDER, it seems better not to take space for even an outline here. The reading of this paper was followed by a prayer and conference meeting, in which the subject of revival among our people was the prevailing thought. Thus closed a very interesting and profitable session.

SECRETARY.

YOUNG PEOPLE'S WORK.

THE LEIGH OF THE TRAMP.

He sat on the end of a bough,
And said, as he called up a cough,
"In the morning at eight
Is surely not leight
To rise from a downy heigh-mough.
My toe nails are now pushing through
The holes in the end of my shough;
I've a terrible cough
Since my hat's blown ough,
And I really don't know what to dough."

ONE of the most important lessons to learn is that of industry. If a young man or woman feels that it is far worse for him to be idle on a large income than busy on a small one, that he is better off with something to do at fifty cents a day than to be idle looking about for a chance to work at two dollars a day, there is some hope for him.

WE knew once a man with a family who complained that he could not find any work to do. He was very strong and able bodied, could endure almost any exertion or hardship. In the course of a conversation it was remarked that a certain poor man in the neighborhood had just gone to work as a common laborer at seventy-five cents a day, for some one who needed more laborers. The one who complained that he was compelled to idleness then said that he would rather go to the poor-house than work for seventy-five cents a day. Now it is against this kind of reasoning that we wish to protest. Seventy-five cents a day makes \$4 50 a week. Now which is more honorable in a man with the requisite physical endurance, to lie idle and run up a store bill, or work at that low price and at least pay for the family's food? Keep at work. Do something. Idleness is worse than poverty.

TO THE YOUNG PEOPLE.

After the close of the Council in Chicago many inquiries were presented to me concerning sending out a young man as organizer, agreeable to the suggestion of the report of the Council Committee on Young People's Work. Almost everyone urged a prompt movement on the part of the Young People's Permanent Committee. Therefore, under date of Nov. 18, 1890, I wrote the Secretary of the Missionary Society as follows:

The REV. ARTHUR E. MAIN, Ashaway, R. I.:

My Dear Brother,—In view of the report of Young People's Committee which was adopted by the Council, and in view of certain inquiries propounded me since returning home, I write to ask you what you think in regard to the suggestion. If between this and the 1st of January the Permanent Committee of the General Conference will present a young man to work as "organizer" in the manner described in the report, and agree to become responsible for the amount of his salary, will the Board of Managers of the Missionary Society employ him for one year, beginning Jan. 1st?

If not, what would the Board of Managers be willing to do, and what will they suggest to the Permanent Committee of the General Conference? An early reply will oblige,

Yours fraternally,

WILLIAM C. DALAND.

Dec. 4th I received from him the following reply, bearing date of Dec. 2d:

The REV. WILLIAM C. DALAND, Leonardville, N. Y.:

Dear Brother,—In reply to yours of Nov. 18th our Board desires to say: In view of the strong and growing influence of the spirit and work of the Y. P. S. C. E. movement, and of the existence among us of other active and efficient agencies for the promotion of organized

effort by our young people, we do not think the employment of the proposed "organizer" among our young people would be a necessary or wise expenditure of money and time.

We send you a list of present appropriations, old and new, for 1891, and will welcome the help of our young people in providing the needed funds. But it is our strong conviction that unity, efficiency, and spiritual growth would be best promoted by giving of your efforts, money, sympathy, and prayers, both to home missions and to work for the spreading of the gospel in heathen lands.

In the hope that our action will be understood, in its spirit and purpose, and be approved by our young people, I am,

Most sincerely yours,

ARTHUR E. MAIN, Sec.

Accompanying this letter was a list of persons employed by the Missionary Society, home and foreign missionaries, giving us a choice of these for our support, at amounts varying from \$1,000, the salary of the Rev. Mr. and Mrs. Randolph, to \$50, the amount paid certain students.

After consultation with the official members of the Permanent Committee of Young People, I have decided to lay this matter before the young people of the denomination. The Committee do not know what to do. Will the young people please advise them?

WILLIAM C. DALAND,

Pres. of the Permanent Committee of Young People.

THE DISCIPLINE OF SORROW.

BY MISS CARRIE H. BROWNE.

"A man's heart deviseth his way, but the Lord directeth his steps."

If man had the power to direct his steps through the journey of life he would surely choose those paths best calculated to his comfort and happiness, and finally be carried to the skies on "flowery beds of ease." How very fine this would be! No trials, no sorrow, only a whole life-time of happiness. That is our first thought; but think you that life would be so very much more enjoyable with no trouble?

Imagine one of those perfect summer days when sky and sea unite as one great ocean, and the clouds which float so majestically above are mirrored in the ships that sail below, when balm-laden zephyrs make sweet music on their green-leaved instruments, the trees, and bird and brook and waving grain unite in Nature's lullaby. Beautiful day, we are loth to let thee pass! Still, would we want our whole life to be composed of just these days? Would we never feel the longing for the leaden sky, the wind-driven cloud, or the driving rain? Ah, yes, even the deep-voiced thunder would find a welcome, though perhaps a timid hearing.

Thus it is with life. Man may dread change, but monotony is unbearable. As summer days cannot be appreciated without their opposites, so blessings cannot be valued where there is no sorrow. By taking thought we can easily see how even our trials may be blessings, though dressed in black. They come bringing with them lessons in patience, perseverance, and charity. It is sometimes hard to consider these trials as blessings, especially when they have been brought about by some misdeed of our own; but we must remember that "all things work together for good to them that love God." When a baby reaches out his chubby finger to touch the stove, you say, "No, no, baby, burn;" but when he touches it, does not the remembrance of the smart have more to do with keeping him away from the stove than all the "No, no's" you have ever said? It is the same with all of us. We cannot learn save by experience, and God chastens not to punish, but to teach.

In one of our Sabbath-school lessons we had the illustration of a refiner of gold. We see him standing over the molten mass, intently watching its every change, but he knows it is not right until he can see his own face reflected from its depths. Thus our heavenly Father watches his children. Sometimes we wonder that a just God should allow such severe affliction to fall upon his own, but we do not know that just this is needed to purify and refine the rough gold of our nature that it may send back the reflection of our divine Refiner. God knows what is best for his children, and twice blessed are we if we can realize this fact.

One of our clergymen has often told the story of how he and a brother minister were working in a hay-field. It was hard work, and the perspiration poured down their faces profusely. Suddenly the brother minister stopped work and said, as he wiped his brow: "J—, the Lord knows better than to give us riches; he has got to keep us poor to save our souls." If we take this view of our affairs, our disappointments, though they may not cease to be disappointments, will not lead to bitterness, but may instead be "stepping-stones to higher things."

There is sorrow so deep and crushing that without the presence of the Comforter within our hearts would become bitter and our lives purposeless, but even such sorrow as this may be the working out of some great plan. I have thought that oftentimes the dear Lord takes our treasures from earth and places them in heaven that our hearts may be there also. But to the true Christian the sorrows of life only make him cling closer to the cross, from whence cometh his help, and no Christian need ever become discouraged, "for I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

LIGHT.

"And God said, Let there be light, and there was light." A well-known writer says: "Light is the crown and glory of the visible world. It is the source of life and energy to the body, and it is the symbol of truth to the soul." How true this is! Just imagine what this world would be if it were not for the light,—where there is no light there is no life. If there were no light, if the beautiful sunshine should be taken away, in the short space of three days there would be no animal or vegetable life left on the surface of the earth. And so what a blessing it was to us when God said: "Let there be light."

It would take some time to mention the many ways in which the sun is capable of doing good. Besides giving life and energy to us and to the flowers, grass, and all animal and vegetable matter, it does much toward brightening the hours of many, especially the afflicted and those who have naught but sunshine to brighten the dark and dreary places which they call home. This brings to my mind a little story about two young orphans, which I read when a small child. They were left alone to battle with the world when they were quite small children. The girl was a sickly child, while the boy, who was somewhat older, was much the stronger. He would go out and work manfully that he might bring home something to his little sister. She was a dear, patient little thing, but it was noticed by a frequent visitor that on pleasant days she seemed more cheerful than on dark days. The visitor asked the little

girl why it was. "Oh," she said, "when the sun shines it comes in here some of the time, and I love to watch it play around in the dark corners." The lady then noticed a small window through which the sun struggled toward the latter part of the day. It could stay but a little while, but all day long this little child was happy thinking that when the day was about to close she would have a glimpse of the sunshine.

While this light gives life and energy to us physically and mentally, let us not forget that there is a light which will give our hearts this same life and energy, besides great happiness. "God is light." He gives the only light that has ever dawned upon the path of the hopeless and wandering. He comes to the afflicted and sorrowing ones and gives them the light which they need to comfort and sustain them. He gives us all light that we may be guided and strengthened; from his throne light comes forth to bless all creatures and all worlds. Surely there is none more fit to say: "I am the Light of the world."

MARCELLE.

EDUCATION.

—THE President of the United States, four members of the Cabinet, all the members of the Supreme Court, 44 of 80 Senators, 164 of 329 Representatives, are college graduates.

—THE first theological school of the country, Bangor Theological Seminary, was chartered in 1814 and opened in 1816; the last is the Gammon School of Theology, located at Atlanta, Ga., and was chartered in 1888.

—D. H. TALBOT, a wealthy collector of natural history specimens and a well-known scientist, has given to the Iowa State University his scientific library and his collection of specimens of minerals and animals. The value of the donation is nearly \$75,000.

—THE German Methodists have concluded to remove their university from Galena, Ill., to Iowa. Decorah, Marshalltown, Spencer, Fort Dodge, and Mason City, are all after it. The buildings to be erected would cost \$100,000. The school is to supply Iowa and all neighboring States.

—PARSONS COLLEGE, a Presbyterian institution located at Fairfield, Iowa, rejoices in the increase of endowment by \$60,000, and in the completion of the college building by the erection of the east wing, at a cost of \$15,000, the generous donation of Eld. W. R. Aukeny, of Des Moines. Of the increase to the endowment \$40,000 is the gift of Gen. Parsons, of St. Louis; the remaining \$20,000 has been given by other friends of the institution.

—SPEAKING at the Conference on Higher Education, at Berlin, Dec. 4, Emperor William dwelt on the value of school hygiene and gymnastics, and the necessity of appointing superior officials capable of guiding the studies. If the schools, the Emperor continued, had done what was required of them, they would have themselves opened a war upon Socialism. The training colleges ought so to instruct the rising generation that young people should be capable of meeting and overcoming the Socialist movement. Not alone the requirement of knowledge, but the formation of character, so as to meet the necessities of modern life, ought to be the aim of education, which must be placed upon a national basis.

—THE catalogue of Princeton College, which will come out during the latter part of this week, is larger than any preceding one. The following new names appear among the faculty: Woodrow Wilson, professor of jurisprudence and political economy; W. M. Francis Magie, professor of physics; Howard C. Warren, instructor in logic; John M. Brooks, instructor in mathematics; Louis E. Livingood, instructor in French and German; Robert H. Beattie, instructor in Latin; Robert W. Blake, instructor in Greek; Clarke B. Williams, instructor in mathematics; Robert E. Speer, instructor in Bible, and Ernest C. Richardson, librarian. Twelve more endowed scholarships appear in the list, making the whole number ninety, and a number of new prizes are offered in the departments of political history, English and mathematics. The whole number of students enrolled is 850, of whom 749 are in the under-graduate department.

—AN exchange says that Brown University is advancing steadily and strongly, having now a large increase of students, and these of the best character. An unusual number in the freshman classes are candidates for the ministry. Indeed, the Education Society has now sixteen beneficiaries, two being females. Numerous scholarships and helps are open to needy young men of good character. Brown offers the best of opportunities and facilities to students who mean good work. President Andrews is a worker in every direction, and is highly popular in the university and throughout the community. Under him the university is sure to win new laurels, for he is conservative of the best in the old curriculum, and progressive in accepting what is demanded by our advancing age. Hope College is having a basement put under it, preparatory to a thorough renovation of the whole building. Williams Hall, the splendid physical laboratory, is rapidly advancing to its completion and furnishing. Lyman Hall, the gymnasium, to be a large and elegant structure, is receiving its foundation stones. The Ladd Observatory is up and nearly ready for use. It stands on the highest ground in the city. The library now contains 70,000 bound volumes and 20,000 unbound works. Manning Hall has been repaired and painted to resemble Greek marble used in the old Doric temples. The chapel is beautiful.

TEMPERANCE.

—THE New York Clearing House recently indorsed two checks to the value of \$3,168,432, the price of a single purchase of beer!

—ONE thousand two hundred and seven licenses have been granted the last year in the city of Washington to sell liquors, yielding a revenue of \$85,900.

—FORTY young women of Des Moines, Iowa, have signed an agreement to receive the attentions of no young man who drinks, chews, smokes, or swears.

—THIRTY-SIX "wet" counties of Georgia have one convict to every 690 people. One hundred and one "dry" counties in the same State have one convict to every 1,329 people.

—THE New York *Sun* mentions a drunkard in this city forty-five years old who has a drunken father seventy years old, and a drunken son twenty-two years old. Alcoholism and heredity.

—It is proposed to establish an Australian Temperance League, on lines similar to those of the National Temperance Leagues of England and America. It is believed that such a league would advance the temperance movement much more effectively than the isolated societies now existing. The extent of the drink evil in Australia demands more aggressive measures.

—THE first Non-partisan Woman's Christian Temperance Union held a meeting in the ladies' parlor of the Broadway Tabernacle, New York, last week. There was a large attendance. It was decided to send a circular letter to the pastors and trustees of all the churches in the city and vicinity, asking whether fermented wine is used in their churches for communion purposes, and requesting that they lend their aid to the movement to be started by the Association in favor of the use of unfermented wine for that purpose. It was also decided to write letters to eighteen members of the House of Representatives, to ask them to use their influence in favor of the appointment of a commission of inquiry to investigate the condition of the liquor traffic generally throughout the country. Hereafter the male relatives and friends of members of the Association may become associate subscribing members by paying the regular dues. It is hoped by this means to increase the strength of the organization, and to give it more of a social character. The national convention will hold its next annual convention in that city in November.

POPULAR SCIENCE.

FIRE PROOF.—Investigations of fire ruins show that porous terra-cotta bricks and blocks best resist fire, water and frosts; next to these in the order of fire resisting qualities being the various concretes, or some of them, and burned clay work. In the best building work now done, the iron part is encased in porous terra cotta, tile or brickwork in roof, floor and tile construction; the hollow tiles are faced with vitreous tile, slate or any good water-proof coating, or with a single thickness of brick. Encased in fire-proof materials, iron and steel work is claimed to give the best results.—*American Analyst*.

IMITATION OF MARBLES.—Good Portland cement, and colors that take on that material, are mixed dry and made into a paste with the least quantity of water added. One paste has to be made for each color. The different pastes are placed on top of one another in layers of different thickness. The mass is pressed from all sides and beaten, so that colors of the different parts impress themselves on each other without uniformity. The result is that more or less deep veins penetrate the mass; this is then sawed into plates, which are pressed in a mould for twelve days, during which time it is necessary to keep them moist as long as they are not entirely hardened. The plates are polished in the same way as marble.—*Scientific American*.

LIGHT OF THE FIRE-FLY.—Professors Longley and Berry have been making some investigations of the light of the fire-fly, by which they have determined that this peculiar light is not accompanied by any appreciable amount of heat. In other words, the entire energy exerted by the animal is converted into light. This is very different from the conditions in the ordinary gas-burner, in which less than one per cent of the energy expended is converted into light, the great remainder being transformed into heat, and so wasted. If some method could be devised by which the energy derived from the consumption of oil or coal could be all, or nearly all, converted into light, the cost of illumination would be reduced to an almost infinitesimal sum.—*Good Health*.

LIFE UNDER PRESSURE.—Mr. R. Regnard has made a series of experiments on living organism under high pressure. Yeast was found to be latent, after having been subjected to a pressure of 1,000 atmospheres for one hour. An hour later it began to ferment in sweetened water. Starch was transformed to sugar by saliva at 1,000 atmospheres. At 600 atmospheres algae were able to decompose carbonic acid gas in sunlight, but they died and began to putrify after four days. Cress seed, after ten minutes, exposure at 1,000 atmospheres were swollen with water, and after a week began to sprout. At 600 atmospheres infusoria and molluscs, etc., were rendered morbid and latent, but when removed, returned to their natural state. Fishes without bladders can stand 100 atmospheres, at 200 they seem asleep, at 300 they die, and at 400 they die and remain rigid even while putrefying.—*American Analyst*.

AMMONIA IN SHOES.—The cleansing and deodorizing properties of ammonia make it not only an excellent application for the feet, but it may be used with hygienic benefit to the interior of the shoes. This cleansing of shoes that we wear daily, and which are the most poorly ventilated of all our attire, seems to be neglected. A solution of aqua ammonia, somewhat stronger than that used for bathing purposes, may be applied to the inner surface of the soles by means of a small sponge attached to a flexible steel wire band. When thoroughly dried they are a treat to the wearer. This cleansing is practically necessary to the insole on which the feet rest so many hours of the day. It is but little trouble, and the volatile nature of the application permits the shoes to dry quickly.—*Sanitary News*.

THE DIAMOND.—The diamond has been so long regarded as a natural crystalline form of carbon that one remembers with surprise that the assumption rests on such slender, scientific support as the similarity of atomic weight, and the property of its gaseous combustion product to cause a precipitate in baryta or lime water. As it appeared not incompatible with this knowledge that the diamond and carbon might bear the same relation to each other as nickel and cobalt, Professor Victor Meyer has suggested the further investigation of the subject. In order to obtain a derivative whose preparation entailed no loss of material and yet admitted of easy determination of its physical constants, Herr Krause led the product of combustion in oxygen gas over red-hot copper oxide, and then into ammonia water, from which solution he made the neutral sodium salt. This salt was found to correspond to the chemically pure carbonate in its crystalline form, water of crystallization, solubility in water, melting point, and electrical conductive power, so that there can remain no doubt as to the identity of the two substances.—*Scientific American*.

THE best lessons a man ever learns are from his mistakes.

PEACE is the proper result of the Christian temper. It is the greatest kindness which our religion doth for us, that it brings us to a settledness of mind and a consistency within ourselves.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.

FOURTH QUARTER.

Oct. 4.	Parable of the Vineyard.....	Luke 20: 9-19.
Oct. 11.	The Lord's Supper.....	Luke 22: 7-20.
Oct. 18.	The Spirit of True Service.....	Luke 22: 24-37.
Oct. 25.	Jesus in Gethsemana.....	Luke 22: 39-55.
Nov. 1.	Jesus Accused.....	Luke 22: 54-71.
Nov. 8.	Jesus Before Pilate and Herod.....	Luke 23: 1-12.
Nov. 15.	Jesus Condemned.....	Luke 23: 13-25.
Nov. 22.	Jesus Crucified.....	Luke 23: 33-47.
Nov. 29.	Jesus Risen.....	Luke 24: 1-12.
Dec. 6.	The Walk to Emmaus.....	Luke 24: 13-27.
Dec. 13.	Jesus Made Known.....	Luke 24: 28-43.
Dec. 20.	Jesus' Parting Words.....	Luke 24: 44-53.
Dec. 27.	Review.	

LESSON XIII.—QUARTERLY REVIEW.

For Sabbath-day, December 27, 1890.

CHRISTIAN SERVICE—STUDIES IN LUKE.

FOURTH QUARTER.—THE GOSPEL TO ALL THE WORLD.

GOLDEN TEXT.—Go ye into all the world and preach the gospel to every creature.—Mark 16: 15.

Lesson I. Luke 20: 9-19.

Parable of the Vineyard.

Topic.—The World a Gospel Vineyard.

Outline.—God, the householder, vineyard planted, life and its opportunities; fruits required, gospel works. Shameful refusal and murder. The destruction, grinding to powder.

Practical Summary.—God gives opportunities to each one in the world and expects in their season the fruits of a pious life in spreading the gospel. Refusal is shameful, murderous and self-destroying.

Lesson II. Luke 22: 7-20.

The Lord's Supper.

Topic.—Mementos of the Gospel Sacrifice.

Outline.—Jesus' minute directions for religious observance. His use of the room, the food, the drink; to "be fulfilled in the kingdom." His injunctions as to his body and blood "in remembrance."

Practical Summary.—By religious use of common things, of homes, of food and drink. We should be ever mindful of the sacrifice made that we might enjoy these in the Father's kingdom.

Lesson III. Luke 22: 24-37.

The True Spirit of Service.

Topic.—Gospel Reversions of the World's Rules.

Outline.—The strife for greatness. The Master reverses the rule to appoint to a kingdom. Satan's intended victim to be converted to help others. Self-confident boaster's defeat foretold.

Practical Summary.—The gospel leads through humblest services to places of power; and to strengthen others the boasting spirit must suffer defeat.

Lesson IV. Luke 22: 39-53.

Jesus in Gethsemane.

Topic.—Agony for the World's Salvation.

Outline.—The retreat in sorrow; "not my will but thine," the sweat of agony; the sleeping disciples; the treachery of Judas; the band of darkness.

Practical Summary.—That midnight of sorrow in submissive prayer, that blood of agony, was for the world of sleeping friends, treacherous disciples, and cowardly foes—for me and you, let us remember.

Lesson V. Luke 22: 54-71.

Jesus Accused.

Topic.—The World's Repeated Offenses.

Outline.—The disciple afar off; his repentance. Mockery intensified. Judgment perverted. The "hereafter" foretold.

Practical Summary.—To be afar off tends to denial, falsehood and profanity; mockery, to abuse; enmity, to the perversion of truth; and each of these to bitter tears or the judgment seat.

Lesson VI. Luke 23: 1-12.

Jesus before Pilate and Herod.

Topic.—The World's Opposition Defeated.

Outline.—Religious efforts to destroy Jesus, Pilate's confession and vacillating evasions, Herod defeated by silence; the mockery by his men.

Practical Summary.—Though enemies accuse and the passive evade, though the wicked set at naught, and others deride, yet the gospel shall silently prevail and each tongue confess its faults.

Lesson VII. Luke 23: 13-25.

Jesus Condemned.

Topic.—A Decision Imperative. Its Confirmation.

Outline.—Pilate's efforts to evade decision unavailing. A choice presented the people. Their decision confirmed. (Notice the historic results,—Pilate's death in banishment, the Jews destroyed by Titus.)

Practical Summary.—The gospel presents a choice for each; there is no evasion, no washing the hands to avoid the results: "He that is not with me is against me."

Lesson VIII. Luke 23: 33-47.

Jesus Crucified.

Topic.—The Sacrifice for the World.

Outline.—Christ crucified, why? Golden Text. Two classes, (1) Deriding, mocking, railing, (2) pleading, glorifying. Prayer for persecutors. Promise to the penitent.

Practical Summary.—Christ suffered for all, whether they deride or plead, for those he offers prayer, to these, a paradise. Have we his promise to-day?

Lesson IX. Luke 24: 1-12.

Jesus Risen.

Topic.—First Triumphs of the Gospel.

Outline.—The sorrowing women ready for the first opportunity. Finding the stone rolled away. The two with shining garments. Reminding of "his words." Repeating the story. Wondering.

Practical Summary.—In doubt and sorrow going early forward in duty we find difficulties removed, angels to assure, and promises fulfilled till we wonder at the things come to pass.

Lesson X. Luke 24: 13-27.

The Walk to Emmaus.

Topic.—Gospel Light through the Scriptures.

Outline.—The journeying disciples. Talk of "these things." Jesus draws near. Their trust and disappointment. The Scriptures expounded.

Practical Summary.—To those who talk much of Jesus by the way, of their hopes and fears in him, he comes to reveal the word and dispel their doubts.

Lesson XI. Luke 24: 28-43.

Jesus made Known.

Topic.—Joy of the Abiding Presence.

Outline.—Constraining Jesus. Eyes opened. Telling of his presence. His greeting of peace. Wondering joy at his positive proofs.

Practical Summary.—They who converse of Jesus and constrain him to abide, hear his words of peace, are filled with joy, and have every proof of his presence.

Lesson XII. Luke 24: 44-53.

Jesus' Parting Words.

Topic.—The Gospel to all the World.

Outline.—Three divisions of the written Scriptures. Understanding opened. Christ must suffer, why? v. 47. The promise, the power, the blessing, joyful service.

Practical Summary.—All Scriptures were written and our understanding given that we might send the gospel to all nations, beginning at home. We who accept this mission have the promise, the power, the blessing and the great joy.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Dec. 10, 1890.

The annual agitation of the question of a high liquor license, which we have had for several years past, was precipitated somewhat earlier than usual this season by reason of the strong recommendation of the high license bill now before Congress, made by the District Commissioners in their annual report. Since then the question is being discussed everywhere. The W. C. T. U. has come out strong against high license, or in fact any kind of license for dealers in liquor, and it proposes to do its utmost to defeat the bill now under consideration by a Congressional committee. The question came up at this week's meeting of the Pastors' Alliance, but there being a division of opinion it was referred to a committee with instructions to investigate and report upon it at a future meeting.

The Pastors' Alliance has agreed upon a bill which Congress will be asked to pass, amending and regulating the marriage laws in force in this District.

Among the President's recent callers were Rev. Geo. A. Ferris and wife, of Kohlapur, India. Mr. Ferris is a graduate of Princeton College, and has, with his wife, been engaged in Missionary work for ten years. They are now

en route for India to resume their labors in behalf of Christianity.

The tobacco crusade of the W. C. T. U. is already bearing fruit. Bills have been introduced in both House and Senate which will, if passed, make it unlawful to sell cigars, cigarettes or tobacco in any shape, to persons under sixteen years of age, and it will impose a fine of from \$2 to \$10 upon miners who may be convicted of using tobacco in any shape in any street, avenue, alley or other public place of resort, in the District of Columbia. I am assured by members of the W. C. T. U. that they believe the bill will pass without serious opposition, and a number of Congressmen with whom I have talked on the subject are of the same opinion. Some such law is certainly needed bad enough.

Preparations are already under way in this city for the entertainment of the 500 ministers that will attend the ecumenical conference, which convenes in Washington on the 21st day of October, 1891, and which is to continue in session for two weeks. This will be the second meeting of the kind ever held, the first having met in London in 1881. Three hundred of the delegates will represent churches in the United States and Canada, and the remainder will come from active religious organizations in Great Britain, Australia and New Zealand. The opening sermon is to be delivered by the Rev. William Arthur, who is rated as one of the greatest pulpit orators in England. This conference will be of world-wide interest, for it will embrace not only the discussion of denominational matters, but all subjects bearing on the needs of the Christian world. It is expected also that a vast amount of evangelical work will be accomplished in all sections of this country by the visiting ministers. Bishop Hurst is chairman of the executive committee having the arrangements for the conference in charge, and a financial committee has been appointed to raise a guarantee fund of \$15,000 to pay the expenses of the visiting ministers.

Mrs. J. Ellen Foster delivered a strong address on temperance to a large audience Sunday afternoon, in which she scored the drinking habit unmercifully. I quote a few of her remarks: "In Washington, life is beginning to take on its usual winter activity. The social season is opening, not as the spring opens, with its glory of leaves and blossoms, but into a mad whirl of gayety and the round of teas, receptions, and entertainments. Oh the season! The season! What does it mean? We temperance women know that it means temptation and the ruin of many who have hitherto resisted it. What does the young girl see as she steps out of her nursery? The matron taking account of the judgment day that is to come? No; rather of a settlement and a brilliant match for her daughter. A society woman in this city recently told her own son that it was necessary for him to drink occasionally, lest people should think him a crank. Think, reader, if you can, of the feelings of this thoughtless woman should her son become a drunkard, which God forbid, because of the advice she gave him. Surely it is high time for social reform when a mother deliberately advises her young son to drink intoxicating liquor. For my part I should greatly prefer that my son be known as a 'crank' than as a drunkard."

STRENGTHENING THE ENEMY.

The following, omitting some of the comments made thereon, is taken from a "Free-thought" paper. The amount of harm done our holy religion by such exhibitions of ecclesiastical arrogance, resulting from the apostolic succes-

sion delusion, is incalculable. The frequency of such instances of mediæval intolerance is entirely out of proportion to the size of the sect which exhibits them.

"A lady member of the Eighteenth Street Church, who is much interested in the society for 'mother's work' wished to have some short notices read, giving time and place of their meeting, and, thinking the most good could be done in that way, asked certain ministers to read the notices from their pulpits.

"One of the ministers she asked was Rev. Forcey, of the Episcopal Church, on Vinewood Avenue, and his reply was characteristic of the church. The egotism of the man never wavered as he replied that 'it was against the rules of his church to give notice of the proceedings or workings of any other denomination.'

"The lady thanked him and went her way, thinking perhaps of the love that passeth all understanding.

"What a lesson for Free Thinkers this is. These very people who 'thank God' every Sunday—we say Sunday advisedly—that they are in the narrow—very narrow indeed—way, refuse a simple act of courtesy to 'brethren' who are likewise 'God's chosen ones.'"

VERITES.

FROM A FAR COUNTRY.

The following letter, written by Dr. Swinney to her brother, the Rev. L. R. Swinney, has been forwarded to us for publication.

CHEFOO, Aug. 31, 1890.

Dear Brother,—The enforced leisure that comes to us in the heat of summer, gives an excellent opportunity to take up the pen and talk with friends and relatives in the home land. And with Chinese reverence due to elders, I commence with you first, and then shall go on down to other and younger members of the family.

Our medical work in Shanghai has never been more inviting and satisfactory. The confidence of the people, and the number becoming favorable to the doctrine, are very pleasing features in connection with it. You saw, I presume, Miss Tsu's letter written to me, which I sent to the RECORDER. It has been only about four years, or even less, since she heard of the gospel for the first time; and though sometimes there would be long intervals between her visits to the dispensary, yet if you examine her letter carefully you will see she writes clearly of sin, idolatry, repentance, forgiveness, and faith through the merits of Christ. This she has learned from our talks and from the tracts and gospels I have given her. We never hear the unawakened speak as she does, they always say, "Sin never troubles us for we haven't any; our hearts are all right." Poor people! they are in such dense darkness they cannot see themselves; but when the light comes into their hearts, they then begin to see their exceeding sinfulness. She says truly, as many others have candidly and frequently told me, "I did not know I had any sins." But now in this letter you will see, under the influence of the Holy Spirit, she says, "I grieve in anguish of my soul as I think of my many sins." Pray, pray earnestly for her, that she may trust in Christ as her only Saviour, and that she may have strength to stand. She is an only child in a family of some means and influence, and I fear there is persecution and much sorrow before her. If she should be cast off by her family, and thrown out upon the world, I think she might make a good helper in the dispensary. But even for her, or for any one who might come to help me, I have no room, nor bed, nor

accommodations to furnish food for such. Oh how badly I need wards, and how I am straightened till I get them! When that good time comes, I would then have rooms, another helper or two, culinary department, etc.

Do you not know some sister some where, whose heart is interested and ready to give one or two thousand dollars; or is there any mother who has lost a son or daughter, and who is willing to give the property that would have come to that child, to build a hospital as a memorial, and perhaps give it the child's name? Would not that be a grand monument, one pleasing to God, of great good to the bodies and souls of the people here, and a source of continual delight to the giver? The money coming in now to the dispensary, from the fees and donations, pays the running expenses, so that if we had now the buildings already up, the work would partly pay for itself. Surely the Lord will hear our prayers, and turn the hearts of some of his people toward this inviting field, before the workers fall!

Were you here we could go to the many homes where we are interested in the sick, but I can speak now of only a few. About a mile from the mission there is a woman who has been on her bed for over a year. She has been a very hard working woman, and maintained her cheerful spirits even though her mother-in-law is fierce and harsh, and her husband cruel. Her work in the fields always caused her to stand in water, such as transplanting rice in the paddy fields, making ditches or cleaning out old ones. Is it any wonder she is ill? In my visits she seems to understand the gospel better than many others. Again, I am much interested in an officer's wife; she is quite young, yet comes frequently to the dispensary, and is learning to read. I hope to plan in some way to have her come to my home at stated times, for the purpose of studying the Bible and committing some of the verses to memory.

When I am thinking of these and many other cases about me, and praying for them, there comes the happy thought, "ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you;" and I know that not only my own feeble petitions are ascending, but also many in the home land are asking the Heavenly Father to bless these awakened ones who are struggling out of darkness towards the light. Good news of special efforts being made are now reaching me from earnest sisters at home, and I am very happy in heart.

Have much more to write but the mail closes.

Very sincerely your sister,

E. F. SWINNEY.

THE LIFE OF DOROTHEA LYNDE DIX.*

The history of this remarkable woman is very interesting, and gives the reader deep impressions of her imperial character and her sleepless, world-wide benevolence. Her mission in behalf of the unfortunate began early, when at the age fourteen she supplemented her work as school-teacher by gathering a class of poor children for instruction, in her grandfather's barn-chamber. It is a symbol of the progress of Christian civilization, illustrating the changes that came when superstition and cruelty have given way to light, love and pity, so that the lunatic, and many thousands of other sufferers, may aptly say:

"The good of ancient times let others state,
I think it lucky I was born so late."

As the founder of most of the asylums for the

*By Francis Tiffany, with steel portrait, crown 8 vo. Price \$1 50, published by Houghton, Mifflin & Co., Boston, Mass.

insane in this country, and of several in Europe, her example cannot fail to awaken all who study it, to a new interest in the works of philanthropy, and to a better view of the value of human nature, while it makes a masterful contribution to the question of woman's capacity and influence in this age of the world. The author has traced her career with judgment and skill, and has given some thrilling pictures of the scenes that moved Miss Dix in her revolutionary efforts for the proper care of inmates of mad-houses and prisons. Her great sympathy, persistent courage, and brilliant executive energy, shine out all along her pathway, especially in her labors in Europe, and at Washington during the war. Our country owes her a large debt of gratitude, both for what she wrought for the insane, and for her unselfish and indefatigable devotion to our soldiers, as Superintendent of Women's Nurses in the military hospitals.

The writer of this notice, from personal acquaintance, bears testimony to the fervor of her faith, and the abundance of her charity, when she was "shut in" at Trenton, in suffering and feebleness, awaiting the call to heavenly rest. To the last she bore upon her great and tender heart the sorrows of others, and ministered to them with all her power. If the women of America and other lands, could read this memoir of one of the noblest of their sisters, the world would grow bright with deeds of heroism and triumphs of mercy.

J. B. C.

FROM THE FIELD.

I recently began a series of meetings in a large school-house in the immediate neighborhood of our folks here, which soon came to be of considerable interest. The school-house was occupied in the day time, so we could only meet nights. Towards the close of the second week it was thought, in many respects, to equal the greatest interest ever known here. But there is a certain line of old prejudicial feeling that has existed, and still exists, which with force and skill has been brought to bear against us, and which, for the time, has hindered the work; but in due course of time and with proper management it will, I think, result in good for the cause of truth. I have preached about 20 discourses, and have done much visiting and private work and, although I came here feeling gloomy and heartless, I think no church in this country has before it a better prospect than ours, if properly cared for. I have never canvassed the field before as now, have never had my finger on the pulse of the masses as now. I am confident if I could remain on the field the interest could be brought again to a high standard. There is not a place here at which Bro. Huffman labored years ago that I know of, but I have had strong solicitations to come and lead evangelical meetings, even where they have regular pastorates; and it is astonishing to see how many confess the truth of our position on the Sabbath. I am cordially invited and welcomed into most of these homes, and it is remarked that there has been the best order and attention during these meetings ever known here. Now, in the midst of our first snow-storm and cold snap, we have adjourned the meetings for a little rest. "Oh, where are the reapers that garner in?" How can I reach all this vast field which opens up on all sides? I pray for health and strength and help to go forward. May God bless the work and the workers. Bro. Johnson writes me he is having an interesting work at Shepherdsville, Ky. God be praised!

C. W. THRELKELD.

PULASKI, Ill., Dec. 9, 1890.

MISCELLANY.

WHAT MARGARET DID.

It was only a tiny card that Margaret had picked up on the street corner on her way home from the mill, but somehow she could not get the words out of her mind:

"Look up and not down,
Look out and not in,
Look forward, and not back, and
Lend a hand."

"And lend a hand!" How those words rang in her ears!

"Pshaw!" she said to herself impatiently; "I should like to know what possible ways there are for me to lend a hand to any one outside of my own family. Charity begins at home, and father will need every cent I can earn for years to educate the children.

"And lend a hand," whispered the still, small voice so persistently that Margaret gave herself up to her thoughts.

She had left home a year ago and come to work in the mills. They had had sickness and misfortune in the family, and Margaret had bravely put aside her own hopes and plans, and bravely come to the rescue.

"I will leave school and go into the mill," she said to her mother. "I shall need but very little myself, and you shall have the rest."

"But you wanted so much to fit yourself for a teacher," replied her mother sadly.

"I can study by myself evenings," was Margaret's reply. "Perhaps I can do it yet; if not, it does not signify! It is as plain as daylight that it is my duty to work now; so we won't talk any more about it."

But while she had been prompt to see one duty and to do it, she had neither thought nor cared to look for others. She worked faithfully all day; but she hardly noticed who her companions were. She came and went alone; her evenings she spent in her own little room busy with her books.

"I actually do believe," said Sue Mixer one day, "that we might all die and be buried, and an entire new set of hands put in, and she not know the difference."

"And lend a hand"—there it was again.

"I'm doing all that I can do," thought Margaret.

"Oh, yes!" said conscience sharply. "You feel perfectly at ease. You've worked here day after day with all these girls; you've lived in the same house with many of them; you know they are most of them thoughtless, many of them foolish and reckless even, but there's nothing to trouble you in that, for you've done all you can to influence and help them, have you?"

"I don't think I ought to be expected to be doing all the time," pleaded Margaret.

"Why not?" was the quick retort of the inward monitor. "Don't you remember that little extract you fancied so much: 'God doesn't send you anywhere that he doesn't send an opportunity with you?' Suppose you look round for your opportunity here and use it."

It was vexatious; Margaret did not wish to think of it; but she could not seem to put it out of her mind, and more than once in the next few days found herself observing the girls about her. Some looked worn and tired, some restless and discontented, and most showed signs of recklessness. "After all, I believe that most of them, anyway, would make good girls if they only had the right influences about them, if they could be kept from the street evenings, and led to like better amusements," was her inward conclusion of the matter.

"God never sends you anywhere that he does not send an opportunity with you."

"But I must have my evenings to study."

"Ah, must she?"

"The Sphinx is waking up; she actually asked me what I did evenings," reported Sue Mixer one day.

"What did you tell her?" asked Angie Barrett.

"The truth, of course; but, girls, you should have seen her face when I asked her if she wouldn't like to go to the Dime Museum with me some night! I reckon, though, that I looked

about as dumbfounded myself when she asked me to come and see her some evening. The funniest part is, I think I'll go."

Now Margaret had one gift—she was a rare mimic and reader. Often and often she had amused the children at home for hours by her recitations. The idea had come to her that perhaps that gift might be of use here. "I could amuse them first, and gradually interest them in better things, perhaps. At least I could try, and they would be out of harm's way then, anyway."

So it came to pass that one morning Sue appeared with shining eyes. "Why, girls, she's a regular trump!" she exclaimed. "The Sphinx, I mean. I went to see her last evening, and such fun as I had; she said some pieces to me, and I laughed till I cried. She's coming down to our house in a night or two, and she said I might ask as many of you girls to come as I wanted; so come on, all hands of you, if you want some fun."

That was the beginning. It was hard, self-denying work, and oftentimes Margaret felt that she must give it up, but she persevered. She led them slowly and carefully along; they found themselves interested before they knew it in books they had never thought of reading. She won their hearts and became their friend. She lent them a hand up.

"We can't ever thank you," said Sue once, long after, "nor tell you what you've done for us; but the Lord knows, and you will have your reward sometime."

"I've had it already, a thousand times over," said Margaret, with moistened eyes.—*Kate Sumner Gates, in Christian Intelligencer.*

OBEDIENCE BETTER THAN SACRIFICE.

"To obey is better than sacrifice" is the language of Samuel in rebuking Saul for not utterly destroying Amalek, as he was commanded to do. He had spared Agag the King, and the best of the sheep, and of the oxen, and of the fatlings, and of the lambs, and all that was good, on the pretense that they were to be offered in sacrifice. But Samuel said, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord?"

The spirit of Saul has ever dominated mankind in general. It appears in manifold forms. Among pagan nations, where vice most offensive to the moral taste prevails, it is seen in the mutilation of the body. It is true that in the earliest ages certain sacrifices were required by the Lord. Many were symbolic of the great sacrifice which was to be made for the sins of the world. In no other way, we may reasonably suppose, could the real significance of the atonement be taught or understood.

Providential dealings with man are adapted to his character as exhibited in different ages. At some periods, and with some peoples, it is only the palpable, which is seen or handled, that governs the mind. With others it is the invisible or the spiritual. At one period the Psalmist declares, "For thou desirest not sacrifice: else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit." At a later period Paul the Apostle declares, "Though I give my body to be burned and have not charity, it profiteth me nothing." Outward sacrifice, therefore, however great, is of no avail unless there be inward obedience, not alone the obedience which is manifest to others, or outward observance, but that which is in harmony with the will of God, as conveyed by the still small voice within.

Sacrifice instead of obedience is yet an evil largely prevalent among religious people. Ceremonials are substituted for humble obedience in divine worship. One result is, sectarianism—the form of godliness without the power thereof. Ceremonials are indeed necessary as instruments, but they have no inherent moral value. "To what purpose is the multitude of your sacrifices unto me, saith the Lord. . . . Bring no more vain oblations; incense is an abomination to us; . . . your new moons and your appointed feasts my soul hateth."

It is a duty, therefore, of the present day to assign to ceremonials their proper place, which is altogether subordinate to the spirit of devotion and of child-like obedience, which should

ever be the controlling influence in the service of the Lord.—*Christian Secretary.*

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

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.*

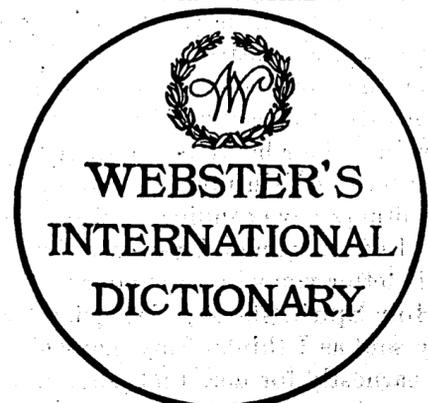
THE New York Seventh-day Baptist Church holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, 245 West 4th street, between Charles and West 10th streets, New York.

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 or the chart.

THE NEW WEBSTER

JUST PUBLISHED—ENTIRELY NEW.



The Authentic "Unabridged," comprising the issues of 1864, '79 and '84, copyrighted property of the undersigned, is now **Thoroughly Revised and Enlarged**, and bears the name of **Webster's International Dictionary**. Editorial work upon this revision has been in progress for over 10 years. Not less than One Hundred paid editorial laborers have been engaged upon it. Over \$300,000 expended in its preparation before the first copy was printed. Critical comparison with any other Dictionary is invited. **GET THE BEST.** G. & C. MERRIAM & CO., Publishers, Springfield, Mass., U. S. A. Sold by all Booksellers. Illustrated pamphlet free.

BUSINESS DIRECTORY.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (8 lines), per annum, \$3.

Alfred Centre, N. Y.

ALFRED CENTRE STEAM LAUNDRY, T. B. TITSWORTH, Proprietor. Satisfaction guaranteed on all work.

UNIVERSITY BANK, ALFRED CENTRE, N. Y. E. S. Bliss, President, Will. H. Crandall, Vice President, E. E. Hamilton, Cashier.

This Institution offers to the public absolute security, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

ALFRED UNIVERSITY, ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies. Winter Term opens Wednesday, Dec. 10, 1890. Rev. J. ALLEN, D. D., LL.D., Ph. D., PRESIDENT.

W. COON, D. D. S., ALFRED CENTRE, DENTIST. Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

THE ALFRED SUN, Published at Alfred Centre, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 per year.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. L. A. PLATTS, President, Alfred Centre, N. Y. Wm. C. WHITFORD, Corresponding Secretary, Milton, Wis. E. H. Lewis, Recording Secretary, Alfred Centre, N. Y. A. B. KENYON, Treasurer, Alfred Centre, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the president.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE. E. M. TOMLINSON, President, Alfred Centre, N. Y. N. W. WILLIAMS, Cor. Sec., Alfred Centre, N. Y. E. S. BLISS, Treasurer, Alfred Centre, N. Y.

Leonardsville, N. Y.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE. W. C. DALAND, President, Leonardsville, N. Y. AGNES BABCOCK, Secretary, Brookfield, N. Y. W. C. WHITFORD, Treasurer, Brookfield, N. Y. ASSOCIATIONAL MEMBERS.—Elbert W. Clarke, Westerly, R. I., Mary C. Burdick, Little Genesee, N. Y.; E. B. Saunders, Milton, Wis.; O. S. Mills, Ritchie, W. Va.; Eva Shaw, Fouke, Ark.

New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. Geo. H. BABCOCK, Pres. 80 Cortlandt St.

POTTER, JR., & CO. PRINTING PRESSES. 12 & 14 Spruce St. C. POTTER, JR. H. W. FISH. JOS. M. TITSWORTH.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. C. POTTER, Pres., J. F. HUBBARD, Treas., A. L. TITSWORTH, Sec., L. E. LIVERMORE, Cor. Sec., Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, President, Plainfield, N. J. E. R. POPE, Treasurer, Plainfield, N. J. J. F. HUBBARD, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

POTTER PRESS WORKS. Builders of Printing Presses. C. POTTER, JR., & Co., Proprietors.

W. M. STILLMAN, ATTORNEY AT LAW, Supreme Court Commissioner, etc. Westerly, R. I.

E. N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES. Finest Repairing Solicited. Please try us.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY

GEORGE GREENMAN, President, Mystic, Ct. O. U. WHITFORD, Recording Secretary, Westerly, R. I. A. E. MAIN, Corresponding Secretary, Asnaway, R. I. ALBERT L. CHESTER, Treasurer, Westerly, R. I. The regular meetings of the Board of Managers occur the second Wednesday in January, April, July, and October.

J. F. STILLMAN & SON, MANUFACTURERS OF STILLMAN'S AXLE OIL. The only axle oil made which is ENTIRELY FREE from gumming substances.

Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS, 205 West Madison St.

B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 112 Monroe St.

Milton, Wis.

A. SAUNDERS, DEALER IN Lumber, Sash, Doors, Blinds. Salt. Cement. Coal and Building Material.

MILTON COLLEGE, Milton, Wis. Winter Term opens Dec. 17, 1890. Rev. W. C. WHITFORD, D. D., President.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE. President, Mrs. S. J. Clarke, Milton, Wis. Cor. Sec., Miss Mary F. Bailey, " " Treasurer, Mrs. W. H. Ingham, " " Sec. Sec., Mrs. C. M. Bliss, Milton Junction, Wis. Secretary, Eastern Association, Mrs. O. U. Whitford, Westerly, R. I.

South-Eastern Association, Mrs. J. L. Huffman, Lost Creek, W. Va. Central Association, Mrs. A. B. Prentice, Adams Centre, N. Y. Western Association, Miss F. Adene Witter, Nile, N. Y. North-Western Association, Mrs. Eliza B. Crandall, Milton, Wis. South-Western, Miss M. E. Shaw, Fouke, Ark.

Milton Junction, Wis.

T. ROGERS, Notary Public, and Conveyancer. Office at residence, Milton Junction, Wis.

Salem, W. Va.

SALEM COLLEGE, SALEM, W. VA. Winter Term Opens Dec. 2, 1890. Rev. S. L. Maxson, A. M., B. D., President.

Sisco, Putnam Co., Fla.

SPRING LAKE ADDITION. A desirable place for winter or permanent homes. Land for sale. Orange groves set out and cared for. Address A. E. Main, Sisco, Fla., or Ashaway, R. I.

Hewitt Springs, Copiah Co., Miss.

THE LARKIN HOUSE, now open. Board by day, week or month. Address, MRS. LUOY LARKIN, Beauregard, Miss.

CATALOGUE OF PUBLICATIONS BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

BOOKS. THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History. 16mo., 288 pp. Fine Cloth. \$1 25. This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This edition of this work is nearly exhausted; but it has been revised and enlarged by the author, and is published in three volumes, as follows:

VOL. I.—BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Second Edition, Revised. Bound in fine muslin, 144 pages. Price, 80 cents.

VOL. II.—A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in muslin, \$1 25. Twenty-five per cent discount to clergymen. 588 pages.

VOL. III.—A CRITICAL HISTORY OF SUNDAY LEGISLATION, FROM A. D. 321 TO 1888. 12mo., cloth. Price, \$1 25. Published by D. Appleton & Co., New York.

SABBATH COMMENTARY. A Scriptural exegesis of all the passages in the Bible that relate, or are supposed to relate, in any way, to the Sabbath doctrine; By Rev. James Bailey. This Commentary fills a place which has hitherto been left vacant in the literature of the Sabbath question. 5x7 inches; 216 pp.; fine muslin binding. Price 80 cents.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown. Second Edition, Fine Cloth, 128 pp. 85 cents. Paper, 64, 10 cents.

This book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America.

SEVENTH-DAY BAPTIST HAND BOOK.—Containing a History of the Seventh-day Baptists; a view of their Church Polity; their Missionary, Educa-

tional and Publishing interests, and of Sabbath Reform. 64 pp. Bound in cloth, 25 cents; bound in paper, 15 cents.

TRACTS

NATURE'S GOD AND HIS MEMORIAL.—A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China; subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

SEVENTH-DAY ADVENTISM: SOME OF ITS ERRORS AND DELUSIONS. By Rev. A. McLearn. 26 pp. Paper, 5 cents.

PASSOVER EVENTS. A narration of events occurring during the Feast of Passover. Written by Rev. Ch. Th. Lucky, in the Hebrew, and translated into English by the author; with an introduction by Rev. W. C. Daland. 23 pp. Price 5c.

BAPTIST CONSISTENCY ON THE SABBATH. A concise statement of the Baptist doctrine of the "Bible and the Bible only, as our rule of faith and practice," applied to the Sabbath question, by Rev. H. B. Maurer. 24 pp. Price, 5 cents.

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London in 1658, 64. 4p. Paper, 10 cents.

LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 8 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Wardner, D. D. 20 pp.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. R. Wheeler, A. M. 32 pp. 7 cents.

A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrogation of the Moral law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.

SUNDAY: IS IT GOD'S SABBATH OR MAN'S? A letter addressed to Chicago ministers. By Rev. E. Ronayne. 18 pp.

THE BIBLE AND THE SABBATH, containing Scripture passages bearing on the Sabbath. Price 2 cents; 50 or more copies at the rate of \$1 50 per hundred.

BIBLE-READING CONCERNING THE SABBATH, containing 27 questions, with references to Scripture passages for answers. By Rev. C. W. Threlkeld. Price, 2 cents; 50 or more at the rate of \$1 50 per hundred.

"SABBATH," "NO-SABBATH," "FIRST-DAY OF THE WEEK," AND "THE PERPETUAL LAW," IN THE BIBLE. By Rev. Jos. W. Morton. 40 pp. Religions Liberty Endangered by Legislative Enactments. 16 pp.

An Appeal for the Restoration of the Bible Sabbath. 40 pp. The Sabbath and its Lord. 28 pp. The True Sabbath Embraced and Observed. 16 pp. The Bible Doctrine of the Weekly Sabbath. 20 pp.

TOPICAL SERIES.—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 18 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

Why Sunday is observed as the Sabbath. By C. D. Potter, M. D., 4 pp. Apostolic Example. By C. D. Potter, M. D., 4 pp. The First vs. the Seventh-day. By Geo. W. McCready. 4 pp.

FOUR-PAGE SERIES.—By Rev. N. Wardner, D. D.—1. The Sabbath: A Seventh Day or The Seventh Day; Which? 2. The Lord's-day, or Christian Sabbath. 3. Did Christ or his Apostles Change the Sabbath from the Seventh day to the First Day of the Week? 4. Constantine and the Sunday. 5. The New Testament Sabbath. 6. Did Christ Abolish the Sabbath of the Decalogue. 7. Are the Ten Commandments binding alike upon Jew and Gentile? 8. Which Day of the Week did Christians keep as the Sabbath during 800 years after Christ?

GERMAN TRACTS.—The series by Dr. Wardner, as above, is also published in the German language. The Bible Doctrine of the Weekly Sabbath. 20 pp. SWEDISH TRACTS.—The True Sabbath Embraced and Observed. 16 pp. The Bible Doctrine of the Weekly Sabbath. 20 pp. A Biblical History of the Sabbath. By Rev. L. A. Platts, D. D. 24 pp.

The Reason why I do not keep Sunday; and Why I keep the Seventh Day. 1 page each. Tracts are sent by mail postpaid at the rate of 800 pages for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject.

PERIODICALS.

"OUTLOOK, A SABBATH QUARTERLY." A 48-PAGE RELIGIOUS QUARTERLY. TERMS. Single copies, per year..... 50 cents. Ten or more, to one address..... 80 "

A. H. LEWIS, D. D., Editor, Plainfield, N. J. C. D. POTTER, M. D., Associate Editor, Adams Centre, N. Y.

CORRESPONDENCE.

Communications regarding literary matters should be addressed to the Editor, as above. Business letters should be addressed to the publishers.

"EVANGELII BUDBARARE." A FOUR-PAGE RELIGIOUS MONTHLY FOR THE SWEDES OF AMERICA. TERMS. Three copies, to one address, one year.....\$1 00 Single copy..... 35

Subscriptions to the paper, and contributions to the fund for its publication, are solicited. Persons having the names and addresses of Swedes who do not take this paper, will please send them to Rev. O. W. Pearson, Summerdale, Ill., that sample copies may be furnished.

"HELPING HAND" IN BIBLE SCHOOL WORK.

A 32-page quarterly, containing carefully prepared helps on the International Lessons. Conducted by L. A. Platts, D. D. Price 25 cents a copy per year; 7 cents a quarter.

"DE BOODSCHAPPER," A SIXTEEN-PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.

Subscription price..... 75 cents per year. PUBLISHED BY G. VELTHUYSEN, HAARLEM, HOLLAND.

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

"THE PECULIAR PEOPLE," A CHRISTIAN MONTHLY, DEVOTED TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedlander and Mr. Ch. Th. Lucky. TERMS. Domestic subscriptions (per annum)..... 85 cents. Foreign..... 50 "

Single copies (Domestic)..... 5 " (Foreign)..... 5 " REV. WILLIAM C. DALAND, Editor, ADDRESS. All business communications should be addressed to the Publishers. All communications for the Editor should be addressed to Rev. William C. Daland Leonardsville, N. Y.

"OUR SABBATH VISITOR."

Published weekly under the auspices of the Sabbath-school Board, at ALFRED CENTRE, N. Y. TERMS. Single copies per year.....\$ 80 Ten copies or upwards, per copy..... 50

CORRESPONDENCE. Communications relating to business should be addressed to E. S. Bliss, Business Manager. Communications relating to literary matter should be addressed to Edna A. Bliss, Editor.

SCIENTIFIC AMERICAN ESTABLISHED 1845.

Is the oldest and most popular scientific and mechanical paper published and has the largest circulation of any paper of its class in the world. Fully illustrated. Best class of Wood Engravings. Published weekly. Send for specimen copy. Price \$3 a year. Four months' trial, \$1. MUNN & CO., PUBLISHERS, 361 Broadway, N. Y.

ARCHITECTS & BUILDERS Edition of Scientific American.

A great success. Each issue contains colored lithographic plates of country and city residences or public buildings. Numerous engravings and full plans and specifications for the use of such as contemplate building. Price \$2.50 a year, 25 cts. a copy. MUNN & CO., PUBLISHERS.

PATENTS may be secured by applying to MUNN & CO., who have had over 40 years' experience and have made over 100,000 applications for American and Foreign patents. Send for Handbook. Correspondence strictly confidential.

TRADE MARKS. In case your mark is not registered in the Patent Office, apply to MUNN & CO., and procure immediate protection. Send for Handbook.

COPYRIGHTS for books, charts, maps, etc., quickly procured. Address MUNN & CO., Patent Solicitors. GENERAL OFFICE: 361 BROADWAY, N. Y.

BUCKEYE BELL FOUNDRY Bells for Churches, Chimes, Schools, Fire Alarms of Pure Copper and Tin. Fully Warranted. Catalogues sent free. VANDUZEN & TIFT, Cincinnati, O.

CANCER and Tumors CURED - no knife; book free. Drs. GRANTON & DIX, No. 143 Elm St., Cincinnati, O.

PATENTS Obtained, and all PATENT BUSINESS attended to, for MODERATE FEES. Our office is opposite the U. S. Patent Office, and we can obtain Patents in less time than those remote from WASHINGTON. Send MODEL, DRAWING or PHOTO of invention. We advise as to patentability free of charge and we make NO CHARGE UNLESS PATENT IS SECURED. For circular, advice, terms and references to actual clients in your own State, County, City or Town, write to C. A. SNYDER, Opposite Patent Office, Washington, D. C.

CONTENTS.

Sabbath—Poetry; Assurance..... 801
 About the Prayer-meeting; Methodist Missionary Matters; Darkest Africa..... 802
 Religious Life in our State Universities; The Grape Fruit..... 803
 MISSIONS.—Paraphrase; From L. F. Skaggs: Among the Scandinavians; Missions to the Heathen; Synoptical Report of Shanghai Missionary Conference..... 804
 WOMAN'S WORK.—Box-opening Service..... 805
 HOME NEWS.—New Market, N. J. 805
 Fresno, Cal.; The Motive of Giving..... 805
 HISTORICAL AND BIOGRAPHICAL.—History of the Shiloh Seventh-day Baptist Church 806
 SABBATH REFORM.—Reformers who Hedge; Dr. Howard Crosby on Sabbath Laws..... 807
 EDITORIALS.—Paraphrase; Women and the Methodist Conference; An Early Treatise on Steam..... 808
 Ministerial Conference in Western Association 809
 YOUNG PEOPLE'S WORK.—Paraphrase; To the Young People; The Discipline of Sorrow; Light..... 810
 EDUCATION..... 811
 TEMPERANCE..... 811
 POPULAR SCIENCE..... 811
 SABBATH-SCHOOL.—Lesson..... 812
 Washington Letter; Strengthening the Enemy. 812
 From a Far Country; The Life of Dorothea Linde Dix; From the Field..... 813
 MISCELLANY.—What Margaret Did; Obedience Better than Sacrifice..... 814
 SPECIAL NOTICES..... 814
 BUSINESS DIRECTORY..... 815
 CATALOGUE OF PUBLICATIONS..... 815
 CONDENSED NEWS..... 816
 MARRIAGES AND DEATHS..... 816

CONDENSED NEWS.

Thirteen patients were inoculated in New York last week with Professor Koch's lymph.

The new Legislature of Connecticut is composed of 276 members, 24 of whom are Senators. The House is the largest in the history of the State.

In 1894 it will be a thousand years since Hungary became an independent government, and it is proposed to celebrate the anniversary with great pomp.

The 1,200 Indians on the Sicceian and Wahpeton Reservation, in South Dakota, are on the verge of starvation, because of the Government's failure to furnish them subsistence.

Benjamin F. Shaw, creator of the idea of the seamless stocking and inventor of the loom to make it, died in Lowell, Mass., 12th inst, aged fifty-eight.

Emperor William in a recent speech on school reform, said that Germans are too much educated. He declared that he will license no more high schools until more German and less Latin is taught.

The Buffalo railway company has been incorporated to operate a street railway in the city of Buffalo. The capital stock is \$6,000,000. The line will be about 116 miles long.

The cold was so intense at Quebec, the 9th inst, that an ice bridge formed across the St. Lawrence River. This is the earliest period for ice to form on the river within the memory of the oldest river man.

August Belmont's will has been filed a New York. The estate is divided among the members of the family and no bequests are made to charitable institutions. A relative estimates Mr. Belmont's estate at six millions to ten millions.

The largest clock in the world is the great parliament house clock, and is usually called the Westminster clock. The dials are 22.2 feet in diameter. The depth of the well for the weights is 174 feet. Weight of the minute hand, two hundred weight; length, fourteen feet. Glass used in dials, twenty four tons. The large bell is heard ten miles off; the small ones four or five.

Col. A. J. Snider, of Kansas, representing a syndicate of wealthy cattlemen, has offered A. B. Mayes, Chief of the Cherokee Nation, \$10,000,000 cash for the 6,500,000 acres of land known as the Cherokee strip. This is \$3,000,000 more than offered by the United States Government for the same land.

Boston newspapers as well as those of New York and Philadelphia, find the financial sky brightening.

MARRIED.

DAVIS—WILLIS.—At the residence of the bride's parents, in Stoe Creek, Cumberland Co., N. J., Dec. 10, 1890, by Rev. J. J. Davies, Mr. J. Will Davis, of Shiloh, and Miss Anna M. Willis.

DIED.

STILLMAN.—Joseph Lorenzo Stillman was born in Lincklaen, N. Y., May 19, 1814, and died at the residence of his son, Joel Perry Stillman, in Little Genesee, N. Y., Dec. 6, 1890.

He had been quite feeble for some months, but was confined to his bed only about a week. He professed faith in Christ in early life and has been for many years a consistent member of the First Genesee Church. During his last sickness he expressed full trust in the Saviour, and reliance upon the promises of God. The funeral services were held at the house of his son, Dec. 9. Text, 2 Cor. 1:4. G. W. B.

SMITH.—At No. 500 Park Ave., New York City, Dec. 3, 1890, John R. Smith, in the 27th year of his age. The subject of this notice was the youngest son of the late Dea. S. R. Smith, of Scio, N. Y. He died very suddenly with Bright's disease of the kidneys. His remains were brought to Hornellsville, to his brother's, for the funeral, and taken to Canaseraga for burial. S. B. S.

CLARKE.—In Westerly, R. I., Dec. 3, 1890, Caroline Clarke, sister of the late Eld. Henry Clarke, aged 78 years.

She made a public profession of religion when sixteen years of age, and united with the First Seventh-day Baptist Church of Hopkinton, R. I., of which she has ever been a worthy member. A few weeks before her death she expressed a desire that the writer of this notice should preach her funeral sermon, and that the Scripture text should be 2 Tim. 4:8, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." H. S.

HARDIN.—Suddenly, at Saginaw, Mich., Dec. 3, 1890, of apoplexy, Mrs. Lucy B. Hardin, wife of Daniel Hardin, Esq., aged 74 years and 2 days.

Mrs. Hardin was born in Leonardville, N. Y., Dec. 1, 1816. She was the youngest child of Isaac Brown, one of the earliest settlers of the town of Brookfield, N. Y. In early life she united with the First Brookfield Seventh-day Baptist Church, with which she always retained her membership. In 1840 she married Mr. Hardin, and in 1887 the family removed to Saginaw. She leaves her husband, one son, Mr. Abner C. Hardin, and one daughter, the wife of Mr. John F. Brand, of Saginaw. Her life was marked by those graces which best adorn the life of a wife and mother. Always a consistent observer of the Sabbath and a faithful Christian, she leaves behind her a most gracious influence. "Precious in the sight of the Lord is the death of his saints." Funeral services were held in Leonardville at the residence of Mr. J. O. Wheeler, Sabbath-day, Dec. 6, 1890, conducted by her pastor. Interment at Leonardville. W. C. D.

STANNARD.—At Milton, Wis., Dec. 8, 1890, Mrs. Hannah, widow of the late Abram C. Stannard aged 64 years, 6 months and 18 days.

Her maiden name was Hannah Theodosia Kenyon; she was born at Cameron, N. Y., and was married in 1844. They came to reside in Wisconsin about 35 years ago. She was a member of the Seventh-day Baptist Church at Milton at the time of her decease, having been converted while young. Though she had been sick for over ten years, the immediate cause of her death was heart failure. She leaves two sons and one daughter, one brother and three sisters. Her life and services will be fresh in the memory of all the people here, and of many students scattered far and wide, who have found her house a pleasant home for them during the many years she was proprietress of the Stannard Boarding House here. When in the enjoyment of health and strength she proved a most willing and efficient helper in cases of sickness. Her many kindly acts of mercy and helpfulness have gone on in judgment before her. E. M. D.

A Model Railroad.

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

Noank, Conn., Poultry Yards.

E. D. BARKER, Proprietor.

White Plymouth Rocks a specialty. Thoroughbred Stock, of generous size. Birds for sale, also eggs for hatching in their season. Prices reasonable.

CINCINNATI BELL FOUNDRY CO
 SUCCESSORS IN BLYMER BELLS TO THE
BLYMER MANUFACTURING CO
 CATALOGUE WITH 2250 TESTIMONIALS.
 1000 CHURCH ST. CINCINNATI, O.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder ABSOLUTELY PURE

100 PAGES. WIDE AWAKE, 1891. Beginning with the Holiday Number,

is permanently enlarged to one hundred pages, radiant with new and larger type, a new style of page, and fresh, strong literary and pictorial attractions.

Mrs. Burton Harrison, whose story of "The Anglomaniacs" has been the sensation of the season in *The Century*, has written for WIDE AWAKE a story called "Diamonds and Toads."

Hon. John D. Long (ex-Governor of Massachusetts) furnishes six articles, under the general title of *Our Government*, for the enlightenment of coming citizens—the boys and girls of to-day.

Kirk Munroe, who lately lived for a time the life of a railroad man, in all phases from parlor car to cattle cage, has put his experience into a thrilling serial for boys called *Cab and Caboose*. Striking pictures by Edmund H. Garrett.

Margaret Sidney's new serial, *Five Little Peppers Grown Up*, will tell more about Polly and David and Joel and Phronsie, and others, as it runs through the year. Fifty charming illustrations by Charles Mente.

Marietta's *Good Times* will chronicle in her own words, from her own manuscript, the childhood adventures of Marietta Ambrosi.

Miss Matilda Archangeau Von Dorn, a little girl who had a great many ancestors, is an irresistible little folks' serial, by Elizabeth Cumings.

Unusually interesting Articles, some elaborately pictorial: "Dining with Gladstone," by Mrs. General John A. Logan; "Amy Robsart's Embroidery," by Frances A. Humphrey; "Mother Goose's Pets," by Agnes Repplier; "Gypsies and Gypsying," by Elizabeth Robins Fennell; "Some Horses that I have Known," by Maud Howe; "Semte Marie College of Wynchestre," by Oscar Fay Adams; "Boston Girl Sculptor," by Mrs. Newberry; "The Sugar Crank," by Theodora R. Jenness.

Some Problems in Horology, by E. H. Hawley, of the Smithsonian Institution, Washington, will interest High School students. Three sets of Cash Prizes.

The Best of Short Stories from thousands offered and solicited the past year—some by new authors.

Figure Drawing for Children, in twelve illustrated lessons by Caroline H. Rimmer, with four prize offers each month.

The ever popular *Ways to do Things*, the *School and Playground Stories*, *Tangles*, *Post-Office and Men and Things*.

Wide Awake is only \$2.40 a year.

D. LOTHROP COMPANY, Publishers, Boston.

CANCERS

Are easily removed and permanently cured. Treatment not painful or disagreeable. A new and better method. Neither knife nor caustics used. The cancer poison is removed from the system and good health follows.

VARICOSE VEINS

treated by constitutional methods without bandages or local applications, and radically cured.

RHEUMATISM

relieved quickly to our new remedies and treatment. No case should be regarded as incurable.

AND ECZEMA

disappears for good after a brief treatment. All our remedies are new to the profession, but have been used successfully for years in this city. We can show that we have not only cured these diseases, but that we have

RADICALLY CURED

every form of chronic disease. Special attention given to diseases of women. Our physicians are well known, regular practitioners of many years' experience. Send for circulars and references, to HORNELL SANITARIUM CO., Limited, Hornellsville, N. Y.

\$75 to \$250 A MONTH can be made working for us. Persons preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1009 Main St., Richmond, Va.

MINUTES WANTED.

To complete a set, the minutes of General Conference for 1807, 1810, and for which fifty cents each will be paid.

GEO. H. BABCOCK. PLAINFIELD, N. J., June 10, 1890.

FRAZER AXLE GREASE

BEST IN THE WORLD.

Its wearing qualities are unsurpassed, actually outlasting two boxes of any other brand. Not affected by heat. GET THE GENUINE. FOR SALE BY DEALERS GENERALLY.

FARM FOR SALE.

The undersigned offers for sale his farm of 125 acres, situated one-half mile from Seventh-day Baptist Church at Salemville, Pa. The farm is enclosed with post fence, has good buildings, running water, and good well. One-half cleared, balance timbered. For particulars address,

J. B. KAGARISE, Salemville, Pa.

Notice to Creditors to Present Claims.

Pursuant to the order of Hon. S. McArthur Norton, Surrogate of the county of Allegany, notice is hereby given to all persons having claims against Welcome B. Burdick, late of the town of Alfred, in said county, deceased, to present the same, with the vouchers thereof, to the undersigned, at his residence, in the said town of Alfred, on or before the 22d day of May, 1891.

Dated at the town of Alfred, Allegany Co., N. Y., Nov. 14, 1890.

SAMUEL P. BURDICK, Executor. P. O. address, Alfred, N. Y.

SABBATH RECORDER.

PUBLISHED WEEKLY

BY THE

AMERICAN SABBATH TRACT SOCIETY,

—AT—

ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION.

Per year, in advance \$2 00
 Papers to foreign countries will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 50 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

ADDRESS.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

Richburg, N. Y. J. P. Proctor, Jr.