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A HYMN.

BY PROF. WARDNER WILLIAMS.

My Lord and my Redeemer,
Come near me and abide to-day,
For I am weak and sinful,
But thou art full of love and grace.

We love thee, Lord, for thou hast died
That we from sin might cleansed be.
Oh keep us near thy bleeding side,
And help us ne'er from thee to stray.

For I shall see him as he is,
And be with him, my Lord, my King,
And reign with him eternally,
Since he has redeemed me from my sin.

Then in his face I shall ever see
God's love, and grace, and sympathy.
And I shall be most satisfied,
When I to sin am crucified.

UTILITY OF CREEDS.*

BY THE REV. JOSHUA CLARKE.

"Of what value are creeds to the Christian Church?" The term *creed*, from the Latin *credo*, which signifies, "I believe," in its popular use designates a formulated system of Christian faith or belief. While there are many creeds, there are three representative ones which are worthy of mention.

I. The *Nicene Creed* was formulated in A. D. 325. In 381, at Constantinople, it was modified and expanded, and subsequently it still further grew, as occasion required, to meet the gigantic Arian heresy, and to strengthen and support the already apostatizing church.

II. The *Apostles' Creed*, as its name suggests, was long supposed to have originated with the apostles. But it has long since been conceded that it was not formulated earlier than the close of the 4th century; and little was known of it before the middle of the 8th century.

III. The *Athanasian Creed* is involved in greater doubt, both in regard to the time of its origin and in regard to its authorship. Indeed, the fact that it did not obtain recognition until the last of the eighth or commencement of the ninth century, plainly indicates that it could not have been the work of Athanasius.

These three creeds have attained recognition as ecumenical, and have gained large notoriety, as declarations of religious faith. As already indicated, both before and since the origin of this trio of important creeds, many other formulated systems of less notoriety have arisen. Especially is this the case since the Good Shepherd, through Wickliffe, Luther, Melancthon, and the host of reformers, cried to his people in the wilderness of the apostate church, "Come ye out from among them and be ye separate;" and multitudes responding, and protesting against the corruptions of the adulterous mother church have stood up an army of Protestants; and since these leading reformers differed upon sundry questions of doctrine, the formulated creeds for their respective companies differed also. There has arisen therefore a large diversity of organizations and names, which the student of Protestant Christianity observes. Thus arose the Augsburg Confession, drawn for the

evangelical States of Germany in 1530 by Melancthon,—the Calvinistic, Armenian and multitudes of others, to meet the diverse shading of beliefs in the Protestant world. The study of creeds and of their misuse at first inclines the student to doubt their utility; and were it not that the misuse of other things, good and useful in themselves, often proves hurtful and destructive, such conclusion would seem legitimate. For instance, food for the support of life and strength by misuse may damage us; medicine, the handmaid of nature to cure disease and heal the sick, by misuse may destroy the patient. So the misuse of creeds, as maintained by Dr. Channing, may have mystified, misled, and embarrassed the honest inquirer after truth; yet, a proper use of creeds may be of great utility to the church. Let us note a few points illustrating this fact.

Creed comes from *credo*, translated, "I believe." Religious creeds, therefore, are confessions or declarations of what we believe. As there is no law against believing a Bible doctrine, there can be none against, but surely there is law in favor of, confessing or declaring what we believe. "Whosoever shall confess me before men, him shall the Son of man confess before the angels of God." "The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." If we are required to confess our faith in Christ, why not in other distinctive doctrines? May not our faith be written as well as orally declared? and whether oral or written, is it not our creed, or declaration of faith? Now, if one hundred persons study one man's creed or declaration of faith, and find that it expresses their belief, and they subscribe to it, may it not as well be the creed of all as of the one man? It is thus that the Ecumenical Creed of the Catholic church is the acknowledged basis upon which that church stands. So the Augsburg Confession is the acknowledged basis of the Lutheran Church. The Westminster Confession is the basis of the Presbyterian Church in Scotland and in America, and the Expose of Faith and Practice adopted by the Seventh-day Baptist General Conference at its annual session in 1879 or 1880, is our creed, or declaration of faith. The utility of religious creeds will appear from several considerations:

1. They furnish data by which the inquirer may learn of the doctrine and practice of any sect or division of people in Christendom, and judge of their character singly and comparatively, and of the real merit of each as compared with the Bible.

2. Men are selfish or unselfish, good or bad, Christlike or unchristlike, as molded and influenced by their creeds. Hence the rule, Like people, like creed; like creed, like people. "By

their fruits ye shall know them," is as true of creeds as of men.

3. The New Testament teaching requires and exhorts the church to unity of the faith. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment." "Walk by the same rule and mind the same things." "One Lord, one faith, one baptism." "How can two walk together except they be agreed." Now, is it not obvious that an intelligent, uniform, and scriptural creed, or declaration of faith, as the basis of church organization, tends to the unity of its membership? Uniformity in the faith in the membership, must necessarily produce uniformity in practice, character, and work; such unity, we think, would be promoted by the proper use of church creeds.

4. Creeds or confessions of faith, should embrace in their statement, the fundamental, practical, and distinctive doctrines of the church or people adopting them. Each article of the creed should be given, not in ambiguous, but in the plainest terms, leaving no chance for the reader to mistake the meaning or stumble; not like the 8th article of our Expose of Faith, which leaves the reader in doubt as to our doctrine and practice in regard to the matter in question. This article, in my opinion, should be rewritten and made explicit, or another article declaring our faith should be promulgated to follow it as the 9th article.

5. The mission of creeds is not to define doctrine, but to declare it. They should, therefore, not only be written in plain terms, but the structure of each article and of the series should not be complex, but so simple that the student may take the thought affirmed at once.

6. A declaration of faith, be it never so scriptural, can be of but little use unless reduced to practice. And as Moses, after making a declaration of doctrine for Israel in the book of Deuteronomy, made for them also a covenant binding them to observe and obey it, so every good creed adopted by any church or people should be closed by a good covenant, binding the membership to obey the truth and doctrine affirmed by the confession of faith. A good sample of covenant is found in the *Seventh-day Baptist Hand Book*, and all churches should study the motives that induce the prompt and faithful observance of each provision of said covenant, as the unity and prosperity of the church is involved.

ABOUT THE PRAYER-MEETING.

BY A. LIGNARIUS.

(Continued.)

There are probably few Seventh-day Baptists, if any, living, who can remember so far back as when the majority of Protestant churches did not have prayer-meetings. I can remember hearing one very old man tell when a prayer-meeting was begun among some young Christians in one of our oldest churches. Some of

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us doubtless think these meetings have always been held in the Christian Church, but the present prayer and conference meeting is quite a modern institution, or at least, a very old institution revived in quite modern times; and it is not so very many years ago that, in some parts of the country at least, it was opposed as an innovation, and with something of the vehemence that characterized the opposition to the introduction of musical instruments into the church's Sabbath-day worship. It is very likely that some such meeting was an apostolic institution. Passages readily come to our minds suggesting that the Apostles and early disciples held meetings for prayer and free conference upon their experiences in the new faith, and for the expression of Christian thought and belief. Nothing is more probable than that, in congregations of newly-made converts to the Christian faith, there should have been such meetings in which the people exchanged thoughts and offered prayer and worship, apart from the meetings for worship on the Sabbath, at which there was a more formal set of exercises and the leading parts were taken by recognized teachers. But there were many years in which conference and prayer-meetings had no existence in the church, so that the modern meetings of this sort are a new thing. Is it wise or unwise to have them? Is there any solid and sound principle upon which such church appointments—especially as the people's meetings, in which the people shall have full liberty to give expressions to their thoughts and experiences, and shall worship and pray together in a way that is not practicable in most places on the Sabbath—rest. Are they inspiring, helpful and instructive? Burdick says: "Yes, the prayer and conference meeting rests upon a solid principle, but among us as a people it is failing to be inspiring, helpful and instructive; and it certainly will fail as at present conducted, and with its present tendency. You may depend upon it that my grumble has the sympathy of a great many thoughtful people, only there are some who are dissatisfied, but have hardly found any means of expressing their dissatisfaction, and there are others who just keep their mouths closed; and these people are loyal to the Christian faith and church. They are not the skeptical and unbelieving, and they are not the chronic fault-finders; they are those who love the church and would be most happy to find leadership into a useful life, church-wise. A prayer and conference meeting to be inspiring, helpful, and instructive, must be made up of people who have the ability to help, inspire and instruct. If it is sentimental, simply, it is a positive damage. To me this meeting seems to be becoming purely sentimental in its bad—I may say worse—meaning. In some cases and places the meetings are noted for their dullness, and it is either because the people are not emotionally excited, or because they are too honest to feign feelings and express thoughts that they do not have. This meeting should be a place for emotional expressions of religious life and worship, but of emotional expressions that are real and have a solid foundation, and are not fictitious and connected simply with the occasion. How many of us have seen preachers at camp-meetings rub their hands together and clap them, and shout responses, simply to produce an emotional condition in their audiences? In some Seventh-day Baptist prayer-meetings the leaders, nay the people, go on with their exhortations and fault-finding till the bobbing-up and down begins; and what comes of it? an emotional condition, certainly; but what has been said that is worth carrying home, and thinking about in the forty, more or less, testi-

monies that the leaders boast of as having been given in one meeting? What lasting religious impression has been made? Just stand in the vestibule when the meeting breaks up and you will see. Instead of thoughtful, religious talk and exhortations, you have had *testimonies* for Jesus, and instead of hymns, with meaning and tunes that are capable of being vehicles of worship, you have had rattling words and music with no meaning to speak of, and a wretched theology in the words, and no possibility of real reverence and worship in the tunes. The consequence is, that the nineteenth century type of Christian is not a conventional prayer-meeting man. That kind is quite apt to be looked on as the weakest of all men in the world. The nineteenth century Christian is *good* rather than *pious*; he is not sentimentally inclined in his religion, but he is strongly honest, fearless, generous, unselfish, earnest, and manly. May be he is not glib in prayer in public, and does not show great familiarity with, or respect for, stock prayer-meeting "testimonies," but he is sincere, frank, and filled with profoundest respect for what is sincere and real in religion and worship, despising humbug and sham in religion, in common with humbug and sham in everything else. Perhaps I am too bold in saying it, but to me, the prayer-meeting as now conducted is a place fostering insincerity and unreaity." Now that he has opened his mouth on the subject, Burdick will have yet more to say.

CHRIST'S FIRST AND SECOND COMING.

BY KIRKE R. SHELDON.

In the dawn of human history the need of a Saviour grew out of the fact that sin had entered into the world, and death by sin. The penalty of a broken law hung over the race, and the glittering sword of the avenging angel was lifted to execute the decree. But the destroying hand was stayed by the prophetic announcement that the seed of the woman should bruise the serpent's head. From that time there was anxious expectation, until the star of hope and promise gladdened the earth by the announcement of the angels to the shepherds, as they watched their flocks by night, "Fear not; for behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David, a Saviour, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, 'Glory to God in the highest; and on earth peace, good will towards men.'"

Perhaps the most prominent feature of the Old Testament is the succession of prophecies pointing to a prophet, priest and king. The coming of the Saviour was so largely the theme of the prophecy that the character and life of many of the Jews were molded by it. Abraham by *faith* saw the day and was glad; Jacob prophesied that the scepter should not depart from Judah nor a law-giver from between his feet until Shiloh should come; David exhorted the kings of the earth to accept the kingdom of Christ. He said, "Serve the Lord with fear and trembling, for I have set my king upon the holy hill of Zion." Moses led Israel in hope of deliverance; Isaiah speaks of the event, six hundred years before it was fulfilled, in these words, "For unto us a Child is born; unto us a Son is given, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. And the government shall rest upon his shoulders, and of his kingdom there shall be no end." The time and circumstances surrounding this event were so minutely described that those who were present recognized the fulfillment of

the prophecy. Good old Simeon rejoiced to see the day of his coming, "And took the babe and blessed it, and said, Now, Lord, lettest thou thy servant depart in peace, for mine eyes have beheld thy salvation."

If the prophecies of Christ's first coming had the effect to mold the life and character of these Old Testament worthies, ought not the prophecies of his second coming, which are so plain, to mold our lives and characters so that when that event transpires we can, like those referred to, look up and say, "Lo, this is our God, we have waited for him. He will save us. We will be glad and rejoice in his salvation?"

Christ says, in John 14: 3, "If I go away, I will come again." The angels said, "This same Jesus which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven." Acts 1: 10, 11. Paul says, "Unto them that look for him will he appear the second time." Again, we are exhorted to watch and be sober, lest that day come upon us unawares, and we have our portion with the hypocrites.

It was through the neglect of the study of the prophecies that those who claimed to be the people of God rejected the Saviour at his first advent; and if we are not careful I fear we may fail at the same point at his second coming. May God help us to so study as to show ourselves approved unto God, rightly dividing the word of truth, giving to each a portion in due season.

COLDWATER, Mich.

CRUELTY TO PASTORS.

BY THE REV. E. T. HISCOX, D. D.

There is need of another society. True, we have too many now. The churches are overshadowed, burdened and almost suffocated by their multiplicity. Societies fill all the religious horizon, and the churches, if they can be seen at all amidst the show and parade of organizations, are microscopic. Organization is the motto and the watch-word of this religious generation. Their name is not legion, but much more difficult to speak; so difficult, indeed, and so prolonged as to make initial designations needful. And so fast are they increasing that it seems probable the Greek and Hebrew alphabets will soon be called in to supplement the English, as in the case of sacred MSS. and the Codices. But with all this superabundance, and I will venture to say, superfluity of societies, there is a demand for another; a painful demand, it may be said. It would meet a long felt want, and a very deeply felt want, as many pastors will certify. It is, "A Society for the Prevention of Cruelty to Pastors." Could such an institution be put into efficient operation, it is probable that twenty thousand pastors of evangelical churches in the United States would wish to avail themselves of its benefits. The great majority of churches treat their pastors with kindness and justice. They have too profound a sense of propriety and honor, too much regard for their own reputation, too much pride of position in society to use a Christian minister any otherwise than fairly; especially one to whom they had given their suffrages as their pastor, teacher and leader. But there are hundreds and thousands of exceptional cases, where pastors have to endure the slow tortures of unkindness and wrong, from those to whose welfare they are devoting their lives and their best services, with honest sincerity and true Christian devotion. And these evils are confined to no one denomination of churches, but one possible, and actually existent under all forms of ecclesiastical organization and government.

The immediate occasion for these not very pleasant reflections, is a letter quite recently received from the pastor of a considerable church, which he had served with all fidelity,—I speak with some assurance, for I know the facts,—some seven or eight years, narrating his peculiar trials in the manner in which they were mistreating him. This has not transpired within the sound of Trinity chimes, but some hundreds of miles; indeed, it is not much less than a thou-

sand miles away from that locality. And yet a case of similar inhumanity has occurred within a score of years, almost literally within the sound of Trinity chimes; where a pastor, frail in health, devoted in spirit, gentle in temper, was antagonized by tyrannical trustees, who, by a fiction of law, were able to drive him away, bringing to bear upon him a slow torture to his sensitive nature, and equal to the rack or the jibbet. Though in this case the great body of the members sympathized with the pastor, and sustained him the best they could; but the trustees, having the law in their hands, were able to control the finances, and so do what so many trustees without the fear of God before their eyes have done: Withhold funds and starve out the good man, with his helpless wife and children. But it was a short triumph for them, since, in a few months the suffering pastor went to his grave and found rest from his tormentors, "where the wicked cease from troubling," and where "they hear not the voice of the oppressor," his death hastened, as his friends always believed, by the cruel treatment he received at the hands of so-called Christian men. I can see his thin, pale face, and his quiet, submissive, suffering look, now on the paper before me, as I write. I am also told that of late, if not within the sound of Trinity chimes, yet not further away from this great center of life, where so much of good and of evil congregate in strange proximity—not further away than the booming of the morning gun could be heard—has occurred another case of cruelty to pastors, in which officious committee-men assumed the functions of church administration, and undertook to terminate the pastoral relation by telling the pastor he had better resign. It was surely very considerate of them, though an insolent assumption, to give him a chance to resign rather than discharge him, as they would have done with a hired man.

But as to that letter and the case it narrated. The pastor is one of the best specimens of a Christian gentleman; a man of education and culture; scholarly and able; a fine preacher and a faithful and sympathetic pastor; a wise adviser and a safe leader; a man of high sense of Christian honor; respected and honored by the whole community. He had worked hard for the church; borne heavy burdens with them and for them. Contributed very liberally from a moderate salary, to help them and to set an example for others. But neither his good qualities nor his sacrifices for, or fidelity to the church, did save him from the chafings and irritations, the slow but persistent tormentings, which the petty tyranny of self-important and vulgar-minded officials exercised. His faithful preaching, exposing the meanness of unprincipled men, though not personal, was personally applied. The responsibility for pastoral troubles formerly was charged upon deacons, now it falls more frequently on trustees. There were two objections to their pastor. One was that he would not resort to the senseless clap-trap which disgraces so many pulpits, for the sake of crowding the house with riff-raff, to go away unprofited. The other was a singular development of human depravity. Two members who had come into prominence in the church, both of whom had some very good qualities, and both of whom had some very bad ones, were jealous of and antagonistic to each other. Each of these rivals concluded that the pastor favored the other more than himself, and this was a mortal offense; while the pastor's constant endeavor was to deal justly with both, and serve the church, if possible, with them both. But it placed him, as he said, "between the devil and the deep sea," and he became the innocent victim of the mutual hatred of these two Christian men! These two prominent church leaders! And the pastor writes with a bitterness of spirit which his words cannot express: "I confess I feel so hard at the cruelty, injustice and hypocrisy of people for whom I have given the best years of my life, that I have no heart to try any further in the same line. If it were not for my children I think I should forsake the whole business." Some men can rise above such things, or be largely indifferent to them; others cannot, but sink, crushed under the heartless outrage.

The causes which lead to campaigns against pastoral permanency are various. A certain

pastor expressed himself very positively on the subject of marriage and divorce. One of his most influential members had been divorced—for good cause, it was believed—and married again. No reference was had to him, but by a strange perversity he was deeply offended and never rested until, by the crooked methods which "influential members" can bring to bear, the pulpit was vacated and another minister obtained. The minister who preaches against dishonest methods in business practiced by church members, and insists that Christian morals should govern Christian men, will doubtless have some hearers who will think that a change in the pulpit is desirable. As Professor Ely says: "It comes to be a question in Christian sociology, with men who study moral and religious economies, whether the standard of morals in the churches is any higher than in respectable society outside the churches. It is a shame to the churches that such a question should ever be raised. If there chances to be in the congregation some brewer, saloonist or distiller, or some one who does a profitable business indirectly with the liquor traffic, lets buildings for rum-shops, or draws dividends from the iniquitous concern, and the minister thunders from the pulpit, as all ministers ought to do, against the fearful curse of intemperance, the gigantic crime of the liquor trade, then he may prepare for a change, and leave his bishopric to another. But the sin of all sins, the unpardonable sin, in the estimation of these tormentors of the brethren is, a pastor does not draw crowded audiences to the house of worship. If he does not, his godly and consistent example, his ability as a teacher, his faithfulness as a pastor, count little. If he does, possible divergences in doctrine and deportment are lightly scanned.

CHRISTMAS.

BY HELEN K. CHACE.

When I'm thinking of the Christmas,
And the many loving things,
That are said about the Christ child,
And the treasures that he brings;
When I read or hear the stories
Many minds have called to life;
Each and all the same sweet story,
With the same sweet spirit rife,
I am tempted to the telling
Of the story my own way;
How to me appears the beauty
Of the dear old Christmas day.
To myself I say the blessings
Of the Christmastide are given
Unto human beings waiting
For their turn to enter heaven,
Very much as nature's blessings
Are distributed at large.
One thing helps another onward,
Each a duty must discharge.
Soil receives the seed of spring-time,
Moisture tempts the tiny life
Forth to venture, up and onward,
Downward, too, is led the strife;
Light of day invites exertion,
Winds give strength for future need,
And the sunlight giveth color,
Fruit appears, and lo! the seed
That a tiny seed at best was,
Now a blessing has become,
That had never reached perfection
Left alone. The mighty sum
Of the forces brought together
To accomplish nature's task
Brings at last a wonder, greater
Than the which no tongue can ask.
So the blessing of the Christmas,
That is broad and deep as love,
Comes unto the souls of mortals
From the great white throne above,
Through very many roadways
To be traveled far and near;
And by very many agents
Doth he send the Christmas cheer.
Smiles and graces, kindly greetings,
Little acts of thought and love,
Gentle words, and even motions,
Bring the message from above.
No one thing is idly loitering;
Each expression of the face
May, when least we're thinking of it,
Give the day a fairer grace.
To some heart however humble
Let us, then, do all we can,
Each and every one, to make the
Day and season good to man.
Let us each be ready agents,
Messages from Christ to bear;
By some word or deed to carry
Faith to make the day more fair.
Let us all be quick to scatter
Smiles abroad, like sunny gleams
Resting on the sands of summer,

As the waters catch the beams
Floating down to meet the rivers,
And the brooks in field and dell.
Smiles and sunshine ever brighten,—
Ah, they do their work so well!
Let our lips be quick to scatter
Greetings for the Christ Child's sake;
Ah, be sure we give as many
As our eager hands would take.
Thus we do the Father's service,
For whose Son the day is blest.
Happy he whose ready serving
Wins the greeting—"Well done! Rest."
Think you that unpaid we're aiding
In the Father's work the while,
Even though we have but given
Words now here, and there a smile?
Every slightest thought or token
Is repaid a thousand fold;
In our hearts a peace will settle
That is richer far than gold.
If a thought, a word, is counted,
What for deeds is reckoned up?
What reward to him is meted
Who with joy fills sorrow's cup?
What to him whose hand hath aided
Poverty, or toil, or woe,
And hath caused a song of gladness
Out upon the air to go,
Where but sobs were heard before he
Entered on his mission grand?
Though he did but little, yet he
Did God's work, was God's right hand.
What to him whose mercy even
Turned his feet where sin has trod?
Kindness so often calls the
Wandering, straying ones to God!
What! Indeed! Ah, who can ever
Measure Christ on Christmas Day,
When throughout the year we mortals
Gather blessings all the way.
So I count each tiny gift
As a special blessing sent
From the Christ child for my pleasure,
Via some one's kind intent.
And I count each cheery greeting
As a special thought from him;
And I scatter greetings freely
And enjoy the harmless whim.
Every act or kindly forethought
That may come from friend or foe,
At the prompting of the Christ child
Only, could have come you know.
Surely unto those about me
I must give glance, smile, or voice,
And if deeds of mine prove worthy,
And my gifts, I may rejoice,
When at last the day is vanished,
And the loving service done.
Thus to me appears the Christmas,
Held in honor of his Son.
But to me the blessed season
Seemeth longer than a day;
Days and weeks, and even months the
Influence is on its way.
Never yet was aught accomplished
But a thought was first to live;
And a thought, or good or evil,
To the thinker e'er will give,
Grace according to its nature,
And the mind an impulse gains,
For the which the world is better;
For all good fore'er remains.
No good thing is ever lost,
Be it thought, or word, or deed,
And, somehow, this world of ours
For so much of good hath need.

THE mercy of God! I am told is an ocean.
Then I place on it four swift-sailing crafts, with
compass and charts, and choice rigging and
skillful navigators, and I tell them to launch
away and discover for me the extent of this
ocean. That craft puts out in one direction and
sails to the north; this to the south; this to the
east; this to the west. They crowd on all their
canvas and sail ten thousand years, and one day
come up to the harbor of heaven, and shout to
them from the beach: "Have you found the
shore?" And they answer: "No shore to God's
mercy!" Swift angels, dispatched from the
throne, attempt to go across it. For a million
years they fly and fly, but then come back and
fold their wings at the foot of the throne and
cry: "No shore! No shore to God's mercy!"
Mercy! Mercy! I sing it. I preach it. I pray
it.—*Talmage.*

To be beaten but not broken; to be victorious
but not vainglorious; to strive and contend for
the prize, and to win it honestly or lose it
cheerfully; to use every power in the race, and
yet never to wrest an undue advantage or win
an unlawful mastery; verily, in all this there is
training and testing of character which searches
it to the very roots, and this is a result which
is worth all that it costs us.

MISSIONS.

CHURCH, SCHOOL, MISSION.

SCHWERIN, July 15, 1890.

Missions.—From the yearly report of the Leipzig Evangelical Lutheran Missionary Society, which the director, Dr. Hardeland, reports at the Anniversary in Leipzig, we extract the following:

In the winter of this year it will be fifty years since the missionary society has had its work among the "Tamulen" in East India. For on the 27th of December, 1840, the first of its messengers, the still living but retired Senior Cordes, landed in the then Danish Trankebar.

In these fifty years there have grown out of one chief station, 27 stations with 590 belonging districts. Cordes found 1,400 Christians, and now there are 13,942 under the care of this mission. According to the Yearly Report 309 baptisms of heathen have taken place, besides there are 445 Christian children baptized; 198 are from other churches; 125 formerly fallen away are again taken up. This is an increase of 1,077 souls, of which, however, must be reckoned 294 dead, 214 emigrants and withdrawn, 101 fallen away to the heathen, and 90 to other confessions. Also the Leipzig mission laments especially the pressing in of the Roman Catholic Church in their work, which in the most shameless manner, even for money, seek to draw to itself, its (the society's) members.

As concerns the school system of Leipzig Mission Cordes founded in the beginning of his ministry the seminary in Porcias, for the education of native helpers. Since then the mission has founded 177 higher and lower schools, in which 265 male and 35 female native teachers are employed. In these schools are taught, at the end of the report year, 3,444 boys (among them 1,520 Christians), and in the girls' school 1,048 girls (among them 797 Christians). The other are heathen and Mohamedan children. Besides the already mentioned pupils there go forth from the higher educational establishments, 14 native pastors, and 4 candidates which are to be ordained in the course of the year, besides 52 lecturers and 135 ecclesiastical officers, together with 505 native helpers.

For their church treasury and poor treasury the churches have raised 4,644 rupees, something over 9,000 marks (about \$2,322). The fixed church funds possess a capital of something over 100,000 marks. Therefore it is possible to separate two town congregations from the mission treasury, the one at Frankebar and the one at Pursebakama. The church government has been introduced into quite a number of churches, and the churches have lived in it with much joy, so that in this year already the second talmulish Lutheran Synod, composed of the deputies of the churches in which the church government is already introduced, the native pastors and four European missionaries, was able to be held in Trelschinopoli.

The number of European missionaries which in former years amounted to 26, is sunken to 22, through the death of the deserving missionary, Schaffer, for many years the leader of the central school, who recently celebrated the jubilee of the 25th year of his office; and through the retiring of missionary Mayn, who has already been in the mission service 25 years; and through the transient return of Zeitzschmann, superintendent of the industrial school and Missionary Kabis.

This occasions the direction of renewed

prayers, that the candidates in theology, and other strong young men who are suitable, should obtain for themselves the necessary training in the Seminary in Leipzig, and should announce themselves for the mission service.

In the course of the year, missionary Gehring will return to India from his leave of absence, and with him a lady teacher from Sweden, who will find a position in India in one of our girls' schools.

Over against the year's receipts of 300,414 marks, in which Mecklenburg Schwerin has a share with 23,992 marks, stands an expenditure of 318,893 marks. Yet the lacking amount was able to be covered by the overflow of the preceding year. Yet it is necessary to strain every force that our mission may perform its allotted task, and if it is the will of the Lord, that it may extend its lines yet farther.

SYNOPTICAL REPORT OF THE SHANGHAI GENERAL CONFERENCE.

Next I give a resume of a series of essays on the missionary, mission agencies, and methods.

THE MISSIONARY.

BY REV. J. HUDSON TAYLOR.

In the broadest sense of the word every Christian should be a missionary. Christ has redeemed us that we should be "witnesses unto him," and "should show forth the praise of him who has called us out of darkness into his marvelous light." Of all his redeemed he says "as thou hast sent me into the world, even so have I also sent them into the world." The sphere of service may be either large or small, at home or abroad; the call may be to the old or young, to the sick or well; but the principle remains the same. We are here to witness unto him, and to bear witness always everywhere. But in a more restricted sense there are those who are called to give up their whole lives to mission work, such are our ministers, evangelists, missionaries at home and abroad,—for the field is the world. We shall only consider the missionary who is called to foreign work in China. China is perishing. Our plans must be sufficiently comprehensive to make room for all whom God has called, sufficiently elastic to be adapted to all whom God has called, and yet sufficiently guarded to exclude the unsuitable, however learned, wealthy, or otherwise attractive they may be.

1. *The call of God.* It will be admitted by all, that a missionary needs to be called of God; but widely different views exist with reference to the call, while many have no clear view at all. A missionary who is not clear on this point will at times be almost at the mercy of the great enemy. When difficulties arise, when in danger of sickness, he will be tempted to raise the question which should have been settled before he left his native land, Am I not in my wrong place?

First, How is a man to judge for himself that he has been called of God to devote his life to missionary service? The operations of the spirit of God are exceedingly varied. In some cases there is a deep sense of inward vocation, in others this is absent. There are those who recognize God's call in the command "Go ye," and find that no insuperable difficulties prevent them from leaving their previous avocations, indeed, they feel the call so strongly that their conscience could not rest were they not to offer themselves to God for the needy heathen.

Now in this call there is first the command of the word, then the calm judgment of the intelligence, the conscious desire to obey, and to fol-

low the example of the Lord Jesus. They know the service will be arduous, often painful, and perhaps discouraging; but nevertheless they will obey the command. Mere pity for the miseries of the heathen is not sufficient. God's command, brought home to the heart and conscience, God's love the constraining power, and the God-given facilities which make foreign service possible, are considerations of the highest moment, and taken together are not likely to mislead. As soon as one recognizes the call of the Lord he should test the reality of the call at home. A voyage across the sea will not make one a missionary or soul-winner. If the call be of God, he will open the way, and till he does the one called may patiently and calmly wait.

Second, But how are others to determine whether those who think they are called should be accepted or not? Those of suitable age, character, and qualifications, and who have already proved themselves patient and successful workers at home. God gives ability for the department of work to which he calls his servants, and our question is simply this, is there evidence of ability for work in China?

2. *The personal character of the missionary for China.* He should be unmistakably saved, and thoroughly consecrated to God, living an holy, consistent life. But beyond this he should be unselfish, considerate of the feelings of others, he should be patient, long-suffering, persevering; besides this he needs energy well controlled, and power to influence and to lead. He should also be without pride of race. Christ the "wisdom of God" as well as "power of God" has left us an example of wisdom and humiliation that we should follow.

3. *Qualifications for service.* First, physical qualifications. The nervous system should be able to bear the strain of acclimation, of study, and of any measure of isolation the work may call for. Good muscular strength is not only good in itself but tends to keep the body in health by exercise; the melancholy, the fastidious, the highly excitable are risky candidates for China.

Second, mental qualifications. The mind should be sound, having no taint of hereditary insanity, for China will be likely to develop it. A sound judgment is especially valuable in China. Culture is valuable if linked with capacity. A candidate should have the ability to learn; the power of leadership is most valuable. Those who are able to attract and lead children generally make good missionaries.

4. *Spiritual qualifications.* These are supremely important. A missionary must be a man of spiritual power. Let no man think that when he has looked at the hoary civilization of China, the difficult language, the mighty power of numbers, the prejudice of race, the materialization of the mind of the Chinese, and the hindrances caused by opium, and unfriendly contact with foreigners, that he has surveyed the principal difficulties with which we have to contend. No, we wrestle not with flesh and blood, but with wicked spirits in the hearts of the heathen. The missionary must be holy, loving the Word of God, must be prayerful, having often proven the power of prayer for himself. Missionaries must be men who not merely love God and know that God loves them; but have the very love of God for perishing souls shed abroad in their hearts, and who can do in their measure what Christ did in his, and by the same power.

5. *Training.* God trains all his workers, but

often in very different ways. There is no gift of God that is not improved by suitable training. The body, mind, heart, soul, all benefit by it. After speaking of when, where, and how this training should be given, the essayist closes by saying that God will go on with the training. Would that God would make hell so real that we could not rest, heaven so real that we must have men there, Christ so real that our supreme motive shall be to make the man of sorrows the man of joy, to those for whom he prayed, "Father, I long that those whom thou hast given me be with me where I am, that they may behold my glory."

LAY AGENCY IN CHINESE MISSIONS.

BY REV. D. HILL.

This subject did not appear on the programme of the Conference held in Shanghai in 1877, and hence may indicate the progress made in mission work during the interval. During this 13 years it has been brought more prominently before the churches than almost any other question, and is destined to influence the forward march of events more directly and more widely in the future than in the past. The work of the laity as distinct from the clergy is assumed. That the clergy are called to the world's evangelization is now an accepted axiom. That the laity have a like responsibility, the church is awaking to discern. This revival of the churches is doubtless due to the conscious insufficiency of the existing staff of ordained missionaries to compass the work assigned them in the great mission fields of the world. The help has come largely in the increased lay agency. I would lay down the following principles as the basis for the employment of lay missionaries in China: 1st. The evangelization of the world is the work of the whole church and not of one separate order. 2d. Present agencies are sorely insufficient for its accomplishment. 3d. The many sidedness and broad sympathies of the life of Christ can only thus be shown forth adequately by the church. 4th. The home churches are seriously suffering by their self-centeredness, both in the employment of men and money. 5th. The wealth of these churches needs other channels for its use in the foreign field than the support of an ordained ministry; and 6th. The temporal as well as the spiritual destitution of the heathen world justly claims the help which only the laity have it in their power to give.

From these general principles we proceed to consider, first, the extent to which this agency is desirable, and second, the conditions on which it should be employed.

I. *The Extent.* If the basis I have laid down be allowed, then the extent is almost unlimited. Reserving the pastoral, the disciplinary, and the sacramental functions of the church for the ordained missionary or the native pastor, there are still the wide fields of evangelism and of education, of literature and of medicine, of charity and of secular business, open to the lay missionary, into all of which it is desirable that he should enter. Wherever the amount of business warrants it, the work of the financier, the commission agent, the builder, the draughtsman, the land agent, and other similar callings, should be performed by a layman. A strong mission in the interior almost necessitates an agency at a treaty port. The layman, free from the duties of the ministerial office, is especially adapted to the work of the charities of the church, and in filling this office he may preserve the church from becoming divorced from charity, and a religious cult from practical

benevolence. But the dominant idea of a lay agency is evangelization. This is confessedly the first and chief duty of Christ's Church. The chief apostle felt this to be his own high calling, but we find that his plan was to have associated with him men who were fired with a like enthusiasm and who had responded to the same high calling. Of these, some were solemnly set apart, others less formally consecrated, but all were bent on the same great work of making known to the Jews and the Gentiles the gospel of the grace of God. Without such an agency, the evangelization of China is all but a hopeless task. As to the question of a lay evangelistic agency there is a general *consensus* of opinion, and that not only as a concomitant of the work of the pastorate, but as a pioneering agency, preparing the way for such work in the future, for breaking up new ground, for sowing the seed of the gospel, lay agency is both admirably adapted and urgently needed, that they may go forth into the 1,400 counties of China proper and to the regions beyond, proclaiming the gospel of God and the coming of his kingdom.

II. *The Conditions.* A few general principles may be of more service than discussion. First, then, I would urge that laymen engaged in foreign work, labor under the auspices of some existing missionary society rather than as individual and isolated workers, and that such societies should provide a place for such workers in their organizations. While we would welcome every isolated worker to the various departments of missionary service, still we should keep in mind the ideal unity of the church and the strength of harmonious co-operation, and should work toward the ideal unity.

Second, As regards the personal qualifications the principles which apply to the ordained ministry of the church, apply equally to those who are not in orders. Intellectually, the mind should be well stored with a thorough knowledge of the word of God. Morally, there should be a readiness to "endure hardness." Spiritually, they should be men full of faith and of the Holy Ghost; such men are only obtained by prayer. "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Granting that such men are given of God, what should be their relation to the work? 1st, they should be willing to work under an ordained superintendent. 2d, they should be willing to enter into an engagement for a term of years; the rule being not less than five or more than seven, and I see no reason why a layman specially qualified for the work should not continue in the service for life. 3d, the sphere of the lay evangelist should chiefly be in new and unoccupied districts, but if possible connected with some central station.

Third, As to the methods of evangelization, first of all, he should be committed to the work of proclaiming the gospel of the kingdom of God, by preaching and book distribution, by medical relief and charitableness to the poor, and by patience and demonstration of the Spirit. Communities should be visited frequently and as the interest increases the visits should be more frequent. Then a place should be fixed upon for public worship, and as the numbers increase the responsibility of the work should be thrown upon the natives, and the missionary move on to some new place. The Wesleyan lay missionaries have been working on these lines for some years, with the evident signs that the Lord is working with them. The essayist closes his paper by advocating a community of goods in the carrying out of mission work.

WOMAN'S WORK.

I was afraid and went and hid my talent in the earth; lo, there thou hast that is thine.—Matt. 25:25.

Time was, I shrank from what was right,
From fear of what was wrong;
I would not brave the sacred fight,
Because the foe was strong.

But now I cast that finer sense
And sorer shame aside;
Such dread of sin was indolence,
Such aim at heaven was pride.

FRIDAY, JANUARY 9, 1891, AT 3 P. M.

"And upon the servants and upon the handmaids in those days will I pour out my Spirit."—Joel 2:29.

The call is again made for a Union Prayer-meeting of Women's Missionary Societies. It comes as heretofore from the Society for Promoting Female Education. In the East, the various Zenana Societies in and about London, Eng., will meet in Exeter Hall, Jan. 9, 1891, and the Women's Missionary Societies of this country are invited to join them in simultaneous meetings.

A year ago the meetings held by some of our own women, at the instigation of a similar invitation from our English sisters, were so pleasant and helpful too, that we wish by this to urge that our women all through the denomination unite upon the afternoon of January 9th, to pray for God's blessing upon all women engaged in missionary work. Under cover of this word all, we would the while, plead with you to unite then in prayer for us all, in our own especial work.

Will the Presidents and Secretaries of local societies please see to it that notices are given with promptness, with fulness of cordiality, and from the pulpits, or from whatever may be the very best places, that none be forgotten or unasked? Will the isolated and the "shut-ins," bear in mind the request for this meeting. Let this hour be one in which many shall know by the inward token that each is praying for the other, and each for all.

We cull from the printed order as sent, certain of the topics for prayer, that we may withhold something of the unity of thought with those more remote from us. "For an outpouring of the Holy Spirit upon the present meeting, and on all women teacher's of Christ's gospel, and medical missionaries, in heathen and Mohammedan lands." "Praise for doors opened, for obstacles removed, for workers raised up, for blessings vouchsafed, and funds provided." "For an outpouring of God's Holy Spirit on the women of the churches at home, that they may see and do the Master's will in regard to foreign missionary service; on committees, officers directing Women's Missionary Societies; on all who aid the work by sympathy, prayer and gifts; for a large increase in the numbers of truly God-sent candidates." "For union among all engaged in Woman's Work, both at home and abroad, and for a blessing on all Protestant Missionary Societies throughout the world."

We also request that, denominationally, we unite in prayer for our own special needs, particularly for our women workers in the foreign fields, in Holland and in China; for the native women in the church in Shanghai, and the girls in the school there; for the wives of our home missionaries, and for our isolated Sabbath-keeping women; for all of our officers in our work, and for the lay workers, and for all who are not working with us whom God would delight to receive into his field of active service.

Come to the meeting with definiteness of thought and purpose and plea, for others and for ourselves, knowing full well that each and all may be the recipients of special favor, since

In busy mart and crowded street,
No less than in the still retreat,
Thou, Lord, art near, our souls to bless.
With all a Father's tenderness.

HISTORICAL & BIOGRAPHICAL.

HISTORY OF THE SHILOH SEVENTH-DAY BAPTIST CHURCH.

BY THE REV. THEO. L. GARDINER.

CHURCH FINANCIAL QUESTIONS.

The financial problem was a constant source of anxiety in those days. Efforts were made to raise funds by tax, but to little purpose, and some one was kept in the field month by month for years with a subscription paper, or to "circulate the treasurer's book." One thing is apparent to any one who studies the records, viz., "The good old days" were by no means "the best days," in matters of securing funds for church work. Every expedient was tried, even to a levy by tax, and the ever-present ghost of debt would rise up before them.

If some one desires to bestow a life-long blessing upon the church, and make himself immortal, let him devise some acceptable financial scheme that will keep churches free from debt, and give them a full treasury.

LARGE ADDITIONS TO THE CHURCH.

During the years 1829-1832, large additions were made to the church by baptism and the return of members. It was in the latter year that the remarkable revival came, lasting until June, and one hundred were added to the membership.

ITS CENTENNIAL ANNIVERSARY.

In 1837 the church celebrated its one hundredth anniversary, in which they were assisted by Eld. William B. Maxson and others from East Jersey.

CLOSING OF THE PASTORATE OF ELD. JOHN DAVIS.

The days now drew nigh when the venerable John Davis, who had served them so long and well as pastor, must give up his work to another. In 1840, after thirty-three years of service, he asked to be released from active duties, owing partly to ill health and partly to the opposition of a few who felt called upon to force a change of pastors. He continued to preach, when they had no other supply, for another year, meanwhile one Jacob Ayars was licensed to preach, and asked to improve his gift, but he soon moved to Clifford, Pa. Orson Campbell came upon invitation and spent a few weeks with them. This visit resulted in his receiving a unanimous call to become their pastor, which he finally declined, because he could not leave the Scott Church destitute.

Eld. Clawson, of Marlboro, was asked to assist Eld. Davis by preaching one-third of the time, but this arrangement did not prove satisfactory, and some little feeling arose over the matter. Both men seemed to hesitate about serving the church any further, and finally a paper of objections against Elder Clawson was brought forward and signed by fourteen persons. The church unanimously acquitted Eld. Clawson, and afterward exacted an apology from all of the signers.

At the next business meeting a paper was brought forward, urging upon the church that Eld. John Davis should go, and giving five reasons for so doing. After hearing Eld. Davis in reply the church exonerated him also upon every point, passing the following resolution regarding both men: "Resolved, That the church put all former difficulties respecting Eld. Davis (Eld. Clawson in the other resolution,) forever to silence, under penalty of the discipline of this church."

Notwithstanding this wholesome rebuke to his opposers, and the unanimity of the church as a

body in his favor, Eld. Davis, weary of the weariness, and conscious of failing health, insisted upon a total resignation of his pastorate, after serving nearly thirty-four years. He expressed a willingness to serve at funerals when wanted, and to help supply until a new pastor could be found.

He spent his declining years in the quiet of his home, and fell asleep in 1854, aged 79 years, 47 of which were spent in the ministry. Elder Clawson also declined to serve the church any further, and they were obliged to look about for a new pastor. God had greatly blessed the labors of Eld. John Davis in this pastorate, enabling him to lead his people a long way in advance of where he found them, and over three hundred souls were added by baptism.

CHURCH DISCIPLINE.

During his administration a wholesome discipline had been maintained. It was about 1823 that the office of "overseers" was established. There were five of them, whose business was to note any misconduct or unworthy living on the part of any of the members, and report all cases that needed looking after to the business meeting of the church. They were also to act as referees where difficulties arose between brethren, and so prevent them going to law with each other.

Under his careful hand, the "church rules," which had now reached the number of thirty-three, some of which were too exacting, were carefully revised. It seems that when the fathers were called upon to discipline any one upon some special phase of misconduct, they would appoint a committee to "frame a rule" for all similar cases in the future. Some of these regarding games and amusements would seem rather "cast iron" in these days; and they were evidently obnoxious in their day, for they were "dispensed with for two years," after which time they were adopted as revised, but only as "expressions of the opinion of the church, and only advisory, instead of a code by which to govern."

THE SESSION ROOM.

The public school-building was in process of construction; and in 1839, by vote of the church and society, the trustees contributed \$300 to add the upper room over the basement. This room is now the property of the church, having been moved upon its premises when the building was taken down, and has long been in use for prayer-meeting and Sabbath-school. They also contributed the use of their old meeting-house to Union Academy, until the present school building was completed.

THE PASTORATE OF ELDER ESTEE.

The church now finding itself pastorless, began a canvass in which Elders Joel Green, N. V. Hull, Lucius Crandall, Alexander Campbell and James Bailey, were successively tendered the position, but all to no purpose. Finally, Elder Azore Estee consented to visit the church; and after spending several weeks with them accepted their call to enter upon pastoral duties among them in April, 1841. Meanwhile, Bro. Sherman S. Griswold, a licentiate from Piscataway, who had come among them as teacher, was asked to supply the pulpit one month, until the pastor elect arrived.

Elder Estee's labors seemed blessed of God, and he was instrumental in winning many souls to Christ. Even the business meeting in March, 1843, was characterized by an unusual spirit of confession, and several old offenders were restored. At the same meeting, a day of thanksgiving was appointed, "in consequence of the

recent outpouring of the Holy Spirit and the conversion of sinners."

Again, during this year, the church granted their pastor leave of absence to go on mission work for several weeks, and William D. Cochran led the services during his absence. After a pastorate of three and a half years, Elder Estee resigned, and returned to Petersburg, N. Y. He subsequently went into mission work.

The church was greatly blessed by his ministry, and enjoyed a precious revival in the winter of 1843, when 89 received the ordinance of baptism. The whole number added during his pastorate was 188. He was a man of order and devotion, greatly beloved by all. His pastorate seems like a bright spot in the history of the Shiloh church, in which the Lord caused his face to shine upon his people, and a spirit of Christian brotherhood prevailed. New zeal was manifested in the benevolent enterprises of the church, and the cause of education found a warm place in the hearts of the people.

During the second year of Eld. Estee's stay in Shiloh, Elder Sherman S. Griswold was ordained to the gospel ministry. This was done in response to a request made by the Piscataway Church for a committee here to attend to the matter, which took place January 23, 1842.

ACTION IN REGARD TO THE MISSIONARY AND TRACT SOCIETIES.

The question of becoming auxiliary to the Seventh-day Baptist Missionary Society was urged upon the church by the General Conference in 1843, but after being "laid over" through several meetings, the church refused by vote to accede to the proposition. They had a plan of their own for aiding missionary enterprises, and the conservative spirit was as yet too strong to be easily led into new paths. Their plan at that time was to collect funds for missions by a standing committee that divided the society into sections for canvassing.

The following year they recognized the claims of the American Sabbath Tract Society, and became "auxiliary" to it, ordering a collection to be taken for its work, on the last Sabbath of each month.

But the brethren of that day had not learned that Christian giving is counted among the "graces" in the Bible, and that they are there taught to "abound in this grace also." Or if they had learned that it is a Christian grace, they evidently thought that there is one of the graces which should not be exercised on the Sabbath. For owing to the many objections to collections for God's cause on the Sabbath, the next business meeting postponed the matter three months "to give the objectors a chance to state their reasons." The result was an abandonment of the collections, and agents appointed to collect money quarterly, alternating between each society.

LABORS OF ELDER CARPENTER.

In April, 1844, Elder Solomon Carpenter began his labors, which lasted nearly two years, when he accepted a call to enter the China mission under the auspices of the Missionary Board.

The question of foreign missions may have been the point upon which Shiloh held back from uniting with the Missionary Society. Indeed, it was a mooted question in many sections at that time, and I find the following record passed April, 1845:—"Resolved, As the mind of this church, that our missionary operations be confined to the United States for the present." At the same meeting Elder Carpenter and others were appointed to attend "the Missionary

and Tract Associations to be held in Plainfield, next May."

In the following autumn the church was asked by the Missionary Board to release Elder Carpenter, so that he might prepare for entering foreign mission work, to which they had called him. This the church decided to do; and from that time forward the Shiloh church has been committed to foreign missions, and a staunch supporter of the Missionary Society. The year following, the treasurer's report shows that out of the \$173 82 contributed to the Societies, \$115 80 of it was given for foreign missions.

(To be continued.)

SABBATH REFORM.

THE SUNDAY QUESTION.

DR. LYMAN ABBOTT'S VIEWS.

"The Sunday Question," as a heading to some article or department, is now frequently seen in the daily press in all parts of our country. The efforts to secure a better observance of the day by more stringent legislation bring the question into this unusual prominence. Those who seek this reform are in great disagreement and conflict in the reasons they severally advance upon the subject. Much that they say tends to equip and encourage that large class who look upon the day as not at all sacred in its character.

The subjoined report of a sermon by Dr. Abbott, successor to the late Henry Ward Beecher in the pastorate of Plymouth Church, Brooklyn, illustrates the liberal measures some would employ in Sunday-keeping. After rehearsing the history of the "Mosaic Sabbath," which he said was originally not a day of great restriction, but rather a festival day, he claims that Christ broke down the restraints which hedged the day about with Pharisaic observances, and that Paul taught that the Sabbath is no essential part of Christianity. Then he proceeds to say, as reported:

Nothing could be more puerile or absurd than the Pharisaic observances of the Sabbath. It was as if they had said: "You must not wear hobnailed shoes, for you might tread on grain, and that would be threshing;" or, "You shall not catch a flea that may be on your garments, for that would be too much hunting;" or forbid you to eat an egg, because there might be a suspicion that the hen in laying it did not strictly observe the rules of the Sabbath.

One of the first things that struck the speaker as he read the gospels was the manner in which Christ brushed all this rubbish away. He wanted nothing of it. Christ told the Pharisees that the Sabbath was made for man, and that it was lawful to do good on the Sabbath. When his disciples plucked some grain in going through a field and ate it, he did not chide them for it. On various occasions Christ showed his disregard for the Pharisaic Sabbath. He appears to have timed several of his miracles with this special purpose in view. It was very clear to his mind that the Lord's-day was not the Sabbath, nor in any strict sense a substitute for the Sabbath. One came at the close of labor as a day of rest; one as the commemoration of Christ's resurrection and an inspiration for new work. The days were not the same in origin nor in historical associations.

The Jewish Sabbath had been a boon, not a bondage, in the divine purpose, if not always in the human use of it. If this was true of the Mosaic day, it was still more true of the Christian day. Attempting to force the Sabbath on men's consciences by law was not, he said, even Mosaic, but Pharisaic. It certainly was not Christian. He would not open the saloons on the Sabbath, because, if he had his way, he would not open them on any other day. In the same way, he favored certain laws relating to the Sabbath, just as he favored laws restricting the hours of labor in factories, etc.

Though he believed in Sunday legislation, he believed in only just so much of it as was necessary to protect men in their right to a Sabbath; and perhaps it would be wiser to wait until the ones whom we would protect should ask for protection. In Germany and France

workingmen had felt the lack of a Sabbath, and had asked for one. He thought if those who wished to see the Sabbath observed strictly could only make a body work one whole year without rest, they would find men only too thankful for the boon of a Sabbath—or a Sunday, he didn't care which they called it—(Sabbath that was Judaic, and Sunday that was of pagan origin, and on the whole he preferred the Judaic word to the pagan.) He did not understand the grounds of those who oppose the opening of museums and libraries, and oppose recreation in parks and in the country on Sunday. He did not turn the key in his own library or cover up what pictures he had, or forbid his children to open a book or look at a work of art on the Sabbath. And he remembered that there were thousands of people in these great cities who had neither book nor pictures in their homes to broaden their ideas and expand their hearts.

How much will such views check the desecration that in some quarters is so much lamented? Sunday reformers have undertaken a mighty task in attempting to force the world up to Sabbatic practices—a task made more and more difficult when leaders among them reiterate constantly that the Sabbath commanded in the Scriptures was "Mosaic" and "Jewish," and hence there is now no divinely appointed rest-day imposing upon men any sacred obligations. Why can they not see that their position is infidelic and suicidal? Is it because they are willfully blind?

J. B. C.

PUZZLING QUESTIONS.

"I tell you what, Jones, your old uncle puzzled me more by his one or two questions he put to me this morning than I have ever been before in my life." I recollect my uncle saying, "I am but a plain farmer, but you ministers ought to know." My traveling companion, the late Bev. W. B. Bingham, was troubled over the Sabbath question, and it was not long after before I, too, was troubled. This was in Clarence, N. Y., in 1847. How many times have I found that the simplest question about the Sabbath and Sunday puzzles people. Sometimes they reply with a "Good-bye, God bless you," and sometimes it is almost the other thing! It was only last evening, there were five of us in a minister's vestry, correcting printed slips of the Proceedings of the 237th Anniversary of a Baptist Association. We had got to the abstracts of the letters from the churches. O. and R. had been dealing them a free hand, changing here and striking out there. We came to a brief extract of the letter from the church of which O. was minister. In a piously flowing style it indicated an overpowering zeal for Sunday. Two shops open for trade on Sunday, located near the chapel, the church had caused to be closed on that day, and through the help of the promises of the gospel they hoped yet to close others which were profaning the Lord's-day. J., as Chairman, read the letter, and looking at O., asked in a hesitating tone, "Can you tell me where in the Scriptures the keeping an open shop on Sunday is stated to be a sin?" Thereupon the four burst into convulsive laughter, O. louder than the others. They were caught napping, and as they knew instinctively that such Scripture is not to be found, they were struck with the ludicrously inconsistent and absurd position. But J. had not done with them yet: "Where in the New Testament is the promise that work shall cease on Sunday?" This question only increased the excitement, all, however, in good humor. "Some people, any way," said O., "think much as you do." Two or three good natured remarks and a rejoinder followed, the letter was allowed to stand as it was, J. being content with the effect of his simple questions, and thinking how much better is this than an angry discussion, and how much more good is likely to accrue from it.

W. M. JONES.

11 NORTHAMPTON PARK, London, N., Nov. 19, 1890.

A TELLING TRIBUTE TO THE BIBLE.

At the close of a lecture by Dr. Chamberlain, of the American Arcot Mission, when nearly two hundred Brahmins, farmers, artisans, officials, and students were present, a Brahmin politely asked permission to address the meeting, and then said:—

"I have watched the missionaries, and seen what they are. What have they come to this country for? What tempts them to leave their parents, friends, and country, and come to an unhealthy clime? Is it for gain or profit they come? Some of us, country clerks in government offices, receive larger salaries than they. Is it for an easy life? See how they work, and then tell me. Look at this missionary. He came here a few years ago, leaving all, and seeking only our good. He has met with cold looks and suspicious glances, and was shunned and maligned. He sought to talk with us of what, he told us, was the matter of most importance in heaven and earth; but we would not listen. He was not discouraged. He opened a dispensary, and we said, 'Let the pariahs (lowest class) take his medicines, we won't,' but in the time of our sickness and distress and fear we were glad to go to him, and he welcomed us. We complained at first if he walked through our streets; but ere long, when our wives and our daughters were in sickness and anguish, we went and begged him to come, even into our inner apartments; and he came, and our wives and our daughters now smile upon us in health. Has he made any money by it? Even the cost of the medicine he has given has not been returned to him. Now what is it that makes him do all this for us? *It is his Bible!* I have looked into it a good deal, at one time and another, in the different languages I chance to know; it is just the same in all languages. The Bible! There is nothing to compare with it in all our sacred books, for goodness, and purity, and holiness, and love, and for motives of action. Where did the English people get all their intelligence, and energy, and cleverness, and power? It is their Bible that gives it to them. And now they bring it to us, and say, 'That is what raised us; take it, and raise yourselves!' They do not force it upon us as did the Mohammedans their Koran; but they bring it in love, and translate it into our languages, and lay it before us, and say, 'Look at it, read it, examine it, and see if it is not good.' Of one thing I am convinced: do what we will, oppose it as we may, it is the Christians' Bible that will, sooner or later, work the regeneration of our land."

"I could not," adds Dr. Chamberlain, "but be surprised at this testimony. Some time ago I had attended in his zenana, his second wife, a beautiful girl, through a dangerous illness, and I knew that he was very grateful; but I was not prepared to hear him, before such an audience, give such a powerful testimony to the power and excellence of the Bible."—*The Missionary Helper.*

GOD is over all and back of all in the world's forces. He who realizes this has a basis of confidence in any emergency, that he who questions it cannot possess. The cold rationalist says: "God is on the side of the heaviest battalions." The warm-hearted believer says:

"There is no king saved by the multitude of a host;
A mighty man is not delivered by great strength."

He who depends wholly on natural forces finds a limitation in his faith that is unknown to him who is always ready to include the supernatural in his reckoning. God alone can save. He can save by many or by few.—*S. S. Times.*

SOMETIMES a fog will settle over a vessel's deck yet leave the topmast clear. Then the sailor goes up aloft and gets a lookout which the helmsman on deck cannot get. So prayer sends the soul aloft; lifts the clouds in which our selfishness and egotism befog us, and gives a chance to see which way to steer.

THE man who, by his devotion and activity, interweaves his life with the church, builds a monument for himself which will never crumble.

THE SABBATH RECORDER.

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

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"SLENDER the streams of good
 That flow from the lives of men,
 But united they swell to gracious flood
 That blesseth again and again;
 And, like the fountains that feed
 The rivulets and the river,
 The wells of God's grace are the source of all good,
 And he is the secret Giver."

TILLOTSON said, "A more glorious victory cannot be gained over another man than this, that when the injury began on his part the kindness should begin on yours." A greater than Tillotson said, "If thou bring thy gift to the altar and there rememberest that *thy brother hath ought against thee*, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother." That is both the spirit and the method of Christian forgiveness.

AN exchange reminds its readers that, while it is proper to pray for the opening of a great and effectual door for spiritual work, it should not be forgotten that there are already more open doors than Christians are willing to enter. It was appropriate, then, to heed our Lord's exhortation, and pray the Lord of the harvest that he will send forth laborers into his harvest. And while we pray, let us make hearty response to the spirit's call, "Here, Lord am I, send me."

A WEEK or two since we noticed the recommendation of the Council Committee on employment of Sabbath-keepers, that the columns of the SABBATH RECORDER be used as a medium for making known the wants of employers and those seeking employment. This week we open a want column, to which we call attention. If others who have such wants, will forward similar announcements, it will be an easy matter to prove the value of the suggestion of the committee.

BRO. E. H. SOCWELL, of Garwin, Iowa, writes that, by invitation of the Christian Church of that place, he answered the question at a Sunday evening service, "Why am I a Seventh-day Baptist?" Notice of the appointment had been given on several Sundays previous, and in the local papers, so that a very large congregation was present, and a good spirit prevailed. Bro. Socwell has other appointments for similar discourse at other points. Iowa is a great State, and presents a large field for home missionary and Sabbath reform work. Would that we were able to occupy every point in it open to our missionaries! And, would that we fully realized the importance of occupying the opening fields to the extent of our ability!

ALL Americans have been, and still are, deeply interested in the civil and political fate of Ireland. Naturally our sympathies are stirred to their depths in behalf of any and every movement toward self-government and equal rights before the law. The agitation in behalf of Home Rule for Ireland, led by Mr. Gladstone

and Mr. Parnell, in their respective relations to the question, has been watched with intense interest by many on this side of the water. The events of the past few weeks have cast a cloud over the prospects of the Irish cause which it will require many months, if not years, to dissipate. The quarrel precipitated by Mr. Parnell upon the Irish party, has inflicted upon it untold disaster. *Harper's Weekly* admirably sums up the present results of this unfortunate quarrel when it says: "It is not possible now to see more than the mischief which Parnell has wrought. The old fate of Ireland reappears, and another disastrous blow is dealt in the instant of apparent triumph. Irish unity at home and abroad is violently destroyed. The Irish are bitterly reviling each other. English opinion is shocked and alarmed and alienated. The embassy to America is paralyzed. Parnell has command of the funds of the party and of the Irish press, and while he will use them and all other means with great address to secure his personal ends, he will inflame the minds of his Irish following with bitter hatred of the new Irish party, and will doubtless make some kind of overtures toward the English Tories. Should Parliament be dissolved, as is not improbable, the prestige of success with which, before the catastrophe, the English Liberals would have gone into the election will have disappeared. It was possible for no other man to injure the Irish cause so deeply as Parnell, and he has done it thoroughly."

JEWES AND CHRISTIANS.

A meeting of unusual interest has recently been held in Chicago, a meeting of Jews and Christians. It was held at the Methodist Church at the corner of Clark and Washington streets, and was styled "A Conference of Israelites and Christians regarding their mutual relations and welfare." Afternoon and evening sessions were held on Monday and Tuesday, November 24th and 25th, at which papers were read by such eminent Christian clergymen as the Rev. Drs. E. P. Goodwin, J. H. Barrows, J. M. Caldwell, and others, and Rabbis E. G. Hirsch, B. Felsensthal and Joseph Stoltz. The following subjects were carefully treated by different members of the Conference: The attitude of nations and of Christian people toward the Jews; Why Israelites do not accept Jesus as their Messiah; The religious condition of the Jews to-day and their attitude toward Christianity; Israel as an evidence of the truth of the Christian religion; Past biblical history of Israel; Jerusalem and Palestine as they are to-day, and the restoration of Israel; Israel's Messiah; The anti-Semitism of to-day; Israelites and Christians,—their mutual relation and welfare, or lessons of this Conference. From these topics the reader will see that a large field was open for discussion and mutual understanding and benefit. In opening the sessions, Mr. William E. Blackstone, the instigator of the Conference, defined the object of it to be "to give information and promote a spirit of inquiry therefor, on the basis of mutual kindness between Jews and Christians;" and in closing the sessions, Prof. H. M. Scott, said, "The object of this Conference is to bring Jews and Christians closer together, socially, intellectually, ethically, as men, as citizens, as promoters of every good word and work. There certainly seems to be need of such a meeting, for the prejudices of centuries are still strong. How few Christians ever had a Jew beneath their roof in social intercourse. How rarely has a Jew felt at liberty to take a Christian into the

circle of his friends. A hotel frequented by Israelites sometimes loses caste with so-called Christians; while Jews withdraw by themselves to form clubs, and seek mutual comfort in a seclusion of their own. It is very rare that a Christian and a Jew form a business partnership; neither seems able to trust the other. Too often the so-called Christian thinks of the Jew as if he crucified Christ, forgetting the prayer of the Nazarene, 'Father forgive them, for they know not what they do;' while equally often the Jew seems to regard the Christian as a heathen, one of the unclean, whose touch brings defilement."

The Conference, by a rising vote, unanimously adopted the following resolutions:

WHEREAS, In the blind bigotry and degradation of the dark ages, when Jews were looked upon as the special foes of Christianity, no one seemed to remember that its founders were Israelites, that its divine author in his human capacity was a Jew, a descendant of David, and of the tribe of Judah;

WHEREAS, In these days of enlightenment, and in this great country of America, which promises equal rights to all men, we believe that a more Christ-like spirit should prevail, a spirit of brotherly love and good will to all mankind; and

WHEREAS, We believe that the exclusion of Jewish families from hotels and social privileges, the exclusion of Jewish children from schools and educational advantages, for no other reason than mere prejudice, is altogether un-Christian and un-American.

Resolved, Therefore, that this Conference does hereby express its disapprobation of all discrimination against the Jews as such. And further, we extend our sincere sympathy and commiseration to the oppressed Jews of Russia and the Balkans, the victims of injustice and outrage, voicing, as we believe, the sentiment of this great country.

Resolved, That we plead with the rulers and eminent statesmen of the vast Russian Empire, we plead with all its fair-minded and noble citizens, in the name of God and in the name of the common brotherhood of man, to stay the hand of cruelty from this time-honored people, which have given them as well as us our Bible, our religion, and our knowledge of God.

Resolved, That we call upon the rulers and statesmen of our own country to use their influence and good offices with the authorities of all lands, to accomplish this humane and righteous end.

It is scarcely necessary to say that the papers read before the Conference were scholarly and candid presentations of the themes of which they treated. The names of the essayists is sufficient guaranty for that. So if the Christian members of the Conference went away from it with faith in Christianity strengthened, they must also have had glimpses of the faith and character of the sincere, devout Jew, which will forever after make them more charitable toward him; and if the Jew went away no less a Jew than he came, he must certainly have seen some light on the question of the Messiahship of Jesus never seen before, and with sympathies broadened toward all true children of God. It is a hopeful indication that such a meeting should be held; that all its sessions should be characterized by the utmost harmony and good will; that Jew and Christian should read together the same Scriptures, sing the same hymns, and unite in the same prayers to one common Lord and Father. May we not look hopefully for the speedy coming of the time when both together shall reverently bow at the feet of one Messiah, the common Saviour of all that believe,—of the Jew first and also of the Gentile? The only substantial ground for this hope is in the proper understanding of the Scriptures, both of the Old Testament and of the New Testament in the light of the Old. Christianity and Judaism mutually interpret each other. The antagonism which they have manifested toward each other through the centuries is unnatural and mutually destructive.

Let us hope that a brighter day is about to dawn. And we who believe in the Old Testament Scriptures, and the perpetuity of the law of God, should be among the first to greet the rising day.

THE SILENT PASTOR.

Business men are familiar with the term, "Silent partner," and most men know how valuable he sometimes is to the business with which he is connected. Recently we happened upon the phrase which stands at the head of this article. Reading that which followed it, we found the photograph of this strange character, and lo, it was the face of a familiar friend! Thinking it might please our readers, and possibly be a blessing to some, to see this picture we copy it, with a slight touch here and there, as it first appeared in the *Herald and Presbyterian*. Will not all who recognize the portrait, kindly commend their silent pastor to their friends into whose house he has not been permitted to enter? It will cost you nothing, and we feel very sure that *he* will take the introduction modestly, and thank you kindly for it. Here is the picture:

The silent pastor does not ring the door-bell and wait for some one to ask him in, take his hat and invite him into the parlor and to a seat. He does not meet each member of the household, shake hands and ask about the health of each, and report how the folks are at home. He enters like an invisible spirit, or is received as a bundle from the postman, to be opened at pleasure, and examined by each one at any time, morning, noon, or night. His communications and instructions are given to the whole family together, or to one or more at a time, in the parlor, the dining-room, the kitchen, or the bedroom. When the family has received all he has to communicate, and are so edified and pleased as to desire him to visit some distant friend, he will go to the post-office and into the mail, and visit another family and repeat everything to all that can hear or read.

Our silent pastor is not sensitive in regard to the reception and treatment he meets. He never hears any criticism, however loud or severe. He knows not whether he is being kindly or rudely dealt with. He stays where any one puts him, and is ready to do his work when desired. If he is in fellowship with any one, and a child cries, or the bread is likely to burn, or the horse is to be fed, or the floor to be swept, or it is necessary to go to market, or to church, or to the cars, he waits patiently and is ready to communicate when asked for.

What he has to communicate is very interesting and profitable. It has respect to Christian doctrine and duty, the criticism and meaning of the Scriptures, church history, and Christian work, missions and Sabbath-schools, temperance and Sabbath literature, education, art, science and government, vice and sin, and whatsoever is useful in this life and that which is to come. Every wise head of a family should welcome his visits. Whosoever shuts him out does his own soul an injury, and denies his family knowledge, culture and the bread of life.

The silent pastor never goes alone. He takes seven or more other spirits with him, generally wiser than himself. He can have his choice of silent co-pastors—Baxter and Doddridge, Chalmers and Whitefield, Alexander and Plummer, Cuyler and Hall, Spurgeon, and others, as many as he chooses and such as suit him each week, with every thing new at every visit. Verily such a silent pastor and his silent co-laborers ought everywhere to be cordially welcomed, and our pastors should encourage him by every means in their power. The religious paper is the silent pastor.

AN EXPLANATION.

We have received the following note from Brother J. D. Spicer, of Plainfield, N. J., which needs no further introduction:

"My attention has been called to the fact that in my report, in last week's RECORDER, of the

laying of the corner-stone of our new church, the name of Dea. I. D. Titsworth was omitted from the list of deacons whose pictures were put in the stone. I cannot account for the omission, and do not know whether it occurred with myself or at the RECORDER office, but find the name in its proper place in my original manuscript."

To the above we only add, the omission might have occurred here, though the article was three times carefully read, or the writer might have made it in copying his original manuscript. In either case, the omission was manifestly unintentional, and we gladly do what we can to correct the error.

MINISTERIAL CONFERENCE AND QUARTERLY MEETING.

The Ministerial Conference of the Southern Wisconsin churches met in regular session at Albion, Wis., Nov. 28, 1890, according to previous appointment. The first essayist not being present, the second one, W. L. Jacobson, presented his paper, entitled, "Is the tithing system of the Old Testament morally binding upon Christians?" He traced the tithing system to the patriarchs, and to others who lived before the Jews, thus reasoning that it was more binding on us than it would otherwise be. He claims that it is as binding upon Christians as upon the Jews. The reason why there is nothing said about it in the New Testament, is because it was not questioned, the same as the Sabbath question. After referring to passages in the New Testament to show that we are to give according as we are prospered, he claimed that there is no other rule by which to estimate the amount, so that it is necessary to have this one. In business transactions we expect a certain share to be agreed upon, not leaving it optional with either party.

An exegesis of 1 Tim. 6: 16, was given by M. G. Stillman. God only has immortality unde-rived. When applied to God, it means without beginning, but to man it means death. The text refers to man's condition. If we do not accept God, we will not have eternal life. We cannot see God in a physical sense. Owing to the lengthy discussion on the previous essay, the forenoon was consumed, and we adjourned at this point.

In the afternoon the election of officers came first as a special order, which resulted in the following election: President, A. B. Spaulding; Vice President, N. Wardner; Secretary, M. G. Stillman; Programme Committee, W. H. Ernst. Then the discussion of the last essay was taken up.

The essay of Mrs. E. M. Jordan, with the following title, "Is the habit of our sisters, in being connected with the W. C. T. U. movement, likely to be deleterious to our Sabbath cause?" was then read. She said that our Seventh-day Baptist women should not be behind others in saving men from drunkenness. We should be connected with this organization to assist in destroying this gigantic evil. The Union tries to oppose evil in all its forms, and we should have a hand in it. This affords a good opening for us to join the great work of casting an influence on the Sabbath question. The Sabbath question does come up in their sessions. She stated that in a district convention, where five counties were represented, she presented a resolution giving our people the same protection before the law that *they* were working for, and it was unanimously adopted, and on the strength of that she was appointed district evangelist. All

this would give an opportunity for work and influence which could not be gained outside of the society. Besides this, their appointments were made with special reference to accommodating our people who might attend. This essay elicited much animated discussion.

F. E. Peterson appeared as proxy for L. C. Randolph, with his essay, entitled, "Does the Bible teach that we should not invite all professing Christians to the Lord's Supper?" He said that we should hold ourselves to the New Testament. We must agree with Christ's statements. Christ has given no place to unbelievers to sit at his table, so here is one restriction. Only baptized believers should be invited to the communion, here is the second restriction. He referred to a number of passages at this point in support of his statements. Pedobaptists teach the same doctrine. What is baptism? He showed what variety of opinion existed in the early church, yet the most of them advocated immersion. Since baptism is an outward sign of an inward change, he did not know but some other form besides immersion for those who had met with an inward change might be regarded as valid baptism, but he did not feel exactly settled on this point. For those sprinkled in infancy, however, he did not feel like making this admission. They could not be properly baptized. "Are unworthy church members to be invited? I answer no." The people seemed to be quite interested in this subject also.

So much of the time was taken up with discussion that considerable of the programme had to be put over until the next session, which was appointed to meet with the Milton Junction Church, somewhat out of the proper order.

QUARTERLY MEETING.

On the evening before the Sabbath a sermon was preached by M. G. Stillman from John 5: 39. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." After speaking of the context, he referred to the prophecies relating to Christ. We had a very good conference meeting after the sermon, led by W. H. Ernst.

The Sabbath-school was held at the usual hour, 10 A. M., on Sabbath, at which, besides the usual order, the following subjects were assigned to visiting brethren: E. B. Saunders spoke on "The Empty Tomb;" F. E. Peterson on "The Angel's Message;" M. G. Stillman on "The Disciples' Unbelief." This furnished an agreeable variety in our Sabbath-school.

At 11 o'clock a sermon was preached by S. H. Babcock, from Hab. 3: 2, "O Lord, revive thy work." This was spoken in a time of great declension. Prayer for a revival suggests: 1. A personal need. A careful survey of the field will give a prayerful heart. The great object of our work should be the glory of God. One who is identified with a cause will be more interested in its success. 2. A state of helplessness. 3. A purpose of setting ourselves right. 4. A self-surrender to do whatever the will of the Lord requires.

The Lord's Supper was celebrated after the sermon, led by the pastor, assisted by G. W. Hills, after which a collection was taken amounting to \$15 42, which was to be divided between the Missionary and Tract Societies, and to be accredited to the Quarterly Meeting.

At 3 P. M. a sermon was preached by E. M. Dunn, from Psa. 73: 28. "It is good for me to draw near to God." In our meetings we draw near to each other, but this is not drawing near to God. An agnostic cannot draw near to God, for he must know something about God if he is

(Continued on page 828.)

YOUNG PEOPLE'S WORK.

FOR CHRISTMAS DAY.

Be it the day, or not the day,
When Jesus entered mortal clay;
We think it so, and love to sing
Sweet carols to our Saviour King
On Christmas Day.

Why should we not? Had we no time
To ring aloud the Christmas chime,
To send our gifts to loved ones here
In Christ's dear name, how sad and drear!
No Christmas Day!

We praise his death; why not his birth,
When first he came to dwell on earth?
The children hail him now above,
And none than they have greater love
For Christmas Day.

Though Popish rites are naught to me,
And things of evil seem to be;
Yet ne'er will I this day forswear,
Nor grovel midst dull earthly care
On Christmas Day.

J. Z.

VICTORIA EUGENIA'S CHRISTMAS GIFT.

BY AUNT CARRIE.

It was a pleasant morning that day before Christmas. Loads of evergreens were constantly drawn through the streets. Boys were running hither and thither with brown paper packages of mysterious sizes and shapes, from some of which protruded the feet of fowls sacrificed for the next day's feast. All was activity. Shop windows were arranged in a manner so artistic as almost to cause the last cent in a man's pocket-book to try to escape, as though longing to participate in the busy whirl of Christmas circulation.

It would seem almost an impossibility for anyone to pass through these streets and show no interest in the busy Christmas preparations, but such was the case.

Paul Hardy looked neither to right nor left as he passed through the hurrying throng. His face expressed deep thought as one who was considering an important question.

"I wish I knew just what was best for me to do," thought he, "I wonder if right and duty never conflict."

Suddenly a look of amusement came over his face. Just ahead of him walked a little girl dragging after her the fragments of what was once a little red wagon with the word "Express" marked on the side.

She wore a purple cloud over her head which crossed under her chin and tied in the back; her small body was enveloped in an old shawl, the end of which dragged mournfully on the walk behind her.

He was a great lover of children and this little object looked so lonely and forlorn that his heart was touched with pity, and quickening his pace he was soon beside her.

"Good morning, little one," said he cheerily, "Merry Christmas to you. If you are going towards the College we can walk together."

It was a frightened little face that looked up at him, but the pleasant smile and cheerful voice that won so many friends in society went to her heart, and told her it was a friend that was speaking, and so conquering her first impulse, which was to run away, she walked along beside him, the shawl and wagon dragging on behind.

"My name is Hardy, Mr. Hardy," he said by way of opening conversation. "You might tell me yours and then we would not seem so much like strangers, you know."

"My name is Victoria Eugenia Brady," she answered, solemnly.

"Have you a father and mother?" he asked, suppressing the smile that came to his face,

"Nope; they're both dead. I live with the Joneses, 'cause I haint got no where else to go." "You goin' to have a big dinner to-morrow?" she asked after a moment's pause. "We're going to have real live turkey made out of a hen; we're going to pick all the feathers off and stuff it with bread an' milk and sage bush and cactus and lots of things, just like a real turkey; an' Miss Jones says it'll be tenderer than a regular turkey made out of a gobbler. Oh! we're going to have a big time. Miss Jones is going to give all the children presents. I wish I could give someone a present. What's Christmas for anyway?"

Mr. Hardy had been very much amused at the description of Christmas at the "Joneses," but he was none the less shocked at her question; for he had thought in so small a village as this no child could live to the age of six years without knowing the reason for the celebration of Christmas. Nor was he disappointed in this case, for the child added after a moment's pause:

"Oh! I know what Christmas is for; it is because it's Christ's birthday; but I mean what do people give each other presents for? I should think they'd give them to the little Christmas baby."

Mr. Hardy looked surprised at this remark, but he answered as well as he could:

"You see, Victoria, people think that by pleasing others they please Christ, and besides we want to do all we can to spread the happiness and good-will on Christmas morning."

Whether the little girl understood his argument or not he did not know, but that she still clung to her first thought was evident, for she said: "I wish I had something to give him for a Christmas present. I haven't anything of my own except my wagon."

"Why don't you give him yourself?" he asked. "I think that would be the best present you could make."

"What, and go to heaven and live?" she asked in a frightened tone.

"Yes, by-and-by, but I mean to be his little girl now, and do just as nearly right as you can."

"I'll do it! I'll do it! I'll be Jesus' little girl," said she, clapping her hands in glee. "I'll be put on his great Christmas tree this very night. He'll be glad to get me, I know, for I'll be the very best girl I know how to be."

They had long since left the village and had now reached the top of College Hill. There they parted, he to go to his studies and she to her play upon the hill.

Again the gloom settled upon his face. "If I only had the simple faith of that little child," he thought. "I do not believe right and duty ever conflict. It is a man's duty to do right."

In a moment the cloud was lifted from his face. He had passed through trial and come out conqueror.

"Bless the little girl," he thought, "her child-like trust has taught me a lesson, for how could I live a true Christian life while I neglected to do what was right?"

It was evening. The sky was clear and from its depths looked out the myriads of bright stars, the same that looked down on that memorable Christmas eve so long ago.

Light shone through the stained windows of the churches and the sweet Christmas carols came in added melody to the occasional passers by.

Suddenly a confused sound of sleigh-bells broke upon the stillness of the evening. Then a rush, a crash, and all was still.

Why was that crowd of people congregated in the street?

"A runaway!" cried one.

"Any one hurt?" asked another, whom we recognize as Paul Hardy.

"Yes," came the answer, and from the crowd came a gentleman bearing in his arms a little girl, from whose head had slipped a purple cloud. Her face was very pale, but her eyes were open.

"Am I hurt very bad?" she asked.

"I fear you are," came the answer.

"I guess then I am going to keep Christmas in the sky," she murmured. "A little girl for Jesus."

As Paul Hardy walked away he knew the present had been accepted, for it has been said, "Suffer little children to come unto me, . . . for of such is the kingdom of heaven."

OUR FORUM.

SOME OF THE THINGS WE SAW IN NEW YORK CITY.

As some of the contributors to our Young People's Department have asked for descriptions of our journeys, or what we have seen, or most anything aside from prosaic subjects, I will attempt to describe our New York trip.

Arriving at New York City via the N. Y. C. & H. R. R. R., the first thing we noticed was the depot, which is a large building, extending four blocks in length, and covering the entrances of five different railroads. But to see all we can we decide to be systematic, so take the elevated road for the Battery. Battery Park is the oldest park in the city. It received its name from its fortifications in the early Dutch times. It covers an area of 21 acres, cut in paths and shady lawns. Pleasant days you will see the seats all filled, by every nationality, waiting for friends. From here we obtained a fine view of the Statue of Liberty, Governor's Island, and off to one side the Brooklyn Bridge, and in the distance Staten Island.

Passing up Broadway we see many prominent buildings, but we cannot stop except for just a glimpse of the Exchange Building. This is a very large brick building, with a tower 225 feet high, and in the tower is a clock with the face twelve feet in diameter; but from the street it looks not more than two. Next we come to Trinity Church, the oldest, with one exception, in the city. But the old church-yard was more interesting to me than the church. Here lies the remains of Gen. Lawrence, the famous naval officer whom we remember by his brave command, "Don't give up the ship!" Also the remains of Alexander Hamilton, and many of the early inhabitants of New York. The oldest grave in the yard, the sexton said, was one dated 1687.

Just across the street was a great contrast to the quiet of the church-yard. There we saw Wall street, but it was so crowded with hurrying people we didn't care to stop. Continuing up Broadway we came to the post-office, a very fine building of granite five stories high, of Doric style, and modeled after the Louvre of Paris, (according to our guide book). Here within a very short radius are nearly all the newspapers of New York City. It looks as though each paper had endeavored to build its office higher than its contemporary. In no city of the United States can be found such a group of lofty buildings. First the *Tribune* office with a tower 85 feet high, then Temple Court 160 feet high, the Morse building 165 feet high, the Potter building 185 feet high, the *Times*

building 213 feet high, and then the *World* building above all, the highest building in New York City.

But as we wished to see some of the fashionable part of New York we left Broadway and passed up Fifth Avenue. The first place of interest was Levi P. Morton's home, noted more for its owner than for its beauty. At 23d street we came to the hotel centre. First the Fifth Avenue hotel, a little farther up the Albemarle, adjoining this the Hoffman House, and Delmonico's, and opposite is the Brunswick, and at 27th street the Victoria, all very fine looking hotels. At 34th street is the Stewart Mansion, built of white marble, now occupied by the Manhattan Club. Fifth Avenue is lined with elegant buildings, but beyond my power of description. One thing in particular interested me, that was the flag-stone in front of Vanderbilt's house. It is called the largest flag-stone ever quarried. For a guess I would say it was 25 by 30 feet, if not larger.

In a walk of two miles on Fifth Avenue I counted 14 churches. Almost opposite to the Vanderbilt residence is St. Patrick's Cathedral, the finest church in the United States. It is of the style of European cathedrals of the 13th century, entirely constructed of white marble. In front are two spires each 330 feet high. The cost already is more than two millions of dollars.

I will leave the description, of Central Park and the remaining sights, for some future time.

AMUSEMENTS.

In these days when amusements have such an important place in the lives of all young people, the question as to which ones are suitable for Christians to enjoy becomes an important one. In deciding this question, of course we may consider it in two ways. We may ask ourselves, How many questionable amusements can I indulge in and yet keep my standing as a Christian? Or we may say, How many of these things ought I not gladly give up for the sake of Christ? How many will agree that the latter position is the better one?

There may be a difference of opinion as to what amusements are questionable. Some ministers and other good people seem to think that there is no necessity for recreation of any kind, forgetting that they themselves were young people once. Another class of people go to the opposite extreme and spend their entire time in pleasure seeking. The best position in this, as in many things, seems to be the medium one. We should take our recreation in amusements which are not only innocent in themselves, but which do not lead us into bad company or exert an influence for evil in any way.

We often hear people say that there is no harm in occasionally attending the theatre or dancing party, or playing a social game of cards. But card playing is frequently a stepping stone to gambling, and when we stop to think about the character of the actors in theatres it should not take us long to decide that we do not desire their company, especially when we remember Paul's injunction to "abstain from all appearance of evil." As to dancing, while not every one can see its evils, they nevertheless exist. A little thought will show their reality. But even if it be not absolutely wrong in every case, our mothers and brothers generally think we girls had better not waltz anyhow, and we ought not to put a stumbling-block before any one. It is a pleasure whose loss is no detriment, and whose indulgence may be harmful.

I have heard it remarked that the non-professor always knows what a Christian should and should not do to be consistent, better than the Christian himself. If such amusements as these I have named are not to be classed as questionable, why is it that the people of the world are so quick to condemn a professing Christian who indulges in them? Would they judge such an one so harshly if his conduct were it not inconsistent with his profession?

The best method of deciding the whole question of amusements would be for each person to ask himself, What would Christ do if he were in my place? If we had more of his Spirit in our lives we would not consider it a cross to give up anything that might exert a bad influence or be displeasing to our Master.

URBANA.

OUR MIRROR.

THE Union Christian Endeavor Society, of Southern Wisconsin, met with the Quarterly Meeting held at Albion, Nov. 28, 1890. At 3 o'clock, Sunday P. M., the Young People convened in a body, with a large number present from the different churches, who were in attendance at the Quarterly Meeting. Pres. E. B. Saunders in the chair. No programme had been previously arranged for this meeting, yet the work was carried on in an interesting and instructive manner. It being the annual meeting of the Society, the regular election of officers occurred, which resulted as follows:

President—Prof. Edwin B. Shaw, Milton.
Secretary—Mrs. Evelyn W. Clarke, Albion.
Treasurer—Louis Babcock, Walworth.

A statistical report of the different societies was then given by the President, which shows some increase of workers and energy in the societies. The report of the proceedings of the Chicago Council, regarding young people's work, was read by Mr. Burdett Coon, of Milton, the digest of which we will embody in a few words, as follows: An appeal to the young people to make a more systematic study of the Bible. To keep abreast with the work of the denomination by making a more constant use of the SABBATH RECORDER, to be posted on the Sabbath question, to avoid individualism in society work, and work along in line and harmony with the Missionary Board, who, with the assistance of their united forces, might accomplish much greater ends.

A general discussion followed, from which we deem much benefit was derived. Members of the Endeavor Societies expressed themselves freely and earnestly in favor of working in harmony with the Denominational Boards, and a closer union of Y. P. S. C. E. and church. The Society seemed very favorable to the idea of assisting the Board in helping to sustain a missionary or assistant secretary, on the North-western field. Thus the approval of this report was endorsed by many.

Questions of interest with societies were next brought up, but for lack of time and the approach of gathering darkness, the discussions were somewhat brief. Fifteen minutes of precious reviving conference completed the exercises in the afternoon, and I feel that I can truthfully speak for the whole assemblage, that this was one of the most soul-inspiring parts of the whole session, for we gain new spirit in listening to the workers in other societies and churches.

After this earnest season of conference the Society adjourned to meet with the next Quarterly Meeting, at its regular session to be held at Milton Junction.

EVELYN W. CLARKE, Sec.

EDUCATION.

—A TECHNICAL school for girls at Christiana is attended by 200 pupils.

—THE heirs of a rich man in Austria have given \$15,000 to found a school of house-keeping for girls.

—THE most imposing structures on the campus of Princeton College will be the new halls of the famous old societies, Whig and Clio. They will be of white marble, with exterior walls of rustic ashler finish.

—THE University of Kansas has a "Modern Language Club," at the meetings of which essays, declamations, discussions, songs, and verses from dramatic works are given in German or French, the English language not being allowed to be used.

—THE Indians at Big Pine, Inyo county, Cal., hired a school teacher for four months and sent their children to school. The children were model pupils, and nearly every one can now read and write.

—TRENTON, N. J., pottery men are much interested in the proposed establishment of a pottery school in connection with the Pennsylvania Museum and Industrial Art School. It will require a course of three years to master all the branches from pressing, casting and jigging to firing.

—THE Bryant School, a flourishing institution at Roslyn, Long Island, N. Y., one of the prettiest villages near New York City, makes a very kind offer to the children of missionaries. It will educate them as far as the close of the sophomore year, so that they can enter the junior class at college at half price. In case of a few ministers, who, on account of small salary may be unable to educate their children, the same privilege will be extended.

—REV. DR. CHARLES F. THWING, of Plymouth Congregational Church, of Minneapolis, has notified his people that he has accepted the presidency of Western Reserve University, at Cleveland. This institution includes Adelbert College, the Cleveland Medical College, the Cleveland College for Women, the Western Reserve and Green Spring Academies, a conservatory of music and a school of art. It has a faculty of about fifty professors and an enrollment of about 800 students.

—MRS. HARRIET CROCKER ALEXANDER, daughter of Charles Crocker, the California millionaire, will present Princeton University, New Jersey, with a fine hall. The new building will be used for commencement exercises and all the higher functions of university life. It will be the finest, most costly and best equipped building of its kind belonging to any college in the country. The best architects will be consulted, and also the best taste and precedent in buildings of this style. The new hall is to be a memorial of the Alexander family, fifteen of whom have been graduated from Princeton.

TEMPERANCE.

—NEW YORK CITY spends over \$70,000,000 annually for beer, wines, and other intoxicating liquors.

—A SPANISH Temperance newspaper is published at Valparaiso, Chili. Recent numbers contain articles on "Alcohol and Disease," and "Why Does Drink Cause Death?" Record is given of the organization of the third Spanish-speaking lodge of Good Templars, formed in that city.

—THE *Chicago Herald* gives an account of a young man residing in that city who recently became insane through cigarette smoking. The young man began the use of cigarettes about a year ago. The habit has gradually grown upon him until he spends a great share of his time consuming cigarettes. Cases of insanity from the use of cigarettes are becoming more and more frequent.

—THE British Medical Journal sounds a note of alarm at the threatened destruction of the Greek Nation by alcohol—that arch enemy of all mankind. The history of the attempt of the Hellenic people to stay the ravages of strong drink is an extremely interesting and pathetic one. The Athenian law-giver, Draco, sentenced drunkards to death. Pittacus ordained that drunkenness should entail a double crime. Locrian sustained the same legislation, making an exception for those who had the authority of a physician's prescription. Dr. Joannes Phustanos is advocating the formation of Temperance (moderate drinking) societies on this classic ground. This is one step, but a very short one, towards the goal—total abstinence.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.

FIRST QUARTER.

Jan. 3. The Kingdom Divided	1 Kings 12: 1-17.
Jan. 10. Idolatry in Israel	1 Kings 12: 25-33.
Jan. 17. God's Care of Elijah	1 Kings 17: 1-16.
Jan. 24. Elijah and the Prophets of Baal	1 Kings 18: 25-39.
Jan. 31. Elijah at Horeb	1 Kings 19: 1-18.
Feb. 7. Ahab's Covetousness	1 Kings 21: 1-16.
Feb. 14. Elijah Taken to Heaven	2 Kings 2: 1-11.
Feb. 21. Elijah's Successor	2 Kings 2: 12-22.
Feb. 28. The Shunammite's Son	2 Kings 4: 25-37.
March 7. Naaman Healed	2 Kings 5: 1-14.
March 14. Gehazi Punished	2 Kings 5: 15-27.
March 21. Elisha's Defenders	2 Kings 6: 8-18.
March 28. Review.	

LESSON I.—THE KINGDOM DIVIDED.

For Sabbath-day, January 3, 1891.

SCRIPTURE LESSON.—1 Kings 12: 1-17.

1. And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.
2. And it came to pass, when Jeroboam, the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt.)
3. That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,
4. Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.
5. And he said unto them, Depart yet for three days, then come again to me. And the people departed.
6. And king Rehoboam consulted with the old men that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?
7. And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants forever.
8. But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him:
9. And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?
10. And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us: thus shalt thou say unto them, My little finger shall be thicker than my father's loins.
11. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.
12. So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.
13. And the king answered the people roughly, and forsook the old men's counsel that they gave him;
14. And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.
15. Wherefore the king hearkened not unto the people: for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.
16. So when all Israel saw that the king hearkened not unto them, the people answered the king saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.
17. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

GOLDEN TEXT.—Pride goeth before destruction, and a haughty spirit before a fall.—Prov. 16: 18.

TIME.—B. C. 975; an important epoch in Bible history. Rehoboam reigned seventeen years, B. C. 975-957.

PLACE.—Shechem, between mounts Ebal and Gerizim, in the tribe of Ephraim.

RULERS.—Rehoboam, king of Judah and Benjamin; Jeroboam, king of Israel; Shishak, king of Egypt. Read 1 Chron., chapter 10.

INTRODUCTION.

The books of Kings are so named because they give the history of the kings of Israel and Judah from the accession of Solomon to the Babylonish captivity. The author or compiler of this work is not positively known, but some Bible scholars have attributed it to Ezra. The work is supposed to have been completed in the period B. C. 561-538. The history brought before us embraces a period of 455 years, from 1015 to 560 B. C. Rehoboam was the son of Solomon by Naamah, an Ammonite princess. Solomon may have had many children, but no others appear in history, except two daughters, mentioned in chapter 4:11-15. Solomon, led away by his heathen wives, had given direct sanction to idolatry by allowing them to worship the idols of their native countries, and by the erection of altars for the worship of these idols. There is evidence that he encouraged this idolatrous worship. The judgment was pronounced upon him that part of his kingdom should be rent from him in the days of his son, and his last years were troubled with the beginnings of the revolution. Then the prophet Ahijah announced to Jeroboam that he should be king over the revolting tribes. He appears to have made some premature effort to take the promised kingdom, but failed, and was banished to Egypt. Solomon died B. C. 975, after a reign of forty years. His natural successor was his son Rehoboam, with whose reign we begin the lessons of this quarter.

EXPLANATORY NOTES.

V. 1. Rehoboam went to Shechem. Shechem was the

largest city of the tribe of Ephraim at that time, in the central part of Palestine, situated in the gap between mounts Ebal and Gerizim; one of the most striking and beautiful spots in Palestine. Probably this place was chosen for the coronation of the new king both on account of its easy approach from all parts of Palestine and also to gratify the feelings of the tribe of Ephraim. To make him king. To confirm him as king, already having been anointed. Rehoboam went. Summoned for this purpose from his home in the tribe of Judah.

V. 2. When Jeroboam . . . heard of it. The name Jeroboam signifies, "Whose people are many," and thus has nearly the same meaning as Rehoboam, "Enlarger of the people." Jeroboam was at this time living in Egypt, having fled to that country to escape the displeasure of king Solomon. Now that Solomon was no longer king he might return with safety.

V. 3. They sent and called him. The people of Israel, knowing very well the sentiments of Jeroboam, desired his presence on this important occasion. Came and spake unto Rehoboam. The representatives of the people and Jeroboam, who had now returned, all being assembled in Shechem, and Rehoboam in their midst, they began to interrogate the young king as to his policy of government before they proceeded to his coronation.

V. 4. Make thou the grievous service of thy father which he put upon us, lighter, and we will serve thee. The later years of Solomon's reign had seemed to the people very grievous on account of the heavy taxes which he levied for governmental purposes. This was a favorable time for Israel to revolt unless some assurance could be given them from the new king that they should be relieved from these burdens. Jeroboam seems to have been in full sympathy with the people in their demand.

V. 5. Depart yet for three days, then come again to me. The young king desired to take counsel as to what reply he should make to this unexpected demand of the people.

V. 6. Rehoboam consulted with the old men. These old men had been conversant with the policy pursued by his father, and also knew very well the dissatisfaction of the people. It was very commendable in the young king to consult with such men. How do ye advise that I may answer this people? His inquiry was definite and reasonable. It is most likely that he took this step out of deference to these aged counsellors more than from a determination to follow whatever they should advise.

V. 7. If thou wilt be a servant unto this people this day. If thou wilt succeed in holding the loyalty of this people—as much as to say that a revolt is imminent, and everything depends on the attitude which he now assumes. Speak good words to them. Give them assurance of good will and magnanimous purposes. They will be thy servants forever. Thus the kingdom will continue unbroken and the people will be loyal.

V. 8. He forsook the counsel of the old men, even though they were the men of wisdom and ability whom Solomon had chosen for advisers. Their counsel demanded a measure of humility on his part which was too much for his proud heart. Consulted with the young men that were grown up with him, and which stood before him. These were doubtless the young men who had already been chosen as his counselors; as the old men whom he had previously consulted were the counselors of his father.

V. 9. He here repeats the same question which he had propounded to the old men, but doubtless with some expression of scorn for the demands of the people. His personal pride has been strong by the complaint made of his father's reign.

V. 10. Thus shalt thou speak unto the people. The young men have caught the spirit of the young king and are ready at once to flatter his pride. My little finger shall be thicker than my father's loins. This answer has an intense and positive force which cannot be misunderstood by the Israelites, for he makes a comparison between himself and his father and leaves them to expect cruelty of treatment much more severe than his father used.

V. 12. And Jeroboam and all the people came to Rehoboam the third day. These three days were filled with suspense and growing determination on the part of the people. They were preparing for the critical moment and for the final decision which should mark out their future course.

V. 13. The king answered the people roughly. That is, the harsh and cruel answer was uttered in a rough and insulting manner. They had hoped that he would take the counsel of the old men whose experience had made them wise. He scorned that counsel.

V. 14. And spake to them after the counsel of the young men. Probably repeating the very words of the young men which he himself had dictated. Wherefore the king hearkened not unto the people. We see here a

young prince, heir to one of the greatest empires of antiquity, the inheritor of an illustrious and unequalled name, with all the advantages which the glory and greatness could give him, reaping the benefits of a long peace, his coffers full of money, his cities filled with all manner of store, his fleet ploughing the sea, his army guarding the frontier; we see him wantonly flinging these singular advantages away from him and absolutely courting his own destruction and the dismemberment of his kingdom. For the cause was from God. God overrules human passions for the accomplishment of the divine purposes.

V. 16. The people answered the king, saying: What portion have we in David? This great assembly of Israel's representative men had matured their purpose, and their answer to the haughty young king. What portion have we in David? In these words they assert their independence of Judah's king, though he is the descendent of Solomon and David and Jesse. They would never submit to his rule. To your tents, O Israel. This was a kind of war cry, as much as to say, "Disperse to your homes and prepare for war." Now see to thine own house, David. Thus Israel flung aside the great promise which depended on the house of David and rashly asserted independence of David and of his royal posterity.

V. 17. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. Their homes and property were in Judah, hence they were subject to the authority of Judah's king. We see in this lesson the fearful dismemberment of the great kingdom of Israel resulting from the ambitious pride of a single man. It would have been easy for the king, if his heart had been right, to have avoided that great disaster. But his heart was not right. Pride was ruling there and his pride cost him the division of his father's kingdom. Rehoboam was certainly most unkingly in that he despised the counsel of the old men who had witnessed his father's reign; in that he would not hear the petition of his people. He had the great opportunity of his life to serve a united people and to be served by them as long as he should reign king. We see in this lesson how important it is that a young man should heed the wise counsel of experience.

QUESTIONS.

What is the time of this lesson? Where is Shechem? What important historical events are associated with this city? What relation did this city bear to the kingdom of Israel? Why are 1 Kings and 2 Kings so called? What period is covered by the history? Who is the supposed author of these books? Who was Rehoboam? What sanction did Solomon give to idolatry? What judgment was pronounced upon him in consequence of this sin? Who was Jeroboam? Why was he banished to Egypt? Why was Shechem chosen as the place of coronation? Why Jeroboam called? What did they say of his father's reign? What assurance did they ask from him? With whom did he first take counsel? What was the advice given? How did he treat the counsel of the old men? What advice did he accept from the young men? How did he finally answer the people? How did the people respond? What was the order then given to Israel? What was its significance? Of what tribe was Rehoboam finally made king? What was Rehoboam's great mistake? What prevented him from accepting good counsel? What saying of Solomon proved true in his case? See Golden Text. What practical thoughts does this lesson suggest to you?

MINISTERIAL CONFERENCE AND QUARTERLY MEETING.

(Continued from page 852.)

to get near to him. Our constitution may prevent our getting a correct idea of a personal God. Our education modifies our ability to comprehend God. It is a good thing to draw near to God for the following reasons: 1. It has a restraining power over us. 2. It will give us independence. 3. We will become like God. 4. Then we can rely on our impulses. 5. "He will draw nigh to us." The means to be used for drawing near to God are, (a) Thinking about him. (b) Prayer. (c) Obedience.

At 7 P. M. we met for a conference meeting, which was led by S. H. Babcock, assisted in the music by the Music Committee of the Albion Y. P. S. C. E., of which Mae Burdick is chairman. There were upwards of 60 who took part, and made it a very interesting time.

First-day. The Sabbath-school Board met at 9 A. M., and organized with the following officers: S. H. Babcock, Pres.; Dea. W. B.

West, Vice Pres.; E. B. Saunders, Sec.; Ex. Com., S. G. Burdick, Mrs. Harriet Clarke, A. B. Spaulding, E. B. Saunders, R. B. Thomas. Voted to hold as many institutes in the Association during the year as they may receive encouragement for from the churches.

At 9.30 the ministers' meeting convened, led by E. M. Dunn. The two following questions were discussed: To what extent should we seek to have reading of Scriptures and prayer in our pastoral visits? Is it ever advisable to give members of our churches letters of good standing who leave the Sabbath? On the first question it was the general view that the ideal of a pastoral visit, and perhaps call, should have these exercises, that frequently this could not be realized and would need to be approached somewhat gradually. On the second question, it was thought that it was never advisable to give a letter of good standing, but some were of the opinion that it would be well to give a letter of standing, which might state his good qualities besides his disregard of the Sabbath. There were others who could not see that this course was without danger.

At 10.30, G. W. Hills preached a sermon from Mark 14: 24. "This is my blood of the new covenant." Theme, Blood Covenant. The old covenant was written on stone, but the new was put in their hearts. Christ was to remove the gulf between Jew and Gentile, and from these the new Israel was to be formed. The ritualism pointed to Christ, and was fulfilled on the cross, thus removing the gulf between Jew and Gentile. Christ sealed the new covenant with his blood, which he did in love. His promise to write his law in our hearts becomes a covenant by the acceptance of Christ's blood as the seal of the covenant. This binds us closer than any other tie. All truths come from God and cannot conflict with each other. Stanley persuaded the chiefs of Africa to enter into blood covenant with him by drinking their mingled blood. The spirit of Adam, which was the image of God, died at the transgression, which was simply separation from God. The law given to Adam not being sufficient, a new law of love was sent. If the world is ever redeemed, it will be by love.

At 3 P. M. the Y. P. S. C. E. held a service, which consisted of a praise service of 15 or 20 minutes, after which the minutes of the last session were approved. Prof. Edwin Shaw was made the President for the ensuing year. I did not get the names of the other officers. The statistics of the Union are as follows: active members, 239; associate, 105; total, 340; baptized, 13; funds raised, \$191 81. The report of the committee on Young People's Work at the Council was read, followed by remarks. A number of questions were answered, and the meeting was closed with a short conference.

At 7 P. M. S. H. Babcock preached again, which was followed with a conference meeting. So ended another quarterly gathering of our people. We believe that much good is done, and encouragement comes from these meetings. May God increase their power for good is our prayer.

W. H. ERNST, *Secretary*.

SEMI-ANNUAL MEETING.

The Semi-annual Meeting of the churches on the Berlin (Wis.) field convened with the Coloma Church, at Coloma Corners, Dec. 5th, at 7 o'clock P. M. Eld. E. M. Dunn preached the introductory sermon from Ps. 73: 28, "It is good to draw nigh to God." The preaching was instructive and earnest, and was listened to with marked attention by all present. On Sabbath, at 10 A.

M. Elder J. M. Todd, preached from Rom. 1: 16. "The gospel of Christ." There was the same earnestness and attention with both preacher and congregation as on the evening before. At 2 o'clock in the afternoon a conference meeting was held, led by Bro. Geo. Shaw, of Milton Junction, who opened the meeting, after singing and prayer, with earnest remarks on Matt. 10: 7, "As ye go, preach." A paper was read by Mrs. J. M. Todd, and listened to with much interest, followed by a conference in which nearly all took part with an earnest gladness, which did us all good. At 6.30 in the evening, a brief song service was held, and at 7 o'clock Eld. Dunn preached to us from the words, "So that they are without excuse." Rom. 1: 20.

Sunday, the house at the Corners being occupied by the Congregationalists, a meeting was held at Coloma Station, three and one half miles away, near Bro. Lowe's. Eld. Todd preached a very earnest discourse from Rom. 5: 21, after which we repaired to Bro. Lowe's house to celebrate the Lord's Supper, Eld. Dunn and Bro. Todd and Dea. Lowe officiating. Sister Crandall and daughter arrived from Dakota just in time to partake with us. It was a very impressive service. While at Bro. Lowe's it was determined to hold the next semi-annual meeting with the Berlin Church, commencing on Sixth-day evening before the second Sabbath in June, 1891. Elder N. Wardner was invited to preach the introductory sermon, with Elder G. W. Hills alternate. Brethren Geo. Baker and E. D. Richmond, and sisters Laura Gilbert, Lizzie Crandall and E. E. Lowe, were asked to prepare and read papers at our next meeting. A vote of thanks was extended to Bro. E. M. Dunn for his presence and help, and many expressions of gladness were extended to Bro. Geo. Shaw for his presence and help.

Eld. Dunn remained at the Station and preached in the evening, while we went back to the Corners and held meeting. Bro. Geo. Shaw preached at the latter place to an attentive audience, from Psa. 32: 2, showing that Christ is our only refuge. Bro. Todd closed with an earnest exhortation, and thanked the people for their kindness and attendance. The weather was fine, and altogether we felt that it was good to go up to worship before the Lord.

H. F. CLARKE.

HOME NEWS.

New York.

ALFRED CENTRE.—The winter term of school is now well opened. There is a large attendance, with every prospect of a good winter's work.—Simeon Greenwood, who has been employed in the RECORDER office as compositor on the Hebrew paper, and as book-binder, and who went back to Russia six or seven months ago, on account of some business connected with his father's estate, was put under arrest on suspicion of being a nihilist and condemned to exile in Siberia. On a rehearing he was discharged, and, settling the business for which he went to Russia, he returned to this country and came directly to Alfred. On the evening of Dec. 20th he gave an address before the Alleganian Lyceum, recounting some of his experiences, which was full of interest.—On the first day of December a heavy snow fell, which has several times been replenished, giving us the best sleighing we have had in many years. A rain to-day is threatening its destruction.

S. R. S.

NEW YORK CITY.—Andrew Potter, of Connecticut, a recent convert to the Sabbath, is expected to address us, giving his experience, next Sabbath.—Not since my coming to New York has there been, before, so much interest on the Sabbath question in and about the city, I have recently learned of a number of individual conversions, and an entire church (small in numbers) is keeping the Sabbath. I intend to look them up soon. These indications of the Lord's work in this great city encourage us to hold on and labor yet more earnestly.

J. G. B.

Rhode Island.

WESTERLY.—The recommendations and conclusions of the National Council of Seventh-day Baptists, held in Chicago, as set forth in the reports of various committees and adopted, were duly outlined to our congregation by the delegates in attendance from our church. Those who were doubtful as to whether it would result in good to our people, and thought it was too expensive a luxury or experiment, are concluding that it was a good movement, and will result in great good to our cause as a people. It is thought that it will result in a better and broader knowledge of our work and workers; a much better understanding of our fields of labor; greater confidence in the Boards that have in charge our denominational interests; a deeper sympathy one with another, in all parts of our denomination, section with section, church with church, worker with worker; an inspiration to do more and give more to advance Christ's kingdom, to propagate the truth which distinguishes us as a people, and that which is very important, a greater denominational spirit and unity.—A series of meetings have been held in the Broad Street Christian Church, conducted by the Rev. Mr. Jackson, an evangelist from Brooklyn, N. Y. The church was greatly revived, and some forty were converted and brought into the kingdom of Christ. There were baptisms the last two Sunday evenings, and several are to put on Christ, by baptism, next Sunday evening.—The Ladies' Aid Society of our church, held their annual sale of fancy work and useful articles on Tuesday evening, the 16th. An oyster supper was served, also ice cream and cake. The Mizpah Circle, composed of young people, also held in connection with the Society, their sale. The evening was pleasant, attendance large, sales good, and treasuries well replenished.—Westerly is to lose two of its greatly esteemed pastors; Rev. B. D. Hahn, of the Calvary Baptist Church, who has accepted a pastorate in Newark, N. J., and commences his labors in January; and Rev. A. R. Moore, of the First Baptist Church, who takes charge of a church in Somerville, Mass., the first of next month.—The People's Lecture Course for the winter will consist of eight lectures. The first was given the evening of Nov. 25th, by the Rev. J. M. Buckley, D. D., upon "Cranks, or How not to go mad." The second was given the evening of Dec. 13th, by the Hon. Daniel Daugherty. His subject was, "Orators and Oratory." Mr. Daugherty was eloquent and a fine illustration of his subject.—We are having fine winter weather, no snow, excellent wheeling. The business parts of our village are looking their best for Christmas trade. Health of the people good, and all things are moving along with usual activity and harmony.

U.

IN laying our labors at the Master's feet, we would save ourselves much after-anxiety if we entirely left them there.

MISCELLANY.

MADELINE, THE LITTLE INTERPRETER.

Madeline's eyes being just the color of violets, perhaps these dainty spring flowers took her for one of their kind. As she talked to them and caressed them gently with her fingers, she fancied they answered her, and, bending lower her curly head, listened attentively. Whether she heard anything or not, she seemed satisfied, and gathering a handful of the flowers went her way.

As she skipped lightly along towards home, she came upon a girl older than herself, who sat by the roadside weeping bitterly.

"What is the matter?" asked Madeline, tenderly.

The girl raised her swollen eyes for a moment to look at the pleasant little face, and then began to sob again harder than before.

Madeline gazed at her with sympathetic tears, and placing the violets in the girl's red, rough hand, said, "Violets mean hope."

"Do they?" replied the girl, looking interested and puzzled. "Who put that into your head, child?"

"They did," answered Madeline, simply; "or maybe it was God. He sent them."

The girl watched Madeline's retreating figure till it was out of sight, and then looked down at the flowers in her hand, repeating to herself, "Maybe it was God," while from some dim, dusty chamber of her memory came the words, "Hope thou in God." Pondering the words, she rose and went her way with a new light in her face and new cheer in her heart.

Spring glided on into summer, and the last violet was about to close its blue eyes in sleep, when it noticed, just opening on the end of a tall, slender, green stem, a beautiful flower with a heart of gold and rays of snowy white.

"Friend," said the Violet faintly, "my sisters have all gone, and I cannot tarry long. We have tried to teach the world to hope. Wilt thou take up the work that I must leave?"

"Sweet stranger," answered the Flower, gracefully bending her head towards the Violet, "methinks the world should have learned the lesson well from such a teacher. I am Daisy, and my mission is to teach the world to love."

All through the pleasant summer weather the pastures and hillsides blossomed out in white. There were daisies everywhere with their pure, white faces upturned to meet the faces of the children of men, and teach them to love. Some learned the lesson; but alas! not all; so dull are the children of men!

Madeline, with her pretty, white face and innocent, white soul, so much like a daisy, what wonder if they mistook her for a sister flower?

One day, as she was sitting in the midst of a field of daisies, a grim and gray-bearded professor chanced to pass that way. He did not often notice children or flowers, but something in the scene attracted him, and he asked: "What are you doing there, my little girl?"

"Talking with the daisies, sir."

"Talking to them, I suppose you mean."

"No, sir, if you please, talking with them," gently persisted Madeline.

The professor smiled a scientific smile, and said to himself, "It may be there are sounds in nature pitched too high or too low for my less sensitive ear." Then he added aloud:

"I cannot hear the flowers talk. What do they say to you, my child?"

"I do not understand it all, sir; but it is something about love, love, love. The violets mean hope, the daisies mean love."

The professor stood for some minutes looking off toward the distant hills. What he thought about I cannot say; but I do not believe it was mathematical problems or chemical affinities; for when at last he turned toward Madeline again he said:

"Will you give me some?"

He didn't mention whether he meant love or daisies; but Madeline gave him a handful of the flowers. Then he smiled a very unscientific smile as he said:

"Will you give me a little love and a kiss, my child?"

A few minutes before Madeline had been half-

frightened at the contracted brow and stern aspect of the professor; but now she noticed something like tears in his eyes, and compassion quite drove away her fears and so she raised her sweet childish face to that of the tall man who stooped amid the daisies.

Then he turned and went his way with a new thought in his mind and a new tenderness in his heart.

The daisies lingered long in the fields and by the waysides, teaching the lesson of love to all who, like Madeline, had the heart to understand their language.

As one of the last of the race stood watching a tall, green stalk which had been slowly rising near her, she said to herself:

"I shall soon fade away; I cannot last much longer; perhaps this stranger will carry on my work."

A few days later the stalk, which had been growing ever more and more yellow at the top, blossomed out a glorious golden color.

"Bright stranger," asked the Daisy, "pray tell me thy name and mission?"

"My name is Goldenrod, and I have come to diffuse among the children of men the joy and gladness of which my heart is full."

"Then I die happy," answered the Daisy; "for what more needs the world than hope, love, and joy?"

All through the mellow autumn nature held out her golden torch and waved her gladness before the sorrowful eyes of the children of men. Sometimes a careworn face looked upon the flowers and grew brighter; but many there were who understood not the lesson.

Madeline's hair being of a golden color, no doubt these bright autumnal flowers mistook her for one of themselves. She seemed to understand their language and partake of their joy. Sometimes she would gather an armful of goldenrod and distribute it among her friends.

There was old Uncle Tim, scarcely able to hobble about for the rheumatism; Madge would fasten a sprig of it in his button-hole, saying, with a happy smile, "That means gladness." Then she would leave some with little May Norton, who was just getting up from a fever, and with Mrs. Hobson, a poor, hard-working woman, not likely to see much of any other gold.

At last the torch of joy grew dim, and the goldenrod faded as the violets and daisies had done before. On a somber autumn day Madeline stood alone in a barren field; her violet eyes were suffused with tears, and her little fingers, white and dainty as the June daisies, pushed away the golden ringlets which a harsh wind blew about her face.

"The flowers are all gone," she sighed, "all gone."

"Was it only fancy, or did she hear a voice from the dull brown earth saying:

"Sorrow not, Madeline, each year brings its violets, daisies, and goldenrod; not less surely will it bring something of hope, love, and joy to every child of man whose heart is open to receive it."—*Christian Weekly*.

HE WAS NOT SURE ABOUT IT.

On the train the other day, a prosperous looking man greeted a pretty, well-dressed, middle-aged woman. They were evidently old acquaintances, and scraps of animated conversation floated to us from the seat which they occupied together.

He talked of his business and his travels. She told of her family and her house-keeping. Then they chanced upon the subject of pets, and he gave a detailed account of the manner in which he gave his pet pug a bath. The lady was all enthusiasm and attention, and now and then gave a rapturous little exclamation. At length a novel, seen in the hands of another passenger, suggested to the lady the subject of books; and this subject she brought forward—rather cautiously, it must be confessed.

"I never read novels," remarked the gentleman, carelessly. "But that man Stanley, who traveled in Europe—he's a smart fellow, ain't he?"

The lady flushed and stammered. "I'm afraid I don't remember about him," she said. "I have a very poor memory for what I read."

The gentleman seemed to grow suddenly dis-

trustful of himself. "I am not real sure it was Europe where he traveled. And I'm not just sure that his name was Stanley, either. But I know I thought at the time he was an awful smart fellow."

The conversation drifted into other channels, and we, the long-suffering fellow-passengers, were left to debate within ourselves, whether it would not be better to go through life in deepest ignorance with regard to the subject of pug-dogs, than to suppose that Stanley's explorations were made in Europe, and not to be quite certain whether his name was Stanley, after all!—*Christian Standard*.

THE pretension is always set up in behalf of arbitrary government that the ruler can do better for the people than they can do for themselves. This idea of paternalism in government was discarded by our fathers when they ordained for themselves and their posterity that they would be a self-supporting, self-governing people. Under our theory of government the people are no more dependent on their rulers and law-givers for their support in their industrial pursuits than they are for food and clothing, or for their consciences and their religious creeds.—*Senator Morgan*.

SPECIAL NOTICES.

Brother F. J. BAKKER wishes his correspondents to address him at Katendrecht, near Rotterdam, Holland.

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

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

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

THE 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.

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CONDENSED NEWS.

MARRIED.

JOSLIN—KEYPORT.—At Rosenhayn, N. J., Dec. 13, 1890, by Rev. J. C. Bowen, William H. Joslin and Miss Lovina E. Keyport, both of Rosenhayn.
 RICHARDSON—BUSH.—At Dodge Centre, Minn., Dec. 18, 1890, by Rev. S. R. Wheeler, Alva F. Richardson and Mrs. Lulu Bush, both of Dodge Co., Minn.
 RIDER—CUTBERTSON.—At the home of the bride, near Garwin, Iowa, Dec. 11, 1890, by Rev. E. H. Socwell, Mr. T. E. Rider, of Gladbrook, and Miss Nannie Cutbertson, of Howard Township.

DIED.

SAUNDERS.—In Brookfield, N. Y., Dec. 3, 1890, Mrs. Harriet Saunders, in the 75th year of her age. Sister Saunders was born Dec. 25, 1816. Her maiden name was Franklyn. In 1839 she was married to Dr. A. L. Saunders, who preceded her in death some eight years. Three children were born to them—a girl, dying in infancy, and two sons—Myrtus A., of Syracuse, N. Y., and Erret F., of Brookfield. She united with the Second Seventh-day Baptist Church in 1852, of which she has since been a consistent member. Her life was a constant testimony of the truth. Through a lingering sickness she was very patient, and in her suffering, uncomplaining; and when at last death came she seemed ready to meet it, even anxious to go. Her life was a lesson to all who knew her. C. A. B.
 WILLIAMS.—At his late residence in Verona, N. Y., Dec. 4, 1890, Mr. Oscar M. Williams, aged 77 years, 7 months and 11 days. He was born in the town of Rome, April 23, 1813; was married April 18, 1839, to Miss Mary Goodrich, who now in loneliness mourns the loss of a faithful, cheerful and affectionate husband, no children having been given them. While yet young in years the Holy Spirit deeply impressed his mind with the importance of religion. He was afterward converted, was baptized by Eld. Joshua Clarke and united with the First Verona Seventh-day Baptist Church, of which he was for many years chorister, remaining a faithful and valued member until death removed him to the church triumphant. Thus another of the fathers in Israel, and a truly benevolent and useful Christian man has fallen. Funeral at his residence, Dec. 7th. Discourse by the writer from Job 5: 26. J. E. N. B.

To the Pacific Coast.

Go to California via the through lines of the Burlington Route, from Chicago or St. Louis to Denver, and thence over the new broad gauge, through car lines of the Denver & Rio Grande, or Colorado Midland Railways, via Leadville, Glenwood Springs, and Salt Lake,—through interesting cities and unsurpassed scenery. Dining Cars all the way.

A New School Term.

Every young man and woman who is desirous of obtaining a thorough and practical Business Education, or a knowledge of Short-hand and Type-writing, should remember that the thirty-seventh year of the Bryant & Stratton Business College, Buffalo, N. Y., opens on Monday, Jan. 5, 1891. This College is one of the oldest, largest, and best in America, and offers unequalled advantages in every department. A large illustrated prospectus will be sent free to any one upon request.

A SINGER'S ROYAL GUEST.

Once every summer Queen Victoria drives over from her Balmoral Castle to the Scottish Highlands home of Madame Albani-Gye, the famous prima-donna, where the latter entertains her at an informal tea. For years the Queen has made a practice of this, a compliment which Her Majesty bestows upon no other woman in the kingdom. It is a return for Madame Albani's appearance each year at court to sing before the Queen, and to the prima-donna it affords an exceptional glimpse of England's royal sovereign. "No outsiders are ever present," says Madame Albani, "and I see Victoria as a woman; never as a queen." "How do you entertain your royal guest?" was asked of the prima-donna by a friend. "And for more than an hour the great singer held the uninterrupted interest of a private dinner party with the story of how she served a tea for the Queen. So full of interest was the narrative that Madame Albani was induced to write out the account, and it will shortly appear in *The Ladies' Home Journal*, of Philadelphia, under the title of "Victoria at My Tea-Table." Of its freshness of interest the caption of the article is the best indication. A copy of the last portrait taken of Queen Victoria, and printed only for Her Majesty and the royal family, will accompany the article. "It will be my last portrait," wrote the Queen on this presentation copy, which is the only copy possessed outside of the royal household.

Church Bells.

We have received a copy of the Catalogue of the Cincinnati Bell Foundry Co., of Cincinnati, Ohio, containing descriptions and prices of Church, School, and Fire Alarm Bells, and over 2,500 Testimonials from purchasers in the United States and Canada. These Testimonials are from every State and Territory, and a large proportion of them from ministers, and speak in highest terms of the bells. The prices are comparatively low, and within reach of even feeble communities. Churches needing bells—and none should be without—will do well to write for the catalogue, which is offered free to all who may apply.

The Spirit of the Times, of New York, says: "An extraordinary advance in the use of cocoa seems to have taken place of late years in England. In the House of Commons this last session the Right Hon. G. J. Goschen, the Chancellor of the Exchequer, called attention to it as a cause for much of the falling off of the use of coffee. He attributed it in a measure to the position a preparation of cocoa known as 'Grateful and Comforting' had taken. In accord with this suggestion it may be interesting to follow the course cocoa has taken in England since 1832, when the duty which had been standing at 6d. per pound, with an importation of half a million pounds, was reduced to 2d. per pound, and not long after we find the homeopathic doctrine of medicine introduced into the kingdom, and that the use of cocoa was specially advocated by physicians adopting that mode of practice. Soon after we find the first homeopathic chemists established in England (the firm of James Epps & Co.) produced a special preparation, which only needed boiling water or milk to be at once ready for the table, and the superior character of this production has, no doubt, done much, as the Chancellor of the Exchequer said, to bring about (backed as it was by a further reduction of the duty to 1d. per pound,) the advance made."

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.

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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 therefor, to the undersigned, at his residence, in the said town of Alfred, on or before the 22d day of May, 1891.
 Dated at the town of Alfred, Allegany Co., N. Y., Nov. 14, 1890.
 SAMUEL P. BURDICK, Executor.
 P. O. address, Alfred, N. Y.

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