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For the SABBATH RECORDER.

## ASSURANCE.

BY IDA FAIRFIELD.

"If a man die shall he live again?"

Where hast thou flown, oh! friend of mine?  
My soul goes forth in search of thine,  
In search o'er land and sea.  
From far-off hills of glory bright,  
Through spaces filled with heavenly light,  
Canst thou not come to me?

A single word, a touch, a sign,  
The clasping of that hand of thine,  
One moment as of yore,  
To show me thou dost not forget,  
To tell me that thou lovest yet,  
And I will ask no more.

I would not have thee linger here,  
But show me that thou livest, dear,  
That death no triumph knew  
Beyond the frail and crumbling clay,  
Blown by his icy breath away,  
Like drops of morning dew.

Through trackless space I fain would fly,  
With yearning strong and bitter cry,  
The cry of soul for soul—  
Bereft and desolate, alone—  
Where'er through darkness thou hast flown  
To reach thy heavenly goal.

Turn back a moment on thy way,  
And give to night a glimpse of day,  
Assurance so divine;  
The life which death could not destroy,  
Thy free, glad life shall touch with joy,  
And thrill this heart of mine.

Nay, must the dead return to tell  
The secrets death has guarded well,  
Doth not our Lord declare,  
"That where I am, my own shall be,  
And there forevermore with me  
My glory they shall share?"

Enough, I need not clasp thy hand,  
Since thou art with the angel band,  
Nor could I hear thee call;  
For deaf and dumb and blind am I,  
To sign or language of the sky,  
But Christ reveals it all.

## DO THYSELF NO HARM.

BY REV. W. H. ERNST.

These were the words of the Apostle Paul to the jailor. Paul and Silas had been cast into prison. You will remember that Paul had a vision to go to Macedonia, and he went immediately. He came to Philippi, and in the course of time he was troubled with a damsel who had a spirit of divination. After many days he cast the spirit out, which caused a tumult, and they were cast into prison as a result. They were put into the inner prison, and their feet made fast in the stocks. They were secured as the worst of criminals, and the keeper received a special charge with reference to them. It was death to the keeper to allow any one to escape from his prison. Instead of mourning over their condition, Paul and Silas at midnight prayed and sang praises unto God, and all the prison doors were opened by an earthquake and the prisoners were loosed from their bands. When the keeper awoke from his sleep, supposing that they were all gone, and that he was a doomed man, he took his sword to take his life. At this point Paul cried with a loud voice, saying, "Do thyself no harm, for we are all here." The jailor had gained the idea that his life was of little value to him, and that he might as well take it as for some one else to do it; but Paul assured him that there was no occasion for doing such a deed.

Your life is of too much value to be

thus thrown away. It has been given to you for a noble purpose, and God will require of you that you carefully provide for its sustenance. You are to live through the eternal ages either in a condition of joy and reward or of sorrow and punishment. A great deal depends on the way you use your body. It is not only true that you have no right to do yourself harm for your own sake, but also for the sake of others. Your own family has a claim upon you for all you are worth, but society also has a similar claim. If we add this text to these two: "He that defiles the temple of God, him will God destroy," and "Know ye not that your body is the temple of the Holy Ghost?" they will make an array of Bible truth which cannot be ignored with impunity. These texts have a very appropriate reference to anything that harms the body in a physical sense.

Paul says (1 Cor. 9: 27), "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." Paul clearly states here that the use which he makes of his body will go very far to decide his future destiny. It would seem to be the most particular thing to care for that which we have in our possession. How can it be safe to ignore this consideration? "If ye live after the flesh, ye shall die; but if ye, through the spirit, do mortify the deeds of the body, ye shall live." Rom. 8: 13. "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things' sake the wrath of God cometh on the children of disobedience." Col. 3: 5. We will endeavor now to point out some of the evidence that the tobacco habit harms the body.

1. The tobacco habit lowers the tone of the system in a general way. It would be exceedingly unexpected if such a habit should be indulged without its having any deleterious effect upon our physical frame. The idea that a trinity of poisons should be introduced into the system and not have any bad effect upon it is most absurd. Day by day, hour by hour, and even minute by minute, this greatest of all poisons is being introduced into the system, and are no ill effects realized? If this be a fact, reason fails, imagination is baffled, and this world becomes one of great inconsistencies, or of mere chance. Who would like to admit this? It should require good evidence to make it sufficiently manifest to be believed. If we find that experiment confirms reason, we have demonstrated the proposition that the tobacco habit degenerates the human system. "At a large meeting recently held in Baltimore, Md., to ask the Legislature to pass a bill imposing a tax of \$50 upon dealers in cigarettes. One speaker said that out of a class of 113 scholars, 72 were cigarette smokers, and the physician who had

examined the class declared that thirteen would never become men, mainly because they had been poisoned." That is, nearly one-fifth of those who use the weed have lost their power to become men. A statement of great importance is made on good authority that a man of good physical constitution in every other respect than the use of tobacco, was taken with the typhoid fever, and would otherwise have recovered without any trouble but for one thing, viz., the fatal symptom of perforation, which occurs after some days of sickness and near the close of the malady, in this case, was well defined almost from the first. It was agreed by the physicians that the reason of this condition of things was the degenerated condition of his system, produced by the use of tobacco, so that the result of days of sickness was arrived at almost from the start. I am not speaking of its tendency toward any particular disease, but rather its weakening the general constitution so as to make it an easy prey to any disease.

James J. Corbet is a trained boxer and prize-fighter, and an experienced trainer of others for various athletic contests. His business consists in making the strongest possible physique. He must study the laws of our body practically, and know how to make a strong man. He says: "A man's fighting years vary according to whether he is of quick or slow growth and development. A quick grower's heyday is from 25 to 30; after that he gradually declines. A slow grower has his prime between 23 and 30. But after all I think that a man who takes good care of himself is as capable a fighter at 35 as at 20. Unfortunately it is true that so few do take care of themselves that not one in a thousand retains his full physical powers until that age. Tobacco I think a worse enemy of the athlete than drink. If a man wants to drink, a glass of ale or porter can be taken safely and even with advantage, except while under the orders of a trainer; but tobacco, as all authorities agree, affects the whole nervous system, and is particularly bad for the wind." This statement is especially valuable, because the writer cannot be accused of working for a theory. I suppose he has no opposition to either tobacco or drink, unless he finds from experience that it works against his business. He says that this is not his view, but is a universally accepted view. Hence it is a statement that no one will think of calling in question. He says that the tobacco habit is more damaging to the constitution than the drink habit. Is that not a sad commentary on our Christian culture, when prize-fighters tell us that we are indulging in a habit that is worse than drink?

I will add some quotations taken from the work of Mr. Lazar, on this subject: "I have invariably found that patients addicted to tobacco smoking were in spirit cowardly, and deficient in manly fortitude to undergo any surgical operation, however trifling, proposed to relieve them from suffering of other complaints. The number of people who, from 12 years of age, are given to smoking, plugging, and chewing, or quidding the noxious weed, appeared in



credible. By its so general consumption we must become changed in both corporeal and mental faculties; we cannot fail to be enfeebled in both mind and body, and become a deteriorated race. There can be no doubt, from what has occurred in the war just ended, that had the Turks never indulged in the vicious habit of smoking tobacco they would not have required the assistance of the French, Sardinians, and British. It is stated that the Sikhs never smoke tobacco, it being contrary to their religion. I may ask, are there any soldiers in India equal to the Sikhs? Let us pause here a moment and see what this signifies. Here is a heathen nation. I will not speak of their prowess in war which was great, but only of their religion. It was a mixture of Hinduism and Mohammedanism. Whether on account of their religion or good sense, it matters not, they were too high toned to use the weed." How does that compare with the United States as a Christian nation? It is manifest that it is not the individual alone that is effected, but the entire nation as well. It can thus be plainly seen that the influence of this terrible habit is all pervasive. Rulers have seen the importance of providing against this tendency in their realm. It is stated that Abbas the First, Shah of Persia, in the beginning of the seventeenth century, denounced opium and tobacco; and that, when leading an army against the Cham of Tartary, he proclaimed that every soldier in whose possession tobacco was found, should have his nose and lips cut off, and afterwards be burnt alive. Mr. Meadows states that the soldier who smokes tobacco is bamboozed, and he who smokes opium is beheaded. These are only samples of what can be quoted. When a matter is of so much importance as to require the regal power of such nations as these, to be brought into requisition, it means something. And remember these nations did not live in our 19th century.

To be continued.

#### ABOUT THE PRAYER-MEETING.

BY A. LIGNARIUS.

Burdick continues: "In my opinion one of the most serious evils connected with our prayer-meeting is the practice of encouraging so much speaking on the part of children and young and immature people, and pulling them forward in religious speaking. I know this is rank heresy, but if it is you will have to make the most of it. I will not say that children and immature people should not take part in the conference part of the meeting, and I'm not prepared to say what is wise in the case, but I'm convinced that there is a very dangerous tendency in it. The common reason for encouraging the thing is that children must be trained in youth or they will not become Christian workers in their after years. Now it is all nonsense to say that the habit of echoing and re-echoing the so-called "testimonies," which are the stock expression of children when they talk in our prayer-meeting, is likely to make Christian workers of them. There are some sincere souls among children who mean what they say, but the tendency is to insincerity and sham. Their words, in the main, are repeated without thought, and merely to take a part because it is thought the thing to be done; and, as they are not the fruit of thought, so they are not the result of experience; and, sometimes, the habit is formed of trying to be smart and astonish the natives with some striking thing said and passed off as original, of relating experiences that are pure fictions, of loving the praise and approval of the minister, and being

talked about and held up to others as very bright Christians. I know how it is myself. But let me refer to the experience of one bright young man of a leading denominational family, who is now far away from the Christian faith. He was called a very good little boy, joined the church when quite small and began to "do his duty" by taking up the ordinary prayer-meeting speeches and repeating them; and, being naturally gifted in speech and a little inclined to be "cheeky," he got off the set phrases with stilted variations very glibly and passed for a precocious and uncommonly promising Christian; while all the while he was becoming utterly insincere and dishonest, saying he felt what he did not at all feel, and pretending to thought that was not of his own thinking. And I think the observation and experience of many people can call up the same kind of cases—of young people speaking in meeting and at the same time growing insincere; and if there were honesty enough to confess it there are many people in the same case. Now I do not say that of necessity there is danger in having young people and children speak in meeting, but it is possible to go so far in a right direction as to be nearly as far wrong as if the direction were wrong. Has the church gone too far in the right direction? It is right to have the young in attendance on the prayer-meeting, but is there no danger of insincerity and forwardness in the present practice of pushing them forward? There is a saying that a young man should keep his mouth closed till he is thirty, meaning that one who is young should be a learner and only speak when he has learned something. I am old-fashioned enough to believe that children need instruction more than they need to express thoughts they do not have, or which are utterly insincere and worthless. The church is helping on the impertinence and effrontery of young people by making worship and religious work the field for growing it. You may have your children's meetings and young people's meetings if you wish, but they should be rather for instruction than for expression; but any experience that is not natural and spontaneous is so much help to insincerity and artificiality of character and life. It is all nonsense to say that they must be trained in their youth to speak in meeting or they will be of no value to the church in their mature years. If they learn to attend and love the service, and learn to think about religious things, there will be no trouble about their having something to say that means something, or at least represents sincerity and honesty of thought. People who really think can as a rule say what they think."

#### IF I WERE A BOY.

BY ROBERT J. BURDETTE.

Somebody has sent me a conundrum—"What would you do, if you were a boy, for your health, for your education, for your future career?"

A three-leaf question like this always sets a fellow to thinking. It is so much easier to tell other boys what they should do, than it was to do just those things, in exactly that way, when we were boys. St. Paul and myself agreeing in so many things and resembling each other in so few, were never more harmonious than when we both declared—I repeating after him—"The good that I would do, I do not; but the evil which I would not, that I do." However, my son, it is a foolish sailor who will run upon the rocks to find where they are, when by flying a signal he can get a pilot who knows all about them.

"For my health," I would do just as I did when I was a boy. Out of school hours, summer and winter; rain or shine, I would spend a great deal of time in the gymnasium. I am a strong believer in athletic scholarship and gymnastic

training. I had the advantage, which you may not possess, of one of the best equipped gymnasiums in the country in which to build up my health. It extended over the greater portion of Peoria, Tazewell, Woodford and Stark counties, Illinois. I could walk, climb or coast where I pleased. When I went hunting, which was often, I didn't ride in a close railway car through clouds of dust and cinders to the hunting grounds. I walked both ways. When I wanted to go anywhere, unless I had mislaid my legs and couldn't find them, which was frequently the case with my hat, I knew how to get there. At home I had a private gymnasium, in which I exercised most faithfully. My father was a gymnasiarch, and he furnished white oak and limb-hickory, "buck," saw, and hamrind at his own expense. The ventilation in my gymnasiums, private and public, was perfect. The air came with a free sweep from the sunrise to the sunset. There was sunshine all the way from heaven in the clearings, and grateful shadows under the trees. I don't know so much about gymnasiums hedged in with walls and roof, and ventilated by machinery; but I know they are better than none. On my eighteenth birthday I enlisted in an infantry regiment, and shouldered a man's musket. I was in active service three years; went into every fight and on every march with my regiment; never was marked off duty one day by reason of sickness; never saw the inside of a hospital; never but once failed to march into camp at night when my regiment did; and many a time when I saw some big fellow lying "played out" in a fence corner, as I marched past him, carrying as big a load as any man in the regiment, unless it might be some convalescent with a haversack like a feather-bed, I felt grateful for my school-boy training in the gymnasium of prairie and forest. And to-day, with the tranquil digestive powers of an ostrich, as I think of past mercies, I thank the good Lord for the wood-pile. Live out of doors all you can, my boy. "Walk a heap." The open air, the free, pure air and sunshine are as good as the exercise. Better.

"For your education?" Well, mine began at "Hinman's School," in Peoria, and ended in the high school of that city. Naturally, I have the same love for the public schools that I have for my oldest and best friends. The discipline is much better in the public than in the private schools, and you can stand a great deal of discipline, my boy. It will do you good. And there isn't a teacher in the public schools who doesn't know a great deal more than you do. Many, oh, a great many of them, know a great deal more than you will, even after you have been out of the university several years. If you remain in the public schools until they teach you all they know, you will probably be in some grammar school until your children are married. So if you can't go to college, the public schools can, and will, give you an education that will equip you for the practical work of life; that will give you the ground-work of any professional career; that will start you splendidly. But if you have a hunger for books, a desire for knowledge, and you can go to college, by all means, go. Give all the years to study that you can. A college education will make you a better blacksmith, a better farmer, a better carpenter. Other things being equal, natural ability, industry, ambition, tact, application, of two men, the college man will be the better equipped for any work in which he may engage. One day last week I took a drive with a farmer up in "York State." He wore "tailor-made" clothes, kid gloves, long cuffs, swell collar, and a high hat. He drove a stepper to a cart that made you feel proud and rich. His farm paid for all these things. When he wanted to go to the circus, he bought a dollar seat and went. He didn't drive to town, seventeen miles, on a jag of wood, to sell it for fifty cents. He farmed because he liked the business, loved country life, and there was money in it. He was a graduate of Cornell University, and that is the kind of a farmer he was. It stands to reason that the more a man knows, the more sense he has, the better fitted he is for any position, except that of a petit juror. Of course there are some boys whom you can't educate. There are some boys who can learn books by heart; who go to college, and graduate; go to Europe, and finish; and



come home knowing so much less than they did when they went away that they are disqualified even for sitting in a coroner's jury." If you are that kind of a boy, which you are not, why, of course, you had better not go to school at all. Schools are conducted for the purpose of furnishing instruction for the mind; they don't agree to furnish the mind, too. You have to take that to school with you.

"For your future career?" Ah, my boy, who can tell you so much about that as yourself? You know your own tastes better than we do; you know what you can do best; you know the line of work that will give you most pleasure in doing—work, not play, mind you; do that. Don't pick out something easy; the easiest things to make a living or reputation by. There isn't an easy "job" in the world—not one. But there is something in the world that you would like to do better than anything else. You will get tired at it, but never tired of it. It may sometimes bring weariness to the arm, and brain and heart, but you will never want to give it up; you will never honestly wish you had chosen some other work. Find what that "something" is—the something that you can pursue with eager zest, and ambition, and unflagging earnestness all your life—and do that. Whether it be making shoes or making sermons, playing base-ball, Hamlet, or the pipe organ; the work that enlists all your desires and energies, and awakens all your enthusiasm; the something which you believe Providence has designed that you can do better than anything else; that is the thing for you to do. Only, my dear boy, do try and get on the right side of Providence, so that this shining "something" shall be something better than playing billiards, or the tennis championship.

#### AN IMPORTANT DISTINCTION.

BY REV. GEO. F. MAGOUN, D. D.

Up to the time of the Wilson law and Judge Caldwell's decision in the Iowa test case (Van Vliet), the importation of liquors into a State and the sale of them, lawful or unlawful, were hopelessly confounded. Even by Judges an argument that applied to the one was often employed in respect to the other. Indeed, it was held that the right to import—"whether the right be given by act of Congress, or by treaty with a foreign country—would seem necessarily to carry the right to sell the article when imported," which is certainly not the same thing at all. It entirely ignored the distinction between selling commodities for permissible, lawful, and useful purposes, and selling them for the most improper purposes possible, which every civil community is obliged to recognize. It put a medicinal, scientific, or religious use of a commodity on the same level with the basest uses,—for example, those of drunkenness and crime. This confounding of things that differ runs all through the original package decision of the United States Supreme Court of April 28, 1890.

It is upon Chief-Justice Marshall the responsibility rests for this now exploded doctrine. He treated (foreign) importation and the sale of goods imported as parts of one transaction, each "an essential ingredient," each "indispensable to the existence of the entire thing." He gives this thing no name. If he means foreign traffic as the whole of which importation and sale are distinct, co-essential parts, this does not by any means even imply that sale is an integral part of importation, but quite the contrary. While *in transitu*, or undergoing importation, even foreign-made liquors might be under one law, and when the transit has ceased by their arrival at their destination, come under another. In the case of domestic liquors transported, not imported, this may be still clearer. They may be within United States' jurisdiction, regulated by act of Congress till transit ceases, and then—being within State limits other than those in which the transit began—pass in a moment into State jurisdiction. The opinion of the dissenting judges at Washington left room for this; that of Justice Fuller excluded it by asserting that the United States jurisdiction "cannot be stopped at the external boundary of a State, but must enter its interior, authorizing the disposition of articles which it introduces." Marshall seems even to deny any State right of control

over sales, if only the liquors be of foreign production, for he said (Brown vs. Maryland): "Congress has a right not only to authorize importation, but to authorize the importer to sell." This could be unquestionable only if traffic were purely and entirely a Federal traffic, no State relation attaching to those concerned. What Marshall would have said in a case of domestic liquors merely transported across a State boundary, we shall never know. Justice Taney (Pierce et al. vs. New Hampshire) held that "the traffic in the article may be lawfully regulated by the State as soon as it is in its territory, and a tax imposed . . . or the sale altogether prohibited, according to the policy which the State may suppose to be its interest or duty to pursue."

Though what Marshall says was blended with the argument of an opinion, it is clearly theoretical, and falls to the ground when distinction is made between transit, transportation, or "movement of the goods" (as the phrase is in Judge Gray's dissenting opinion), and sale after the transit is completed by arrival. The opinion of the majority is that Judge Taney's doctrine is overthrown in the determination of cases arising since Congress has made regulations for interstate commerce. These regulations have been of a character requiring support from the contrary theory of Marshall. The Wilson bill has changed all that, negatively, so far as separating commercial regulations and police regulations distinctly from each other is concerned, and Judge Caldwell's decision at Little Rock conforming to the present condition of the United States law, rests, on the contrary, upon the distinction between these two classes of regulations. This is in harmony with Judge Taney's decision, and for the first time places the enactment in harmony with both. The fog ought now to clear away. We ought to have no more arguments as to rights of importation applied to the matter of sales when importation is at an end.

The Wilson act provides that transported liquors shall come under the local laws touching sales, prohibition or permission of sales, etc., "upon arrival" in a State or Territory. "The obvious design and intention of Congress," says Judge Caldwell, "was to withdraw at once the protecting shield of interstate commerce from original packages of liquor the moment they entered the State where the transit was to end." If Judge Marshall's *dictum* had been, then, a simple declaration of common law, which no one probably will claim, the Wilson act changes here the common law, which is too often done for comment. But the Wilson act simply defines where the right to sell of the non-resident or "importer" (incorrectly so called) ends, and takes away his privilege of selling, "in the State where the transit ends," an intoxicating beverage citizens of the State are forbidden to sell. This is certainly constitutional, according to Act IV., sec. 2, which could hardly have intended that the citizens of any State should "be entitled to privileges and immunities" in any other State which its own citizens do not possess! Neither common nor constitutional law is changed by the Wilson act. But a distinction is legally established, which is perfectly obvious to common sense, between the introduction of an article into any place and its sale in that place after introduction. The act "does not deal with the liquor," says the Circuit Judge beyond the Mississippi, "after its 'arrival' in the State. Congress may regulate interstate commerce, but not intrastate commerce. The State may regulate purely internal, but not interstate commerce." What is internal commerce, pray, if not traffic in the interior, even though but just within a geographical line? There, State law meets every other commodity, why not one so harmful as intoxicating drink? There, the interstate commerce law protecting any and all while *in transitu* leaves them. The fiction of one sale by the importer bringing them under State law explodes. Its jurisdiction runs wherever the territory of the State runs. Judge Caldwell added:

"No part of the Iowa law is 'dead.' It is not the laws of the State, but the original package that is 'dead.' The court did not declare the statute void, but its extension or application to original packages, in the absence of Congressional sanction, unconstitutional." This sanc-

tion is provided in the Wilson act. "There never was any question that the laws of Iowa prohibited the sale of liquor 'produced' in the State, and were constitutional. These laws were in full force at the date of the passage of the act of Congress. Congress has abolished exemption from the operation of the State laws, by abolishing in effect the original package itself upon its arrival in the State where its transit terminates."

That distinction will stand! All honor to Senator Wilson for setting it up as a national one!—*National Temperance Advocate*.

#### REFORMS IN THE WHITE HOUSE.

##### PRESERVATION OF HISTORIC FURNITURE.

The disappearance of nearly all the massive old rosewood and mahogany furniture from the White House, and the vanishing of nearly every piece with a history dating back more than thirty years, were a disappointment to Mrs. Harrison when she came to the mansion. "Why, where is all the old furniture?" Mrs. Harriet Lane Johnston asked, when shown through the private rooms a year since. There has been poor housekeeping at times, and a stupid indifference to the value and interest attaching to anything which has held a place in the home of the Presidents since the century began. Sevres dinner sets have been given by the French government and bought by our government in administrations long gone by, but not a piece of table porcelain now in the mansion has an authentic history antedating President Lincoln's day. When a service became incomplete, or the mistress or steward considered it out of fashion, it was condemned, sold at auction, and the proceeds used to buy new ware. No later than the last administration the solid rosewood chairs of the state dining-room, with curving legs and heart-shaped backs that dated forty years away, were sold at auction, and cheap and commonplace modern chairs substituted. Mrs. Harrison found seven of the old rosewood chairs in the cellar, and, repaired and upholstered in rich brocade, they now ornament the library. It is her wish to establish a *garde meuble* after the French order. A list has been made by her of every piece of furniture and table-ware now in the mansion, with the name of its purchaser, its cost, and subsequent history as far as can be known. When unfit for further use, or out of harmony with the style of the day, such articles are to be labelled, and put away in the spacious garret. In time they may return to fashion and use, or in longer time become curios and interesting relics of by-gone times. No cheap and trifling things should be bought for the mansion, and Presidents' families should be responsible for the keeping, and not allowed to disperse the relics in their charge.

To illustrate the spirit in which the contents of the mansion have been regarded at times, one mistress of the White House had some pieces of old mahogany condemned and sent to auction. At the sale they were bid in for her, and are now valued ornaments in an ex-Presidential home. While not dishonest, since the government received all that the articles could bring at public sale, the transaction affords the moralist a chance to draw some fine conclusions as to the commoner official ideas of honor in dealing with the government. Bric-a-brac dealers have had many fine pieces of furniture and porcelain from the White House pass through their hands, and city caterers have even owned parts of dinner services, and gradually broken them up in the course of many dinner seasons. With the present appreciation of relics and old wares, any piece from the White House would be considered a trophy to be hung on the wall. Mrs. Harrison said on entering the White House that she should make it her duty for the four years to leave it a more comfortable place for her successor. If her successors keep up the *garde meuble* idea, White House furniture and White House plates will not be procurable at the curio stores of the city again. Only a few years ago part of the white and gold Sevres set used by Washington, brought here when the capital was moved to Washington, was sold by a Ninth Street dealer in antique furniture. Its only rightful place is behind glass panels in the state dining-room.—*Harper's Bazar*.



## MISSIONS.

WE congratulate the Baptists of England upon the amalgamation of the General (Arminian) and the Particular (Calvanistic) Missionary Societies. The Calvinistic and Arminian do not cease to be such; but they do agree "to co-operate in preaching the gospel in all the world and to every creature—a co-operation that must be pleasing to the Lord and helpful to the great missionary enterprise."

At Nottingham, England, in 1784, an Association of Baptist ministers drew up a Memorial inviting their own people and other denominations to join them for one hour, on the first Monday in every month, in earnest prayers for the out-pouring of God's spirit on pastors and churches, and for the spread of the gospel to the most distant parts of the globe. Thus originated the world-wide Monthly Missionary Prayer-meeting. At the same place, in 1792, Carey preached a powerful sermon from Isaiah 54: 2, 3, calling on the people to expect great things from God, and to attempt great things for God. In October of the same year there was organized *The Particular [Calvanistic] Baptist Society for Propagating the Gospel among the Heathen.*

At the conclusion of a series of meetings in the Providence Church, Missouri, Eld. Skaggs preached two discourses upon the Sabbath doctrine, and the Spirit of God seemed to pervade every mind present. In the Plum Valley Church he preached several times until Nov. 23, "the time the First-day Baptists had appointed to commence a protracted meeting. Two First-day Baptist ministers came to the meeting. They and the writer continued the meetings-day and evening until Nov. 20. The writer preached on Sunday to a good congregation, and when a call was made for an expression twenty-two gave their hands for prayer. Seven were converted during the meetings, and when we called to prayer the entire congregation bowed down to call upon God for mercy. And now I must leave this place and the kind brethren and sisters. I never was in any place I was treated more kindly than I have been here by this people, and they seem to want nothing but the Bible. I have not yet preached specially upon the Sabbath, but have upon baptism and the perpetuity of the moral law. The people here are poor in this world's goods, but some at least are rich in grace and truth. They gave me \$5 35. I think this is one of the best openings for doing good, and I have become very much attached to the people. They want me to preach there once a month, so I have agreed to commence a meeting on the evening of Dec. 23d, to continue until after the fourth Sunday."

11 NORTHAMPTON PARK, Canonbury, }  
London, N., Nov. 18, 1890. }

Dear Brother Main,—A clergyman (Church of England) in Wales, who says he is a convert to the Sabbath through reading the *Sabbath Memorial* and other Sabbath publications I have sent to him, has written several articles to the *Hereford Times* on the subject, one of which is quite lengthy, and all to the point. Let us hope that good will come out of it. Another Sabbath-keeper has come to light in London, a sub-editor. On the 16th instant our colporteur offered himself and was received a member of the church. We have known him for more than a year. We feel assured that the time is not far

distant when his wife expects to join the church. Pray for us. Yours as ever,

W. M. JONES.

### SYNOPTICAL REPORT OF THE SHANGHAI GENERAL CONFERENCE.

Woman's work in China was the next general subject considered by the Conference.

#### GENERAL VIEW OF WOMAN'S WORK IN CHINA, AND ITS RESULTS.

BY MISS A. C. SAFFORD.

An old eastern proverb says, "The ax-handle is of wood, the tree is not cut down, save by a branch of itself." A woman can best understand and influence her sister's heart. Hence the work of Christian women for heathen women, in helping to cut away the roots of idolatry, has become "one of the component parts of foreign missions."

This work has been prosecuted at the oldest stations for about fifty years; at first chiefly by the wives of missionaries in connection with the work of their husbands, or in part independent of that. In later years single ladies have largely augmented the force. We are building on foundation laid by others; we have entered into the fruit of their labors. It is but just that we to-day embalm their names in grateful hearts. Many of them have passed away, but their works do follow them, and their memory smells sweet and blossoms from the dust.

This work of women may be classified into educational and evangelistic. Closely related to these are the departments of medical missions and literary work. The educational work may include day and boarding schools—schools for the training of women, and industrial classes. The great aim is to bring them to Christ, and to make them better and stronger in every way for their life-work.

Ladies have also assisted in the teaching of boys' schools as well as in the training of students of divinity. This is woman's work for man. But Christian men have done so much for Chinese women that it is impossible to separate clearly these results. To some degree the work of the sexes must be distinct, but there should be a limit to this divergency. The highest good is only to be perfectly attained and represented by the co-operative endeavors of man and woman. As to girls' boarding schools the general opinion is, where they have existed longest, they have been beneficial in training and educating women for the work of the church. In the day schools the work done is less stable, the reaping time is in the future. Many of the pupils have been improved in knowledge, manners, and morals, and have carried many good impressions into their homes, and many of them will probably never sink so deep into the superstitions of their fathers. These schools are educating China's faith and conscience toward the dawn of a better day.

There are various kinds of schools for the training of women, both heathen and Christian. At several missions, buildings have been erected where women from the country are received for a few weeks or months, under a missionary lady, according to the time they can spend from home. From one school opened in 1872, fifty women have been employed as helpers in different missions, and nearly all "have given great satisfaction." In another school "in about four years about one hundred women have studied, most of them only a few months, and most of them have learned to read."

By these efforts women previously unable to read or understand a sermon have in some

measure developed a new character. Their instruction has struck the key-note of reaction against impiety, superstition, and the degradation of womanhood. The evangelistic work of women goes hand in hand with the educational. It consists of from house to house visitation, telling the gospel message, and receiving visits for the same object; and holding prayer-meetings and Bible-readings with Christian women, also in superintending Bible women.

Much good seed has been sown in this way in hundreds of villages, and countless pages of truth have been circulated, and a nucleus for the establishment of churches formed. In this work native women have rendered great assistance.

Medical work by lady physicians has largely developed in some parts of China, from which have been diffused the benefits of scientific treatment to suffering women, and which has favorably impressed alike those treated and the outside population. The training of intelligent native female assistants with the view of their becoming in time physicians and nurses to their country women, is another branch of this work, from which much is hoped.

Woman's work has contributed to the enlightenment of the Chinese by the publication of school-books and books for general circulation, in both the Wen-le and the different dialects, and by the publication of missionary periodicals for stimulating and sustaining an interest at home. All the different agencies employed have been beneficial in some way, and there is encouragement to all. The longer we live in China the less we feel inclined to give the pre-eminence to any special department of work over any other.

Woman's work has created an appreciation for education which has shaken the belief that women are helpless creatures, without brains, and incapable of being taught; and with this higher idea of the womanhood of woman there has been given an impulse to social and moral reforms. Wherever Christianity comes it creates a sentiment against infanticide, foot-binding, early betrothals, and early marriages; and it will put the relation of the mother and the daughter-in-law in the right light, by teaching that "a woman's duty is not that of slavery to another woman, but of loving companionship to her own husband." On the whole, woman's work in China exhibits growth in the use of the old methods, and in reaching out after better developments of the new.

May it ever be founded on the Word of God, and through the doctrine and practice of a pure Christianity, continue its endeavors to plant in the minds and hearts of the Chinese women "a God-fearing, Sabbath-loving, and Bible-reading culture," until this empire owns the sway of "Him who is the King of kings and Lord of lords."

The committee appointed by the Conference to consider the subject of woman's work presented the following resolutions:

1. That the Conference desires to express its cordial approval of the able papers read by the ladies appointed to write on the various subjects presented.
2. That we greatly rejoice in the greatly increased number during the past ten years, both of lady helpers and of native workers, and the corresponding advancement of the work among the women and girls of China in all departments as set forth in these papers.
3. That we fully agree with the idea brought forward in these papers, that all of our mission schools, whether boarding or day schools, while due attention should be given to intellectual and physical training, the first place must always be reserved for religious instruction, and the first object must ever be to bring the people to a knowledge of, and belief in Christ as their Saviour.
4. That the importance of schools for women, church

members and others, where they can receive an intelligent idea of Christian truth, and become able at least to read the Scriptures in their native tongue, cannot be over-estimated; and while we rejoice that the ladies should report some such schools as already started, we should earnestly recommend that the number be greatly increased, and that they be opened in connection with our native churches and out-stations, and assistance should be given, if necessary, to enable the women to give their time to study.

5. That we fully endorse the sentiment expressed by one of the gentlemen of the Conference that "the wives of missionaries should have every encouragement and assistance from their husbands to enable them to engage in direct mission work."

6. That missionaries should use every lawful means to prevent the marriage of Christian girls to heathen men, especially when one or both of the parents are church members.

7. That we, as missionaries, continue to maintain a decided stand against the cruel custom of foot-binding; and we would urge that renewed and persistent efforts be made to arouse public sentiment against this evil, with the hope that the time is not far distant when the education and culture of the ladies of this country shall be properly appreciated, and bound feet be no longer considered the standard of respectability. In conclusion, the committee desire, on behalf of the ladies, to express to the Conference their appreciation of the action of the Conference in devoting an entire day to the consideration of woman's work, and allowing an extension of time for the full presentation of the paper, and in making them full members of the Conference.

### WOMAN'S WORK.

"YE shall serve the Lord your God, and he shall bless thy bread and thy water." Ex. 23 : 25.

WHAT I possess, or what I crave,  
Brings no content, great God, to me,  
If what I would, or what I have,  
Be not possessed and blest in thee;  
What I enjoy, O, make it mine,  
In making me that have it, Thine.

—J. Quarles.

WHEN the woman's work was put into organization many were averse to the making of special reports, particularly of the specification of funds. The thought often expressed, that the left hand ought not to be fully acquainted with the working of the right, was used as if for argument persuasive. Time has marked the growth of feeling and expression of it. This growth has had its stages. First, those who feel that our women who are working with both hands may as well show the two hands as for a country to show its colors, led off with the desire that moneys be here reported, but under cover of summaries. This feeling was largely the outgrowth of another one, namely, that the debit and credit side would both be so small as to seem insignificant. The summarized report had something of the cut of a cloak of charity. It was adopted as a good style for the season. But styles change, and women do—almost! There was an under current of feeling so at work as to dictate in the blanks sent out to local societies in the summer, a question as to future method of reporting. Because of the answers to this question, and still further, the growth of the work in such a way as to render it almost—yes, quite, a necessity for those conducting the work, the September meeting of the Board voted that with the close of the quarter ending October 15th, there should be made a change in the method.

By legitimate growth, and healthful, the matter now stands like unto this: There will be hereafter a monthly report of receipts, a quarterly summary report of the three months, followed by an itemized report of moneys paid out, and by a statement of special funds upon date of quarterly report.

It is hoped that this plan will satisfy the best judgment of the women, and the demands of the work itself. It is the thought that methods in work shall be the willing servants of the matter within the work.

The report given below covers, by necessity, for this time the half month otherwise uncovered from quarterly report ending October 15th, to November 1st, the time for beginning the month's reports by the months taken separately.

### WOMAN'S BOARD.

Receipts in October, from October 15, 1890.

Mrs. W. A. Rogers, Waterville, Me., Teacher's salary	\$10 00
Ladies' Aid Society, Independence, N. Y., " "	5 00
Ladies' Auxiliary Missionary Society, Alden, Minn., China Mission	11 85
Ladies at Addison, W. Va., China Christmas box	1 00
Mrs. Margaret Armstrong, Marion, Iowa, dispensary fund	2 00
Ladies' Society, New Market, N. J., Teacher's salary	10 00
Mrs. Niles Burdick, West Hallock, Ill., Nurse fund	1 50
A Friend, " " " "	50
Mrs. M. B. Kelly, Villa Ridge, Ill., " " " "	1 00
\$ 42 85	

Receipts in November, 1890.

Miss F. A. Witter, Secretary Western Association, from Ladies' Evangelical Society, Alfred, N. Y., Teacher's salary, \$5 00; Mrs. Esther R. Burdick, Helbron, Pa., Teacher's salary, \$1 00; Mrs. Jennie Renwick, Friendship, N. Y., \$3 00	\$12 00
Ladies' Society, Dodge Centre, Minn., Home Mission \$5 00; Foreign Mission, \$5 00	10 00
Young Ladies' Missionary Society, Brookfield, N. Y., Teacher's salary	5 00
Miss Susie M. Burdick, Shanghai, China, Tract Society, \$10 00; Missionary Society, \$10 00; Current expenses Woman's Board, \$10 00; RECORDER, \$2 00; Peculiar People, \$1 00; Sabbath tracts, \$2 00	35 00
Ladies' Society, Taney, Idaho, Medical Mission, \$4 20; Teacher's salary, \$5 25; Home Mission, \$5 25	14 70
Ladies' Society, Milton, Wis., Teacher's salary	15 00
\$ 91 70	

MRS. NELLIE G. INGHAM, Treasurer.  
Per W. J. CRUMB.

Forwarded by request of Woman's Board.  
MILTON, Dec. 12, 1890.

### THE CHINA CHRISTMAS BOX FOR 1890.

Dear Sisters,—The Holiday box for the Shanghai Mission left Westerly, September, 1, 1890, sent as usual to the China and Japan Trading Co., New York. They sent it by the steamship, Teutonic, which sailed September 17th. The dimensions I have not recorded, but think it was about 4 feet long, 2 feet wide, and 3 feet in depth; and it was valued at \$100.

The following is a memorandum of charges:

Cartage to Westerly station	\$ 25
Freight to New York	50
Cartage Stonington Line to slip	75
" slip to steamer	50
Marine Insurance	88
Freight from New York to Shanghai	3 43

Total charges \$6 31

There was received in money, \$14 31, leaving a balance above the expenses of \$8, which was equally divided among the four sisters of the Mission.

Packages, some larger some smaller, were received from Ashaway, Westerly, Mystic, New London, Shiloh, Leonardsville, Alfred Centre, Independence, Little Genesee, Milton, Dakota, Wis., and Taney, Idaho. These contained three whole pieces of calico, quite a quantity of muslin or cotton cloth, some clothing and bedding, a quantity of towels, aprons, handkerchiefs, tidies, cushions, both for pins and needles, books, scrap-books, pencils, pictures, Christmas cards, soap-slates, pads, brushes, pins, needles, knitted lace, several bags of various kinds, sweeping-caps, sofa-pillow, pieces of various kinds, old muslin, and a few other articles.

With gratitude to our Father that so many felt it a privilege to send some token of esteem and affection, as well as things helpful in their work, to our dear co-laborers in far-off China, we again committed them to his watchful care for the long journey of three months, following it in thought and prayer until it shall, as we trust, safely reach its destination.

We fondly hope that divine Providence will grant us the presence of our dear Mrs. Davis before it is time to send another box; and from

her wise and timely suggestions we shall be able to be more helpful than ever.

Respectfully submitted,  
E. A. WHITFORD, Com.

For the SABBATH RECORDER.

### ANOTHER PAGE.

ANNIE L. HOLBERTON.

Oh, no, it is not dead, though past,  
The year that yesterday was now,  
The light and shade its sunshine cast,  
The summer bloom, the wintry blast,  
Mirrored on heart and brow.

A written page, a folded leaf,  
Is all, yet time will ne'er efface  
The good and ill, the joy and grief,  
Contained within the record brief,  
Whose influence still has place.

What solemn thought that, day by day,  
And year by year, our fate is wrought,  
The motives that our actions sway,  
A right embraced, a weak delay,  
With life or death is fraught.

More than the fitful, tossing wave  
Of life that marks our stay on earth,  
The life that Jesus died to save,  
The death that ends not with the grave,  
The soul's immortal birth.

For this the pages of our years  
Are filled perchance with toil and care,  
'Mid pleasure's whirl or sorrow's tears,  
With worthy deeds, or restless fears,  
That each a record bears.

What if this new year's page we turn  
Should be the last for us to fill,  
The last our just reward to earn,  
The last life's lesson here to learn,  
To do our Father's will.

Are we prepared to cast aside  
All else, that we may live for God,  
Our treasures, idols, worldly pride,  
In him entirely to abide,  
When falls the chastening rod?

### SILENT LIVES.

Sometimes we speak of silent lives. In reality there are none such. Like chattering children we are never silent, except when we are asleep. Indeed, the lives which we deem most silent are oftentimes the most powerful in their testimony. Just as "the still small voice" impressed Elijah's soul more than the loud-voiced convulsions of nature, so the quiet evidence of consistent Christian character is far more effective than more demonstrative measures. It does more to confound the foes of Christianity than able apologies and the cleverest contributions of clever controversialists. Unmurmuring obedience to the will of him we call Lord and Master furnishes a clarion-tongued testimony against the defamers of our faith. "The angels are the reapers." Ministers could not do it, for they do not know all the Lord's wheat, and they are apt to make mistakes—some by too great leniency, and others by extensive severity. Our poor judgments occasionally shut out saints, and often shut in sinners. The angels will know their Master's property. They know each saint, for they were present at his birthday. Angels know when sinners repent, and they never forget the persons of the penitents. They have witnessed the lives of those who have believed, and have helped them in their spiritual battles, and so they know them. Yes, angels by a holy instinct discern the Father's children, and are not to be deceived. They will not fail to gather all the wheat and to leave out every tare.—Mr. Spurgeon.

LIKE as the gnomon doth ever behold the north star, whether it be closed or shut up in a coffer of gold, silver, or wood, never losing its nature, so a faithful Christian man, whether he abound in wealth, or be pinched with poverty, whether he be of high or low degree in this world, ought continually to have his faith and hope surely built and grounded on Christ, and to have his heart and mind fast fixed and settled in him, and to follow him through thick and thin, through fire and water, through war and peace, through hunger and cold, through friends and foes, through a thousand perils and dangers, the surges and waves of envy, malice, hatred, evil speeches, railing sentences, contempt of the world, flesh, and the devil, and even death itself, be it ever so bitter, cruel, and tyrannical, yet never lose sight and view of Christ, never to give over faith, hope, and trust in him.—Robert Cawdray.



## HISTORICAL & BIOGRAPHICAL.

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

BY THE REV. THEO. L. GARDINER.

PASTORATE OF ELD. DAVISON.

In March, 1846, Eld. Samuel Davison was called to the pastorate, and began labors the following month. He was formerly a First-day Baptist, and came two years before from Reading, Pa., where he had a pastorate, and united with the Shiloh Church. He was then a recent convert to the Sabbath, and had spent the intervening time as pastor of the Plainfield Seventh-day Baptist Church. He served this church until Oct., 1848, two years and six months, when he also resigned to go on mission work in the West under direction of the Board. During his pastorate, about twenty were added to the church.

During Eld. Davison's sojourn, Eld. George R. Wheeler and Hannah, his wife, came from Salem, N. J., as converts to the Sabbath. He was brother-in-law to Davison, a member of a Baptist church in Salem, and a licensed preacher, formerly from Olney, England. The church asked for his ordination at the General Conference which was held in Shiloh that year, and he was ordained to the gospel ministry, September 13, 1846. He afterwards became pastor at Marlboro, and was a member of these two churches until called to his rest. He was the father of Eld. Samuel R. Wheeler.

PASTORATE OF ELD. LANGWORTHY.

In November, 1848, a month after Eld. Davison closed his labors, Eld. Giles M. Langworthy came to minister unto the church four months, which resulted in a unanimous call for him to "serve the church two years, at a salary of \$400 per year." He therefore entered upon his regular pastorate in April, 1849. He was a young man, and in quite delicate health, and had been teaching in DeRuyter Institute for some time previous to his call here. He entered upon his duties with great promise of success, and was rapidly gaining the affections of his people. But only a few weeks passed before he was compelled to seek rest and health in the North. In June of the same year he asked to be released, as his health was so completely broken down that it would be impossible to go on. The church reluctantly granted his request, and he died of consumption in Adams Centre, N. Y., the following year.

SUPPLIES FOR A SHORT TIME.

Eld. Wheeler was now asked to supply the pulpit until further arrangements could be made. Eld. Enoch J. Barnes, of Hounsfield, N. Y., a delegate to the Association, was secured to labor six months with the church, after which a determined effort was made to obtain a pastor.

Calls were extended to Alexander Campbell, W. B. Gillette, and Elders Barnes, Irish, and Utter, only to be declined. The church appointed a special meeting to supplicate the throne of grace for a blessing upon their efforts to find an under shepherd.

LABORS OF ELD. WM. M. JONES.

Finally, after being without a pastor a year and five months, they secured Eld. W. M. Jones, who entered upon his duties, Dec. 1850, and served until the last of March, 1853, being two years and three months; when he also left them to go as a missionary to Palestine. During a few weeks in the summer of 1852, Eld. Jones being absent, Bro. Wm. C. Whitford, then Principal of Union Academy, supplied the pulpit. The

church manifested quite a renewed activity upon the question of total abstinence, and committees were appointed, month by month, to circulate the pledge, and to report at each business meeting.

The church had hitherto been contributing to the various Bible Societies, but quite an effort was taken upon learning that some of these Societies had been guilty of perverting some Chinese translations so as to favor the First-day as Sabbath; and the church "resolved that our contributions for the Bible cause be sent to the Missionary Society, requesting them to furnish our missionaries with means for distributing Bibles."

The blessing of God attended the ministry of Eld. Jones, and quite a revival sprung up during the first winter, in which twenty-four were added by baptism.

NEW MEETING-HOUSE.

The old meeting-house, built in 1771, was becoming delapidated, and the congregation having quite out-grown it, steps were taken towards a new one. A day was set apart for special services to implore the divine blessing upon their efforts. The work progressed rapidly, and in Feb., 1851, the present commodious and substantial brick church, 42 by 64 feet, was dedicated to the service of the Lord. It cost \$5,000. The dedication services were held four days in connection with the Yearly Meeting, which had been post-poned until this time. Elders Thomas B. Brown, Lucius Crandall, Walter B. Gillette, David Clawson, and George R. Wheeler were the preachers who took part in these meetings. A good degree of interest was manifested before the close, and the way was clear for pastor Jones to reap the harvest referred to above.

SABBATH-SCHOOL WORK.

In October, 1852, the afternoon meetings were changed from a "conference," to a "Bible-class."

Just when the first Sabbath-school was organized in connection with the church does not appear, but certainly many years earlier than this. There is an old record book of the "Sabbath-school Society," bearing date of 1829, containing record of classes and teachers. The very oldest men of to-day were "boys" in those classes. Some of them tell of a still earlier day, when all the school stood up in one long class around the old meeting-house and recited from the old catechism; probably the one edited by Eld. John Davis.

This change of the Sabbath-school that gave it the place of the afternoon meeting marks a new era in this department of church work. Few churches of to-day have any better or larger school than the one which for years has flourished here.

PASTORATE OF ELD. GILLETTE.

In April, 1853, Rev. Walter B. Gillette assumed the pastoral charge. It was his third call to this pastorate within three years, and was accompanied with a written request from Shiloh asking Piscataway to release him. It seemed so much like a "cry from Macedonia" that he could not refuse. The church readily agreed to make his salary \$400; furnish his family "with a comfortable and convenient seat in church;" pay his expenses each year to the annual meetings of the denomination; permit him to be absent four weeks each year if he chose; and were to pay the expense of moving to Shiloh.

He had spent much of his early life among this people. Twenty-seven years before he had left them for a home in Western New York, little thinking then that he would one day become

a minister and return to be the pastor among his early friends.

Two years later, he lost, by death, the companion of his youth; and his own journal, kept during those years, shows how heavily the blow had fallen on him. But the pathos of his words regarding this loss are scarcely more touching than are his lamentation over the deadness of his church, smallness of the prayer-meetings and tendencies of his young people.

Thus early in his pastorate, "the low state of Zion" fills him with misgivings, until he writes: "Unless there is a change, my stay with this people will be short; yes, *very short*." Yet, said he, "I am not without some encouragements in our brethren and sisters who do live lives of watchfulness and prayer." This seemed to him as the only ground of hope for a successful work in Shiloh. And these praying ones proved to be the Aarons and Hurs who held up his hands until victory came. Therefore, his stay, instead of being "very short," was prolonged to a pastorate of twenty years, and many of the standard-bearers of to-day were brought to Jesus through his ministries.

In answer to the prayers of the faithful, Zion did arise, showers of blessings came, and within two years seventy-five souls were added by baptism. For several years during the pastorate of this consecrated man the church work progressed with little variety. The questions pertaining to denominational interests had been disposed of before, and now the church settles into the harness for regular work along the lines agreed upon. After eight years of service, the pastor, having received an urgent call to other fields, presented the case to the church, which promptly declined to entertain the idea of a separation, and made such satisfactory arrangements regarding deficiencies that he yielded to their wishes.

ADOPTING SOME PRESBYTERIAN CUSTOMS.

This church having been surrounded by so many churches of the Presbyterian faith they naturally adopted some of their early methods. The habit of standing during prayers in morning service was quite prevalent, and tenaciously held by many. At one time a vote in church-meeting would ask all who did not do so, to "change their posture in meeting; to rise in prayer time, and to sit in singing." Then, again, the vote came to reverse this order, but it took some years for all to yield their practice of standing.

It was also considered out of place for women to take part in social meetings. She must "keep silence" there, and "ask her husband at home." No wonder the pastor lamented the dullness of the prayer-meetings. The church undoubtedly lost power by this custom, and must have been deprived of much of the good fruit now enjoyed in our prayer and conference meetings. The deadening influence resulting from stopping the testimonies of the most devout half of religious assemblies until the habit becomes almost a second nature is not easily overcome.

It will require generations to eliminate the results of such teachings, and to give to the church the full blessings to come from the freedom of the sisters in prayer and testimony. The day dawned however, and Eld. Gillette lived to see its brightening morning.

(To be continued).

CHRIST meant that his religion should endure; and therefore he would not write it with an iron pen in the rock forever; he chose rather to have it engraved on the only immortal thing in this world, and that is the heart of man.

## SABBATH REFORM.

### THE AMERICAN SABBATH UNION.

This society, whose aims and objects have been kept before the public pretty constantly since its organization in Washington two years ago, held its second annual session in Philadelphia, the 9th of last month. The reports of the proceedings must be far from encouraging to the friends of the civil Sabbath cause. It appears that the Rev. W. F. Crafts, who has been, for more than a year and a half, the field Secretary of the Union, had felt constrained to resign that position on account of his inability to work harmoniously with the president of the Union, Col. Shepard, the editor of the *Mail and Express*. He was, however, early at the convention, with an effort to work some change in the management of the Union. These efforts the *New York Times*, of the 10th, described as follows:

At the opening of the morning session every clergyman and many delegates had in their possession a circular issued by the Rev. Wilbur F. Crafts headed: "First Pure, than Peaceable." It opposed the re-election of Col. Elliott F. Shepard as president, declaring that because he was rich and generous was not reason enough why he should have a third term. It charged him with being too intensely identified with party politics, he having sent advertisements of his partisan papers and dodgers of the Grant monument fund throughout the South, thus killing the work of the Sabbath Union in the South. It protested against the giving to the *Mail and Express* a monopoly of the publication of the literature of the Union, but if the *Mail and Express* must be the organ of the society, then it should be free from such incongruities as liquor advertisements and racing "tips." Further indictments against Col. Shepard as president were "antagonism to the legislation of the last convention," "serious discourtesy to the convention in session, by incorporating the Union in New York State within a month and after notice had been sent that important changes in management would be proposed;" "that the general secretaries now in office have acted with the president and linked themselves in whatever mistakes he has made; that the executive committee, whose attendance is seldom more than eight, and often less, are most of them selected by the president and secretaries, and have always seconded his wishes; that he (Mr. Crafts) was driven out of the American Sabbath Union because he would not submit to private ends." This circular startled many, angered more, and fed the flames that soon began to be visible.

It will not be interesting or instructive to follow the details of what followed this introduction. Sufficient to say that the partizan spirit ran high from the beginning, and the account of the meeting reads like that of a political convention rather than that of a religious convocation. The Shepard party carried the day, Col. Shepard being again elected president, and the measures which he had prepared beforehand were nearly, or quite, all adopted. Among these was the adoption of articles of incorporation of the Union, in the State of New York, which had been previously filed. The incorporators of the Union are, General O. O. Howard, Postmaster-General John Wanamaker, Col. Elliott F. Shepard, J. F. Hurst, J. M. King, Edward G. Andrews, Robert S. MacArthur, A. C. Widekind, Leighton Williams, Robert C. Alexander, W. R. Worrell, Alexander S. Bacon, and Chief Justice Noah Davis, and its declared object is "To have the Sabbath generally observed as a day of rest and worship." Changes were made in the constitution, and some other provisions made by which the corporation might be set at work to carry out its objects. But the alienation of Mr. Crafts and his friends from the Union is a blow which it can hardly survive. If it continues its existence and work long, it must be as a local organization.

While we have believed, and do still believe, that the Union is working from a wrong basis, and for an object which cannot in the end be any help to the spread of the true Christian religion, we cannot look upon this wrangling among Christian men without pain and regret. Why should we leave the word of God and appeal to courts in order "to have the Sabbath generally observed as a day of rest and worship," any more than we should adopt the same methods to secure any other religious observance? For the declared object of the Union effectually sweeps away the fiction of "a civil Sabbath merely," about which we have heard so much of late. Let us have all religious observances based upon the consciences of men, enlightened by the word of God and quickened by his spirit. All else is but empty form so far as any religious character is concerned, and such disgraceful political wrangles as were witnessed at Philadelphia last month, are but the legitimate results of the appeal to the civil laws, which appeal carries with it political methods.

### SUNDAY SACREDNESS WANING.

A very lively meeting was held in the Camberwell Public Library, South London, on the 13th of November, for the opening of said library on Sundays. A large number of the rate payers (who are taxed to support the library,) and a good sprinkling of clergy, ministers, and visitors were in attendance. The chairman pointed out that an expression from the rate payers was necessary if the commissioners were to reconsider the matter. Mr. E. Jones said there were three classes who largely used the libraries on Sundays—the young people in situations, of whom it was expected by their landlords to absent themselves on Sunday afternoons (hear, hear); then citizens who were lodgers were similarly situated; thirdly, the working man, who, notwithstanding that he had a home of his own, would be glad of a substitute for the public house. The vicar of Camberwell argued that to open public libraries would insert the thin end of the wedge for destroying the English Sabbath ("No," and applause), and bring us into the continental mode of its observance. ("No," and "Hear, hear.") After a few more words the chairman called him to order. The Rev. E. Roberts (Baptist,) said the opening of the library on the Lord's-day. (Cries of "Sunday,") he repeated, the Lord's-day, and he was responsible for his words, would be a disaster. ("Oh," and laughter.) If they deliberately abrogated the fourth commandment they would not end probably until they abrogated the sixth, and the seventh, and the eighth. (Cries of "bosh!" and "no sermon.") The chairman, who was here appealed to on a point of order, said it was beyond him to distinguish between a speech and a sermon. (Loud laughter.)

Mr. E. H. Bayley said that we opened public houses and gin palaces, and shut museums, libraries, and picture galleries. If he could have his way he would reverse this order. (Loud applause.) It was said of a certain sanctimonious Scotchman that all his life he had kept the Sabbath [Sunday,] and everything else he could lay his hands on. (Loud laughter.) He believed there was a great misapprehension with regard to a continental Sunday, for he was bound to say, from recent experience, he found there was a general closing of business houses, and what he should like to see was for us to approach the continental Sunday as a day of manly, legitimate recreation and mental improvement. (Applause.) The vicar of Greenwich, who knows, through former associations, the seventh-day argument,

said the old bogey of a continental Sunday had been harped upon very strongly. Continental Sunday or no, he thought they, as Englishmen, would use their liberty as they chose. (Cheers.) In saying this he claimed to be a religious man. If they could take the fronts off the houses of the people now, and see how Sunday was spent in the majority of cases, the Sabbatarians [Sundayarians] would hesitate before they opposed this movement. (Applause.) To maintain a form of Sunday did not increase the reverence for it. The Rev. Mr. Thorpe twitted the Vicar of Greenwich with being an outsider, and having no *locus standi* to instruct the people of Camberwell. Then followed uproar, then two ladies and several gentlemen spoke, and then the vote showed fifty-nine rate payers' majority for Sunday opening. I now send to those speakers whose addresses are known a few Sabbath publications which may moderate the zeal of those who hold so strongly to the unscriptural institution.

W. M. JONES.

11 NORTHAMPTON PARK, Canonbury, London, N.

### A SPIRITUAL BAROMETER FOR THE CHURCH.

It is the annual collection taken in the church for Foreign Missions, because it registers, as far as any visible instrument can, the climatic changes, and the atmospheric influences about the pulpit and every pew. A glance at the collection plate will show you:

1. As accurate an index as you have of the measure of Christian *intelligence* in your church. The question is inevitably raised as to whether men have been taught there the requirement of their Lord to carry the gospel to a perishing world, and the extent to which they have been informed as to the work being done by the faithful toilers in far-off lands.

2. It is the most infallible test as to the *genuineness* of the Christian profession, in owning the requirements of the Master, and in not disowning or treating them lightly. It is a fair test to put to the value of redemption for one's own soul, to ask the efforts made to secure the same benefit for others. Some qualities of faith bear transportation, else we had not known of Christ.

3. It is conspicuous above most forms of Christian benefaction, in the *honor paid to Christ*. "Yes," some may say, "I help Missions, but of the city and of my native land. Their utility I see, and foreigners are here and paganism at our doors." But utility is not the motive of the gospel. It is obedience. The same Master who said "Jerusalem and Samaria," said also, "And to the uttermost parts of the earth." Christ did not consult with his Church, he commanded it.

4. It discloses above many forms of beneficence, *unselfishness*. "Charity begins at home," is well. But local and personal ends may be served here. One may help on a cause or an institution, a civilization in which an immediate advantage is realized to one's self or to one's own. But there is no giving so free from the suspicion of self-interest, and unmixed with lower purposes, as that which is for those we have never seen, and for which no requital is expected here.

5. As an act of worship it indicates with marked explicitness the hold a church has upon the power and promises of God.

Some give to head a subscription list, some to gratify a friend. Many calls there are in the street and in the office. But the offering to the Lord comes first, if he is the dearest friend. It is made in his house, if the best gifts come from him there, and it is for his altar, where his eye alone can see it. The Lord sees it on a subscription book; but is there not a peculiar sanctity to an offering where it is from the individual for his eye alone?—*The Missionary Review*.

To LIVE is not merely to breath; it is to act, it is to make use of our organs, senses, faculties—of all those parts of ourselves which give us the feeling of existence.



# THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

EDITOR.

CORRESPONDING EDITORS.

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

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Sabbath Reform.

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

J. NO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

"Life is a shining sword  
That pierces the shadow of death,  
Gleaming on either side of its pain  
If marred by no baleful breath.

What if the blade should rust  
In a scabbard of idle years,  
Could death be met with a weapon dull  
And never a cause for fears?"

NOTICES of revival come to us from several of the churches, some of them quite extensive. May these be but tokens of more extended and wide spread awakenings among us.

THE *Golden Rule*, one of our most valuable exchanges and the organ of the United Society of Christian Endeavor, comes to us now for a week or two, with a new head, new type, etc. We congratulate our contemporary on this evidence of its well-deserved success.

At a recent dinner of the alumni of Hamilton College, the Rev. Dr. Bartlett made some strong points in favor of small colleges which, he said, gave a student more time for study and less for athletics. He thought it a very poor return for the "expenses of a college education to have big biceps and a dwarfed moral nature, big calves and a vealy brain."

On the 29th of December, just past, England's great statesman, William E. Gladstone, celebrated his 81st birth-day. Besides the vast amount of governmental work which he is constantly doing, he still finds time and strength for literary work, his latest production being a valuable book for the reader of average intelligence and learning, on the Impregnable Rock of the Holy Scriptures.

AGAIN we greet our readers on the very threshold of the New Year. The day, in itself, is neither more nor less important than any other day of the three hundred and sixty-five which make up the year. But long custom has led us, like the merchant, to take account of stock and, in a sense, start anew in the business of life. The fact that we have, by the grace of God, completed another yearly cycle, and that we are just starting out on another round for the twentieth, fiftieth, or, possibly, the seventieth time, which may also, possibly, be our last time, invests the occasion with a solemnity which nothing else can give. May the dear Father in heaven tenderly watch over us all during the days of this opening year, guiding our feet amid the snares and pitfalls among which it may be our duty to walk, strengthening our hands for the duties he may have for us to perform, and comforting us in the sorrows with which it may seem best to him to chasten us. And in sunshine or in shadow, may we all find true happiness in service well done.

## THE INDIANS.

Recent movements among the Indians have been the occasion of much comment among the newspapers. While the gatherings and peculiar demonstrations near the agencies and along the borders have occasioned some alarm for the safety of the settlers, it appears to be the general belief that these are religious demonstrations, and do not portend violence on the part of the red men, unless some unfortunate event or ill-advised counsel should precipitate an attack. The steady advance of civilization has continually narrowed the limits of the Indian hunting grounds, the game has been largely destroyed, and the freedom of life which the traditional Indian has enjoyed has given way to the more exacting requirements of civilized life. Against all this the Indian has protested in vain. In spite of all his longings for the broad, free prairies, with herds of buffalo, deer and antelope, he has been compelled to see those prairies broken up by the plow of the white man. Meanwhile missionary enterprise has taken to them the gospel of another life in which the faithful find hope of compensations for the privations and ills suffered here, through the mediation of a blessed Redeemer. Failing to catch the spiritual meaning of these precious doctrines of the Christian religion, the Indian has learned to look for some mysterious restoration of his old hunting grounds and the wild freedom of his primitive life. Thus he pictures to himself the coming of an Indian Messiah who will take sudden vengeance upon the white man, and without the use of modern implements of war, and in spite of the skill of the civilized race in the arts of self-defense, will sweep them away, destroying all cities, villages and other fruits of civilized toil and industry, and will restore primitive forests and plains to the hands of the red men. This doctrine of an Indian Messiah, it is said, began to be believed and taught some ten years ago, but during the past few months has spread with wonderful rapidity, messengers running great distances, from tribe to tribe, carrying the good news. The mysterious gatherings, the ghost dances, etc., of the past few weeks, are believed to be the religious ceremonies connected with the worship of this Messiah, and necessary preparation for the vindictive and restorative work soon to be performed by him.

When we consider the naturally superstitious character of the Indian mind, his unwillingness to adopt the conditions and duties of civilized life, and his utter inability to comprehend the significance of the mighty changes going on about him, the progress of which he is utterly powerless to stay, it is easy to see how such a hope would take possession of his whole nature, and rouse him to a mad frenzy of enthusiasm for its speedy fulfillment. On the general subject of the wrongs done to the Indians of this country, which lies at the bottom of this whole theory, we have not much to say. There is no doubt that unscrupulous government agents have dealt treacherously with the Indians, and that avarice and greed of gain has again and again robbed them of their just possessions; but these are only incidents in the story, and by no means the main features. The fundamental difficulty in the whole matter is the irreconcilable difference between the conditions of civilized life on the one hand, and the wild, barbarous life of the Indians on the other. These, in the nature of the case, are at war with each other, and must ever be until one gains the mastery over the other. Could the Indian be converted to the principles and conditions of civilized life, he would have little to complain of and less to take

vengeance on. Upon this point the London *Spectator* makes some remarks which are well worth studying:

In the first place, the sentimental talk about the "original owners of the soil" is talk merely. The Red Indians of the North never were owners of the soil in the sense in which the Mexicans or the Peruvians were owners of their dominion. They were thinly scattered tribes of savages, never a million in total number, and more probably not 500,000, usually nomad, always at war with each other, and cultivating the merest fractions of the soil, chiefly by female labor, in the rudest way. The Europeans treated them exactly as the English treated the New Zealanders; that is, they occupied the land and turned it to use, fighting as seldom as might be—indeed greatly dreading Indian wars—but driving the tribes further and further from their original seats. If that was wrong, Europe has been wrong from the beginning, and its tenure of Australia, South Africa and the islands of the Pacific, not to say our own tenure of Britain, is one long-continued injustice. In the second place, the Government of the United States has never deliberately sought to treat the Indians in any way other than it treats its own children. It has never tried to enslave them, or proscribe them, or ban them in any way whatever. Any Indians who give up their tribal organization are free to become citizens. The people have never felt, certainly have never acted on, the deep prejudice of race which has so grievously added to the misfortunes of the blacks, nor has there ever been any attempt to prohibit fusion by inter-marriage. An American family would feel no shame at a cross of Indian blood, nor is a man debarred from any career because he is a half-breed. The special position of the Indians has arisen from their own action. They have refused to merge themselves in the mass of the population, to give up their tribal organization, or to maintain themselves, as civilized citizens are compelled to maintain themselves, by labor. They have, in fact, remained separate, like the Gypsies in Europe, but unlike them, they have remained warriors, they have kept up the tradition of campaigning, have retained arms, and have nourished an antipathy to the intrusive races which may be well founded enough in a sense, but which induces them, at intervals of about half a generation, to break out in hopeless and sterile, but most sanguinary attempts at vengeance. No people in the world will bear that kind of thing, be the provocation what it may; we did not bear it in India, and if men like the Gypsies tried it in England we should make short work of them.

## REVIVAL IN NORTONVILLE, KANSAS.

We have been enjoying a glorious work of grace in the Nortonville Seventh-day Baptist Church. The pastor conducted meetings two weeks, during which time four expressed the desire or purpose to become Christians, and about the same number asked for prayers. Sabbath-day, Dec. 6th, we asked a Methodist minister to preach, Rev. Mr. Maggs, who had been assisting in a very successful revival in the village M. E. Church. At the close of the service a half dozen new seekers come to the front seats, and as many church members seeking reconsecration. We persuaded the brother to remain with us two weeks, and from this auspicious beginning the work went gloriously on. About fifty from this and other communities have gone to the front seats as seekers and a large number of our church members have gone forward for reconsecration and the Spirit's baptism. If anything, the work inside the church has been greater than that outside. Many have experienced the grace of humility, and confessions and reconciliations toward God and between brethren have been numerous, both public and private, and several of the meetings have been simply wonderful.

A new baptistery has been built in the church, and thirteen were baptized last Sabbath, and we



hope nearly as many more may be ready for the ordinance next Sabbath. The weather and roads have been fine, and the attendance large. We are resting two nights now, and Bro. Maggs is to return to-morrow, when we will resume the work, believing it is not yet finished. Bro. Maggs, though only 33 years of age, is a power in this work. He is full of the spirit, and has such a kindly, sweet and pleasant manner, that he never offends, though he presents truth often that cuts to the very line. His sermons delivered without a scrap of notes, have been masterly, and most fittingly chosen for each occasion. It hardly seems that Moody could have done so good work, and some who have heard both, consider this brother much the best and most effective preacher.

The genuineness of the work is shown by the reformations it effects. One gray-haired man quits his tobacco; one who has lived in a back-slidden state for some time, pays to the church quite a large sum to make up for his neglect in the past; many others take the first steps in making acknowledgements, even though they thought themselves the aggrieved party. Surely this is the work of God, and this none other than the gate of heaven. G. M. COTTRELL.  
DECEMBER, 24, 1890.

#### PLEDGES IN GIVING.

Some good people do not seem willing to pledge any definite sum for benevolence. They seem to forget that in other matters they make pledges perpetually. They pledge certain sums for various expenses and other personal purposes. Every teacher and every business man and every wage-earner must make pledges, and without them it is impossible to conduct any of the affairs of life. Those whose "word is as good as their bond" are the pledge-keepers in business circles. It is just as impossible to carry on Christian enterprises as any other, with everything dependent upon an unexpressed general sense of obligation, with everybody unpledged in regard to specific duties and labors. Christian discipleship means, that we have given ourselves and our substance first to the Lord, and then to our fellowmen by the will of God.

The *Herald and Presbyter* says that, "Generous giving does not depend on one's ability. The poorer Christians often shame the richer." According to Bishop Warren, the members of the Methodist Church in Germany, average in their contributions, \$4 40 per member, annually, while the largest incomes among them do not exceed \$1 25 per day. This showing is highly creditable.

Seventh-day Baptists gave something over \$2 as the average sum per capita last year, for both Mission and Tract work. If all had given as freely as those Germans, our Societies would be free from debt, and have abundant funds for future needs. Duties of benevolence grow out of the principles of Christianity, and all who take no pleasure in giving have not the spirit of Christ.

Again and again it has been said that the pastors are the ones at fault for the lack of mission funds. One who for years believed and affirmed this, says he has become a wiser and sadder man. He is in a pastorate now, where efforts to awaken interest in mission work are vain, though carried on for several years. Himself and family during this time, with an income of about five hundred dollars, gave more for missions than all the rest of the church, though it has nearly one hundred members, some of whom are worth eight or ten thousand dollars, or more. He says that "while many pastors are blameworthy, many

churches are also blameworthy, and will not respond to the efforts made to train them to Christian living."

The church referred to is not one of our own, but after all, there are far too many among us who are not swayed by missionary enthusiasm, and who lack true devotion to the cause of our Lord. J. B. C.

#### THE STORY OF A RUSSIAN PRISON.

The Russians, who belong to the Graeco-Russian Church, have long been trying to bring into their church all the nations who live among them. For this purpose the Senate at St. Petersburg has made strict laws which forbid the other nations from living in the great Russian cities, from buying land for their own property, from attending the governmental high schools, and many other things. The strictest of these laws are for the people of the Jewish nation. They are not permitted to live in any of the northern, western, and several of the central States of Russia. They are not permitted even to attend the fairs, which come twice a year in the great cities, except by special permission and a fourteen-days extra passport, which costs about \$20; and if a Jew is found there after these fourteen days, he must pay 150 rubles fine or suffer three months' imprisonment. The Jews have not the right to own land in any part of the Russian empire, even in east or south-east Russia where they are permitted to live. They may not hire Russian servants, nor lend money to them, nor rent land of them. If a Jew lends money to a Russian he has not the right to require it of him again. They are not permitted to educate their children in the universities, academies, or high schools. They are not permitted to perform any official service, neither have they any voice in the election of Russian officers over them. The Jews who serve in the army are not permitted to be promoted to a higher rank. These are only a few of the many terrible restrictions which are placed upon the Jews in Russia.

With this brief introduction, I will now speak of the causes which led to my recent visit to my native land, and of some of my experiences on that visit.

For nearly twelve years my mother has lived in the State of Archangel, near the White Sea. Since my father's death, nearly eight years ago, she has lived alone and supported herself by weaving baskets in the winter and knitting woolen shoes in the summer. She lived on very good terms with the Russians and Finns who were her neighbors, and was content with her lot. Her brothers and sisters, who live in Little Russia, often invited her to come and live with them, but she would not leave the place where my father died. Four years after my father's death I came to this country. Ten months ago I received a letter from my mother saying the government had commanded her to leave Archangel within two weeks. They would pay for her property, but it would require her signature and mine to make the transfer. But as it would be at least six weeks before I could get her letter, and nearly as much longer before I could reach her, the government extended her permit, and I made haste to join her. Leaving New-York by the Bremen line, May 10th, I arrived at Bremen on the 19th, and on the 22d, by train, at the Russian boundary. This boundary is a belt of land six or eight feet wide on the line between the German and Russian countries. It is kept as clean and smooth as a carriage road, and is guarded at intervals of about fifty or sixty feet with Russian sol-

diers, all well armed. At the point where I approached it was a post bearing this inscription, in the Russian language: "Do not sleep, but watch, for your life is responsible for this post, which stands on the Russian boundary." As I had no universal passport, I obtained a German passport and presented myself to a soldier at the boundary, and asked permission to cross over. With five rubles (about three dollars American money), I persuaded him to aid me in my efforts. He took me into the Russian custom-house and told the officer that I was a German desiring a passport for eight days to Warsaw, for he had seen me that afternoon coming from the German custom-house. The officer then dismissed the soldier and, turning to me, said, "Now I will find out if you are really a German subject," and calling a policeman he had the hand cuffs placed upon me and sent me to a dark room. The next morning, the officer having found out that I was a Russian, I was brought out, with six others charged with the same crime, and conducted to the prison yard of the county prison. Here we stood for a half hour or more. In front of us were large buildings with windows strongly barred and grated, from every one of which men, women, and children looked out upon us; to our right was a small iron and stone building with the inscription, "For those who do not obey the officers of His Majesty." As we did not care to see the interior of that building, we made commendable efforts to obey the officers. On our left was a large brick building, the inscriptions on the doors of which showed it to be the government offices. Presently the soldiers having us in charge were dismissed, and we were taken into a large room, seated upon a bench against the wall, and commanded to keep quiet. As four guards with drawn swords in their hands, and shining revolvers in their belts, stood over us, we were quite inclined to obey orders. From this room we were shown, one by one, into another large room in which were three large tables, at each of which sat four men reading and writing. The walls of this room were decorated with pictures of officers and other Russian authorities, among which was a life-size portrait of Alexander III. This is the examination room for those who have "stolen the boundary." Near the Czar's portrait sits the prison captain, who demanded of me, in a stentorian voice, who I was, whence I came, and whither I was going. Having replied to his questions, I asked permission to send a message to my mother, telling her of my arrival in the country, which was granted. My baggage was then brought out and thoroughly examined. Finding among my things some German and English books and papers, among them some copies of the *Outlook*, the captain, thinking these must be political papers, pointing to the Czar's portrait, and thundering with his terrible voice, said, "You thought to injure him, but now you will pay for it with your own head." I tried to make explanations, but he would not listen to me. Calling a guard, he had my clothing exchanged for the prison dress, one side of my head was shaven, the hand cuffs were again placed upon me, and I was led away through the prison yard and up to the sixth floor of the common prison. There my story was told to the turnkey, into whose charge I was placed, and he put me into a room with several other prisoners, with the promise that he would do all he could for me if only I would show that I knew how to appreciate his kindness, which meant, in plain English, that I should put into his hand a liberal amount of good money. SIMEON GREENWOOD,  
(To be continued.)



## YOUNG PEOPLE'S WORK.

Two years have gone by since this page was established in the SABBATH RECORDER.

It was begun with the view of helping our young people to help themselves. In this it has enjoyed a measure of success.

It is intended to be a medium of communication between the young people of our Seventh-day Baptist societies, on whatever subjects concern them as young Christians in every phase of their life. The degree of its success in this regard depends upon our young people *themselves*. It will not avail our young people to complain that there is no satisfactory medium of communication or of making public their "news" or their "views," if they do not use what they have; namely, these columns.

DURING these two years the corresponding editor recollects refusing to print but one or two communications, because they were not suitable. He has certainly not been over censorious in the matter of passing judgment upon the fitness of articles for publication. He would simply say again as a sort of salutatory for the year 1891: All communications pertinent to the life and work of young people are welcome, if courteously expressed. They will be given a place in OUR FORUM, with or without editorial comment according to the judgment of the editor. Essays and articles, bright and interesting, are solicited from all. If suitable they will be given a place in the first or second column of the page. News items will be published in OUR MIRROR, and if sent to the SABBATH RECORDER, Alfred Centre, will appear promptly. Communications cannot ordinarily appear under two weeks time. If possible they will appear in the next issue after they are received, but this cannot be promised. Articles may take a longer time. Do not be discouraged if your production does not appear *immediately*. But write, O ye young people! Write in chorus, write in quartets, trios, or duets. Write in solos, major or minor, allegro or adagio, as the mood finds you. Write honestly, write sensibly. Do not write too much at length, but say all you have to say. Have something to say; say it; then stop. We shall be glad to give you all a chance. Who'll be the first?\*

### THE POWER OF PRAYER.

In a neat but plainly furnished parlor a girl of eighteen summers is seated at an organ, playing and singing that old familiar tune, "Rock of Ages." Her voice trembles as her one listener sings in a firm voice, "Wash me, Saviour, or I die." The minister who, for twenty years, has been pastor of the village church which she has always attended has called to bid her good-bye. His place is soon to be filled by a younger man, and the gray-haired minister is going away.

As the girl ceased playing she turned from the organ, and in a sad tone said, "When do you leave?" "Next Monday," he replied, "and I know not that I shall ever come here again, or see you and many other warm friends I am leaving. I shall miss you all very much. One thing I wish to speak to you about ere I leave. During the past years you remember I have often

\*Some one has suggested a department of answers to correspondents. We shall be glad to start this right away, if some one will give us a few easy questions to begin on.  
COR. ED.

spoken to you about seeking Jesus. You remember the day you stood on the river's bank and witnessed the baptism of your sister and brother, and the other times you have been a witness of a similar scene. During all this time I have been praying for you, and though I may never see you again, I shall never forget you in my petition to Him who has said, 'Every one that asketh receiveth'; and I know God will hear my prayers." The girl bowed her head and sobbed aloud. A moment of stillness and the minister arose to depart. "Well, I must say good-bye; but please tell me before I go your thoughts of Jesus. Do you pray and read your Bible?" Wiping the tears from her eyes, she responded, "I would like to live a better life; I try to pray, but to me, a wicked, sinful girl, the way seems so hard. I cannot live as a Christian should." And the tears again streamed down her face. The good man then talked to her as a father to his child, and at last added, "I must not tarry longer. Now bid me good-bye, and promise me to let all worldly things go and seek Jesus with a whole heart." The girl placed her hand in his and replied, "I will try and live better. I thank you for all your kind words, and don't cease praying for me. Good-bye." He held her hand for a moment, and then with a "Good-bye and God bless you," the noble pastor was gone.

About a year later the minister, in a far western home, received a letter containing these words: "Your prayers have been answered. I have found Jesus and am so happy. May God reward you for all your kind words to me when I was struggling to find him."

O that the writer, who has related this true incident, might help some one to seek Jesus! Readers of the RECORDER, have you dear friends who are unsaved? Pray for them and talk with them cheerfully of a Christian life. Do not let them get the idea as did this young girl, that it is a life hard to live. Teach them that there is no happier life than a Christian's. Surely we who are servants of the Lord Jesus ought always to wear a bright, cheerful face, having such a bright hope within us. God help us all to do more earnest work in his vineyard, and when at last our work is completed, may we all meet in that land where partings never come.

AVIS.

## OUR FORUM.

### PIONEERS IN HISTORY.

We learn from Webster that a pioneer is one who prepares the way for others. Let us now glance, for a moment, over the records of the past; and immediately there comes to our mind the story of our first parents, who, by their disobedience to a known law, were driven from their beautiful home and compelled to toil in a strange land. Then we read of Noah, a pioneer in the path of righteousness. We all remember the story of Noah and his family, who, by their faith and trust in God, helped prepare the world for a new era. Another step takes us to Abraham, who, chosen of God, left his home and kindred and journeyed to a heathen land. Day by day he journeyed onward whither God led him, yet stopping now here, now there, to erect an altar to the Lord, until he reached Hebron, in the land which God had promised him. Soon we reach the interesting story of Joseph, who was a pioneer of necessity, as he was taken from his father's home to a strange land among strange people. His mission was to prepare a home for his kinsmen. In one sense he was among the most successful of pioneers, since he lived to see many of the fruits of his labors. Still fur-

ther on we find Moses. He seems, in leading the children of Israel out of Egypt, almost to be undoing what Joseph did, yet his labor was to prepare the way for them to reach the promised land. Then passing quickly on we come to the greatest of all pioneers, John the Baptist, who came to prepare the world for the reception of the good tidings of great joy, that Christ had come to redeem the world from sin. Although John's message was to all the world, many need yet to be told of it. Are we, as young people, doing our part in this pioneer work? Are we willing to do our part, either in remote places of the earth, or with the stranger who is within our gates?

N. A. B.

## OUR MIRROR.

ENDEAVOR SOCIETY No. 15, in the North-Western Association, is talked of at Smyth, South Dakota. They have written for constitution, papers, etc.

E. B. S.

THE Young People's Society of Christian Endeavor of the First Alfred Church is being reorganized with the pledge, constitution, etc., of a fully organized society. The membership is divided into three classes: 1. Active members, young people who wish to be known as Christians, and who take the pledge to attend faithfully the meetings of the society and the church, to read the Bible daily, to take part in the prayer-meetings, and to hold themselves in readiness to perform any duties upon the various committees which may be required of them. 2. Associate members, or those who are not Christians, but who are interested in religious matters, and who will pledge themselves to attend the meetings of the society. 3. Honorary members, consisting of persons who, though no longer young, are interested in the work of the society, and who are willing to show their interest by attending meetings, contributing to the funds of the society as they are able, etc. No pledge is required of this class. The change is to take effect Jan. 1, 1891. So far about fifty active members have signed the constitution, and two honorary members.

*Corresponding Editor*,—What did you say about there being much news scattered about ready for your department? Did you mean Independence or some larger place? We thought we were so far from the railroad, and were doing so little of that which tells for our cause, that silence would be a virtue. And yet, Mr. Editor, we have an Endeavor Society over in Independence, N. Y., and we have a President now in the person of D. E. Livermore, who knows how to create interest in the literary exercises of the Society. We are somewhat over a year old, and have thirty-seven members, with promise of more. We lost by death a noble, active member, Mrs. Alice Livermore. We are hardly reconciled to so great a loss, but she has gained more than we all in our endeavors, and found triumph in faith. You will be sorry to hear it, but we have no Young People's prayer-meeting other than the regular church service, which is held on Sabbath evenings usually, sometimes changed to suit the seasons. It may be that we love entertainment more than religious conference, for our literary exercises are best attended. The programmes, however, are made up of religious subjects, something teaching a better living, and helpful in more ways than one. If you wish to know more about us and our work we will write again in a week or two.

ALLEGANY.



## LEAD, KINDLY LIGHT.

Cardinal Newman's universally popular hymn, "Lead, kindly Light," which has been sung in countless places of worship is, curiously enough, seldom if ever heard in Roman Catholic churches. It is not included at all in any authorized collection of hymns. It is for the most part only known to Catholics as a sacred song sung in the privacy of their own homes. It was composed by Newman before his conversion to the Roman Catholic faith, and it will endure for all time as a monumental expression of the feelings of a noble soul surrounded by doubt and darkness, and painfully longing for the light. But these conditions of its composition are a bar to its admission within the confines of the Roman Catholic worship, the dominant note of which is authoritative certainty.

## EDUCATION.

—ANTON RUBINSTEIN has resigned the directorship of the St. Petersburg Conservatory of Music.

—BEDFORD COLLEGE, York Place, London, is rejoicing in the completion of its laboratories, the only ones in the metropolis exclusively for women.

—IN Massachusetts, two women have been awarded salaries of \$1,600 and \$1,800, as principals of public grammar schools, and one woman, on the Board of School Supervisors in Boston, has a compensation greater than this.

—WHILE co-education is slowly and surely gaining ground, Colby University seems to have gone a step backward. It has abandoned the system of co-education for the co-ordinate system. For this purpose a large annex has been added to the college buildings.

—THE German Theological Seminary of the General Synod of the Evangelical Lutheran Church was established in Chicago in 1885. It is located on Ashland avenue and Augusta street, and had last year an attendance of twenty students. Prof. J. C. Brodfuehrer, of the faculty, was an interested member of the late Sabbath convention in that city.

—A MOVEMENT has been started in this city which promises to revolutionize the educational work of the Protestant Episcopal Church. On the recommendation of the Rev. Dr. Eliphalet Nott Potter, President of Hobart College, a body known as "The Church University Board of Regents" was created by the general convention. This Board of Regents will give new life and success to the work of education, to which \$50,000,000 has already been given by the Episcopal church.

—AT a meeting of the Board of Education of Long Island City, on Wednesday evening, Dec. 10th, a letter was received from Steinway & Sons, which said in substance that, having been informed that the Steinway Public School in the Fifth Ward was overcrowded, the firm would furnish the required relief in purchasing the former Union Church building, at Albert street and the Shore Road, and would have it altered and extended for the Free Circulating Library and Kindergarten, both to be maintained at their expense. In addition to the two classes of the Steinway School, which have occupied the rooms of this building for some time, the entire building was placed at the disposal of the Board until the end of the school season, free of charge.

—ON the first Friday of the term, the Y. M. C. A. Association of the University of Wooster, Wooster, O., held its customary reception for new students, of whom there are present this year over 130. This reception has grown to be very popular. On the day before the opening, cards of invitation were distributed on the trains to any one having the appearance of a student. The members were at every train to escort the new students to a reception room near the depot. Here a committee gave all the information in their power, about rooms, boarding, etc., and escorted the new students to places where such necessities were to be had. A small hand-book was also presented to every one; this contained much useful information, such as a student would be in need of. By this means all were made "at home" at once.

—RELIGION IN THE SCHOOLS.—The subject of teaching religion in the public schools has received of late much attention. It is a subject which must be examined again and again before tenable ground can be reached. We are satisfied that the drift of thought in the Baptist denomination on this subject is in the right direction. We must take ground that we can hold as

against the secularist on the one side and the Romanist on the other. Read, as it so often is, the retention of the Bible in public schools is of little value. Should Romanism ever become dominant in this land Protestants would make a great outcry if the Romish version of the Bible were forced upon the children in the schools. We can never properly antagonize them until we become entirely willing to omit all forms of distinctively religious teaching in the public schools. Further, we have no right to subject atheists to taxation for the support of schools in which Christianity is taught. The same remark will apply in its measure to the Jews also, and we cannot expect Romanists to send their children to public schools if religious teaching, in any real sense of the term, is there given. We must take the broad ground that the teaching of religion belongs to the family and to the church, or to private schools to which children are sent with the understanding that they are to receive religious education along certain understood lines. It would not be difficult, however, to prepare a text-book that could be taught in the public schools which might enforce the great principles of morality common to Jew and Gentile, atheist and believer, Protestant and Romanist alike. More than this we ought not to demand; more than this those opposed to us ought not to concede.—R. S. MacArthur.

## TEMPERANCE.

—JOHN'S LOYALTY.—John Bailey was hurrying home from school when Mr. Giles hailed him. Mr. Giles was the proprietor of a sort of store and saloon combined. He kept a stock of groceries, flour, and a few other articles, and besides he kept beer on draught, and this last was, of course, the most profitable part of his business.

John stopped and turned and looked back at Mr. Giles' call and stood waiting.

"How would you like a chance to earn some money nights and mornings?"

"First-rate."

"I thought so. Well, I need a boy to help me in the store, especially evenings, and I thought I'd give you a chance. You see there are a good many coming in after working hours for their beer, and serving them and weighing up groceries is 'most too much for one to do; so I thought if we could agree on a price, I'd like you to come in and help. You are a likely sort of a boy, I guess."

John's thought had gone speedily forward, and taken in a new coat for himself, a dress for mother, and no end of books and papers, to be bought with money he should earn; but his hopes sank as rapidly as they had risen. He had not thought of the beer.

"I don't think that I could come," he said.

"Why not?" asked Mr. Giles, in surprise. "I thought you would jump at the chance."

"So I did, at first; but come to think of it, I couldn't."

"But why?" and as Mr. Giles insisted upon an answer, John said: "I can't help you because I don't want to betray the cause which I am pledged to fight for?"

"Cause? Pledged to fight for? What do you mean?"

"I mean the Temperance cause. I can't sell beer, Mr. Giles."

"Oh, that is it! Well John, I won't ask you to sell beer; you may confine yourself to the grocery department."

"I don't think that would do, either," replied John. "It would look bad, anyway, and hurt the cause. Guess I can't come at all."

But Mr. Giles persisted. "I will pay you well," he said; and finally, as John became more decided in his refusal to entertain his proposal, he offered him large wages, and John, growing desperate, said: "Mr. Giles, I am not worth so much; but I am not for sale, what there is of me;" and with that he said, "good afternoon," and hurried home to tell his mother the story of his interview and get her approval, for he was sure she would approve.

When he told her, she said: "John, you make me think of General Reed."

"Who was General Reed?" asked John, who was not very well up in his history.

"He was an officer in the American army during the Revolutionary War. It was during the winter of 1777-78, the very gloomiest period of the war. The soldiers were suffering greatly from privation, and many were getting discouraged. The English people were proposing measures for the settlement of the difficulties, but the brave General who was at the head of the army, had faith in the success of the cause, and would listen to no terms of peace which did not include an acknowledgment of the independence of the colonies. Then bribery was

tried, and General Reed was offered a large sum of money if he would use his influence to bring about an adjustment of matters between the two countries. His reply was: 'I am not worth purchasing, but such as I am, the King of England has not money enough to buy me.'" And Mrs. Bailey smiled encouragingly upon her earnest-faced boy whose dark eyes kindled with true patriotic fervor, as she added: "I hope, John, you will always be loyal to the cause, and that there will never be money enough in all the world to buy you. Your name may not go into history alongside the patriot of 1777, but truth and loyalty are worth more than a name in history."—*The Pansy*.

## POPULAR SCIENCE.

THE web of a spider is spun from a thread formed by the union of more than four thousand smaller threads, so fine as to be almost, if not quite, invisible to the naked eye.

RECORDED information relative to the famous "Sinking Mountain" in Georgia, goes to show that while gradually sinking all the time, its disquiet is remarkably augmented during periods of earthquake disturbances occurring in some portions of the globe. It is said that memoranda show that at the time of the great earthquake in Java, a few years since, Sinking Mountain lowered itself at least ten feet.

THE WORLD'S TRACKS.—The following is given in the *Archiv fur Eisenbahnwesen* as the railway mileage at the beginning of 1889: Europe, 133,900; America, 190,000; Asia, 17,800; Africa, 5,200; Australia, 10,500; total, 357,400; as compared with 293,000 in 1884. Of the increase of 64,000 miles during the four years, 40,000 is in America and 30,000 in the United States alone; 11,000 miles were opened in 1885, 17,000 in 1886, 23,000 in 1887, and 13,000 in 1888; showing that the changes in rapidity of railway construction in this country have been closely followed in other parts of the world.

GOLD LEAF.—Gold beaters, by hammering, can reduce gold leaves to such minute thinness that 282,000 must be laid upon each other to produce the thickness of an inch. Yet each leaf is so perfect and free from holes that one of them laid on any surface, as in gilding, gives the appearance of solid gold. They are so thin that if formed into a book 1,500 would only occupy the space of a single leaf of book paper. A single volume of a gold leaf book one inch in thickness would have nearly as many pages as an entire library of 1,500 volumes of common books, even though the volumes averaged 400 pages each.—*Boston Cultivator*.

LIFTING POWER OF PLANTS.—Experiments of a peculiar character have been carried on at several of the noted agricultural colleges of the United States during the past summer, the object being to ascertain the lifting power of growing plants of different species. The one result which has, perhaps, attracted the greatest attention is the discovery that a weight of two and a half tons can be lifted by the common "Yankee" pumpkin in the course of its development. Dr. Carpenter relates the story of a paving stone weighing eighty-three pounds that was raised from its bed (when joined by others on all four sides) by such a soft piece of fungi as the common mushroom. And still another and more remarkable story is added to the above. A man having a cask of sweet wine, placed it in an empty cellar to mature. When examined several years later it had risen from the floor of the cellar to the ceiling, having been borne upward upon the tender shoots of a vine fungus, with which the cellar was filled.—*Commercial Advertiser*.

A STEAMER SAVED BY THE USE OF OIL.—At Halifax, N. S., Dec. 9th, the steamer *Miranda*, which arrived from St. John's, N. F., was saved from foundering on the voyage only by the use of oil. Captain Leseman said: "We left St. John's last Saturday week. On Monday a south-east gale was encountered, and that night the wind veered to the north-west and blew with hurricane force. The sea ran mountains high. We were then about fifty miles east of Canso, and when the gale struck us we were obliged to turn about and run before it. After proceeding about sixty miles the ship was hove to. The storm was now at its worst, and we hardly expected to weather it. The ship, which was heavily laden, was completely submerged, and at times we thought she would roll over. About this time I ordered oil to be used, and about thirty gallons was put on the sea, some being used in bags and a quantity being poured down the closets. The effect of this was wonderful. To the use of the oil we owe our lives and the safety of the ship." There were about thirty first and second-class passengers on board.



## 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 II.—IDOLATRY IN ISRAEL.

For Sabbath-day, January 10, 1891.

## SCRIPTURE LESSON.—1 Kings 12: 25-33.

25. Then Jeroboam built Shechem in Mount Ephraim, and dwelt therein: and went out from thence, and built Peniel.

26. And Jeroboam said in his heart, Now shall the kingdom return to the house of David.

27. If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28. Whereupon the king took counsel and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29. And he set the one in Bethel, and the other put he in Dan.

30. And this thing became a sin: for the people went to worship before the one, even unto Dan.

31. And he made a house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

32. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made.

33. So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar and burnt incense.

GOLDEN TEXT.—Thou shalt not make unto thee any graven image. Ex. 20: 4.

## INTRODUCTION.

The last lesson gave an account of the division of the kingdom of Israel. Ten tribes seceded from Rehoboam and chose Jeroboam, the son of Nebat, for their king. Rehoboam tested the sincerity of the revolting tribes by sending the chief tribute gatherer to collect their taxes. They refused to pay their taxes, and stoned him to death. Rehoboam summoned his army with a purpose to compel them to return. But God, through his prophet, forbade him to war against his brethren. Thus the new kingdom was established, but Rehoboam and his son Abijam continued to reign in Judah. Rehoboam made it his first interest to fortify his kingdom. 2 Chron. 11: 17. Many of the most religious of the Israelites, and the Levites all through the kingdom of Jeroboam, left his kingdom on account of his idolatries, and went to Judah. 2 Chronicles 11: 13-16. Thus Rehoboam and his kingdom were strengthened, and he had the most favorable prospects before him, but after three years he relapsed to his old habits, and in the fifth year Judah was invaded by Shishak, king of Egypt, and the treasures of the temple were taken away. This king of Egypt was a friend of Jeroboam, and probably they had conspired to rob the temple of the thousand shields of gold which Solomon had made. The time of this lesson was about B. C. 975. The parallel account may be found in 2 Chron. 11th and 12th chapters.

## EXPLANATORY NOTES.

V. 25. Then Jeroboam built Shechem in Mount Ephraim, and dwelt there. This place was especially adapted to be made the capital for this new kingdom. It was centrally located, and was not only the chief town of Ephraim, but the most ancient sanctuary in Palestine. Hence Jeroboam enlarged, built up into a capital with the palaces and public buildings needful, this ancient city, and made it his dwelling place. And went out from thence. Having completed the fortifications of the capital he proceeds to establish other strongholds. Peniel was the first point to be guarded in order to defend his sovereignty over Gilead against hostile attacks from the north-east and east; and also to secure the territory beyond Jordan against any attacks from Judah.

V. 26. And Jeroboam said in his heart. Meditated in his heart. He began to think of the possibility, even the probability, of the people of his kingdom returning again to their former union with Judah.

V. 27. If this people go up to do sacrifice in the house of the Lord at Jerusalem. They had been accustomed to go to Jerusalem on the great festal occasions to make their offerings to Jehovah, and participate in the sacred worship. Now if Jeroboam allows that custom to be continued, then shall the heart of this people turn again

unto their lord, even unto Rehoboam, king of Judah. The religious life and loyalty of a people have a powerful influence over their politics and national loyalty. And they shall kill me. His own life would be in jeopardy; thus he is conscious of the strongest motives for keeping his people away from the altars of Judah.

V. 28. Whereupon the king took counsel. With his counsellors, or the heads of the nation who had helped him to the throne, and made two calves of gold. The probability is that these images were imitations of the colossal cherubim of Solomon's temple. If they had been in imitation of the Egyptian idols the Israelites most likely would have revolted; but since they were made in imitation of the cherubim in the holy temple, they could the more easily be persuaded to accept them, not as objects of worship, but as symbols through which they might worship the true God. It is too much for you to go up to Jerusalem. Jeroboam appeals to the people's love of ease, recalling to their thoughts the toil and trouble of constant journeys to Jerusalem which they would now be spared. He would inspire them with a spirit of independence by suggesting that it would be too condescending for Israel, henceforth, to depend upon Judah for leadership in religion. Behold thy gods. They can now have the symbols of worship in their own high places. Their king has made ample provision for their worship.

V. 29. And he set the one in Bethel, and the other put he in Dan. To avoid the appearance of monopolizing the worship he established two great national altars in extreme points of his kingdom, and places a golden calf in each of these high places. He would also assume by this to have a care for the convenience of the people. Bethel was on the southern boundary of the kingdom. If any should have a mind to go to Jerusalem they would necessarily have to pass this place which had been established by their king as a place for their worship. Then there was something sacred in the history of Bethel. Here Abraham built an altar (Gen. 12: 8); here Jacob saw his vision, and named the place Bethel (Gen. 28: 11-19); here Samuel judged Israel (1 Sam. 7: 16). The northern tribes could readily reach their appointed place of worship at Dan, and thus save themselves the long journey, so that on the whole Jeroboam's establishments for worship would seem very beneficial to the people who could have no apprehension of his ambitious and wicked designs.

V. 30. And this thing became a sin. It resulted in sin. It naturally led to idolatry as well as to the perpetuation of their disunion with Judah, which was the prime object of the king. For the people went to worship before the one, even unto Dan. The whole people went to worship before the one or the other.

V. 31. And he made a house of high places. "A house of high places" means a place of worship, which was originally built on a high place, hence the term means a place of worship, and came to mean any idolatrous shrine. He built such a house at each of the two places, Bethel and Dan. And made priests of the lowest of the people, which were not of the sons of Levi. He created a new order of priesthood, utterly ignoring the Levitical order for the ancient priesthood. "Priests of the lowest of the people," signifies that his priesthood was chosen from every class of the people, from the highest to the lowest, a scheme for conciliating every class of people. He doubtless had the best of reasons for not employing the sons of Levi, for they had all remained loyal to their service in Judah, and most likely had been banished from his kingdom and their property confiscated by Jeroboam.

V. 32. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month. He must establish religious festivals in imitation of the festivals of Judah; but while he fixes their occurrence on the same day of the month, he changes the month; thus marking his independence of the ancient customs. And he offered upon the altar. Literally, "He went up upon the altar." In this way he gave to the worship all the dignity he could as a king. So did he in Bethel, sacrificing unto the calves he had made. He was particularly anxious to make the worship in Bethel as imposing and popular as possible, for this was only twelve miles from Jerusalem, and he must make the priesthood in Bethel as strong and popular as possible.

V. 33. This verse seems to be largely a repetition of the facts expressed in the preceding, a kind of recapitulation of what had gone before. And ordained a feast to the children of Israel. This would seem to be a special feast in honor of the children of Israel, designed to conciliate their favor and loyalty to himself. And he offered upon the altar and burnt incense. In this he is represented as himself officiating, thus giving to the service the highest sanction in his power.

CENTRAL TRUTH.—The first step in rebellion leads di-

rectly to multitudes of subsequent steps in rebellion and false life.

DOCTRINE.—When God's people set their hearts to disobey his commandments he hardens their hearts; in other words, their disobedience and rebellion is a process of heart hardening. They are fighting against the light of their own conscience, and that conscience becomes seared as with a hot iron.

DUTIES.—Devotion to God should always be rendered in an unselfish and pure spirit. It should be kept free from every worldly motive, and should come from an unwavering faith in his explicit promises.

## QUESTIONS.

What was the subject of the last lesson? Who was chosen king of the revolting tribes? Who remained king of Judah? How did he test the loyalty of Israel? What was Jeroboam's general plan or policy? What measures did he take to conciliate the people? What was his motive for establishing "high places" in his own kingdom? What did he imitate in his symbols of worship—the golden calves? Where were these high places and symbols located? Where was the capital of Israel and the king's palace? What personal measures did Jeroboam take to render this new worship popular? What is the Central Truth of the lesson? What doctrines are taught? What duties are inculcated?

## TRACT SOCIETY,—BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Dec. 14, 1890, at 2 P. M. Vice President, Geo. H. Babcock presided. Prayer was offered by I. D. Titsworth. There were present nineteen members and one visitor.

Minutes of last meeting were read. The Corresponding Secretary reported having secured several tracts from various sources, which would be presented to the committee at the earliest possible moment.

The following correspondence was presented: From the Publishing House concerning delinquent subscribers to the RECORDER, also reporting editions run out of certain tracts. The list of delinquents was then read, showing 173 in number and \$1,224 86 in amount, for the two years or more prior to Jan. 1, 1890. After a general discussion in relation to these arrearages the following resolution was adopted:

IN VIEW of the large amount now due from subscribers to the SABBATH RECORDER,

Resolved, That the Business Agent be instructed to prepare a circular letter to be sent to each delinquent subscriber to the SABBATH RECORDER, asking for immediate settlement to Jan. 1, 1891, and stating that the names of all persons who remain in arrears at the end of three months from Jan. 1, 1891, will be reported to the Board for such action as to them shall seem best.

From A. E. Main—containing suggestions in reference to sending an assistant to Bro. W. M. Jones; O. U. Whitford in regard to the same; J. P. Mosher concerning tracts of H. B. Maurer and the Rev. Mr. Eells; W. C. Daland heartily endorsing Mr. Eells; N. A. Brightman enclosing tracts; L. A. Platts referring to the Editorship of the Sabbath Reform Department in the RECORDER; J. B. Clarke acknowledging the receipt of the resolution passed at the last meeting of the Board, and referring to the distribution of tracts and copies of the RECORDER; V. A. Hyam copy of Citation to the President and Recording Secretary to appear, Jan. 28, 1891, at time of Surrogate settlement of the estate of the late Wm. M. Palmiter, of Otsego county, N. Y. Voted to authorize agent, if he print tracts of Bro. Eells, to put imprint of this Society upon the same.

A general discussion was given to the question of an assistant to Bro. Wm. M. Jones, action on which was deferred. It was stated by Bro. Geo. B. Carpenter that if arrangements could be made for funds, the Missionary Board would select an assistant for Bro. Jones and send him forward.

Voted to print a new edition of 3,000 copies of H. B. Maurer's tract entitled, "Baptist Consistency."

The question of publishing H. B. Maurer's tract, "Tests of Truth," as well as that of N. A. Brightman, was referred to the Tract Committee.



The following report was received and the Committee discharged:

Your Committee on forwarding stereo-plates of back numbers of the *Eduth to Ch. Th. Lucky* would report that they were sent as directed by Mr. Lucky to W. Faleer, Akadam Buchhandlung, Johannstrasse H, Leipzig, Austria. The expense on same was \$8 84, bill for which is in hands of the Treasurer. Respectfully submitted,

D. E. FITSWORTH, Com.

Dr. A. H. Lewis reported informally upon his attendance at the session of the American Sabbath Union, recently held in Philadelphia, and offered some general suggestions in relation to our publishing methods.

An order on the Treasurer was voted Dr. Lewis for his expenses to Philadelphia.

Upon motion, the following Committee was appointed to take into consideration the recommendations of the late Council to this Board: G. H. Babcock, A. H. Lewis, J. F. Hubbard, L. E. Livermore, Stephen Babcock.

The Treasurer's statement showed funds in hand; \$1,036 97; and bills due; \$1,084 85. Bills were ordered paid, and the minutes read and approved. After the benediction by A. H. Lewis, the Board adjourned.

ARTHUR L. TITSWORTH, Rec. Sec.

## HOME NEWS.

New York.

ALFRED.—It was a pleasant and an unexpected surprise at the home of Bro. Geo. Shaw, to which we were invited Sabbath evening, Dec. 20th. The evening but one before had been selected for the gathering, but the most severe storm of wind and snow closed all the roads and doors, and put a stop to all proceedings for the time. But the Red School-house District was on the alert, and the first opportunity was embraced. The newly-fallen snow, the mild atmosphere, and the bright moon of the 20th, united in saying, "Come now." So we went. The gathering that met us was heart-cheering; the words spoken were worthy of remembrance, all culminating in a gift that spoke to the heart and to the heart's appreciation. After a repast, in quality and quantity a surprise, closing words were spoken, and a deposit of \$28 was placed in the hands of the subscriber for the use and comfort of him and his. May God ever bless the old Red School-house of precious memories.

JAS. SUMMERBELL.

NILE.—The Y. P. S. C. E. of this church and society held an entertainment at the church on Christmas eve, at which the exercises consisted of music, recitations, and literary exercises of different kinds. There was a very large collection of presents for old and young, tastefully arranged in a Christmas garden well supplied with ever-green trees and tables. Every one seemed to be remembered in these presents, especially the President of the Society, and the pastor and his wife.—The interest in the prayer-meetings has increased since the traveling became better so that more can attend. By the way, while others east of here have had so much snow, we have had but little, barely enough for good sleighing.—Sabbath service is well attended, also interest in Sabbath-school work is good.—We anticipate holding a series of revival meetings in the near future, for which let fervent prayer be offered.

H. B. L.

Rhode Island.

WESTERLY.—The ladies of the Pawcatuck Church held their mite-box opening Nov. 23d. The written expressions of heartfelt gratitude toward the Father for special blessings during the year, added to the hymns, and a touching story furnished by a non-resident member, made the season one of enjoyment and inspiration.—The ladies of the Benevolent Society held a supper, with the annual sale of Christmas and other articles, on the evening of Dec. 16th, and are to be congratulated upon the decided success, both

socially and financially, which rewarded their labors.—Sabbath morning, Dec. 20th, after a searching and convincing sermon upon sowing and reaping (Gal. 6:7), the pastor, Rev. O. U. Whitford, presented his resignation, to take effect April 1st, which was received with universal sadness and regret. Not alone does the church mourn, as he and his family held a strong place in the esteem and affection of all classes. Both Mr. and Mrs. Whitford have ever been first and faithful in every movement for the good of the community; and their loss from our philanthropic organizations, it is feared, will be crippling in effect.

M.

West Virginia.

LOST CREEK.—On the evening of the 30th of November a Missionary Concert was given under the direction of the Ladies' Aid Society, consisting of essays, recitations, item box and addresses, interspersed with excellent music. The collection for the cause of missions amounted to over \$8. Quite a number of those who took part in the exercises are studying in Salem College, and reflect credit upon that institution. Thus, already, the churches are being benefited by the work of our school.—We are in the midst of a protracted meeting with a good interest.

E. A. C. H.

Nebraska.

NORTH LOUP.—Pleasant weather continues. The roads are as dry and smooth as a pavement. The mercury stands at 70 above zero today. Bro. Crandall is still holding evening meetings.—Ezra Bennett received a part of his schooling at Alfred University. He came here a few years ago a single man without means, pre-empted 160 acres of land, bought a cheap horse, broke a few acres of land, and went to gardening. He stuck to his business closely, attended church regularly, and Monday morning last, having paid for his farm and every dollar he owed elsewhere, he donned his best suit and started for South Troupsburgh, N. Y., to visit his parents.—Mrs. Libbie VanHorn, wife of J. H. VanHorn, formerly of this place, but recently of Taney, Idaho, closed a visit here with her brother's family yesterday, and, accompanied by her daughter, started for Mississippi to meet her husband at her sister's in Beauregard. After their visit there they will decide on a location for a future home.

R.

Dec. 10, 1890.

### SOME NEW BOOKS.

HINTS ON CHILD TRAINING, by the Rev. H. Clay Trumbull, D. D., Editor of the *Sunday School Times*, and published by John D. Wattles, 1,031 Walnut street, Philadelphia, Pa.; 300 pp.; price \$1.

To the very large number of readers of the *Sunday School Times* it will only be necessary to say that this book grows largely out of the practical experience of its author in the training of children, and that it is written in the plain, simple, and direct style so familiar to the readers of that paper. There are thirty chapters on the nature and scope and methods of the wise training of children. These chapters deal with practical questions relating to the physical, intellectual, and religious training of children, and recognize the fact that all successful training in any particular, must proceed along the lines of natural tendencies and the natural laws by which those tendencies may be turned into right channels, and assisted in the normal unfolding of the true child nature. Particularly suggestive and useful are the chapters on Training the child as a questioner, Training the child's faith, Cultivating the taste in reading, Guiding a child in companionships, and Dealing with a child's fears, and the Sorrows of children. But where all is good it is difficult to discriminate. It has been truly said of this work that it is the ripest result of the life-time study and experience of a Christian educator, in the sphere of the home training of

children, as distinct from their teaching in the week-day school or the Sabbath-school. Every precept in its pages has been tested by the principles of Christian philosophy and by actual experiment in more than one generation of little ones. It is a very suitable and helpful book to put into the hands of young fathers and mothers.

THE IMPREGNABLE ROCK OF HOLY SCRIPTURE, by the Right Honorable William E. Gladstone, M. P. Handsomely bound in cloth, gilt top, with portrait and facsimile letter of the author. 358 pp.; price \$1. Published by John D. Wattles, 1,031 Walnut street, Philadelphia, Pa.

It is refreshing to come upon such a book as this, for at least two reasons. First, so much of that which is written in recent years upon the general subject of the scriptures is written from the stand-point of the specialist, either that of the linguist or the scientist, that it greatly puzzles the mind of the average reader to know what it all means. While the present volume is scholarly, both in its argument and diction, it is also so plain and simple in its thoughts and methods that any thoughtful reader will find pleasure and profit in its perusal. Second, the author is so largely occupied with the politics of a great country, his head and heart and hands are all so full of the duties devolving upon one of the most distinguished of statesmen of the age, that we would hardly expect to find him so ready a writer on such a subject. It somehow links the loftiest Christian thought, and the most profound Christian reverence for sacred things, with the hard, exacting duties of public life, and helps us to realize that to the busiest life of toil and care there are comforts and resting places in the sure word of God. Americans have learned to welcome with profound interest anything which Mr. Gladstone says. All Bible lovers will be grateful for the service he has rendered the cause of truth, in this series of important papers in exhibit of the majestic grandeur of the "Impregnable Rock of Holy Scripture." They were first written for the *Sunday School Times*, and then revised, amended and enlarged for the book. The printer and the book-binder have combined their art to make attractive in form that which the distinguished author has made so interesting in matter.

WAYS AND MEANS, for the Young People's Society of Christian Endeavor, by the Rev. F. E. Clark, D. D., President of the United Society of Christian Endeavor. 340 pp.; price \$1 25., D. Lothrop Company, Boston, Mass.

The character and work of the Young People's Society of Christian Endeavor is too well known by the readers of the *SABBATH RECORDER* to require any special, or extended mention here. The book before us has direct and sole reference to this work, and is, as its name indicates, a practical hand book for the use of all who wish to know more of this wonderful movement, and especially for those who desire to perfect themselves, by the knowledge of the best ways and means, for the most efficient service. In his introduction the author says: "Every line of the book has been dictated by experience. There are no mere theories in it. Every plan suggested has been tried successfully in some society of Christian Endeavor." Nearly all of the articles have, at some time, appeared in the *Golden Rule*, and have been gathered into this form for convenience of reference, and in response to a very large demand for such a book. Naturally, Dr. Clark has made free use of his own writings, for no other man is so well able to speak on the manifold phases of this subject as he; and yet there appear valuable articles from the writings of other men. The book should be, at least, in the library of every Society of Christian Endeavor in the land.



## MISCELLANY.

### TELL IT TO GOD.

Hast thou a care whose pressure dread  
Expels sweet slumber from thy bed?  
To thy Redeemer take that care,  
And change anxiety to prayer.

Hast thou a hope from which thy heart  
Would feel it almost death to part?  
Entreat thy Lord thy hope to crown,  
Or give thee strength to lay it down.

Whatever care doth break thy rest,  
What'er the wish that swells thy breast,  
Spread before God that wish, that care,  
And change anxiety to prayer.

—Selected.

### "BUT THEN."

It was a queer name for a little girl, and it was not her real name—that was Lizzie—but everybody called her "But Then."

"My real name is prettier, but then I like the other very well," she said, nodding her brown curls merrily; and that sentence shows how she came by her name.

If Willie complained that it was a miserable, rainy day, and they couldn't play out-of-doors, Lizzie assented brightly: "Yes; but then it is a nice day to make our scrap-books."

When Rob fretted because they had so far to walk to school, his little sister reminded him, "But then it's all the way through the woods, you know, and that's ever so much nicer than walking on the hard pavements of a town."

When even patient Aunt Barbara pined a little because the rooms in the new house were so few and small compared with their old home, a rosy face was quietly lifted to hers with the suggestion, "But then little rooms are best to cuddle all up together in; don't you think so, auntie?"

"Better call her 'Little But Then,' and have done with it," declared Rob, half vexed, half laughing. "No matter how bad anything is, she is always ready with her 'but then,' and some kind of consolation on the end of it."

"Just look at all the snow going to waste without our having a chance to enjoy it!" said Will one day; "and the ice, too—all because we couldn't bring our sleds with us when we moved."

"But then you might make one yourself, you know. It wouldn't be quite so pretty, but it would be just as good," said little "But Then."

"Exactly what I mean to do, as soon as I can get money enough to buy two or three boards; but I haven't even that yet, and the winter is nearly half gone."

"If we only had a sled to-day, sister could ride, and we could go on the river," said Rob. "It's just as near that way, and we could go faster."

"It's a pity," admitted the little girl. "But then I've thought of something—that old chair in the shed! If we turn it down, it's back would be almost like runners."

"Hurrah! that's the very thing!" interrupted the boys. The old chair was dragged out, carried down to the river, and away went the merry party.

"What is that? It looks like a great bundle of clothes," said Will, pointing to a dark spot a little way out on the ice.

It was a bundle that moved and moaned as they drew near, and proved to be a little girl.

"I slipped and fell on the ice," she explained, and I've broken my leg."

The poor girl was born safely home, and the children lingered long enough to bring the surgeon and hear his verdict that "young bones do not mind being broken; she will soon be out again as well as ever."

"Wasn't it good that it was only the old chair that we had to-day?" asked little "But Then," as she told the story at home. "O auntie, I had the nicest time!"

"I believe you had," answered Aunt Barbara, smiling; "for a brave, sunny spirit, that never frets over what it has not, but always makes the best of what it has, is sure to have a good time. It doesn't need to wait for it to come; it has a faculty for making it."—Sel.

### JOHNNY'S SERMON ON PATIENCE.

Johnny was seven years old, and his brother Will almost five. Johnny took his stand on a stool, with the sewing-machine in front of him for a pulpit, and with Willie sitting in a huge chair on the other side of the room, began his sermon by saying:

"I will first make a few brief remarks onto a short text—'Be patient.' Firstly, be patient to everybody."

"Must I let everybody that's bigger than me push me when they're mind to?"

"It isn't proper to talk in meeting, replied Johnny, "because it disturbs the services. But papa and mamma are bigger than you; and they don't push you. They only put you out where you don't belong to. And Maggie—she's bigger than you; and she can't have a little tow-head between her and the bread-board when she's mixing bread, and between her and the kittie, and—"

"I ain't no tow head," chimed in Willie. "My hair's jest as black as—as—"

"As flax," suggested Johnny.

"Yes, jest as black as flax!" replied Willie, in a tone of triumph.

"And then," continued Johnny, "there's me that's bigger than you. But I don't push you, though."

"Preachers ought to tell the truf," exclaimed Willie, with a sharp look at the speaker.

"Well—let's leave that point and pass to the next. There are those big boys at school—a good deal bigger than you and me, too. One of them pushed me down in the mud one day and hurt my arm. I couldn't help crying; but I didn't get angry, and call him names. I told him I was ashamed of him to do such a thing, because I wouldn't pitch into a boy littler than me. And then he came and helped me up, and took his handkerchief—just as clean and white—and wiped the mud from off my sleeve, and whispered that he was sorry, and that he would never do such a mean thing again. That's what it means where papa read the other morning in the gospel of St. Peter: 'Ye do well if ye take it patiently when ye are buffeted for nothing.'"

"Secondly, be patient everywhere."

"When I burn my fingers I must not holler?" exclaimed Willie.

"Of course, when you burn your finger you may holler; but when mamma gets the rag to tie it you musn't jerk it away and scream so as to raise the neighbors. And when you play with Jimmie Dickson you musn't get pouty because he can run faster than you. And when you want to come into the house you musn't kick the door and scream, 'Let me in, why don't you?' And when dinner isn't most ready you musn't—"

"Dear me," broke in Willie, "isn't this sermon almost over?"

"Thirdly, be patient always. When you get up late in the morning, and your breakfast is all cold because you didn't come down when you was called; and when I can't find the button-hook because you hung it on the shelf; and—what more shall I say?"

"Say Amen," shouted Willie."

Just then the door opened, and pussy came walking into the room. Willie sprang forward, took pussy up in his arms, and ran off to find his mamma, telling puss as he went, "I can be patient to everybody, and patient everywhere, and patient always—cept when you scratch me, naughty kitty, and when Johnny preaches a awful long sermon."

And so the meeting closed without the benediction.—*Presbyterian Journal.*

### PRAYER FOR PREACHERS.

A faithful brother once remarked: "Whenever I go to the house of God praying for the preacher, I always get a good sermon."

There is much in this preparation of heart. The sermons, doubtless, were mainly prepared before the prayers were offered. Some other hearers slept under the same sermons, while others criticised them severely. What was the reason that to Bro. A. they were a feast of fat things, while they did not keep Bro. B. awake, and Bro. C. thought them weak or unsound, and Bro. D. said it "was time we had a new minister"? The whole secret of the matter was in

Bro. A's coming to the house of God praying for the preacher. He came seeking and desiring a blessing, which the others did not.

The gospel is always relished by the spiritually minded; but human hearts, like the shallow ground of the parable, are not always prepared for its healthful reception.

How many professing Christians habitually think of the watchmen on Zion's walls, and pray for special grace that they may speak a word in season, and that it may fall into soil prepared for its reception?—*Sel.*

THE world would be happier if people were a little more generous with their praises. There is too much flattery, but a word of just appreciation would cheer the heart and strengthen the hands of many a discouraged worker in the home, in the school, in the church, and in the world.—*United Presbyterian.*

### SPECIAL NOTICES.

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

THE next Quarterly Meeting of Hebron, Hebron Centre, and Shingle House Churches, will convene with the Shingle House Church the second Sabbath of January (9th), 1891. Prayer and conference meeting Sixth-day evening, at 7 o'clock, P. M. Sabbath morning, at 11 o'clock, preaching by J. Summerbell; 2 P. M., preaching by B. E. Fisk. Further arrangements will be made. Meeting will continue through First-day. A cordial invitation is extended to all. G. P. KENYON.

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

THE 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.

Germany has officially recognized the United States of Brazil.

Mary, widow of Edward Brown, died in Providence, R. I., recently, at the age of one hundred and four years.

The Russian Government has decided to expedite the building of several Iron-clads now in course of construction on the Black Sea, and also to increase the number of torpedo boats in the Navy.

The Board of Aldermen at Richmond, Va., has voted to give the Confederate Memorial Literary Society the use of the Jefferson Davis mansion for a museum for war relics. This was the Executive Mansion of the Confederacy, and was occupied by Davis during his residence in Richmond.

The San Francisco Chronicle says the fruit industry of that State is bound to be of more value than all the gold mines that were ever discovered there, for the reason that while the mines were necessarily worked out, the orchards will last for centuries, with proper care, and the yield will be perennial.

The newspapers of Berlin report that 30,000 Russian Hebrews are expected to arrive at Hamburg soon, and that arrangements are being made to send them to Brazil. It is stated that a committee is now being formed in Hamburg to take charge of the army of immigrants on their arrival.

The certificate of incorporation of the New York Bacteriological Institute was approved by Justice Andrews, Dec. 20th, in the Supreme Court. The institute is to be established for "the study and gratuitous treatment of contagious diseases." There will also be a Koch department and a Pasteur department for the treatment of tuberculosis and hydrophobia.

Wyoming's first rich silver strike is reported from the mine of State Senator Chatterton, near Saratoga. The manager sends word that at 350 feet in the tunnel they uncovered a six-foot vein of silver ore, and that assays gave not less than \$600 to the ton. This mine is across the Platte River from Brush Creek, where the gold finds have been made, and the report apparently bears out the theory that the mountains of southern Carbon county are rich in mineral, as the range continues into Colorado.

Two immense steel-steamships standing on the stocks at the yards of the Chicago Ship-building Company, at South Chicago, are nearly ready to be launched. These 1,000-ton ships are being built for the Minnesota Steamship Company. They are twins, and will be finished at about the same time. They represent the first season's successful work of the Chicago Ship-building Company. The vessels, when completed, will have cost \$210,000. The carrying capacity of each will be 2,500 tons.

It is said that the Erie railway is to make an innovation in the building of passenger cars, which will greatly facilitate suburban traffic. Entrance is to be given through the sides and not through the ends of the cars, and large double doors, inclosing steps, will render entrance and exit easy and rapid. There can be no riding upon platforms, for there are none to ride on, no draughts from the frequent opening and closing of end doors, and no icy steps to slip on in winter when entering or leaving a car. The present system of making a whole car load of people file in and out of a narrow passageway does discredit to American ingenuity, and necessitates long stops at stations.

MARRIED:

TABOR—CRANDALL.—At the the Seventh-day Baptist church, Alfred Centre, N. Y., Dec. 22, 1890, by Rev. J. Allen, Mr. Rainsford C. Tabor, M. D., of Tonawanda, and Miss Corabelle E. Crandall, of Alfred Centre.

BASSETT—BROWN.—At the residence of the bride's father, in Independence, N. Y., Dec. 25, 1890, by Eld. H. D. Clarke, Mr. Thomas R. Bassett, of Alfred Centre, N. Y., and Miss Ella E. Brown.

DENNIS—PHINNEY.—In DeRuyter, N. Y., Dec. 24, 1890, by Rev. L. R. Swinney, Carlton I. Dennis, of Cuyler, and Miss Sarah J. Phinney, of DeRuyter.

HINDS—CULVER.—In DeRuyter, N. Y., Dec. 9, 1890, by Rev. L. R. Swinney, W. F. Hinds and Miss Adie Culver, both of Cuyler.

FAIRCHILD—VINCENT.—In De Ruyter, N. Y., Dec. 15, 1890, by Rev. L. R. Swinney, Fred S. Fairchild, of Fabius, and Miss Belle A. Vincent, of Cuyler.

ROLLS—COON.—In DeRuyter, N. Y., Dec. 23, 1890, by Rev. L. R. Swinney, Mr. Burt W. Rolls and Miss Minnie A. Coon, both of DeRuyter.

THOMAS—RAINEAR.—At the parsonage in Shiloh, N. J., Dec. 24, 1890, by Rev. I. L. Cottrell, Mr. E. A. Thomas and Miss Mamie Rinear, both of Shiloh.

SMITH—BOND.—At Lost Creek, W. Va., Dec. 24, 1890, by Eld. J. L. Huffman, Mr. Fred H. Smith and Miss Sallie Bond, all of Lost Creek.

HUTCHINS—CRANDALL.—In North Loup, Neb., Dec. 20, 1890, by Rev. G. J. Crandall, Mr. G. L. Hutchins and Miss Myra A. Crandall, daughter of the officiating clergyman.

DIED.

PALMER.—At Brookfield, N. Y., Dec. 14, 1890, after a short illness, Moriah Palmer, aged 72 years, 11 months. C. A. B.

STILLMAN.—At the home of his son, S. H. Stillman near Nortonville, Kansas, Dec. 21, 1890, of paralysis. Jared Stillman, in the 81st year of his age.

The subject of this sketch was born Jan. 7, 1810, in Berlin, N. Y. His family moved to DeRuyter in 1813, and in 1815 to Lincklaen, N. Y., where he spent the most of his younger days. In 1823 he experienced religion, was baptized by Elder Wm. B. Maxson, and united with the Scott Church, afterward becoming a constituent member of the Lincklaen Church. In 1856 he moved to Peora Co., Ill., where he became a member of the Southampton Church. Since 1884 he has lived in Kansas, where he united with the Nortonville Seventh-day Baptist Church. He lived a consistent, straight-forward Christian life, and died trusting in the Saviour he had so long loved and served. He was married Jan. 24, 1829, and leaves his widow, two sons and a large circle of relatives to cherish his memory. Funeral sermon by his pastor from Job 1:10, 21. G. M. C.

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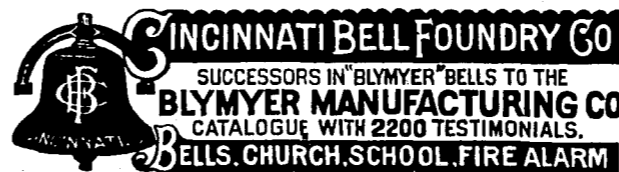
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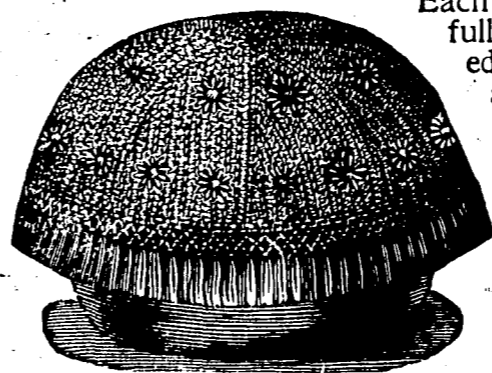
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