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BED ROCK.

REV. ARTHUR E. MAIN.

It is no doubt well, even necessary, that each generation should magnify its own opportunities and responsibilities. Accordingly the writer feels justified in saying that it seems to him that if there was ever one time more than another when Seventh-day Baptists needed to get down to bed-rock in theory and practice, as individuals and churches, and in our organized denominational movements, the present is that time.

Two statements of a personal nature may help to a better understanding of this article. They relate to the writer's interest in missions and in the spreading of Sabbath truth.

It occasionally comes to his knowledge that persons speak of him substantially after this manner: Of course he will preach on missions and plead for that cause, for he is the Missionary Secretary, and executive officer of the Board of Missions. But, the truth is, the relation between his official position and his interest in missions is only incidental, not one of cause and effect, unless, indeed, the supposed cause be reckoned the effect. No doubt the duties of an official position have increased the interest, but they have not created it. The belief that one of the first duties of Christians is to send the gospel to them who have not heard it, was co-existent with first thoughts on religion. Present missionary zeal is, therefore, principally a growth from within.

Such however has not been the history of the writer's interest in what we call Sabbath reform work, that having grown to be no less warm and hopeful than his interest in missions. Leaving the Sabbath, as a youth, with his parents, but returning to it in a few years, after a hard mental struggle but with resulting peace; largely brought up and educated outside the influences of leading lines and centers of denominational life, his chief thought respecting the Sabbath was that he purposed to keep it as one evidence of loyalty to God.

Upon entering the ministry he met with varying opinions as to the importance of Sabbath reform work, the extremest, and one now advocated by some, being that *our work* in the world as a denomination is to publish and proclaim Sabbath truth; let other people, who will not do this work, send the gospel to the heathen. His judgment, backed, as he still believes, by the word of God, unhesitatingly rejected such extreme views; and he became a critic of the efforts of excellent brethren,—partly, he thinks, a just critic, partly, through ignorance, unjust, and in either case unwise. Persons already having too little loyalty to the Sabbath would easily misunderstand both the critic and the criticized, through the critic's lack of kindly skill. Criticism is a weapon that kills or makes alive, according to its handling.

By these same criticized brethren and those following them, the agitation of the Sabbath question has been going on; and in part through their influence, in part owing to

the ever changing condition of the Sunday question and to the strangely inconsistent ways and means employed for the promotion of Sunday worship and Sunday rest, the writer cheerfully confesses an interest in the spread of Sabbath doctrine and a hopefulness as to its triumph as great as that which he feels for the work enjoined by our Lord's Great Commission, excepting that the whole must always be greater than any of its parts.

"Christian," and "Salvation," are far greater names than "Seventh-day Baptist," and "Sabbath Reform." The Christ, the living, Divine Person, our Redeemer, Example, and Helper, must be the beginning, middle, and end of our preaching and teaching. The crucified, risen, and ascended Lord and Saviour, must be the inspiring and winning theme of our message to lost and suffering men. But the due magnifying of the greater names is not, by any means, the destruction of the lesser; for to show that "Seventh-day Baptist," and "Sabbath Reform," stand for Bible truth and duty, is to prove that all Christians ought to be Sabbath-keeping Baptists, and all workers for salvation earnest believers in Sabbath Reform.

Our denominational existence and history; the preservation of Sabbath truth amid the centuries' conflicts between truth and error; the world's acknowledged universal need of Sabbath rest and worship; the spectacle, to-day, of a so-called "Christian Sabbath" crying for the prophy of human legislation lest it fall, and of Protestant Christian ministers inviting the shoulder-to-shoulder alliance of Agnostic and Roman Catholic in the interest of Sunday-rest,—these are the voices of Divine Providence calling to Seventh-day Baptists, Go forward!

Is this as grand a work as preaching Christ to the heathen or to the unsaved everywhere? No, for the souls of men are of far more value than any single truth. Is it a grand work, worthy of our enthusiastic and united support? Yes, for it is but loyalty to our Father's will and our Father's word, revealed for the good of man. It is the scholar's glory to search for truth for truth's sake. It is the higher glory of the child of God to be lovingly loyal to all truth for Christ's sake. When we dare say that it is not a disloyal, ungrateful, and unworthy thing to knowingly break one of the least commandments of the great God, our merciful heavenly Father, and to teach men so; when we dare say that love does not require whole-hearted obedience and self-denying service, then may we dare say that there is some truth that does not worthily demand our heart's devotion, and is not worth the searching by the intellect's loftiest thought. As true sons and daughters lovingly seek to know how *much*, not how *little*, they can do for their earthly parents, so ought the children of God, the followers of Jesus Christ our Lord, trustingly to seek to know, and do, and make known, their every wish. This is the bed-rock of Sabbath keeping and of Sabbath reform.

If we mistake not, two leading methods of

promoting Sabbath reform have been adopted by the Tract Board; while such was once thought to be the critical and opposing conservatism of the Missionary Board, that it was publicly said that to commit Sabbath reform work to their hands would be to insure its death.

The first plan was to address the people in halls and other public places, on some phase of the great Sabbath question; a plan now generally acknowledged, we believe, not to have met with very encouraging success, although it certainly published the truth.

The second method is represented by the *Outlook*. Among the results of this large outlay of money and effort, at least three important ones may be mentioned. (1) A vast amount of historical information has been accumulated. (2) Thousands among the leaders of religious thought have had their attention called to the truth as we hold it; and by and by when the people shall begin to inquire concerning the Sabbath, and to turn to it it will not, to their leaders, be an unheard of thing. (3) Directly and indirectly, many have been led to accept the Bible Sabbath, and some of these are valuable workers.

But it is the writer's conviction that neither the Missionary Board nor the Tract Board has yet quite found bed-rock. On account of the essential value of Sabbath truth, and because others neglect or oppose it, we ought to give it a much more prominent place in the gospel message and in all missionary work; and our missionary and evangelistic labors ought to be largely multiplied, for the ripened fruit of such labors is reformation of life, in observing all that the Lord has commanded. It is not mere rhetoric but bed-rock truth to say that Seventh-day Baptists are able, were we willing-hearted, to place a missionary in every State and Territory of the Union; and they should be commissioned to go, not where people are abundantly supplied with gospel privileges, but where they are scantily supplied.

What we shall now say with reference to the work of the Tract Board will not be at all in the spirit of unfriendly criticism. Its members are personal friends, and some of them are large contributors to the funds of the Missionary Board, which still deserves and needs their help.

We venture the opinion that the three following statements at least approach bed-rock principles. (1) The aggressive work of the Tract Board, through its publications, should be planned with reference to the enlightenment and conviction of *the people*; not ministers chiefly, not laymen exclusively. What is best adapted to one intelligent class of readers is not likely to widely miss the mark, if it falls into the hands of another intelligent class, whether ordained or unordained. (2) A way to get the publications to the people, and one most likely to be fruitful in good results, is by the hands of faithful and wise missionary workers, lay and ordained, men and women. Let the spoken testimony be supplemented by the abiding

printed word. (3) The receipts of the Tract Board ought not to be lessened, they ought to be increased; but the ratio of these to contributions for the work of the Missionary Board needs to be changed, by a very large increase of missionary funds. Did we honorably, loyally, and generously sustain our own publications, that would give very material financial help to the Tract Board. We ourselves greatly need reforming, a fact that should not be overlooked in our zeal for the reformation of others. But besides our subscriptions and purchase money, bringing us equivalents in value, thousands of dollars are needed for the publications intended for outside, aggressive work. Listen now to what is substantially and practically said: For this work we will give one dollar; and toward the conversion of a thousand million of our fellowmen who never heard of Christ, for the spread of a purer gospel in Europe, and for home missions greatly enlarged and so planned as to include such Sabbath reform work as can be done only by the living messenger of truth, for all this, we will give another dollar. Brethren, this is not dividing our funds on bed-rock principles. And the writer is a member of the Tract Board, and was never so enthusiastically interested in the cause committed to its hands as at this hour.

In the matter of laborers, there are changes that would bring us nearer the bed-rock of consecrated talent and New Testament methods. (1) Next to character, a minister's influence generally depends on his pulpit power; but our members are leaning on this too much, and themselves doing too little religious work. If pastors were occasionally sent away for a month of home mission labor, and the usual "sermon hour" occupied by two or three of the more gifted brethren and sisters, much, in the end, would be gained in every way. (2) Trades are not learned merely by the study of books. Acquired theoretical knowledge is put into practice at the various stages of progress. Our Lord's disciples were sent out to preach before their graduation, and before they were clothed with power at Pentecost's great baptism. There are now eight or ten young men engaged in theological studies; and we hope they will take all the years necessary for the best possible preparation; but let them spend four months of each year out on the field, by appointment of the Missionary Board, or at the call of churches, preaching, aiding in the Christian Endeavor and Sabbath-school work, leading in prayer-meetings, and circulating our publications. Perhaps our young people would like to contribute toward the carrying out of such a plan.

But if our Boards should reach bed-rock in their comprehension of our great work, and in the choice of methods and means, there would still remain very much to be done by us, the churches and the people; and that is to sustain them by getting down to bed-rock in our living and giving. Jesus Christ, who gave himself for us, is our pattern and helper. The bed-rock principle of true life is self-denying deeds for the good of others, greatness through service, glory through suffering. Our fears need not be for the Sabbath cause but for Seventh-day Baptists, lest our self-seeking and our conformity to this world become our destruction, and the Lord "let out the vineyard unto other husbandmen, which shall render him the fruits in their season."

After making large allowances for exaggeration in reports, the spirit and methods of the American Sabbath Union, at its recent annual meeting in Philadelphia, must have been very

discreditable. The late chief Secretary, Rev. Wilber F. Crafts, and the President, Mr. Elliot F. Shepard, with their respective followers, appear to have been in hot strife for the control of the Union, present victory being on the side of Mr. Shepard and his party. And advocates of a "better observance of the Lord's-day" are now confessing great friendship for the workingman, seeking to secure his political support, and recommending a platform so broad that Puritan and Socialist "can co-operate against the combined forces of greed and appetite leagued against the world's great rest day."

Let us tell the workingman that God and the ten commandments are his best friends; and that religious teachers and human law-makers will most surely promote his welfare, when they fall into harmony with the Divine Legislator, the Author of the only true "world's great rest day." And the late National Seventh-day Baptist Council was a Providential omen that we have no room for bitter strifes and divisions; and that in independence of thought, speech, and action, sanctified and guided by the Holy Spirit through the truth, and in loyalty to our grand distinguishing articles of faith and practice, and not in centralization of ecclesiastical power, we would seek our highest unity and strength.

In the very darkest hour of the Netherland struggle for freedom, and in gratitude for the heroism of its citizens amid indescribable sufferings, the University of Leyden, afterwards illustrious, was founded. The number of votes for a Presidential candidate, on the Abolition platform, is said to have been about equal to our present number of communicants; and yet Abolition principles prevailed.

To contemplate the possibilities before us of usefulness in the world, if we are only faithful, is soul-elevating. But the days sometimes appear dark, the struggle long and hard; and our numbers are so few. Nevertheless, in very gratitude for the past and present, and in hope for the future, let us rise to united enthusiasm in the work of building for God and a ransomed humanity a temple of truth and righteousness. Ten stones, beautiful and strong, because unbroken, shall be its foundation. Of gold, silver, and precious gems, shall the temple be. Calvary's cross, the glorious sign of a world's redemption, shall be its crown. And the brightness of the beauty and glory of all shall shine near and far, until the uttermost parts of the earth shall learn of Jesus, the Light of the world.

DO THYSELF NO HARM.

REV. W. H. ERNST.

2. The tobacco habit predisposes to many diseases, and actually produces some. Here is a partial list of the diseases which result from the use of tobacco, given by Rev. Edward P. Thwing: "Of the diseases and infirmities which result from the habit may be mentioned cancer, especially of the lips and tongue, dimness of vision, deafness, loss of the sense of smell, perverted taste, dyspepsia, bronchitis, consumption, hemorrhoids, palpitation, spinal weakness, chronic tonsillitis, anorexia, emaciation, caries of the teeth, coriza, ozaena, epilepsy, hypochondriasis, paralysis, apoplexy, tremors, delirium, insanity, besides a weakness in another direction." Thus there are twenty-six different diseases that may have their roots in the tobacco plant. Will any one say that this is not a bad record? This does not claim to be a complete list, and I firmly believe that it is not. It will answer our purpose, however, for the present. Just think of a quarter of a hundred, and one for tally. They are not all of them small diseases either, as I will try to show. We will begin with the first one

—the hated cancer. There is scarcely any disease in all the range of maladies that is dreaded as the cancer is. In the worst form and in the worst place it comes from the tobacco habit. At least two of the most noted men in the world have recently died of this malady, viz., General Grant, of the United States, and the Emperor Frederick, of Germany, besides Judge Kelly, of Pennsylvania, called in Congress the "Father of the House;" and a large number of others who might be mentioned. I will give one case quite full, which may represent the rest.

Mr. A. was a gentleman about 58 years of age, of a strong, wiry frame and healthy constitution. None of his relatives ever had a cancerous affection. He was observed to articulate with difficulty, his tongue being too large for his mouth. His tongue was enlarged, firm, and coated with a white crust. There was a furrow in the center of the tongue, with a bright red line at the base. He was a devoted victim to the weed, and was told that his disease would kill him, so he threw away his tobacco forever. The disease continually got worse, when, in May, 1833, he went to London, and consulted with Sir Ashly Cooper. The patient asked him a very important question, which was: "Had I come early enough, could I have been cured?" to which he made this significant reply: "Sir, there never was a time early enough to have warranted an operation; every fibre, every papilla of your tongue is diseased, and it would have been merciful to have clapped a pistol to your head the instant the disease began." Here is another evidence of the degeneracy of the human system produced by the habit; for the moment the disease began the die was cast, his doom was sealed. In spite of the remedies the disease advanced with rapidity inconceivable; for by the end of June the anterior portion had mouldered away. When the tongue was cleansed with the chlorate of soda the fetor which came from the tongue was intolerable. Sleep had to be induced by morphine; and his pulse ran up to 160. Still the disease increased. The ulceration had extended to the fauces, and surrounding parts. Swallowing was now painful, and soon his tongue had all mouldered away, the stump presenting an irregular, lumpy surface, covered with a flocculent, dirty, greenish-white deposit, and there was a spasmodic difficulty in swallowing, great mental depression, and hallucination of mind. The disease went on day by day, from bad to worse, until the end finally came, which is described in these words: "All his symptoms became aggravated, the salivation more profuse, the perspirations more abundant, and the difficulty of breathing insupportable; and after three hours of intense suffering he expired." His medical attendant said "that all the death-bed scenes and death-bed sufferings he had ever witnessed were comparatively easy to the individual agonies and gaspings for breath this kind and amiable man was destined to endure." What a terrible picture this is. Will the sufferings of the lost in hell exceed it? What a dispensation of Providence that was, some will say? Another says, "If that is the kind of a God you Christians believe in, I am not a Christian." Will a man cut his own head off and then blame God for it? and then turn around and call it religion? There is one thing very peculiar, that many medical men of high standing affirm that the tobacco habit causes dyspepsia, and quite a number of tobacco users claim the opposite. Here are some sample statements made by the highest authorities. Dyspepsia from the use of tobacco is accompanied with the same symptoms as when the disease is

produced by drinking, or gluttony, and want of exercise in the open air. Dr. Hosack, of New York, says, "That the recent great increase of dyspepsia among us is attributed in part to the use of tobacco." Prof. Hitchcock says, "It excites indigestion." The *Journal of Health* says, "That most, if not all, of those who are accustomed to the use of tobacco, labor under dyspeptic symptoms." Such statements could be increased almost without limit were it desirable. There is abundant evidence that tobacco produces dyspepsia, if the opinions of the very best judges are to be believed. There are some who believe that tobacco will cure the dyspepsia, so I will add a statement on this point. I was told of a man who had the dyspepsia, and who was advised by the doctor to use tobacco for its cure, which seemed to help him. After a number of years he thought he would leave the habit off, and the disease came back with redoubled vigor; so he had to take the habit up again. Again the third time he thought he would break up the detestable habit if it took his life. It was feared he would die, and he was prevailed upon to try it again, and was restored again. This was supposed to demonstrate that tobacco was good for the dyspepsia, but perhaps I am hard to convince. Is it possible that all these high medical authorities are mistaken? Why is it that every time that he tried to leave the habit off, he was worse of his disease if he was being helped by the remedy? It would seem that the disease was getting a stronger hold upon him all the time, and yet it was concealed by the tobacco. Like saleratus water it may counteract the acid in the stomach for the time being, while the disease is getting a stronger hold on the system. Dr. McCosh has clearly set this out. He was once a professor in the Calcutta Medical College, and had much experience in the East Indies. He said: "Some smoke from medicinal motives, and to produce a laxative effect, or from absurd notions that it neutralizes malaria; but these same persons would grumble at being obliged to take a pill every evening to produce the same effect. If a general order were issued, rendering smoking compulsory, how the fathers of youthful heroes would protest against so very expensive a habit being imposed upon their sons; what an outcry there would be among the married ladies for having such an intolerable nuisance forced upon their domestic economy. How the surgeons would be persecuted with applications for certificates recommending exemption from the rule, on the score of their constitution being too delicate to admit of smoking being practiced with impunity. Strange infatuation."

That which seems to be of the most value to us of anything in the world is our reason. It seems more like hurling ourselves into nonentity than anything we can think of, to be deprived of reason. We suffer the severest pain or the acutest sorrow rather than lose our mind. Tobacco does this terrible thing. As though it were not enough to destroy a life by a terrible cancer, the reason is to be destroyed. Here is some of the evidence that insanity results from the tobacco habit. An Iowa paper says: "There are three men now temporarily insane in the southern part of the county, caused by the excessive use of tobacco. A horrible lesson." The late Hon. M. Steele, State Senator of Illinois, said: "Some twenty years ago, when given to the excessive use of tobacco, I was prostrated by a well defined attack of delirium tremens, and from that time I found it necessary to abstain from its use. Being a teetotaler, and of a highly nervous temperament, I was never addicted to

intemperance in drink." "Miss Dix reports eight cases of tobacco insanity in one asylum. Dr. Kirkbridge, four in a Pennsylvania hospital, and Dr. Lozar five more." Says a recent author: "It has been proved that lunacy has kept pace in France with the increase of the revenue of tobacco." Dr. Jolly, of the French Academy of Medicine, says: "Narcotic paralysis constitutes the excess of the number of male lunatics." Also, "Hand in hand with the revenues derived from tobacco, insanity, general and progressive paralysis, softening of the brain and spinal marrow, and cancerous disease of the lips and tongue have increased." The German physicians state that of the deaths occurring in that country between 18 and 35 years of age, one-half die from the effects of smoking, and unequivocally assert that "tobacco burns out the blood, the teeth, the eyes, and the brain." Says a British physician: "It is scarcely possible to heal a syphilitic sore, or to unite a fractured bone in a devoted smoker; his constitution seems to be in the same vitiated state as is one afflicted with scurvy." Another writes: "During the prevalence of cholera I have had repeated opportunities of observing that individuals addicted to the use of tobacco, especially those who snuff it, are more disposed to attacks of that disease, and generally in its more malignant and fatal form." In cholera and typhoid fever, which have much in common, the effects of tobacco are clearly seen. Congestion of the brain occurs almost only in those much addicted to smoking, but it has been witnessed also in snuff-takers. There was a very severe case in the person of an agent of a cigar firm, who had a red nose and swollen countenance, as if he combined the bottle with the smoking, but he affirmed that he never did. Amaurosis is a very common result of smoking to excess. It occurs with or without congestion of the brain. It is not always curable. The same may be said about deafness, nervousness, apoplexy, palsy, loss of memory, etc., to the end of a long list. One author says he has found thirty diseases which result from the use of tobacco. I wonder if king alcohol can make a worse record than this. Such evidence is almost unlimited with reference to almost an endless number of diseases. Would conviction be stronger by reading such testimony for a week? I think not.

(To be continued.)

THE GOSPEL AND THE POOR.

That which was charged against Christ as dishonorable in the sight of the Jews, is rightly esteemed now as one of the chief beauties of the Gospel. It is difficult to say which is the more despicable, the man who mingles with the corrupt and debased because he loves that kind of company, or the man who considers himself too good and pure to associate with those who are not quite so circumspect. Jesus was neither the one nor the other. His holiness was not of that fragile kind which fears contamination by contact with one less holy. We may not be entirely recovered from Pharisaism, but we have been induced to admit that our religion is not poisoned or disgraced by saving the most wicked from their sins.

There are some special and powerful reasons why the Gospel may be preached with peculiar hopefulness to the poor. In the first place, the great majority of people are poor. The toilers are in the majority. If men are ranked according to their possessions, the ranks diminish in numbers very rapidly as we rise in the scales. Comparatively few are found after we reach the point of millions. Even those in moderate condition are far outnumbered by the poor. People who live in comfortable houses, owned by themselves or rented, occupy a good deal of ground. They are spread abroad. The very poor are crowded together in tenement houses or hidden away in small corners where rents are cheaper, and we forget them or underestimate their numbers. The poor part of our cities is the crowded part. In heathen countries the percentage of poverty is far greater than among us. There is not so much wealth in those lands, and what is, is unequally distributed. The millions of Africa and China and India are little, if any, above American beggary. Christianity has made the earth rich for men. The great masses to whom the elevating word of life has not come, are not only in darkness, but also in great pov-

erty. If salvation were only for the rich, all these multitudes would be left out.

There is more probability that the poor will hear the message of life than the rich. Not that the gospel puts a premium on poverty, or locates heaven nearer a hovel than to a palace. The same offer is made to rich and poor, and their souls are represented as having equal value; but there is a reverential and becoming humility which fits one to be a Christian, which is not very compatible with great possessions. Very poor people are not usually afflicted with worldly mindedness to the same extent as more prosperous people. The luxuries which money buys absorb time and heart and attention and feeling. The god of this world is still offering kingdoms to those who will fall down and worship him; and there are not a few who have accepted the tempting proposition. Wealth and luxury and indulgence and sin and moral weakness have been the inevitable sequences making up one line of history.

The Master set a wise and worthy example when he prosecuted his ministry among the lowly, even though it subjected him to the pitiless criticism of men who could point their jeweled fingers at him and bring him into contempt. The centuries have vindicated the wisdom as well as the love of the master. Not many mighty, not many rich, are called into the kingdom. Christianity begins at the bottom, as men locate the bottom, and works its way to all classes. Who can doubt that Jesus weeps over these slums and dark alleys and crowded tenements, where daylight is scarcely allowed to fall, and where the well-dressed of the Lord hardly think of coming? Some of them are poor because they are vicious, and quite as many are vicious because they are poor. But as sparkling gems are washed from their dirt to shine in royal crowns, so may these buried souls be washed and polished to shine as the stars in the firmament. There is more time, more room in the heart of people of moderate means, to give heed to the claims of salvation.

And, then, our religion escapes the charge of seeking the following of only those who can bring gifts of money or of social prestige to its support. Even now it is impossible to escape the accusation that many of our churches are refined club houses, gathering into one fellowship the wealthy and the cultured. If the people of God should ever so far forget the example of the Master as to merit such a charge, they will find it far easier to answer the accuser than to escape the curse of heaven which will fall upon them. His example is our law. Fine churches and elegant style of worship and exclusiveness of manner will not win the world nor please the Master.

He was so poor that he had not where to lay his head, and we may be sure he looks with pitying eye on every man who sleeps on a borrowed bed or tries to rest without one. He was not poor for want of ability to be rich, nor because he could not be righteous and enjoy plenty at the same time; why he chose such marked poverty we may not be able to know, but the fact must be of immeasurable comfort to those who struggle with poverty, and it ought to have much meaning to those who are trying to save others.

Our motives during revival meetings, and indeed at all times, may not be entirely single. It does seem easier to want rich people saved than become burdened for the very poor. It has become a habit with us to want people to join our church, and we are glad for every addition to add somewhat to the financial and social power of the church. It is not wrong to expect and wish this, but the motive is a very bad one when it grows too large. The arm is a very useful member of the body, but when it outgrows the other members, it becomes a deformity. Just so the motive to bring in persons of social influence is a good subordinate one, but a very bad one to become dominant. The spirit of the Master as well as the facts and reason in the case warn us against forgetting the poor and the lowly. It may be helpful to remember that these distinctions of circumstances are exceedingly transient, and that when they shall soon pass away, we will be glad to have helped a beggar. Christ verified his mission by this test; there is no better evidence that we are his than that we are like him.—*Central Baptist.*

MISSIONS.

THE Board has voted that "traveling expenses" of missionaries shall be understood to include all reasonable expenditures for conveyance, food, and lodging, when they are away from home.

THE Board, with approval of the sentiment, desires to call the attention of all of our missionaries to that part of the Council Report on Sabbath Reform, which says that more Sabbath reform work should be done by the living teacher, and missionaries sent out by our Society should consider this a part of their evangelical work.

WHILE everyone, certainly, has the right to decide how, where, and for what he shall give, the Board believes that unity and efficiency would be promoted, if, as a rule, contributions were made to the general fund, rather than for particular fields or objects. But, as has been said again and again, the Board solicits helpful information and counsel, in order that they may the better know what is wisest and best.

THE Missionary Board requests all missionaries to use every reasonable endeavor to promote the circulation of the publications of our Tract Board, by means of free distribution, subscriptions, or sale, according to the nature and design of the particular publication; and to incorporate an account of such work in their regular quarterly report to the Missionary Board. Copies of the publications, with the prices and any other needed information, can, of course, be obtained from the RECORDER office.

ONE of the signs of the times, in which Seventh-day Baptists ought to have a particular interest, was a recent conference in the First Methodist Episcopal Church of Chicago, on the past, present, and future of Israel. Addresses were given by prominent Jews and Christians, upon such subjects as "The Attitude of Nations and of Christian People toward the Jew," "Why Israelites do not accept Jesus as their Messiah," and "The Religious Condition of the Jews to-day, and their Attitude toward Christianity." The object of the conference was to give information and lead to inquiry, on the basis of mutual kindness between Jews and Christians. One thing has of late awakened in our own mind feelings of great surprise and deep regret, namely, that, so far as our experience goes, when the subject of gospel work among Jews is under discussion, in no place is one more likely to encounter contemptuous remarks than among Seventh-day Baptists, a people who, for Christ and the Sabbath's sake, ought to be foremost in plans and purposes for the redemption of Israel. It seems to be thought an unanswerable argument, when we are pointed to those Jews by whom we have been deceived. But are we prepared to apply this principle everywhere? In one part of our home mission field, that has aroused more interest in the denomination than any other one part, over one-half of the ministers that professed to have come to us, have proved unworthy of our confidence. But, fortunately, the claims of Christ upon us for self-sacrificing effort for the redemption of all men, do not rest upon the fidelity of professed followers, but upon the unchangeable word of God.

SYNOPTICAL REPORT OF THE SHANGHAI GENERAL CONFERENCE.

GIRLS' SCHOOLS.
MISS HATTIE NOYES.

"The darkest clouds of heathenism rest on the minds and hearts of the women of China, and it is of the very first importance that they be instructed and enlightened." A Chinaman who recently graduated with high honors from one of the best institutions in the west, has said: "The crying need of China is the elevation of her women and their liberation from the social shackles that bind them. She must remain stagnant so long as she allows her daughters to be made household drudges, and denied the right and opportunity to cultivate and cherish an interest in things beyond the four walls of their homes. That those who need help most should be helped first, is a truth that is as old as the hills. My country women should have the first claim and attention, sympathy and charity of the Christians in more favored lands. The seed of a man's faith, in the providence of God, is planted in his heart by his mother, and no one else can do it half so well. The surest way of bringing China into line with America and Europe is by giving to her daughters the advantages of a Christian education.

In early days of mission work, in a certain place, instruction was given only to men, for a time the results were supposed to be satisfactory, but in a few years it was found that the next generation, following the teachings of their heathen mothers, fell back to the plane from which their fathers had been elevated, showing conclusively the mistake that had been made. School work must hold an important place in the education of the women and girls of China. The work in boarding schools, as compared with some other kinds of work, necessarily involves a larger expenditure of funds, and time, and strength, and it is important that the best methods be employed for obtaining the best results. A mission school should always be regarded as an evangelistic rather than an educational agency. It will sometimes be found that the one or the other of these will be made to take a secondary place, the precedence should always be given to the former. The object of mission schools is different from educational schools in our own countries, where religious instruction reaches the mind and heart through so many channels.

The essayist speaks of the women's training work connected with the school work as being an important factor. Also of the day schools she gives several instances that show this work to be a great help to the advancement of the cause of missions. She gives the honor of organizing the first Christian Endeavor Society to a company of Chinese girls who, on their own suggestion, formed themselves into a society of this character. From a school opened in 1872, 150 of the scholars have been received into the church, and of this number 78 have been employed as helpers in mission work, and have given good satisfaction.

GIRLS' SCHOOLS.

MISS LARUA A. HAYGOOD.

Are schools for girls a necessary adjunct of missionary work? What part have they in preparing the way for the coming of the kingdom of our Lord and Christ? Is our commission to the children as well as to the men and the women? Is it true to-day, as three thousand years ago that if we "train up a child in the way he should go, when he is old he will not depart from it"? Is our commission to the children? Can we ask the question since the Lord himself has said, "Suffer little children

and forbid them not to come unto me"? Does not the command come to us as truly as it did to Peter? "Feed my lambs." Are these less dear to the great shepherd because they are not yet gathered to his fold? May it not be true of many of the fathers and mothers of China, that "a child shall lead them" to light and truth, when older and wiser people have failed?

These things granted, there can be no question as to schools for girls being a necessary adjunct of missionary work. The only question is how they should be organized and conducted.

These schools may be grouped under two general heads, Day and Boarding Schools. In opening a new station the day school should have the precedence. The girls of a Christian family should be brought under Christian instruction. The training of the daughters can not be left to the Chinese mothers. Among the mothers, whose names are found upon our church registers, are many whose faces, turned toward the east, have caught the first rays of the son of righteousness, but whose eyes are only partly opened, who as yet "see men as trees walking," who would be but blind leaders of the blind if they were left to bring their children to Christ. There are few mothers who, having had even a taste of the "good word of life," will not be glad, even if it may cost them some sacrifice, to send their children to Christian schools. The children will of necessity be the little boys and girls. The school may be composed of the children of Christian parents and those that are not Christian. It would be better to have the boys and girls in separate schools, but where it is impracticable they might be taught in the same school. It is important that the teacher be a Christian, and though a Christian, should be under the close supervision of the foreign missionary. In my five years work I have not found a Chinese teacher undirected, able to conduct a school with even approximate success. Frequent tests of the teachers' work should be made by examinations of the children in the books they are studying; although we allow them to study the Chinese books in the Chinese way, I think in the study of the Christian books we should show them a better way.

Among the ends to be kept in view must be the securing for every child the ability to read in her own colloquial the New Testament; and such a familiarity with the Old Testament as to enable her to hear and understand the preached gospel. Thus prepared they will be able to receive instruction from sermons and Christian books. This ability the average Chinese woman does not possess. In giving our girls a Christian vocabulary we have also planted seeds of heavenly truth in immortal souls, which watered by the dews of heavenly grace may spring up and bear fruit to the honor and glory of God. Girls thus taught, going day by day to their homes, telling the story of Christ's love and its power, will prepare the way for the visit of the missionary and the Bible woman.

Boarding schools are an imperative necessity for the furnishing of teachers for day schools, they are as much a necessity, as are theological training schools for the education of evangelists for the preaching of the gospel. Indeed I believe them to be more important, for men have a better opportunity than women to obtain, outside the school, the training necessary to fit them for their work. Every such school for Chinese girls should be made in the strictest sense a normal school. Except in rare cases only the girls of Christian families should be admitted to such schools, and of these only

such as show aptitude for study. These girls, while they are being taught more thoroughly and more systematically than would be possible in their own homes, the habits of order and cleanliness quite foreign to the home life from which they have been taken, should also be taught everything that would reasonably enter into the duties of a Chinese home. To be more specific, she should be taught to cook her own food, to cut, make, and wash and keep in order her own clothes, to care for and keep in order her bed and room, to nurse the sick pupils and to assist those that are younger and weaker than herself in all sisterly ways, and to learn the common courtesies of Chinese life. But first, and last, and all the way through their school life, they should be taught the truth as it is in Christ Jesus. The Bible should be a daily text book. They should be rooted and grounded by the faith, "Line upon line and precept upon precept." They should be made familiar with both the colloquial and the classical scriptures, and should be trained to use them wisely and well for the instruction of others in righteousness.

The foreign teacher's work in connection with such school work is filled with the greatest responsibilities, but let such a teacher be anointed from on high for this service, let the presence of him who is "wisdom and righteousness and redemption" be given, and we may hope that in the Chinese church of the future the daughters will be found "as corner stones, fashioned after the similitude of a palace."

WOMAN'S WORK.

THE crown and glory of all true union is for each unit to be at its best. The links, and not the impersonal chain, hold the anchor.—*Bishop Hurst.*

DO THEY PAY.

"Do the women keep up the payments as they are due upon the salary of our teacher in Shanghai?" Such is the question not infrequently asked.

Yes, and so far, promptly. The first year's payments being extra by the amounts required in travelling expenses and freight, were all paid with more than promptness, if that may be. It was done with something quite like the darkey's complaint of being "too previous." Money has come from the first "previous" to dates of dues. The salary for the six months covered by Jan. 1, 1891 to July 1, 1891, is paid. More than one hundred dollars lies in the hands of the Missionary Society treasurer, advanced for the second half of the year 1891, and other moneys are, by the way, this very day sent to this same treasurer, which will make us more than half paid for the second half of the year 1891. It is required of us that we make our payments by December and June that the general Board may be sure of its moneys for its January and July payments. We have, therefore, asked for the months of November and May for the collection of any moneys not by those times sent on, that there may be no failure on our part to meet the general Board with pledges fulfilled. Appropriations have been made, first by the Woman's Board for each Association, and for these severally by the Associational Secretary, to cover just the amount of the salary—\$600. Not all of the locals have paid, nor have all of them pledged to pay the amount requested of them severally; but so far, deficiencies have been met by our weak societies

that have judged themselves to be not warrantable in pledging to certain annual remittances, and by individuals who have volunteered the personal gift because they have desired to give. Societies and individuals have been and are hereby requested to make their payments at any time in the year which will suit them best, leaving with us this one proviso, that in case of failure to receive a sufficient amount, we shall be at liberty, in the months of November and May, to call for said deficiencies.

By a vote already acted upon, when moneys shall have accumulated to the amount of \$50 they will be forwarded as advance payments. This will stop some of the little holes which sometimes appear to the appalling of the debt despiser when Boards are obliged to hire moneys. It does not upset the value of it that these payments are small ones. It was a boy's hand thrust into a tiny break in a Holland dyke, and held there through the night until other help could come, which once saved one of those famous dykes from destruction and death-dealing devastation.

"Why do you so publicly state these things?" asks one. "Are you not afraid of its influence in the holding back of funds?"

No, not afraid. Frankness is fairness. It is often a great encouragement to somebody, and its withholding is a type of secretiveness which carries detriment somewhere to someone. Not at all afraid. No society or person is going to pay less than they have pledged to pay. No strong society is going to crawl out for some weak society to be its surety. No weak society is going by this to feel its blessed privilege of giving curtailed. That is not the kind of women we have. To point the question bluntly, that isn't the kind of stuff our women are made of.

It is quite common for women to be counted, as a class, as poor business managers. The woman does not have, possibly, sufficient respect for or trust in the various turns which may be made legally, and for convenience, too, such as a man often trusts to help him through tight places and around sharp corners. But she does have great practical respect for the continual dropping of the mites which wear like a mighty influence upon the stone of impending debt. She believes in the cash in hand as being a very satisfactory means of payment, and to her it is a necessity that she sees that cash on its way and in the hand on time. This method of procedure holds an honorable position in business conduct, after all that carpenter can say against woman in the matter of business. Faithfully adhered to all along the line of denominational benevolence, it would tell for an immense amount of good. No, my sister, not one of all of our people can justly criticise the promptness of payments so far made in our first venture in special work. A continuance of the same promptness will bring continually its own legitimate reward.

Cheerfulness in the giving lies at the bottom of the question. It is the key to it. This cheerfulness is bedded in love to the Master, and pity for the great world of uncared-for women. It is a key worth the trying on locked doors and crowded-out opportunities.

ONE NEED OF OUR WOMEN.

(Read at Conference on Missionary Day.)

Women, as a whole, are more in need of an increase of missionary zeal than are men, because they are naturally deterred from active missionary work by selfish motives. This may arouse a protest from those who have been accustomed to regard women as patterns of un-

selfishness and self-sacrifice, and yet it is true.

Women are, personally, wonderfully self-sacrificing, but this self-abnegation is almost always in behalf of the few loved ones intimately bound together in the family; and this exclusiveness often renders a woman even fiercely antagonistic to any interest which threatens an intrusion into the hallowed circle which she calls home.

A man listening to a fervid missionary appeal will warm into enthusiasm, and, with a tender thought for his own children at home, will decide to double the contribution he had intended to give for the benefit of heathen children across the sea, or for neglected children on the frontiers of our own land. While with him the feeling may go no further, still it will result in just so much substantial good to the cause. Upon the woman by his side the effect is quite different. Into her mind at once darts the thought, "Will my son, will my daughter, want to leave me for this work?" If there is any danger of that she will shut her mind to the truth, and go where she may not hear it. It is not with her a question of withholding money. She would give treble what her husband would be willing to offer; she would do without luxuries for herself, provided she might have the assurance that in her family missionary work would be confined to giving money, not service. This is not true of all women, but it is true of very many. Where there is one woman who will, like Mrs. Swinney, cheerfully dedicate her daughter to the mission field, there are ninety-nine women who would absolutely refuse their consent did their sons or daughters desire to engage in direct missionary labor. Their self-sacrificing and all-absorbing love for their own dear ones renders them selfishly regardless of the dying world around them. Now this failing is natural, and in its aspect of a defense of children by their parents it cannot be called wrong. For every young person is not fitted to be a missionary, and it may even become the duty of parents to refuse their consent when they can plainly see that this is not the work which this particular young man or young woman ought to do. But in so far as this reluctance to give up our children is a bar to the success of God's kingdom, it is the duty of us Christian women to conquer it in ourselves. While we should be very, very careful how we encourage any young person to enter into so important a vocation, yet we plainly ought to refrain from that clinging, idolatrous fondness, that "I will not let them go," to which we mothers are so prone.

There are living in New York City two Christian parents who, influenced by some such dread, yet too conscientious to refuse their cooperation in God's work, devoted their energies to home missions, and publicly threw all the weight of their influence against the work of the foreign field. When their eldest daughter grew to womanhood she married a Presbyterian missionary, and they were located in Siam. It is not pretended that this was a judgment upon them for the course they had pursued, but it certainly shows that the Lord does direct his own work, and that he will see that it is done in spite of human opposition. The point is simply this: Here was a family who through many years refused to aid in the work which Christ has expressly commanded shall be done, and thus deprived the cause of the help which they were so well able to give, altogether for fear of an event which ultimately took place in spite of all their efforts. How much better to leave self out of account in this matter, to do our full duty in educating our children to an interest in all departments of missionary work, and then leave to our heavenly Father the directing of their life's work, assured that he will always do what is best.

MRS. A. N. DALAND.

HISTORICAL & BIOGRAPHICAL.

HISTORY OF THE SHILOH SEVENTH-DAY BAPTIST CHURCH.

BY THE REV. THEO. L. GARDINER.

SEVERAL ACTS OF THE CHURCH.

The need of a larger communion service had long been felt, and in 1857 a new set was purchased, and the old one was presented to the Marlboro Church. About this time the church began recording the amount contributed for benevolent purposes. The figures for 1857 will interest many, as showing the objects for which money was given:

Bible Union	\$ 19 00
Cumberland County Bible Society	10 00
American and Foreign Bible Society	14 94
Seventh-day Baptist Missionary Society	175 00
Total	\$218 94

Eld. James Bailey, then pastor at Plainfield, assisted the pastor in a series of meetings beginning in February, 1858, which resulted in a gracious outpouring of the Holy Spirit, when many backsliders were reclaimed and sinners found the Saviour.

LADIES' BENEVOLENT SOCIETY.

In 1860, the ladies organized a Ladies' Benevolent Society. Its object, as defined by its constitution, was: "To minister to the necessities of the poor and afflicted, first at home, and then abroad, as we may be able to do. Also to devote our efforts to any department of benevolent work that may appear to be our duty." A glance at its records shows that it did excellent work during the war, in ministering to the necessities of sick and wounded soldiers; and has prepared many a barrel of goods for the Home for the Friendless in New York City, and similar institutions.

The members thereof have ever been to the front as busy as bees, whenever the church was embarrassed by debt, or any repairs or improvements were needed upon the church property. The poor in their own community have often had occasion to bless this society for kind attention and benefits received. The home of the pastors has, many times, been brightened, and the hearts of its inmates cheered, and their burdens lightened, by the kind hearts and willing hands of this society.

ELD. GILLETTE DISCOURAGED.

When Eld. Gillette had served them twelve years he became greatly disheartened. The desire of the few who wanted a change of pastors had begotten something of a spirit of indifference, the effect of which was to reduce somewhat the size of his congregations; and as usual under such circumstances, they fell behind in their finances. He, therefore, sent the church a letter proposing for these reasons to resign and get out of the way. Whereupon, Dea. George Tomlinson came promptly to his support, with a most thorough and comprehensive resolution, filling more than a page of the large record book, wherein he encouraged the pastor, and takes upon the church the responsibility for the discouraging outlook. He rallies the church to an open pledge to sustain the pastor, and to pay its dues, and feelingly urges him to remain with them. This was just the kind of help the pastor needed, and this senior deacon was just the man to inspire the church with a spirit of loyalty to the burdened pastor. The result was that Eld. Gillette's stay among them was prolonged by some eight years of useful service, and the church was saved the expense and trouble of a change of pastors. Thus it is

that one man often holds the power to make a pastor fail or succeed, according to the attitude he assumes regarding him and his work. Eld. Gillette decided to stay, and the cause continued to prosper. Had not this one man spoken the right word at the right time the result might have been far different.

AID TO THE MARLBORO CHURCH.

Some two years prior to this, the Shiloh Church, desiring to aid the little church at Marlboro in its time of need, agreed to allow Eld. Gillette to serve them also as pastor, preaching there Sabbath afternoons. That church was to do whatever they chose to do toward his salary. This pleasant relationship of the two churches, thus being served by one pastor, continued for three years with good results.

VARIOUS ITEMS.

During his pastorate four men were licensed to preach by this church, as follows: Bro. Joel C. West, in May, 1854; Bro. George E. Tomlinson, in April, 1858; Bro. O. U. Whitford, in February, 1866; and Bro. L. R. Swinney, in May, 1869.

In 1868, the old meeting-house, which was no longer needed by Union Academy, was sold at auction, and the money expended in fencing around the grave-yard. It was during this same year that the church finally consented to allow the use of an organ in the Sabbath services. Shiloh has always been blessed with an excellent choir, and the social meetings seldom suffer for want of voices in service of praise.

In 1870, after seventeen years of service, the pastor once again offered to resign. There were a few who continued to urge a change. Whereupon the church voted 92 to 14 for him to remain.

About this time, brethren Charles Potter and J. F. Hubbard, of Plainfield, N. J., asked the church to release him for six months to labor in West Virginia, they to pay all expenses of the mission. This the church consented to do, with the express understanding that he resume his labors as pastor at the end of six months at the longest. He entered upon these labors, April 1, 1870, accompanied by his good wife; meanwhile the pulpit was supplied as opportunity presented.

The Ladies' Society, in 1872, took hold of the work of kalsomining the audience-room, which was handsomely done at a cost of \$137.

THE RESIGNATION OF ELD. GILLETTE.

In the spring of 1873 Eld. Gillette felt so sure that he had better go that he entreated them to release him. The vast majority of the church would gladly have held him longer, but there was no alternative this time, for the terms of his resignation made its acceptance imperative. The church as a body paid him a handsome tribute in resolutions full of regrets for the circumstances that drove him to his final decision, and replete with good wishes for his future good.

During his pastorate of twenty years, he received 308 into the membership, of which 245 were by baptism. He married 122 couples, and served at 431 funerals. He was popular among neighboring churches, and was often called to preach in their pulpits.

After an absence of eight years in New York State, he returned to Shiloh, where he spent his last days, and died February 12, 1885, when his remains were laid to rest beside the fathers whom he served so well.

PASTORATE OF REV. A. H. LEWIS.

The canvass for a new pastor resulted in the

call of Rev. A. H. Lewis, who entered upon his labors in May, 1873, at a salary of \$1,000, and the church was to bear the expense of moving him from Alfred Centre to Shiloh. His pastorate continued until June 30, 1876, a little more than three years. Early in his ministry, the church was blessed with a gracious revival, and a goodly number was added to the membership.

His administration was marked by the many advance steps taken by the church; wherein the conservative spirit of by-gone days seemed to yield to the more progressive element. It would seem that the time had come, and the church was ripe for some new measures and improved methods. And the new pastor was evidently the right man for this re-molding, reviving work.

The Shiloh Church is a stable church, and although they may sometimes seem over cautious about adopting new measures, and slow to leave their old paths, yet this very characteristic is a redeeming and preserving quality in a people so isolated. For when once they do see the way clear and heartily enter upon any good way, they can be relied upon to stay. Had not this element been strong, this lone church, surrounded by strong adverse influences, would long ago have been wiped out of existence.

A NEW CODE OF LAWS AND STATEMENT OF PRINCIPLES.

The somewhat cumbersome code of rules "had become antiquated," and the "statement of principles" that did service a hundred years ago needed revising; and this was accomplished during his first year as pastor. A regular "Constitution," with by-laws, was adopted, the old code of special rules was rescinded, and the following new "Statement of Principles" approved:

WHEREAS, We believe that the Word of God is the only standard of Christian faith and practice, we do hereby agree to accept that Word as our guide in all cases of duty or discipline; and we hereby repeal all special rules passed previous to Dec. 28, 1873, relative to duty or discipline. But that we may better understand our duties relative to certain important points, we hereby adopt the following statement of principles, which we deem to be in accordance with the Word of God:—

First. It is the duty of Christians to obey God in all things; to seek after holiness and purity, harmony and peace; and to abstain from all appearance of evil.

Second. The words of Christ as recorded in the 18th chapter of Matthew, 15, 16, 17th verses, are the basis of all true church discipline, and no offense should be reported to the church until the preliminary steps have been taken as therein directed.

Third. Sabbath-keeping is an essential part of obedience to the law of God; therefore, he who violates the Sabbath knowingly, thereby forfeits his membership in the church of Christ.

Fourth. The Lord's Supper is an institution of the church in its organic state, hence "open communion," is at once illogical and unscriptural.

Fifth. The use of intoxicating poisons, such as alcoholic drinks, opium, and tobacco, except when prescribed by competent medical authority, tends to insanity, physical disease, and immorality; therefore, we deem it wrong to aid directly or indirectly in their manufacture, sale, or use.

Sixth. It is the important duty of every member of the church, extraordinary hindrances excepted, to attend upon the public meetings of the church; and in deciding all questions, every member present shall vote, or give a reason, if called upon, for not voting.

The above revised statement was adopted Dec. 28, 1873. And on February 24, 1878, the church found it necessary to add a seventh article as follows:

Seventh. Resolved, That we as a church think that there is nothing in modern dancing calculated to develop Christian character; but on the other hand, believe that its general tendency is demoralizing, and no Christian ought to seek amusement in this way. Therefore we require our church-members to abstain from it.

(Continued.)

SABBATH REFORM.

THE TRUTH OF GOD.

ANNIE L. HOLBERTON.

"Let God be true, but every man a liar." Rom. 3:4.

"Let God be true." The sacred edict spoken,
When first His great creative power was done,
Sounds through the ages still unchanged, unbroken;
His hallowed Sabbath then and now is one.

What if a pagan monarch instituted
A day for heathen worship of the sun?
God's chosen Sabbath cannot be refuted,
Though man's decree the world's approval won.

How can the Christian church, His word perverting
To suit the error it has lived and taught,
The light of Scripture and its truth deserting,
Still struggle for a wrong so dearly bought?

"Let God be true!" Why fear to stand corrected,
And face the truth that proveth man a liar?
Too long a sacred trust has been rejected,
A holy day profaned for man's desire.

If those who mourn o'er Sunday desecration
Would freely give their prayers, their hearts, their
will,

To seek the light in humble consecration,
Accept the right, and knowing, to fulfill,

More powerful than a nation's legislation
Would be God's holy Sabbath day restored;
The world's great heart would swell the coronation,
And hail that blessed truth; "Thus saith the Lord."

THE RIGHT BASIS.

We have long believed that the agitation of the Sabbath question which is everywhere in the air, must either drive men to a disavowal of the Protestant doctrine of the Bible and the Bible alone as the rule of faith and practice, or thoughtful, conscientious men would be compelled to accept and observe the Sabbath of the fourth commandment. Perhaps it will be more nearly true to say that both results will follow this agitation. That is, some will change their beliefs to suit their practice, and some will change their practice to conform to their beliefs. The consistency of our position has long been conceded by men who did not accept, with us, the exclusive authority of the Scriptures in such matters. Many years ago we met a lawyer who was an Episcopalian. Learning that we were a Seventh-day Baptist he eagerly asked an explanation, which we gave. His quick reply was; "Then we could not trip you as we do the Baptists. When they ask us for our authority for infant baptism we ask them for their authority for Sunday-keeping. Both are derived from the same source, the church."

A correspondent, who writes over the name of "Liberal," has clearly stated this case in the light of recent utterances of churchmen and free-thinkers, which we commend to the careful attention of our readers. We cannot wholly agree with him, however, that we are wasting time and labor in sending our publications to any but strict Protestants. The truth is for all men, and should be proclaimed everywhere, whether men will hear or stop their ears. Our correspondent says:

When I was a boy working in the woods I learned that there were lines of cleavage in a log, along which it could be split with comparative ease, while other lines defied my utmost efforts.

So it is in all reforms. That we may not waste effort, it is essential to study the lines of cleavage, no less in the Sabbath question than any other.

There are three bases of religious faith, roughly speaking: 1st, the authority of the church as represented by Catholics and churchmen; 2d, the "Bible alone," as held by Protestants generally; 3d, reason enlightened by God's Spirit ever acting and ever giving new inspiration, making new Bibles and multiplying the old, so to speak.

Now the only line of cleavage for the Seventh-day Sabbath is along the "Bible alone" theory.

Hence it follows that all money spent to send the *Outlook*, or other publications, to Catholics and churchmen and to Liberals, is mostly or entirely wasted, and all names of those classes, so far as possible, should be struck from the lists.

Drive the wedge along the "Bible alone" theory of authority, and in doing that you have the support of the men in the other two classes. They admit that whoever puts himself on "Bible alone" theory of authority, has no escape from the Seventh-day Sabbath.

For instance, Cardinal Gibbons, in "The Faith of Our Fathers," p. 111, says: "Not to mention other examples, is not every Christian obliged to sanctify Sunday, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify." Many such things, perhaps this itself, have been published from time to time in the *Recorder*. Edwin D. Mead, in the *Unitarian Review*, March, 1885, p. 197, says, in speaking of some Adventist tracts: "Their argument was, of course, that there is no biblical authority whatever for changing the Sabbath from the Seventh-day, as originally commanded, to the first day of the week; the change has been effected by churchmen at their own instance, in clear disregard of an explicit ordinance; and men to whom the Bible is final authority, men especially who point to the fourth commandment as the ground and warrant of Sabbath observance, are bound to return to obedience of that commandment as it stands. I must say that the argument seems to me conclusive, as addressed to men holding the common Protestant view of the Bible."

Charles K. Whipple, in "How shall we keep Sunday?" a tract published by the Free Religious Association, Boston, on pp. 15 and 16 says: "I have tried briefly to show . . . that, if any Christians think this fourth commandment binding on them, they also should rest from labor and business on Saturday, and should work on Sunday and the remaining days of the week, since that commandment cannot possibly be obeyed in any other manner."

Some of the Sabbath champions are trying to drive their wedges along other lines, where the consensus of critics of all schools forms a knot too hard to be split, and which indeed must not be split, so far as the Sabbath argument is concerned.

Between you on one side, and Catholics and Liberals on the other, the "Bible alone" champions must ultimately be driven into your ranks, or out of their theory of authority.

SUNDAY-LAW SELF-DENIAL.

THE inconsistency of the plea for the Sunday law, made by the friends of the American Sabbath Union and others, is forcibly set forth in an article by W. N. G., in a recent number of the *Signs of the Times*. The writer speaks of the Sunday law movement in California, but on general principles, his words are true anywhere.

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16:24. But the movers for a Sunday law in California have no idea that men shall sacrifice anything for their belief in the Sunday Sabbath. On the contrary, it is, according to their theory, the duty of the State to protect them against any such sacrifice.—The American Sabbath Union, under whose auspices the Sunday-law campaign is being conducted, publishes approvingly the following sentiment of Rev. Josiah Strong, D. D.:

A man's doing business on the Sabbath does not actually compel his competitors to do likewise, but it does inflict a loss on those who refuse. Altogether they sell but little more in seven days than they would sell in six, and their profits are less, because their expenses are increased. But if some do not sell, those who do, draw away a part of their custom, and thus inflict loss on them. Of course a man of Christian principle will suffer the loss rather than violate the Sabbath in self-defense, but he has a right to call upon the State to protect him from that loss.

Such is the character of all laws for the enforcement of religion. They are designed to remove the cross from the road of the professing Christian. But the idea of "a man of Christian principle" suffering for his faith *under protest* is a new definition of Christian self-denial. "If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." 1 Peter 2:20. This is what the Founder of Christianity did. He did not represent oppression, even when he had the power within himself to prevent it. When the judge before whom he was arraigned had pronounced him innocent, and the mob hurried him off to death, he made no effort to save himself.

However, if the Christian people of this State were denied any constitutional rights in regard to their worship, they would be justifiable in

demanding those rights as citizens at the hands of the proper authorities, even as Paul did when about to be scourged at Jerusalem. See Acts 22:25-29. But such is not the case. Religious worship is amply protected both by the Constitution and by the penal code. Christians who observe the first day of the week have the same protection that other Christians have, and the same as citizens holding any other religion. Why do they want any more than others?—Evidently because they want the pre-eminence. It is because, not content with equal rights and privileges, they want to compel others to follow in their footsteps.

The Sabbath Union complains that a few men are obliged to work on Sunday, and to cure that alleged wrong, they would compel all men to stop work. They say, "Under our civilization the liberty of rest for each is secured only by a law of rest for all." And then they come round by another track and try to set up the majority plea, because there are more Christians who keep Sunday than there are who observe the Seventh-day Sabbath. This is simply a dodge, for they well know that the majority is against them on the issue of Sunday law or no Sunday law. If the Seventh-day Sabbatarians were seeking a Sabbath law at the hands of the Legislature, the Sunday-keepers would have some cause for a majority plea against it. But that is not the case, nor ever will be.

But who are obliged to work on Sunday, and why are they so obligated? It is not because of any existing unjust law, or of the lack of any just law. They are working on Sunday because they voluntarily contracted to do so. Hardly any man engages to an employer without knowing the character of the work to be performed, and the time he will be required to work. The exceptions to this rule are very rare indeed. If a man engages his services to an establishment that runs seven days in the week, he invariably knows that fact beforehand.

The Sabbath Union and its W. C. T. U. ally, in their plea for a Sunday law, make special mention of persons in the railroad and mail service. Now every one of these persons knew, when he entered upon such service, that it was every-day employment. It requires considerable effort, and not a little influence, to get a situation either as a railroad employe (above the rank of laborer) or as a mail clerk or agent. Yet men, members of churches, will use every possible means to get into these positions, knowing that they will have to work Sunday. They will give up other situations and seek railroad and mail service because of the better pay and steady employment, with a full knowledge of the requirements. Then to come to the Legislature with the plea that these classes of men are in slavery, are deprived of their rights, and are obliged to work on Sunday, etc., etc., is sheer nonsense.

But Sunday-law orators and writers are wont to urge upon Seventh-day Christians the expediency of giving way to them on Sunday on the ground of self-denial, a sacrifice of one day in the week on account of a conscientious observance of the Seventh-day. This may be deemed by some very good advice, but to ask us to sacrifice for them and ourselves too is asking too much. They want the State to protect them from loss through worshiping on Sunday; but if we worship on the Sabbath enjoined by the commandment of God, we must pay tribute to Sunday adoration of one day's time every week for conscience sake. They might with some show of reason make this demand upon Seventh-day keepers, if the latter got their rights from the American Sabbath Union. But inasmuch as we get our privileges as Christians and citizens from God and the government, it seems to us that the Sabbath Union is not entitled to any more consideration from the Legislature of California than are other citizens.

The business men and capitalists, even the iniquitous liquor-sellers, are constantly being called upon to assist the churches. Many of these men are not professors of religion at all; and to ask, in addition to this, that they shall be compelled to forego their business on Sunday, and give these same churches and ministers a monopoly of the money-getting on that day, is showing a spirit of self-denial with a vengeance. But it is a fair specimen of the self-denial there is in Sunday-law religion.

THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

EDITOR.

CORRESPONDING EDITORS.

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

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

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

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

Sabbath Reform.

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

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

WHY not take life with cheerful trust,
With faith in the strength of weakness?
The slenderest daisy rears its head
With courage, yet with meekness.
A sunny face
Hath holy grace
To woo the sun forever.

WE have all read, with more or less interest, about the treatment which Russia bestows upon all her subjects who are either guilty, or suspected of plots against the person or authority of the Czar. We have noticed, with just indignation, how this spirit has found vent upon the Jews who dwell in that country. The prison experience of one who is personally known to us, a member of the First Alfred Church, brings the subject to our minds and hearts with a peculiar force and vividness which no other narrative could so well give. For this reason we have given, in last week's issue and this, Bro. Simeon Greenwood's Story of a Russian Prison.

IS CHRISTIANITY losing its hold upon the people? So say infidels, pessimists, and chronic grumblers. Not so say the facts in the case, if statistics of increase in adherents, etc., are of any value. Indeed they show very satisfactory and encouraging results. Says the *Herald*, of New York, commenting on some recent returns: "A gain of nearly eleven hundred thousand in membership in one year, with a corresponding increase in the number of churches and ministers, indicates that Christianity is marching on with no uncertain stride." And the *Independent*, of the same city, forcibly says: "It is in itself a most overwhelming refutation of the assertions we hear now and then from various quarters that Christianity is losing its hold upon our people and that our churches are declining."

A RECENT issue of the *Sabbath Outpost* says that the Seventh-day Baptist Church at Texarkana, Ark., has removed to Fouke, and by an action of the church the name has been changed to the Fouke Seventh Baptist Church. Since October there have been ten additions by letter. The first Sabbath in December was covenant and communion occasion. The feeling was most harmonious among the membership, and the day was one of great spiritual invigoration to the church. The church holds prayer-meeting on every Sabbath evening, and Sabbath-school at 10 o'clock each Sabbath, and preaching at 11 o'clock A. M., and on Sunday after the first Sabbath in each month the church holds its business meetings, and has preaching at 11 o'clock. The attendance of the people of the neighborhood is very encouraging.

A MISSIONARY Concert Exercise has been prepared by Bro. H. D. Clarke, of Independence, and published by The John Church Company, New York, Cincinnati, and Chicago, which will be a great help to Sabbath-schools, churches or

missionary societies in providing an evening entertainment on the subject of missions. It may be used entire, or parts of it may be taken with other matter which those using it may be able to add, according to their circumstances and needs. In either case the exercise will prove helpful and instructive. It contains some choice music, both selected and written for the exercise by Bro. Clarke, interesting incidents touching our own missionaries and missionary work are related, a poem written by Mrs. Lucy M. Carpenter on first leaving home for the foreign mission and a poem by Mrs. J. B. Clarke are given, together with other original and selected matter. This is not an advertisement for the benefit of the author or the publisher, but for the benefit of any who may wish to avail themselves of something to help them in getting up a good Seventh-day Baptist Missionary Concert.

OUR readers have several times been reminded of the kindness of the pastor and trustees of All Souls Church in Chicago, in granting our late Council the free use of their house for its sessions. The Council, through a committee, expressed its appreciation of their courtesy in the presentation of some resolutions, and in other ways. The chairman of the committee has received the following note, addressed to the committee, which will be read with interest:

Gentlemen.—I am directed by the Executive Committee of All Souls Church to acknowledge receipt of Engrossed Copy of Resolutions of thanks, together with table and lamp; and to express to your organization, through you, their high appreciation of the mementos.

I have the honor to be, etc.,

LLOYD G. WHEELER,

Sec. All Souls Church.

MUNIFICENT GIVING.

Now and then a man of great wealth dies without having made any bequests to any of the benevolent or charitable institutions of the country. In a technical sense, it is true, every man has a right to do what he pleases with his money while he lives, and, by will, he may dispose of it at death as suits his choice or whim. But, in a very important sense, every man owes a debt of obligation to the country in which he lives for the just laws under which he has been able to prosecute a safe and successful business, and to those institutions which have given tone and character to society, without which his best achievements were as nothing to him. If he has done business honestly his debt to the country has been paid at maturity. His property has paid its just share of government expenses, and the business which he has done has acted upon other business interests near and far, and thus he has performed his just part in his relations to the government and to business society. But how much have the refining, purifying, and uplifting influences of schools, and churches, and charitable institutions done to give value to the products of his industry? Why, for example, are the fine fabrics of the silk manufacturer worth more in New Jersey than in the heart of Africa, but for the finer taste which religion, art, and learning, have given to the former? Why is residence in the United States more desirable than in Russia, but for the freedom of conscience and those blessed charities which are born of, or are fostered by, our holy religion? In the answer to such questions as these every prosperous business man may, if he will, find an unwritten law of demand upon him for a generous support of the institutions of religion, learning, and charity; and if he does not pay these demands as he goes along, the general public

has a right to ask, at his death, How much did he leave to such and such a cause?

In no other way does a remembrance of one's obligations in this direction reach out into all conditions of society, so far or so potently, as in gifts and bequests to our higher institutions of learning. We are glad to record our beliefs that business men are more and more coming to recognize this obligation, and to meet it liberally, both during life and in the final distribution of their property as it passes into other hands. A notable example of this kind has recently come to light in the munificent gifts of the late Daniel B. Fayerweather, to a number of the principle colleges of this country. An exchange justly remarks that the bequest of \$2,100,000 to twenty different colleges, and \$95,000 to five hospitals, brings the name of Mr. Fayerweather, a New York leather merchant recently deceased, prominently before a public to which he was, while living, comparatively unknown. The largest beneficiary is Yale College, with \$300,000, of which the Sheffield Scientific School receives \$100,000, while Cornell and Columbia each receive \$200,000. All the bequests, large as is their total, have been made with a wise discrimination, for the purpose of widening the scope and strengthening the forces of established institutions which aid to afford facilities for a liberal education to the largest possible number of those who will grasp it.

Mr. Fayerweather, without the advantage of much schooling when young, and with an environment which made it necessary for him from his earliest days to earn his own way in the world, was himself an example of one of the best educated of men, in the best sense of the term. His associates in the leather business described him in several speeches made at a meeting held at the time of his decease as being, above all things else, a model business man—thoroughly conversant with every detail, with an energy equaled by few, an uprightness and purity of personal character which no shadow could touch, and with a most winning presence. But there was this further about him—there was no useless lumber in his brain, no idle or purposeless efforts found occupation for his hands; and for an individual to attain a self-mastery which renders such description a truthful one, is but to reach the end to which all thorough education is directed. He did not derive thoroughness of reasoning and close analysis from diligent study of the higher mathematics, nor were his powers of application strengthened, and his mental forces trained by the discipline of the classics, but, with the broad intelligence which is almost a birthright of every American citizen, he united a mental equilibrium and integrity of purpose, which, supported by tireless application, seemed to remove without effort every obstacle in the way of his success. He was always simple, practical, and conscious of his own limitations; but, although he was extremely modest and diffident in manner, his view embraced a wider field than most of those who knew him were aware of. He was harnessed to hard work all his life, and, dying at the age of sixty-nine years, leaves the greater part of his accumulations to promote the cause of higher education in the world. It has been said that to know Shakespeare was a liberal education in itself. To know, personally, Daniel B. Fayerweather, as he was in business and in private life, was to be familiar with traits of character certain to insure success in any calling, without the help of fortuitous circumstances, and with a disposition ever open to opportunities to exercise a wise generosity. He was a high exemplar of American business men of the very best class.

THE STORY OF A RUSSIAN PRISON.

(Concluded).

The door was locked after me, and as soon as I stepped into the room a great number of prisoners gathered around me, one pulled me by the sleeves of my coat, another by the chains of my hands, another took off my head the gray prisoner's cap and another pushed me to one side, then another pushed me back. This continued for about ten minutes, until the chief prisoner came and pushed away all the prisoners who surrounded me and said: "We see that you are a new prisoner; we noticed that from your head, which is newly shaven, so you must pay to us a prison fee and tell why you were brought in here; but you must tell us the truth, for if we find out afterwards that you have deceived us, we will send you to carry a message to your great grandfather to take you in his lodging house. But you ought not to be afraid of us, for if you are a thief we will agree with you; if you are a murderer we shall not hate you; if you are a nihilist we shall honor and love you, for the most of us are true and devoted nihilists."

I gave to that chief prisoner one ruble and told him all that occurred to me during the last four years. This chief prisoner (as I afterwards learned) was 28 years old, had been a regiment leader and belonged to the Russian nobles. He stood with his regiment at Chérnigeff, but was sent in 1885 to St. Petersburg. There he made acquaintance with some nihilists and was imprisoned for distributing nihilistic tracts in the army and among the saloons. He was kept in prison for three years and then sent to Siberia, and after one year, escaped and came to the Russo-German boundary where he was caught and put in the prison where I met him. Two weeks later the prisoners elected him chief over them.

After telling my story to the chief prisoner, he called a prisoner and commanded him to find me a place on the bench among them. The room was about 30x35 feet, and received its light from only one window clad with thick iron grates placed in the side of the prison yard. The furniture in that room consisted of a large, sloping bench, filling the center of the room, leaving a narrow aisle at the walls. This sloping bench served for one hundred persons (at that time we were but eighty-four), for a bench, a table, a bed and a floor, because we had to sit, to eat, to sleep and to walk on it.

The next morning I received 1½ lbs. of bread for a day's food. We could bring water twice a day from the prison well. Every Sunday we got soup, which was simply potatoes boiled in water and salt. Such is the food furnished the nihilists, and those who are accused of being nihilists, all the time of their imprisonment.

After two weeks' lodging in that comfortable room, I, with several others, were called out one morning to go with the escort to Warsaw. We were led into the yard where soldiers stood by us in full armor. We were called, one by one, into a large room for examination. As we were passing out of that room, an officer sitting near the door cried out, "examine, and fetter them together." A soldier then came and examined our pockets, chained us, two together, and then put us in line. Then he made another line of four prisoners; so he did until the end. Afterwards the soldiers took two long chains and locked up with them all prisoners in the length of the line. Then came the escort officer, who called a captain and his band of soldiers, the latter standing beside us with drawn swords while the officers numbered us. There were of

the prisoners 308, and 154 soldiers were placed over us and we were marched to the railroad station six miles away. There we were locked into the prison cars, guards were placed at the doors, and the soldiers marched back. When we arrived at Warsaw, more soldiers met us and escorted us to the State prison. I was in that prison nine days, and was then sent to Kovle, thence to Kiev, etc. Before I reached my native town I had to stop in thirteen prisons to wait for the escort. Two days after arriving there I was called before the High Court. A blacksmith was called and chains were placed upon my feet and made fast by rivets. In the course of an hour forty-eight prisoners were thus placed in fetters.

My mother had learned of the day of my trial, and stood upon the sidewalk as we were marched from the prison to the court of trial, hoping to see me, but, as she told me afterwards, on account of the strange appearance given us by the prison dress, she did not recognize me.

At the trial court we were seated upon long benches, upon which were inscribed the words, "Seats for sinners who are under trial." After a little time I was led to a table at which about twenty officers were seated, among whom was the Governor of the State, with a heavy gold judge-chain—around his neck, and from it hung a long insignia in which the face of the Czar was engraved. He examined me very severely. Also my things were brought and I had to give the names and the contents of the books and papers which I had. He wrote all my words and then talked over with the judges and other officers and said to me, with a voice that made me tremble through and through, "In the name of the blessed Czar we find you guilty and you will be sent to Siberia to get reward for your deeds." I tried to ask the permission of seeing my mother, but it was refused. I was led away and put in a dark prison with fifteen other prisoners who were separated from those forty-eight. This prison was entirely in the ground and no daylight came into it. A small tin lamp, without a chimney, gave us a gloomy light for two weeks and then we were led again before the State Governor and Secretary of Justice. I had another hard examination. Again the Governor talked it over with the Secretary of Justice and then the Governor got up and said in a humble voice, "In the name of the Lord and in the name of the blessed and most merciful Emperor, Alexander III, we pronounce the word *free* upon these sixteen prisoners." Those were sweet words to our ears. The chains were taken from our feet, but not from our hands for sixteen days more until we could be supplied with passports. Thus I was a prisoner in my own country thirteen weeks, two of which I was in my own town, before I could see my mother, and accomplish the mission for which I had gone there. In this time I had traveled, as a prisoner in chains, a little more than three thousand miles.

After settling my mother's business, and taking a little rest, I set my face again towards free America, where in due time I arrived in safety, a happy, thankful man. Should I ever go to Russia again, I trust it will be as a citizen of this country and under the protection of the stars and stripes.

SIMEON GREENWOOD.

WHY NOT?

Bible study is in the air, the Christian Church is being stirred by it. Colleges and universities are adopting it. Thoughtful men, whether Christian or not, are beginning to feel it. Scarce a college in the United States but is

moving towards, or has already adopted, regular and systematic Bible study, and scholarly men the world over are being compelled to examine and form some definite opinion of the Word of God.

As the 19th century closes up, the Christian Church and the thinking world are turning as never before to the blessed Book of God.

But why not study the Bible as we study the rocks and flowers and animals—carefully, systematically, reverently? Why not study the laws of God, written in the Book, as scientifically as the laws written in the material or animal world? This is just what the Christian world is demanding in this year of our Lord, 1890.

We have spent enough time scolding the infidels, why not use our moments in gathering up the marvelous testimony stored in language and history, in monument and ruin, that has become so overwhelming the last few years that scholars in heathen as well as Christian lands are saying, "This must be the Book of God."

Now Dr. Harper's "Inductive Plan of Bible Study" meets this very want. It is emphatically a study of the Book, chapter by chapter, verse by verse and word by word, carefully, systematically, reverently. It does not oppose the international system, but is the blossom and fruitage of that noble plan. Something like a half million in college, school, and church are going into it next year. Why do not Seventh-day Baptists at least keep up, if they do not stand in the fore-front.

But the test of all study is the examination. This is the result of the best experience of centuries. And in Dr. Harper's plan of Bible study examinations are provided for during the year, and especially at its close, very similar to Regent's examination in the State of New York.

Next Tuesday, Dec. 30th, throughout the United States, the examination for this year on the gospel by Luke will be held. This will test us, to see how much we *know* and just how much we can *use* of the life of Jesus as given by the beloved physician.

In DeRuyter we hold the examination for all the churches and for others who desire to enter. How many Seventh-day Baptist churches in their various localities may hold this examination I do not know, but why not every church and Sabbath-school and lone Sabbath-keeper begin their systematic study of the Bible next year, and be ready for the examination in December, 1891, of the gospel by John?

L. R. S.

TRACT SOCIETY.

Receipts in December.
GENERAL FUND.

Church, Plainfield, N. J.	\$ 50 58
" Milton, Wis.	10 40
" West Edmeston, N. Y.	8 00
" Leonardville, N. Y.	16 27
" Milton, Wis.	7 15
" Adame Centre, N. Y.	20 00
" Nile, N. Y.	10 13
" Dodge Centre, Minn.	10 00
" New York City.	28 98
" Ashaway, R. I.	9 39
" Greenmanville, Conn.	27 01
" Andover, N. Y.	2 41
" Brookfield, N. Y.	9 76
" Little Genesee, N. Y.	29 40
" 2d Verona.	5 00
Sabbath-school, Plainfield, N. J.	13 30
G. H. F. Bandolph, Shanghai, China.	25 00
Mr. and Mrs. H. B. Lewis, Nile, N. Y.	5 00
Income from Memorial Fund.	184 85
Thank-offerings, New Market, N. J.	15 18
H. Clift Brown, Brookfield, N. Y., Completing L. M. Mrs. H. Clift Brown.	5 00
A. S. Babcock, Rockville, R. I.	10 00
Woman's Ex. Board.	18 07
E. E. Whitford, New London, N. H.	5 00
Kirke R. Sheldon, Coldwater, Mich.	2 20
Collection Quarterly Meeting, Albion, Wis.	7 50
L. C. Rogers, Alfred Centre, N. Y.	2 50
A Friend, Wisconsin.	3 00
John Congdon, Newport, R. I.	2 00
Mr. and Mrs. S. C. Stillman, Elbridge, N. Y.	3 00
	\$496 03

HEBREW PAPER FUND.

Income, D. C. Burdick bequest.	\$244 05
E. & O. E.	J. F. HUBBARD, Treasurer.
PLAINFIELD, N. J., Jan. 1, 1891.	

YOUNG PEOPLE'S WORK.

OUR COMMITTEE.

BY A DISTANT RELATIVE OF THE SAME.

Oh! be patient with our poor Committee,
They don't know what to do; more's the pity!
Yet their eyes filled with tears overflowing
Now behold how the time is fast going.
They are ready for any suggestions
On this now most important of questions,
So please help them along to decide it,
For their grief is so great they can't hide it.

Shall it be both Home Mission and Foreign?
Then how join them in one without jarrin'?
Or if both, whence shall come all the money?
(Now a nice little debt would be funny!)
Should we shun a result so divisive,
Then the word of the "Board" is decisive,
To help on the old work would be prudent;
Say a "fifty" to a nice Alfred student.

How about the proposed "organizer"?
It's too bad he has no sympathizer.
Let him go find some other position
On the staff of our nice China Mission.
For we long for a place to expand us,
If the old folks are willing to stand us;
And we yearn for a task that is newer,
In a place where the workers are fewer.

But be patient with our poor Committee,
They don't know what to do; 'tis a pity!
And their eyes filled with tears overflowing
Now behold how the time is fast going.
So come on with your helpful suggestions
On this too, too important of questions.
They don't wish at all harshly to chide you,
But if now you don't speak,—*woe betide you!*

THE suggestion in another column has its good points. We will try to give the opinion of the Secretary of the Missionary Society upon it.

BUT we need to hear from "many men of many minds" before venturing upon anything different from what was suggested by the committee of the Chicago Council.

THERE it was decided that, in addition to all we are doing or may do,—in order to develop interest now latent,—we ought all of us to unite upon some enterprise we might call our own, and that this could be better accomplished if such an enterprise were in the direction of Home Missions, and that a re-inforcement of the home field.

IN view of this, the decision of the Council, it would be difficult for the committee to act in any other direction without hearing widely from our young people and their advisers. Whatever we do must be done in harmony with the Board of Managers of the Missionary Society, which has expressed itself opposed to the advice of the Council.

WE said the suggestion of Edwin S. has its good points. We need not specify them. If they commend themselves to the Missionary Board we shall think them better than we do now. If they do not commend themselves to the Missionary Board we shall not think them so good as we now consider them.

THE POWER OF UNCONSCIOUS INFLUENCE.

Having chanced upon a bit of correspondence between two friends, which seemed to me to contain the key to the influence which every Christian desires to exert, I have determined to quote it here, in order that more of our young people may get the benefit of the rich thought contained. "About that idea of a few combining together for influence for good which we talked about, I hardly know how to formulate a pledge or covenant. I think my idea is embodied in

1 Cor. 2: 2, where Paul makes a declaration which was the keynote to his whole life. Suppose you, and those who join with you, take this vow as a motto of Christian living. I would not have you go about preaching at unseasonable times and in inappropriate places. It is the unconscious Christian influence that tells. Men are not driven to Christ, but are drawn by the power of his love, and the example of his pure and holy life. Christians are the media through which this love is made manifest, and the closer we pattern after the example, the greater the influence on those with whom we come in contact. To say you intend to be a thorough Christian is well, but to hear others say you *are* is far better. Avoid idle words and fickle conversation, and when you speak, say something you can refer to with pleasure when you are casting up the day's account with God. 'For out of the abundance of the heart the mouth speaketh.'

"A kindly consideration of other people's feelings, courteous treatment, and gentle conduct is often the 'open sesame' to hearts hungering for a more elevating companionship." That it is the duty of the Christian, and especially of the young Christian, to furnish this more elevating companionship is beyond question; but how to gain the strength of character which will enable one to lead others upward is a question to be considered. To be a Christian is infinitely more than to be good. A desire or a determination, however resolute, to be like Christ, will be utterly fruitless if the aspirant does not know Christ. An artist might struggle ever so resolutely to paint the sunrise upon the mountain top, but if he never took the pains to ascend the mountain at sunrise his picture would look little like the true scene. So if the Christian would be like Christ, he must know his character, his methods, his life. A college student once asked a Professor where he got that deep understanding of Christ's character which enabled him to discourse so eloquently upon it. The Professor replied: "From the study of some old books written in the first century." These books have now been compiled in one volume, commonly known as the New Testament. If the Christian would study Christ in the Bible more, and take him as a personal friend and companion, he would unconsciously grow like him, and by the unconscious power of this likeness draw others to Him who is the way, the truth and the life.

OUR FORUM.

WHAT SHALL WE DO?

Our committee is in trouble. It does not know what to do. It has laid the matter before the young people. It has asked for suggestions. Let us help if we can. Let us try anyway.

I myself am fully in accord with the letter of Bro. A. E. Main. Some of us are not. Can we compromise? If we cannot unite in *one* line of work, let us try *two* fields. Suppose we make the following proposition to the Missionary Board: "If you will employ and undertake one-half the support of a man to travel on the home field, we will undertake one-half the support of a foreign worker. The man on the home field shall be not only an organizer, but a missionary *evangelist*. The worker on the foreign field shall be an assistant to Dr. Swinney." In this way we shall be giving of our "efforts, money, sympathy, and prayers, *both* to Home Missions and to the work for the spreading of the gospel in heathen lands." Perhaps if the Board sees that the idea of the

proposed "organizer" is more than simply to form societies of Christian Endeavor, but to unify, to enthuse, to encourage, to *evangelize*, to do just what work is most needed in each place, and perhaps if the Board sees that we are desirous of helping along the foreign work, such a proposition as the foregoing may possibly meet with favor.

EDWIN S.

OUR MIRROR.

Corresponding Editor.—We promised some details of our way of doing things at the literary services of the Independence Society of Christian Endeavor. The pastor and another young man are a committee to furnish programmes. Singing of sacred songs, with an occasional variation, also an organ or piano solo furnish us refreshment of that character. The recitations and poems (often original) speak of the better life and furnish happy thoughts. Then there are readings from the best of authors and upon subjects inspiring us to endeavor more earnestly the following days; a question box bringing out mostly Scriptural information, oftentimes other, but profitable knowledge; occasional map exercises, as a journey of Paul's, or a temperance blackboard exercise, by the pastor, and then, the greatest variety of all, our *Christian Endeavor Local*, a journal of no little worth to us.

Last summer the pastor gave two lectures, illustrated on blackboard, on "The Christian Astronomer," and later still a Sabbath afternoon sermon on the Endeavor motto, "For Christ and the Church," which was followed by a conference meeting. These, with missionary concert exercises and our holiday service, have furnished us profitable entertainment of which we are not ashamed. But then, we somehow feel that this is not enough. There ought to be more confession of Christ in the prayer-meeting and more practical labor for the welfare of Zion. Give us a few hints. Contributions of money? Ah, there comes the pinch. It takes too many loose pennies for the fathers to pay their cigar bills. But few for the youth to give for Christ.

ALLEGANY.

THERE is inestimable blessing in a cheerful spirit. When the soul throws its window wide open, letting in the sunshine and presenting to all who see it the evidence of its gladness, it is not only happy, but it has an unspeakable power of doing good. To all the other beatitudes may be added, "Blessed are the joy-makers."—*Willis*.

THERE are some souls that have power of sympathy, perception of beauty and of truth, insight into character and affairs, but no executive energy, nor any power of, or even inclination to, resentment or retaliation. Such souls when they are alone in the world, have much private suffering, and when they find their mates are extremely happy, and thence go on in useful ways of living.

LIFE is too short and time is too precious, for good men to give their talents and strength to magnifying the mistakes and ignorance of their weaker fellow beings. The example of Peter and John at the beautiful gate of the temple is as applicable now as nineteen hundred years ago. Loving, tender words have always lifted men out of the miry clay, and those who desire sincerely to reform men should be kind and not caustic.—*National Home Protector*.

EDUCATION.

—MR. TROW AHOK, a prosperous merchant of Foo Chow, has just given \$10,000 to found an Anglo-Chinese college in that city.

—NEAR-SIGHTEDNESS is overrunning the French people as much as the Germans. Among the senior boys in the different French colleges more than 46 per cent are near sighted.

—AT last they are about to introduce gas into the boys' dormitories at Rugby School. Up to now candles, stuck in a rude zinc candle-stick, have been used. Each evening it was the duty of the "fag" for the week to blow out the candle and put the stick outside the door.

—SENATOR EVARTS has secured for Howard University, Washington, copies of all law-books where there exist duplicates in the Congressional and Judicial libraries. He has introduced a bill appropriating \$16,000 annually for the maintenance of the law department. The theological department opens with promising classes.

—THIS year the women are taking all the prizes. At Melbourne University Miss Rappcourt, when aged sixteen, took honors in Greek, French, and Latin, and at nineteen stood at the head of 196 competitors in the Civil Service examinations, reaching 492 marks out of 500, the highest total ever reached. She will take an A. M., and study law.

—MINISTER PHELPS says that English is the language in diplomatic circles in Berlin. The Kaiser, Chancellor (Caprivi, and all the high officials, as well as society people, speak English, and show such preference for it that it would be ungracious to insist upon German. One reason of this is the national dislike to the French language and the partiality of literary people for English and American books.

—IN Switzerland the State's first business is the education of the youth. Teachers must, first of all, be university graduates, or else be graduates of high, very high, class normals. They are employed for long terms, almost for life, and are pensioned when grown old in the public service. The schools stand at the head of everything; even the army costs less than their schools do.

—THE transfer of Dr. Hartwell from Johns Hopkins University, where he was formerly director of physical training, to the public schools of Boston, where he is to hold a similar place, is warmly commended by the Boston press. "No one," says the Boston *Herald*, "can visit our public schools and not be impressed with the need of physical training for the pupils. What is needed is, first of all, a thoroughly competent head for such work, a man who has the qualifications for its practical side, and the executive ability to organize a body of men and women who are competent to execute his plans. If Dr. Hartwell shall fulfill reasonable expectations, and make these exercises something more than bare routine, the general health of the children in the public schools is likely to be materially improved."

—TO EXHIBIT A GEOGRAPHICAL COLLECTION.—Since early last spring the Department of Geography of the Brooklyn Institute has been engaged in the collection from the leading countries all over the world of the geographical appliances used in schools and libraries. It secured for this enterprise the endorsement and co-operation of the scientific departments of the government at Washington, and of many of the most prominent educational men in the country. It expects to open the exhibition about February 1st. Nearly all the most famous geographical houses of Europe intend to take part in the exhibition. The collection will include maps, atlases and globes, etc., by the most famous producers of these articles in the world. It is intended to exhibit this fine collection first in Brooklyn, and later in New York and other leading cities. It will then be returned to the Brooklyn Institute to form a permanent collection, where every one interested in studying and comparing the best products in the geographical line will have ample opportunity for doing so. In connection with this work the department is also collecting from all over the world data relating to the position of geography in the schools, and methods of geographical instruction. Over a thousand circulars containing lists of questions have been sent to educators with reference to this feature of the work. Voluminous information is being received, and these reports will be compiled and published. It is expected that this publication will be of great assistance to teachers, and will advance the interests of geography in this country. It is hoped to make this exhibition a leading educational feature in this country during the coming year, and the Brooklyn Institute is likely soon to possess a finer collection of geographical material than can be found in any similar collection in this country.

—STUDENTS TO READ THE GAS METERS.—The Boston Gas Light Company has adopted a new plan for taking the meters and for making out the bills. Last October the company began employing students to go around and take the statements of the meters at the close of each month, and to deliver the bills the following week. It was a new move in Boston, though the experiment had been tried in Chicago a year or two ago, and has been working successfully ever since. The idea originated with the company, and not with the students, because when men were hired they had to be taken into regular employment. Since it takes only about five days to take the meters and two to deliver the bills, the idea was to get persons who could work for that period for ordinary day's wages (\$2), and whom it would not be necessary to employ after that special work was done. The only persons who seemed available were college and high-school students. Accordingly the advertisement was published, and applications came in fast, so that there has already for some time been a considerable waiting list. The young men are from various institutions—the English High School, Somerville High School, the commercial schools, Boston University and Harvard. The students at the Institute of Technology cannot come in for their share of the employment, since they cannot miss lectures, and during the monthly period for reading the meters the employes must work all day, just as wage-earners. About twenty-five are employed in going the rounds, and although the pay is neither high nor constant, it is regular and certain, and helps to eke out a poor student's means, when he is trying to earn an education for himself. Some fears were felt at first that students would not be fitted for such employment, since they have all kinds of places to go into, and if ruffled by snubs and disagreeable treatment they might reply impertinently. It is true that complaints have reached the gas office from consumers, but according to Mr. Blanchard, who has charge of that department, the work is being more and more satisfactorily done, and the experiment is regarded by him as a success.

TEMPERANCE.

—THE sheriff of Glasgow, Scotland, says 30,000 people get drunk in that city every Saturday night.

—IN a certain town in Germany the municipal authorities will not grant a drunkard a license to marry. It would be well if such a law obtained in this country.

—IT is the testimony of Commissioner Wright, in reference to liquor licenses, that "for every dollar paid into the State treasury by the saloon-keeper, about twenty-one dollars are paid into saloons by the people."

—REV. DR. PARKER, the great Congregationalist preacher of London, in a recent sermon said: "It is high time that intoxicating wine was banished from the sacramental service. It has done incalculable mischief in every section of the church. It has driven men to long-abandoned habits of intemperance. This is not a subject which should be debated as if there were some reasons on both sides. There is no reason on the side of using intoxicating wines at the Lord's table."

—THE *Indian Witness* says, in regard to the teaching of scientific temperance: "School education has a great part to play in bringing in the day when all men will see that intoxicating liquor of any kind is always harmful as a beverage. We must have text-books in every school in India, teaching the rising generation what alcohol does for the blood, the nerves, the stomach, the brain. We must have our school-houses hung with diagrams showing alcohol poison in the tissues of the body."

—AFTER THE BOY.—During a recent Chicago temperance convention, one of the delegates, a young business man from Boston, fell in with a burly, red-faced Chicagoan, who had evidently just been patronizing the bar. In the course of the conversation the man from Chicago said: "What are you fellows trying to do down at the Battery? You are hot on temperance I see by the papers. Do you think you could make a temperance man of me?" "No," replied the delegate, "we evidently couldn't do much with you; but we are after your boy." At this unexpected retort the man dropped his jocular tone, and said, seriously, "Well, I guess you have got the right of it. If somebody had been after me when I was a boy I should be a better man to-day."

—SPURGEON ON STRONG DRINK.—Water is the strongest drink. It drives mills, it's the drink of lions and horses, and Samson never drank anything else. Let young men be teetotalers if only for economy's sake. The beer money will soon build a house. If what goes into the mash-tub went into the kneading trough, families would be better fed and better taught. If what is

spent in waste were only saved for a rainy day work-houses would never be built. The man who spends his money with the publican and thinks the landlord's bow and "How do ye do, my good fellow?" means true respect, is a perfect simpleton. We don't light fires for the herring's comfort, but to roast him. Men do not keep pot houses for the laborer's good, if they do they certainly miss their aim. Why then should people drink "for the good of the house?" If I spend money for the good of any house let it be my own, and not for the landlord's. It is a bad well into which you must put water; and the beer-house is a bad friend because it takes your all and leaves you nothing but headaches. He who calls those his friends who let him sit and drink by the hour together is ignorant—very ignorant. Why, red lions' and tigers, and eagles, and vultures, are all creatures of prey, and why do so many put themselves within the power of their jaws and talons? Such as drink and live riotously, and wonder why their faces are so blotchy and their pockets so bare, would leave off wondering if they had two grains of wisdom. They might as well ask an elm tree for peas as look to those loose habits for health and wealth. Those who go to the public house for happiness climb a tree to find fish.—*Herald of Life*

POPULAR SCIENCE.

A LATE newspaper correspondent tells of a species of tree found growing upon an island off the coast of Africa, the condensing power of whose leaves furnishes the sole water-supply of the island. Upon our own continent, also, in the forests of Washington and British Columbia, trees have been observed which drip copiously through the night, and until ten or eleven o'clock in the forenoon, when the flow gradually ceases, only to begin again at or near sunset.

WHAT IS A VOLT?—The following definition of an electric "volt," although somewhat unscientific, may convey a better idea to lay readers than more technical language. It is quoted from a western daily paper: "The volt gives one blow of a specified force. As volts are added together the force of the blow is increased until the endurance limit is reached. It takes about 25 volts to make a perceptible tingling sensation. When 50 volts pass through the body the tingling sensation becomes unmistakable but not strong, while 100 volts feels lively, 200 volts strong, 300 volts powerful, 400 volts Titanic, and 500 volts will knock a man flat."

PAPER PIPES.—Gas pipes from paper are made from strips of manilla paper equal in width to the length of the pipe to be made, which is passed through a vessel with melted asphalt and then wrapped firmly and uniformly around an iron core until the required thickness is attained. The pipe is then subjected to powerful pressure, after which the outside is strewn over with sand and the whole cooled in water. The core is then removed and the inside of the pipe coated with a water-proof composition. These pipes are claimed to be perfectly gas-tight and much cheaper than iron pipes, and very resisting to shocks and concussions.

THE PURITY OF GOLD.—The purity of gold is estimated by an Abyssinian weight called a carat [Arabian, *quirat*, a bean, the fruit of the carob tree], which is subdivided into four parts called grains. The term carat when applied to gold and silver is not a weight unit, but the mode of expressing the purity or fineness of the metal in twenty-fourths. Thus eighteen-carat gold is metal in which eighteen parts out of twenty-four (or three-fourths) are pure gold. This method of estimating fineness is traceable to the *marc* of Europe, having been divided into twenty-four real carats or actual weight units. The present method is to estimate fineness in thousands; *i. e.*, gold 750 fine has 250 parts alloy, corresponds to eighteen-carat gold, three-quarters of the metal being pure gold in each case. Our gold coins are 21.19 carats.

A SUBMARINE CRAFT.—The Detroit Boat Company is constructing a submarine craft of which great things are expected. The vessel is 40 feet long, 9 feet beam and 14 feet depth of hold. The mechanism is somewhat similar to that of the submarine torpedo boat. Electric storage batteries will be used for storing oxygen, giving light and furnishing the motive power. The improvement over the torpedo boat is claimed in the buoyancy of the craft, which will come to the surface as soon as the electric motor is stopped, whereas the machinery of the torpedo boat must be working to bring it to the surface of the water. Besides a screw wheel at the stern there will be two wheels on either side of the new craft. Turning an electric switch will cause the boat to rise or plunge deeper in the water. It is being built as a pleasure craft, but if it proves successful the Government will be requested to consider its adoption as a torpedo boat.

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 III.—GOD'S CARE OF ELIJAH.

For Sabbath-day, January 17, 1891.

SCRIPTURE LESSON.—1 Kings 17: 1-16.

1. And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.
2. And the word of the Lord came unto him, saying,
3. Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.
4. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.
5. So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan.
6. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.
7. And it came to pass after awhile, that the brook dried up, because there had been no rain in the land.
8. And the word of the Lord came unto him saying,
9. Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold I have commanded a widow woman there to sustain thee.
10. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks; and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.
11. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.
12. And she said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse; and behold, I am gathering two sticks, that I may dress it for me and my son, that we may eat it and die.
13. And Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.
14. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sende rain upon the earth.
15. And she went and did according to the saying of Elijah; and he, and he, and her house did eat many days.
16. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

GOLDEN TEXT.—They that seek the Lord shall not want any good thing. Psa. 34: 10.

INTRODUCTION.

This lesson belongs to the time of Jehoshaphat, king of Judah, and Ahab, king of Israel. Jeroboam received several prophetic warnings in regard to his idolatry. War with Judah continued during the entire reign of Jeroboam. Ahab married Jezebel, a heathen princess, and introduced the worship of Baal. He is described (in 1 Kings 16: 33) as doing more to provoke Jehovah to anger than all the preceding kings. This deterioration had now been going on fifty-seven years, commencing at the revolt of Jeroboam and the accession of Ahab. The lowest pitch of ungodliness had now been reached. Ahab, instigated by his heathen wife, Jezebel, sought to abolish even the nominal worship of Jehovah, and introduced instead the open and avowed worship of Baal, while he persecuted those who adhered to the service of Jehovah. The mission of Elijah was to arrest the downward course of things, and bring Israel back to their allegiance to the God of their fathers. This is the explanation of the mighty works which were wrought under the ministry of Elijah. The time of this lesson is about sixty-five years after the revolt under Jeroboam, and Ahab had been king of Israel a number of years when Elijah appeared. The distinct persons of this lesson are Elijah, the greatest of the Old Testament prophets; Ahab, the wicked king; and a poor woman of Zarephath.

EXPLANATORY NOTES.

V. 1. *And Elijah the Tishbite.* There is much in the very name of the prophet "Jehovah is God." It expresses the belief of his parents in opposition to the paganism about them. *The Tishbite* denotes the place of his birth or residence. *Who was of the inhabitants of Gilead.* Better rendered "sojourners," which would signify that Gilead was not his native home. Perhaps he, with his parents, had been driven thither from Galilee while he was yet a child, and had thus spent his whole life among the sojourners in the mountains of Gilead. He is here suddenly introduced with no account of his parentage or his previous life because his public ministry was all that properly fell within the scope of the sacred history. And since this ministry had great influence in the affairs of Israel it is given in

minute detail. *Said unto Ahab.* He came suddenly into the presence of Ahab and delivered his message face to face. *As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years.* He introduces his fearful announcement with a most solemn oath, which affirms at the same time the Lord God of Israel as in contrast with the senseless idol to whose service Ahab was enticing Israel. *Before whom I stand.* He affirms himself to be a servant of Israel's God. Palestine was more dependent for its productiveness on constant dews and frequent showers, than most countries. Therefore to predict a cessation of dew or rain was to predict a great calamity. It was a judgment of Israel's true God against Baal and Baal worship. It would be a mighty demonstration. *But according to my word.* Elijah implies by these words that the drought shall continue until God shall announce a respite through him. Thus the miracle was an indisputable sign that Elijah was indeed sent of God.

V. 2, 3. *Saying get thee hence . . . and hide thyself.* His message was a fearful and unwelcome announcement, hence it was needful for Elijah to disappear as abruptly as he came. He is directed explicitly where to conceal himself from the observation of king Ahab. Of course the king searched everywhere that he might put the prophet to death. 1 Kings 18: 10. The Lord was doing his own work; it was not needful that Elijah should remain in the country of the Israelites. The prophet needed to have his own faith tried.

V. 4. *Thou shalt drink of the brook; and I have commanded the ravens to feed thee there.* Only his necessary wants should be supplied. It would require but little time for Elijah to know whether this promise was from God.

V. 5. *He went and did according to the word of the Lord;* thus showing his faith and obedience. The place of his concealment cannot be positively identified, but it was probably on the east of the Jordan, in some deep ravine or gorge through which passed a small stream of water.

V. 6. *Bread and flesh in the morning, and bread and flesh in the evening.* The promise made to the prophet was literally and constantly fulfilled morning and evening. And he drank from the water of the brook.

V. 7. *And it came to pass . . . that the brook dried up.* In this way Elijah was sure that the drought was upon the whole land. God's judgment upon the Israelites was surely being executed, and his promises to Elijah had certainly been fulfilled. But what of the promises since there is no more water? Here Elijah's faith is again very sharply tested. Shall he take the matter of his safety and provision into his own hands, and find another brook, or what shall he do?

V. 9. *Arise, get thee to Zarephath.* To make this journey required all the energy and strength left in Elijah's emaciated body. It was also a test of his faith in God's protecting care, for he was now to go into the dominions of Jezebel's father, which would seem to be a dangerous thing for Elijah to do. *I have commanded a widow woman there to sustain thee.* This was another strange provision promised for Elijah's support. Not that a revelation had been made to her, but that God would provide for him through her beneficent hand. He had come to a state of bodily weakness which demanded better provision than the ravens supplied; and besides that there was a revelation to be made to the poor widow, of countless value to her and to all succeeding generations.

V. 10. *The widow was there gathering sticks.* He found the widow in great destitution, seeking fuel that she might kindle a fire and prepare a morsel of food for her child. *Fetch me, I pray thee, a little water in a vessel, that I may drink.* Famishing with thirst his first plea is for water. He watches the woman to see if God's promise is to be fulfilled through her hand.

V. 11. *And said, Bring me, I pray thee, a morsel of bread in thine hand.* As soon as he observes her readiness to serve him with water, he calls for bread also, for he is now sure that she is the person whom the Lord has directed to supply his wants.

V. 12. *As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel and a little oil in a cruse.* She uses the strongest possible affirmation to assure him of her inability to grant his request; but in her statement she discloses her conviction that this strange suppliant is a worshiper of Israel's God, who is her God. She does not absolutely deny him his request, but states to him her extreme poverty, which would seem to make it impossible for her to give him bread.

V. 13. *Fear not.* Now, it is Elijah's moment to prepare her mind for the wonderful announcement, so he says, "Fear not." She was evidently in trouble for she desired to give the famishing stranger bread, but how could she do it? She and her child must very soon die of starvation. Elijah's demand seemed cruel, that she

should prepare for his wants first, and then if anything is left prepare it for herself and child.

V. 14. *For thus saith the Lord God of Israel.* He brings to her an announcement from Israel's God. *Her barrel of meal shall not waste.* How can she bake and consume and the meal not waste? Is it true? It will soon be demonstrated as a fact. A little is just as good as large stores if it lasts as long as needs are present. She trusted and acted on the promise and thus proved it to be true. There is no way to test a promise but to accept it and act upon it. It is possible for us to hear the promises of God and yet never know whether he is faithful to perform them.

DOCTRINES.—Though God may allow his precepts to be dishonored and his people to be led away into captivity and sin, he never relinquishes his authority nor abdicates his throne. A half century may be used in rebellion but the judgment is sure to come, and when it does come there is no doubt left as to whose judgment it is. God's agents in reproving iniquity may be such as are least expected but they are sure to be divinely endowed. They are often tried by the most severe tests of their own faith, and these trials bring with them the assurance of their calling and of their divine support.

DUTIES.—A servant of God has one supreme duty resting upon him every day; that is to follow implicitly the guidance of the Holy Spirit.

QUESTIONS.

Who became king of the ten northern tribes? Why did he fear to have the people worship at Jerusalem? What did he do to keep them from going there? What commandment did he break? Who was king of Israel at the time of the present lesson? Who of Judah? What punishment had Jeroboam received for idolatry? Who was Ahab's wife? What worship did she introduce? What is said of Ahab's character? 1 Kings 16: 33. What measures did Ahab take to abolish the true worship of God? Of what prophet does the lesson tell us? What is known of his former history? What is the meaning of Elijah? What does it tell us of the religious belief of his parents? With what message did Elijah come to Ahab? By whose authority was the announcement given? Why would the cessation of dew and rain be especially disastrous in Palestine? Why was Elijah directed to go away from Ahab's dominion? What sustenance was promised? How is Elijah's faith tested? Where was Elijah directed to go after the brook dried up? In whose dominion was Zarephath? Who was to "sustain" him there? What shows that the widow was very poor? What request did Elijah make? How did she answer? What assurance did Elijah give her? How did she show her faith in Elijah as a prophet? How may we prove the truth of God's promises? What precious promises has he made in regard to our temporal wants? Psa. 37: 3. What in regard to our spiritual needs? Phil. 4: 19. What does the Golden Text say about this? What are some of the practical lessons taught? What are the duties?

A VISIT TO JACKSON CENTRE, OHIO.

This pleasant village is located in Jackson township, in the north-western part of Shelby county, Ohio, and some ten miles easterly from Botkins, on the C. H. & D. railway, running south from Lima. It has two church edifices, the Methodist Episcopal and Seventh-day Baptist. The latter is a pretty and commodious house, and will accommodate two hundred and fifty people or more. The church numbers about one hundred members, many of whom, however, are non-resident. There are a few aged members, but most of them are about middle life, and younger. There is an interesting number of young ladies, but fewer young men; and it is worthy of note that most of the young people have been gathered into the church. It is a sad fact, however, that too many, for marriage and business, leave the Sabbath, thus defeating the otherwise growing strength of the church. Some forty families and parts of families are located in the village and upon the excellent farming lands adjacent thereto. A few families are located five and eight miles away. While some of them are wealthy most of them are in good circumstances. This has been a bad year for farmers in Jackson, as in many other localities. But ordinarily, by the generous lifting of the wealthier membership, I judge they can give a fair support to a pastor. L. D. Seager, the pastor, stands well among his people, and is doing a good work, a large amount of which is gratuit-

ous, especially teaching singing among his own and other people, and in other ways.

Early in December this church and pastor invited me to visit them and hold some meetings. Not knowing anything of their condition or needs I decided to go for two weeks. Supplying my field at home, I left on the night of December 10th, and reached there in time to hold a meeting the night of the 11th. We held meetings day and night, excepting Friday. The day meetings, excepting Sabbath and First-days, were small, but at night they were well attended. Out of meetings we conducted religious visiting from house to house. The meetings were good, and indications of growing interest continued to appear, wanderers for long years were reclaimed, troubles were removed, the unsaved said, "Pray for us," three candidates for baptism and church relation were found, and one decided to keep the Lord's Sabbath. Yet we soon found that we had missed our reckoning, and that the meetings should last four or six weeks instead of two. And so, when the machinery was in running order to continue the meetings with prospects of grand results, I was obliged to leave. It is hoped that after a night or two they will decide to continue them, and that much glorious fruit will be gathered. Our last meeting, Tuesday night, was very solemn and demonstrative, and most encouraging.

At the close a surprise had been arranged for pastor Seager and his wife. The writer, making a presentation address, presented him, in behalf of many friends, a beautiful Oxford Bible, and to himself and wife each a comfortable chair. Brother Seager met the genuine surprise with an appropriate response. The effect was most pleasing.

J. CLARKE.

ALFRED CENTRE, N. Y., Dec. 31, 1890.

A DAY AT NORTH LOUP.

Sabbath-day, Dec. 20th, witnessed the last day's labor of the Rev. G. J. Crandall as pastor of the church of North Loup. It was a beautiful day, and a large congregation listened to the last and one of the best sermons Eld Crandall has ever preached to this church. A letter was requested from the church, and the same vote which granted the request also passed the following resolutions:

WHEREAS, Eld. G. J. Crandall, after serving the church faithfully for the last ten years, has deemed it his duty to occupy another field of labor, this being his last day's labor with us; therefore,

Resolved, that we feel grateful to God for the faithful services of Eld. Crandall, especially for his fearless advocacy of truth and its application to our relations, by which he has sought to bring us up to a higher standard of religious life and experience, and for the interest he has manifested and the help he has rendered in bringing our young people to accept and obey Christ.

And we rejoice in the hope that, during his term of service, the cause of truth has been advanced among us as the result of his faithful labors. And he goes from us not only with the love and best wishes of the church, but with the respect of the community in which he has lived, as not only a faithful Christian minister, but as a loyal, helpful citizen.

And further, that our prayers shall go with him to every place where he may be called to work in the Lord's vineyard, that in the great day of eternity he may have many souls for his hire and seals to his ministry. And we recommend him as a faithful servant of God wherever he may be called to labor.

At the close of the morning service the baptismal waters were visited and a young brother publicly put on Christ and was received into the church. In the afternoon, at the covenant and communion services (which was appointed two weeks earlier on account of the departure of our pastor), this young brother received the right hand of fellowship, as did also a sister who was received into the church by letter at the morning service.

In the evening, at the regular session of the Young People's Missionary Society, the house was again crowded. The regular programme concluded with an address by Eld. Crandall,

which was indeed an inspiration. Then, in behalf of the young people, the president presented him with a pair of gold-bowed spectacles, and also with an autograph album in which were inscribed the sentiments of over 90 of the young people of our society. This was a complete surprise to Bro. Crandall, who feelingly expressed his appreciation of this token of their regard. Although surprised, he confessed that he ought not to be, "for," said he, "I know the hearts of these young people." After the reading of an appropriate poem and a well rendered good bye song by a quartette of ladies, the exercises closed by the young people's choir singing "God be with you till we meet again." Thus closed a day not soon to be forgotten by the church and society of North Loup.

CHURCH CLERK.

HOME NEWS.

FIRST ALFRED.—On Sunday, Jan 4th, Prof. F. S. Place was ordained to the office of deacon in this church. Pastor Williams conducted the examination in the forenoon, which was most satisfactory. At the service in the afternoon Prof. L. C. Rogers preached the sermon, Rev. Joshua Clarke offered the consecrating prayer, Rev. L. A. Platts gave the charge to the candidate and to the church, and B. F. Langworthy, the senior deacon of the church, gave the hand of welcome. The entire service was very impressive.

INDEPENDENCE.—We pass from the old year to the new with regrets, sadness and gratitude. Regrets, that so little has been done for the Master when there was need of so much. Sadness, that so many during the year past have been taken away by death. But we have occasion to thank God that he has counted us worthy to do something, and now have the privilege of redeeming the time. Eph. 5:16. The weekly collections were continued during the year, and though the times have been unusually hard among farmers here, yet a large share of the giving ones have endorsed and practiced this system. We hope to do better the coming year. The Ladies' Aid Society has been active both in mission and home work.—On the evening of Dec. 24th the Endeavor Society gave an entertainment of a moral and religious character, and aided by the Sabbath-school had a holiday tree. Many were made happy with kind remembrances. The pastor and wife were generously remembered with valuable and substantial presents too numerous to give details.—The Annual Review on the last Sabbath of the year was something as follows: With the usual singing and devotional exercises, there was read a paper on the First Quarter's Lessons, by Louis Livermore; on Second Quarter, Mrs. Mary Bassett; Third Quarter, Deacon S. G. Crandall, and on the Fourth Quarter, Mrs. H. D. Clarke. D. E. Livermore furnished a fine black-board illustration, and Sarah Potter gave a map exercise. Concluding the review was the sermon from Luke 24:27, Acts 10:35. The Sabbath-school elected for officers and teachers: H. D. Clarke, Supt; D. E. Livermore, Ass't Supt and Treasurer; Louis Livermore, Secretary. For teachers, Eld. J. Kenyon, G. D. Rosebush, Mrs. S. A. Potter, Dea. S. G. Crandall, J. N. Green, Mary Bassett, Amelia Cottrell, and Mrs. H. D. Clarke. The average attendance of scholars during the year was something over seventy-seven.—The church has voted the pastor one month's time for home mission work.

H. D. C.

WEST EDMESTON.—Our Sabbath-school, on Christmas eve, gave a very interesting entertainment, consisting of recitations, dialogues, also solo, duet and chorus singing appropriate to the occasion. The house was tastefully decorated for the occasion by the young people, who deserve much praise for the heartiness with which they worked to make the entire entertainment a success.—A donation visit for the benefit of the pastor was held at the church on the evening of Dec. 30, 1890, which netted \$79 28. The occasion was very pleasant and socially enjoyable. We would, through the RECORDER, express our thanks for the same.

A. L.

New Jersey.

PLAINFIELD.—The last Sabbath of the year was one of special interest, and was greatly enjoyed by our church and Sabbath-school. The morning service was adapted to the Christmas time. The sermon by the pastor was directed especially to the young men and women, and was both powerful and practical. The singing, led by a choir of eleven voices, was soul-stirring and inspiring. The choir also sang several pieces, which were very appropriate.—At the Sabbath-school session in the afternoon the lesson review was so combined with the Christmas exercises as to make the occasion one of much pleasure and profit.—In place of the old time Christmas tree, and the custom of bestowing gifts upon ourselves, we adopted the plan of giving books, papers, etc., to some who are not so highly favored with these blessings as ourselves. With this object in view each member of the school had furnished a package, and these were presented by the classes, each class having chosen its "speaker," who, in making the presentation, recited an appropriate passage of Scripture. These packages were afterwards boxed and shipped to localities for distribution, where we have been assured they would be gratefully received.—The recent revival services in this city, conducted by evangelist B. Fay Mills, are being followed by blessed results. About four hundred and fifty have already united with the various churches, while many others have been converted and will join soon. Many church members have also been greatly revived. Thus in God's hands, and by his chosen instruments, some of the seed sown by the faithful pastors and others is bearing precious fruit. The first Sabbath in the new year was one much enjoyed by our church, and one, we hope, of lasting blessing. Besides the opportunity of celebrating the Lord's Supper, we had the great pleasure of welcoming to our communion five new members,—two by baptism and three by letter. The Sabbath-school was also of unusual interest, and the prayer-meeting following it was largely attended, and we were greatly encouraged by many evidences of reconsecration to God's service.

J. D. S.

JAN. 3, 1891.

Iowa.

GARWIN.—We are enjoying delightful winter weather thus far, no snow on the ground and no cold days while the roads are as good as could be asked for.—On the evening after Christmas many of the pastor's numerous friends, sixty-seven in all, gathered at the parsonage to celebrate the fifteenth wedding anniversary of the pastor and wife. The house was full of the warm friends who, having brought eatables with them, proceeded to arrange the table for supper, which was bountifully served and enjoyed by all. The company consisted of representatives of all the various denominations living in the community, and the best of feeling was manifest. After enjoying a pleasant visit the company dispersed, leaving behind them several substantial tokens of their friendship and having begotten in the hearts of pastor and wife a still more kind and warm appreciation of all their neighbors than they had ever indulged in before. May the Lord bless all who thus strive to make cheerful the lives of others. PASTOR.

MISCELLANY.

THE TREE AND THE POST.

BY EMILY TOLMAN.

"I think any one can be just as good without being a Christian," said Harry Wood, with a confident air. "There's Tom; where will you find a more reliable fellow than he? I'm sure he's much more agreeable than John, who joined the church last week, and set himself up to be better than the rest of us."

"Is that quite fair, Harry?" asked Uncle Harvey, with a smile. "Did he set himself up to be better than the rest of you?"

"Well, he said he was going to try to be a Christian, any way."

"Do you think he meant anything by it?" asked Uncle Harvey.

"Oh, yes! he meant it. He'll try to be good, I suppose; but Tom's good enough for me just as he is," and Harry walked off whistling a lively air.

"Do you remember when this maple was set out, Harry?" asked his uncle the next day, as they stood in the shade of a beautiful tree in the corner of the yard.

"No, but I've heard father say he planted it the spring we moved into this house, and that must have been ten years ago; for I was five then, and now I'm fifteen."

"I remember it quite well," said Uncle Harvey. "It was a mere stick without a leaf or branch, and it was inclined to bend over to one side; so your father tied it to a stake to straighten it. It is a pretty good tree now."

"Yes, indeed," said Harry; "we wouldn't part with it for anything."

"It seems to me this post by the gate needs a new coat of paint," continued Uncle Harvey.

"Oh! it isn't worth painting. Father is going to put a new hitching-post there. This one is unsteady, and is probly rotten at the base."

"Why, how happens that?" said Uncle Harvey. "It was put here at the same time the maple-tree was planted. A good, strong, reliable post it seemed; a handsome post, too, in its day,—smooth, of good shape, and nicely painted. In fact it looked much better than the tree. I told your father so, but he only said, 'Wait awhile.' I've waited ten years. There's the slender, awkward sapling that we all laughed at, and here's the reliable, handsome post." As Uncle Harvey shook it with his hand it cracked ominously. "What is the difference between the tree and the post, Harry?"

"Why, one's a tree, and the other is only a post," said Harry.

"But both are wood," pursued his uncle. "Not so unlike, apparently, ten years ago, the difference being in favor of the post. They were planted in the same soil, only a few feet apart. Yet one has grown larger and more beautiful year by year; the other, after remaining outwardly about the same for years, now begins to show signs of weakness and decay."

"One had life, and the other did not," said Harry. "A thing must have life in order to grow."

"Do you think your father will make the new hitching-post out of the maple-tree, Harry?"

"Why, of course not, uncle. He wouldn't cut down that tree for anything."

"But he needs a new post."

"Oh! he can get plenty of posts, but it takes a good many years to get a tree like that."

"You remind me of what the minister said last Sunday, in speaking of the difference between a merely moral man and a Christian. His text was those words of Christ, 'In me ye have life,' and he said, 'You can make a post out of a tree, but you can never make a tree out of a post.' Suppose you give John and Tom ten years before you decide which is the better fellow."—*S. S. Times.*

THE BISHOP AND THE COMMERCIAL TRAVELLER.

One day when Bishop——, who does not wear clerical raiment, but has somewhat the appearance of an active business man, was in the cars on one of his missionary journeys a commercial traveller, espying the bishop's grip-sack and mistaking him for a fellow "drummer," sat

down beside him and opened conversation as follows:

"Good morning! You're a travelling man I guess?"

"Yes," said the Bishop, who likes a quiet joke, "I'm on the road a good deal."

"So am I. What's your line of goods?"

"Souls," replied the bishop.

"Soles?" said the drummer. "Oh, boots and shoes you mean. I carry gent's furnishing goods."

"I do something in that line too, in the higher grades of goods. Have you been on the road long?"

"About a year," said the young man. "I travel for Loud & Noise, of Chicago. Which house do you represent?"

"Christ, Church & Co. A fine firm it is too; I am proud of them."

"H'm, don't know as I ever heard of them. Is it a new firm?"

"No, a very old one. I have been with them twenty years myself, and we have branch houses all over the world."

"So? It's queer I never heard of them? How's trade with you now? Getting many orders? I find things rather dull. Competition is so sharp in our line that a fellow has to hump round lively to get any business at all."

"Indeed," said the bishop. "I am sorry for you. We have some rivals, but our firm is so strong that we don't mind competition. The chief trouble we have is with an enemy who is always on the watch to spoil our goods and injure our customers. But we are sure to get him locked up some day, and we are obtaining new orders constantly."

"You're lucky there. Is your house good pay?"

"Yes, excellent. I can draw on the firm for compensation whenever I please, and my drafts are full paid at sight, no discount. Then I frequently start a new branch of the house in some town, and always get something extra for that."

"By Jove," said the drummer, "that's a good hold. Say, does your house want any new men? I'd like to travel for such a firm."

"Yes," replied the bishop, "our house is always on the look-out for good men, especially for the West and for foreign countries. We have branches in China, Japan, Africa, and all over the world, but the firm is particular about its men and will not employ any but Christians."

"That's a queer notion; but I don't blame them. Jews are a mean lot for traveling men. Say, I believe I'll write to Loud & Noise that I am going to quit them and go with another firm. What did you say the name of your house is?"

"Christ, Church & Co."

"Where is their main office?"

"In Jerusalem," answered the bishop.

"In Jerusalem! I thought you said they were Christians. I don't fancy those foreign Jews."

"So they are Christians; but the Head of our firm lives in the New Jerusalem now. All the employes have been invited to meet him there and have a great supper. He will bear all the expenses of our journey thither. I would like to have you work for the firm, too, if you are a Christian, or if not we'll try to make you one before the time for the great supper comes."

"I don't know about turning Christian," said the young man, "though I would like to go with you to the great supper; but I say," he continued, catching the bishop's eye, "what are you giving us? You're fooling, aren't you?"

"No, I am perfectly serious. I would like to have you turn Christian and work for Christ and the church."

"Oh. I catch on now! You're one of these travelling parsons. Well you're a sharp one anyway," and he looked away and began to whistle softly.

"Well," said the bishop, "here is the town where I stop."

"It's my town, too, said the drummer, "and I'd like to go and see your branch house, as you call it. I would not mind turning Christian and working for your house if all the parsons were as sharp as you; but all those I meet are such awful milk sops and duffers."

"Come on, then," replied the bishop, "we

like to get hold of wide awake fellows like you. If you only knew what a glorious thing it is to work for Christ and his church, I am sure you would join our company and go with us to the great supper when our travelling days are done."—*Standard of the Cross and the Church.*

WITHOUT God's providence, nothing falls out in the world; without his commission, nothing stirs; without his blessing, nothing prospers.

SAID an infidel to another, of christianity: "If it be false, it can do you no harm; but if it be true, you will be a great gainer."

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

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.

WANTED.

EMPLOYMENT for a man of experience, either in farming or running a sawmill. Would work by the month or year. Good reference can be given. Address P. O. box No. 129, Brookfield, Madison Co., N. Y.

A SABBATH-KEEPING young man who understands plumbing, or steam fitting, or hot-water heating. Address ORDWAY & Co., 205 West Madison St., Chicago.

A SABBATH-KEEPING young man who is a practical cutter, or tailor, and who is willing to become identified with a tailoring business that has been established in this city for twenty years.

Address ORDWAY & Co., 205 West Madison St., Chicago.

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CONDENSED NEWS.

Thousands of settlers in Oklahoma are on the verge of starvation, owing to the failure of the first season's crops.

A company with \$25,000,000 of capital has been formed to colonize 5,000 European families on the public lands of Brazil.

The Czar is reported to have ordered 11,000 alien workmen to leave Russia. This is construed to be the result of gratuitous foreign advice on the affairs of the Empire.

Two distinct shocks of earthquake occurred in San Francisco, Cal., Jan. 2d. The vibrations were north and south.

An informal agreement for the establishment of a sea post-office service on steamers plying between New York and German ports have been concluded, and is to go into effect in April.

There is talk in Alabama of having a Constitutional convention for the purpose of providing some limitation of suffrage and to modernize the present Constitution, which in several important respects is behind the times.

The German Socialist leaders have issued a manifesto. The document affirms the determination of the Socialist party to rally the peasants around the flag of Socialistic reform. Emperor William has ordered that no steps be taken to suppress the manifesto.

The anniversary of the death of Robert Browning was recently celebrated in a peculiar way. A phonograph, into which the poet had spoken while living, was brought out, and his friends listened to Browning's voice, repeating a portion of one of his own best known poems.

It is stated, semi-officially, that the Russian persecution of the Jews is due to the fact that their indomitable industry is detrimental to the interests of the lazy and easygoing Russian peasantry, who find their ordinary means of livelihood and control of land jeopardized by the superior energy and enterprise of the Hebrews.

Superintendent Draper of the New York State Department of Public Instruction has issued a statement of the apportionment of school moneys for 1891. The total amount to be disbursed is \$3,860,500 of which \$3,624,700 is apportioned for the wages of 23,894 teachers, \$50,000 for libraries and \$185,800 for the general supervision of the schools.

Miss Kate Drexel, now known as Sister Catherine, will turn over her entire fortune, estimated at between \$7,000,000 and \$8,000,000, in February to the new order which she intends founding, and which will be known as "The Sisters of the holy

Sacramento," and have headquarters near Washington, D. C., for two years, and thereafter at Andalusia, near Philadelphia.

Within three years, if the plans of the New York and New Jersey Bridge Company, announced last week, are carried out, the largest and handsomest suspension bridge in the world will span the North River between New York and New Jersey at 72d street. The bridge will have six railroad tracks and will cost \$50,000,000. A mammoth union depot will be built on the blocks bounded by Broadway, Eighth avenue and 27th and 39th streets, New York.

A Chattanooga, Tenn., dispatch says: "Tin plate has been made in St. Louis by the Granite Iron Rolling Mills, the sheet to be coated having been rolled from the basic steel made by the Southern Iron Company, of this city, from cheap Southern ores mined in this vicinity. The St. Louis men write that they are delighted with the material. It is excellent for the purpose and they propose to use it steadily. Tin plate from Chattanooga steel means making the finished article here in due time.

A Santa Fe, N. M., dispatch says: News of the death of Pedro Antonia Lopez, age one hundred and fifteen, was received at Denver recently. He passed off quietly and without any suffering, being conscious and talkative up to the last moment. He knew that the end was coming, and he had his children and grandchildren gathered around him. He talked to them of the service he had done as a soldier under the Spanish Kings, and he remembered when a certain King and his wife (Louis XVI. and Marie Antoinette) were beheaded. Lopez was mentioned in connection with the census report in last June on account of his old age.

Bishop Freppet at a reception which he gave Jan. 1st, to the clergy of the diocese of Angiers, made an address in which he declared the campaign of irreligious Frenchmen against the church, although now less glaringly conducted, was still continued. The form of the government, he said, had nothing to do with the matter. He was of the conviction that Catholics must organize, not as a party, but under the direction of their bishops and "wrest from Free Masons and Free Thinkers the rights and liberties of which they have been deprived."

MARRIED.

SHERMAN-BECKWITH.—In Alfred Centre, N. Y., Jan. 1, 1891, by Rev. Thomas R. Williams, Albert B. Sherman, of Alfred Centre, and Mrs. E. H. Beckwith, of Almond.

DAVIS-GARDINER.—At the residence of Charles Stillman, Alfred, N. Y., New Year's evening, 1891, by Rev. J. Allen, Mr. W. Ernest Davis and Miss Effie Gertrude Gardiner, both of Alfred.

ALLEN-STILLMAN.—At the home of the bride's parents, Almond, N. Y., New Year's evening, 1891, by Rev. J. Allen, Mr. Henry Nuttall Allen, of Alfred, and Miss Flora Grace Stillman.

RANDOLPH-STRONG.—In Chicago, Ill., Dec. 25, 1890, by Rev. Jos. W. Morton, Mr. Lester C. Randolph, of Morgan Park Theological Seminary, and Miss Susan C. Strong, of Chicago.

BOLSER-BURDICK.—In Albion, Wis., Dec. 24, 1890, by Rev. W. H. Ernst, Mr. Mahlon J. Bolser and Miss Mae J. Burdick, both of Albion.

DIED.

FISH.—In Whitesville, N. Y., Dec. 24, 1890, at the home of his son, Ransome Fish, Lewis B. Fish, in the 84th year of his age.

He was a soldier in the late war, and a member of the 52d Regiment New York Volunteers. He has left seven children. J. K.

GARRISON.—Near Finley, N. J., Dec. 22, 1890, after only eleven days' sickness, Mary Josephine, wife of Wm. S. Garrison, and daughter of Joseph H. and Rebekah Fogg, aged 41 years.

Sister Garrison, when about 16 years of age, was baptized by Elder W. B. Gillette, and joined the Shiloh Seventh-day Baptist Church, of which she remained an esteemed member until death. She was a teacher for many years, and was very successful in this noble calling. Although she said she would like to live to do good in the world, she was not afraid to die. A husband, father, mother, sisters, brothers and many other relatives and friends deeply mourn their loss in her death. I. L. C.

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

Royal Baking Powder ABSOLUTELY PURE

LEWIS.—At White Rock, R. I., Dec. 26, 1890, Mrs. Susan Lewis, widow of the late Pardon Lewis, aged 91 years, 5 months and 26 days.

In her 16th year she was converted, and joined the First Hopkinton Seventh-day Baptist Church, and during her long life she was a faithful member, an earnest, active, and consecrated Christian. Of her ten children seven survive her. A loving mother and grandmother, a kind neighbor, and a devoted follower of Jesus, has gone to her reward. She was ready and ripe for the great change. Funeral services were held Dec. 30th, at the residence of her daughter, Mrs. Kenyon, with whom she lived. Discourse by the writer, from Phil. 1: 21. O. U. W.

A Model Railroad.

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

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

A Common Sense Calendar.

The calendars that come in the fall are as numerous as the flowers that bloom in the spring. Many further resemble the flowers in that they come without being sent for, and fade after a very brief existence.

The most sensible and business-like Calendar that we have seen comes to us from N. W. Ayer & Son, Newspaper Advertising Agents, Philadelphia, and bears their "Keeping Everlastingly at It" imprint. It is so large and clear that its dates can be easily distinguished across an office, and is printed in a manner to reconcile the most fastidious to its company for a year. It is sent to any address, postpaid, on receipt of 25 cents.

GRATEFUL-COMFORTING.

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"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet, that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame." Civil Service Gazette.

Made simply with boiling water or milk. Sold only in half pound tins by Grocers, labelled thus: JAMES EPPS & CO., Homeopathic Chemists, London, England.

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

MINUTES WANTED.

To complete a set, the minutes of General Conference for 1807, 1810, and for which fifty cents each will be paid. GEO. H. BABCOCK. PLAINFIELD, N. J., June 10, 1890.

CANCERS

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

VARICOSE VEINS

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

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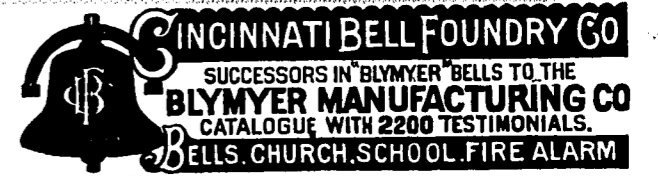
yields quickly to our new remedies and treatment. No case should be regarded as incurable.

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

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



Please mention this paper.

FARM FOR SALE.

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

Notice to Creditors to Present Claims.

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

SABBATH RECORDER.

PUBLISHED WEEKLY

BY THE AMERICAN SABBATH TRACT SOCIETY, —AT— ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION.

Per year, in advance \$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher.

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ADDRESS.

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