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For the SABBATH RECORDER.

"DE PROFUNDIS."

MRS. M. E. H. EVERETT.

"Can the waves of the sea yield the beautiful dead
To my arms?" I said.

"Yet even the sea may the Lord command
To cast up my dead on the sand,
And the eyes that are sealed be unsealed to me,
And the bound set free!"

"But not from the gates of that uttermost hell,
Where the hopeless dwell!
When unto the ear of the Lord I cry,
I must pray, 'Let him die!'
For their lips cannot praise any more than the dead
In their narrow bed."

God hath opened the grave in that terrible land,
By his own right hand.
And out of the measureless depths of that sea
Raised my dead unto me!
And he brought back my heart from the depths of
despair,
When he answered my prayer.

JOHN THE APOSTLE.

A STUDY.

H. B. MAURER.

Notice the following expressions:

James the son of Zebedee and John his brother. Matt. 4: 21.

Jesus taketh Peter, James and John his brother. Matt. 17: 1.

They entered the house with James and John. Mark 3: 17.

James and John talked with him privately. Mark 13: 3.
James, Cephas and John who seemed to be pillars. Gal. 2: 9.

Two things are noticeable in these, a few of the many similar expressions found in the New Testament, that in the order in which the names James and John appear, James is always mentioned first and John is always called his brother. From this simple order of the names we may learn some things that not only throw light on the subject of our study, but also set before us a principle that will often enable us to interpret Scripture on other subjects. It is not directly stated that John was the younger of the two brothers mentioned, yet we know that he was, first from the common practice of placing the elder of two brothers first when mentioned together, and from that other common practice of mentioning the oldest of a man's sons as his son and the rest as the brothers of the oldest; hence when we read "James the son of Zebedee and John his brother," we know that John was the younger of the two.

There is throughout Scripture a use and recognition of this principle and practice in common language. Expressions are used as found among the people, and no explanation is given of them for that reason. Everybody to whom the words are addressed understands just what is meant. In our times allowance is not enough made for these scriptural usages, and oftentimes controversialists will, because of these unexplained references to current modes of expressing thought in Bible times, and also unexplained references to existing institutions, take an unfair advantage of their opponents, and see an argument where none exists, and thus bring the Scriptures into disrepute by making them seem to lack clearness and give some apparent basis for the infidel's sneer: "Your God has written

a book which no two persons understand alike." What is true of the use of current expressions applies also to existing institutions, which are alluded to as familiar to everyone, and hence needing no explanations. Hence all references to baptism are in the terms familiar to the people and hence all explanations of what baptism is, which have become so extended that in one institution alone—the college library at Princeton—there are 3,000 pamphlets and 2,000 bound volumes on the subject, are necessitated by the fact that after the apostolic age the ordinance was altered by men without authority from God. In Bible times the word baptism, as all candid scholars admit, meant nothing else than immersion, and did not have that flexible meaning now attached to it, which necessitates so much explanation.

In the gospels, in the Acts covering a period of about 30 years after our Lord's resurrection, and especially in the gospel of John, the last of the New Testament books written, the Sabbath is alluded to as an existing institution. Whatever of explanation there is in the gospel on the subject has to do only with the manner of its observance, for leniency in which our Lord was six times called to account. Now, because there are no direct repetitions of the law commanding the observance of the Sabbath in the New Testament, some, to extricate themselves from a dilemma, assert that under the new dispensation there is no Sabbath. But all unprejudiced and fair minded persons ought to see at a glance that the very absence of such commands in the New Testament is the strongest proof that they were not needed, since the Sabbath was too well known, as seen by the many references to it, as a familiar institution existing among the people.

Now most biblical scholars cannot fail to see the point in the expression "James and John his brother," that by the common uses of language John is the younger of the two, although it is not stated, but when it comes to a more general application of this principle, and includes some opinions that would be endangered thereby, they fail to see the point. It makes some difference whose ox is gored. The Baptist instantly sees the weakness in the argument of the Pedobaptist, that to contend for immersion savors too much of literalism and is contrary to the spirit of New Testament liberty, and in the next breath he uses his Pedobaptist friend's argument against the Sabbatarian who contends for the seventh day as the Sabbath.

From the expression "James and John his brother," we learn that prominence of birth or primogeniture has nothing to do with prominence in life; seniority of birth little affects superiority in after years. James, by reason of his birth, was the prominent member in the family, but John, by reason of his natural fitness, became the foremost one in his influence and in history. It is true that James died young, or lived but about 12 years after his selection as an apostle, and might have become more eminent had not Herod caused his death by the sword, yet from the day we hear of both him

and his younger brother until the time of his death, as recorded in Acts 12: 2, he was less prominent and influential than John. The most promising in the family often turns out the least prominent, the younger often leaves the elder behind in the race. The least promising during the stage of development often surprises the family; the friends and acquaintances who vainly thought the young man would amount to little or nothing. Our prominent men often have older brothers of whom the world has never heard. Kings are sometimes fools, and there would be fewer royal imbecils did natural fitness, rather than primogeniture, raise them to eminence. Seeming fools often become the wisest and most eminent of men. Grant as a boy was known as a dunce; what he became as a man the world knows. The same is true of Beecher. The men of usefulness and eminence in our legislative bodies, chiefly the senate, are those who by natural ability and energy rose to their high places; the others get there from distinction of birth or because of money. The Jameses may be better born, and because of their seniority may inherit more money, but the Johns outstrip them. It is hard to tell which one in the family will, because of natural fitness and after conditions and circumstances, become the eminent and useful one. Favoritism on the part of parents toward children should therefore be unknown.

(To be continued.)

ONE ILLUSTRATION.

One of the precious minerals which lies bedded in the mines of the Sabbath-school lessons for half a year, beginning with January, 1891, is the confirmation of Bible history at the hands of old Assyrian and Egyptian monuments. Upon discovering the vein, the writer feels the impulse to make share-holders of those of you who are not going to take the time to search it out, of something of the pleasure which lies embedded in this line of study. It is fair to say that while this type of oriental research had had about it a bewitching charm, its zest was greatly stimulated upon seeing with one's own eyes the wonderful stone books of the East which have almost miraculously accumulated within the last quarter of a century at the British Museum, and also to say that the visit to the Museum was under the enthusiastic guidance of the friend to so many of us, the Rev. Wm. M. Jones, of London.

The writer would at this time speak of simply one of these stone books.

The Stele of Mesha, or the Moabite stone, is spoken of by some of the lesson commentaries in connection with the lesson for Jan. 17th, to illustrate the fact that the monuments confirm Bible history. Strictly speaking its inscription covers the history given in 2 Kings, 3: 24-27. The Moabite stone is in the Louvre in Paris. A cast of it was given to the British Museum. Rev. Klein, a missionary, found the stone, August 19, 1868, at Dibhan in the land of Moab. It was standing half buried in the ground at

the foot of a hill among the ruins of Akiban. It was broken in the digging, and the surface badly injured; but by fore-thought the discoverer of it had an impression made of it before the stone was removed. This enabled the scholars at the Louvre to complete the text by reproducing the lost parts on a layer of plaster applied on the damaged portions of the surface. About two-thirds of the stone, consisting of twenty-eight fragments, have been recovered. It is a stone of black basalt, two feet, ten inches high; two feet in breadth, and fourteen and one-half inches in thickness, and is rounded at the top. It contains an inscription of thirty-four lines, about one inch and one-quarter apart, running across the stone.

"The inscription is written in the Moabite dialect, *i. e.*, in a language which is, with slight difference, that of the Bible. The characters are the ancient Hebrew, the so-called Samaritan or Phoenecian ones." It is said to be not only the oldest Hebrew literary monument in existence, but the most ancient specimen of alphabet writing. King Mesha erected the stone to Kemash, the god of his country. Please read 2 Kings 3: 4, 24-27, and compare with the text of the stone.

The text reads: "I am Mesha, the son of Khemoshgad the Dibonite. My father reigned over Moab thirty years, and I reigned after my father, and erected this sanctuary to Khemosh in Karkha . . . because he assisted me against all my foes, and let me feast my eyes on all my haters,—*Omri, the king of Israel, oppressed Moab many days, for Khemosh was wroth with his land.* And his son followed him, and he also spake; I will oppress Moab. In my days he spoke thus, and I feasted my heart on him and his house. And Omri had taken possession of the land of Medeba and dwelt in it . . . the days of his son, forty years. *And Khemosh restored it in my days.* And the men of God had dwelt in the land of Abarot from of old. And the king of Israel had built Oltarot for himself. And I fought against the city, and took it and slew all . . . to rejoice the eyes of Khemosh and Moab. . . . *And Khemosh spoke to me: Go take Nebo from Israel. And I went at night and fought against it from the rising of the morning dawn until midday, and I took it and slew all, 7,000 . . . women . . . and maidens I consecrated to Khemosh's Ashtoreth (or 'to Kemosh, Ashtoreth'), and I took thence the vessels of Yahoeh and dragged before Khemosh . . .*

"And I built Karkha . . . I built its gates and its towers. And I built the royal palace . . . And there was not a cistern inside the city of Karkha. Then I spoke to all the people. 'Make each a cistern in your houses, . . .'"

The last intelligible fragment is: "*Khemosh spoke to me; Go down, fight against Khoronan, and I . . . Khemosh in my days. . . .*"

M. F. B.

DO THYSELF NO HARM.

REV. W. H. ERNST.

3. The tobacco habit entails a weakness upon our posterity. I refer here to a physical weakness. It is not satisfied with destroying the victim himself, but takes the innocent yet unborn, and fixes upon him its destroying influence, without his consent, knowledge or co-operation. A physician in a dispensary, who had 16 years' experience, and therefore should be credited, says that leeches, when put on the body of smokers, were instantly killed by the poisoned blood, and dropped off dead; and that flies and bugs knew better than to molest them. If this is

true, will such parents beget healthy children? Impossible. This physician declares that, "If the evil ended with the individual who, by the indulgence of a pernicious custom, injures his own health and impairs his faculties of mind and body, he might be left to his enjoyment (his fool's paradise) unmolested. This, however, is not the case; in no instance is the sin of the father more strikingly visited upon his children, than the sin of tobacco-smoking. The enervation, the hypochondriasis, the hysterics, the insanity, the dwarfish deformities, the consumption, the suffering lives and early deaths of the children of inveterate smokers, bear ample testimony to the feebleness and unsoundness of the constitution transmitted by this pernicious habit." This, therefore, becomes a national question. If we pursue this course how can we help retrograding and going down as a nation? We ought to arise as a nation, by legislation and by all other possible means, and endeavor to cast out the intruder, this evil spirit that is in league with Satan himself and is poisoning our purest blood, and noblest prospects. Under another head I showed how nations had deteriorated on account of the tobacco habit, and how they had legislated against it. I will add King James' counterblast against tobacco. It is the close of a work on the use of tobacco. "Have you not reason to be ashamed, and to forbear this filthy novelty, so basely grounded, so foolishly received, and so grossly mistaken in the right use thereof? A custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs; and in the black fume thereof nearest resembling the horrible Stygian smoke of the pit that is bottomless."

A recent writer well observes: "If there is any one act of criminality which nature stamps with especial abhorrence, and punishes with more terrible and relentless severity than all others, it is that of the parent who, by marring his own organization and vitiating his own functions, bequeaths irremediable, physical decrepitude.

4. There are two subjects allied to this which I will briefly consider: 1st. The tendency of the habit to create a thirst for strong drink. 2d. The harm that comes to others from our use of it.

It is at least generally conceded that the tobacco habit has a tendency to make drinkers of its votaries. The reason why tobacco does this is because it produces a thirst which is not likely to be allayed by water. How poisoned smoke could help doing it I do not see. Perhaps any kind of smoke would have this tendency were it not poisoned. We wish the throat moistened, but also stimulated to action. This is a demand for strong drink. This is satisfied only by the stronger alcoholic beverages. Hence you find that almost every drinker is a tobacco user, and the reason why there are so many of the tobacco users who are not drinkers is because of the holding power of society. We are wonderfully held by our surroundings. This, therefore, is a part of the great temperance problem, and ought to go with it. Any reformation on this line that does not include this will not be permanent. The tobacco curse ramifies through our whole life and controls all our powers. It encourages every evil and opposes every good. A careful observer makes this strong statement: "The germs of premature decay which the abuse of tobacco is spreading through the country will, ultimately, in my opinion, prove more overwhelming than even the serious abuse of intoxicating liquors."

There are ways in which the tobacco habit

impairs the health of another. Diseases may be communicated to another in two ways. By using the same pipe, that terrible degeneracy, the syphilitic taint, has been conveyed from one to another. There are those who have not a sign of the disease except on their lips, and must have taken it in that way. There is, however, a very much worse side to this. If the tobacco users take it from each other, it is not so very bad, but they are not always satisfied with taking the tobacco men. It would seem that those who would not touch the article are sometimes obliged to breathe the air polluted by others, willing or unwilling. Diseases have thus been carried in the air. Why cannot some large-hearted and philanthropic legislator give us the right to breathe fresh, pure air? He would get a never-dying name by so doing.

I would say with Paul (Heb. 11: 32): "What shall I say more? for the time would fail to tell." It seems to me that I have demonstrated as far as such a thing can be demonstrated, that the tobacco habit is terribly destructive to the human body.—What is the reply to all this array of facts? O, nothing in particular. The most common reply is that some one has been known to live to be very old who has been a user of tobacco. This is told with such an air of importance and satisfaction that it seems that the one who presents it has an idea that his point is proven. I would be glad to have such tell me what point cannot be proven in that way. There is nothing in the world deleterious to the human system if that is a reliable argument. This would include alcohol, opium, arsenic, and in fact anything. It seems to me that proves altogether too much, and what proves too much proves nothing. I do not suppose that tobacco is equally harmful to every individual, but how harmful it is we cannot tell until it is too late, until disease shall have taken hold of us. Others say that it is good for medicine. It is not as a medicine that I am treating it. I have no quarrel with its use as medicine. If any one will use it in a medicinal form, and cease using it when it ceases to be needed as a medicine, I will have no quarrel with him; and yet I do not think it has one-tenth of the medicinal virtue that it is supposed to have by some. An authority makes the following statement on this line: "The living system acts, and not the drug in their relations to each other." The "property" is antagonism to the system. The drug does not elect, or select, or have affinity for this or that part of the vital structure and "invigorate the system, or force the organs to perform their vital functions, or aught except occasion vital resistance and a waste of vital power. Instead of affinity, repugnance is the word to use."

Do I not draw the conclusion fairly that the tobacco habit has no redeeming feature, and has very much to condemn it? How can it be regarded other than a sin thus to destroy our body as well as to destroy the bodies of our children and our neighbors. How can we escape the charge of defiling the temple of God? Is not the injunction very pertinent which says, "Do thyself no harm?" In order to set this out in a clear light let us suppose a case. Since the agitation is somewhat rife in some of the States in respect to lotteries, we will suppose that here is a lottery. The tickets are all the way from \$100 to \$30,000 each. The prizes are numerous, 80 different kinds of prizes are offered. Some of the most valuable prizes are the cancer, consumption, congestion of the brain, insanity, and so on to the end of the chapter. Nothing but disease and death is expected. Some of the more hopeful ones think

they will get nothing worse than blanks. \$30,000 for a blank prize must be a paying investment. The most hopeful cannot expect anything better than a blank. This lottery is not one that belongs to Louisiana or Dakota. It is in every State. It is in every neighborhood, and in almost every family. I believe it to be a thousand times worse than the regular lotteries of the country, which are prohibited by law. When I think of this thing it makes me sick. I see under my eyes the very best blood of this nation being poisoned day by day, and what can I do about it? I am powerless, I am like a man standing by the banks of the Niagara River and seeing a man going over the falls. What can he do? I repeat what can he do? He can only petition the throne of grace. It may be that God has some way of saving even from this dire calamity.

NOT YET.

My boy Bert with dancing eyes,
Flushed and eager goes from play
Half a dozen times a day,
Straight to where a red book lies
On the lowest library-shelf,
Finds the page all by himself,
Where a lion is portrayed
Springing toward a shrieking maid:
Long he looks at this attraction,
Then remarks with satisfaction,
Flinging back his curls of jet
"The lion hasn't got her yet."

That was years and years ago;
Still the trembling little maid
In the red book is portrayed
Facing her terrific foe;
And my boy with dancing eyes
Views them now without surprise;
When my heart is full of fear,
Fancying there is trouble near,
And I dread what is to be,
Then he breaks out laughingly:
"Auntie, don't you fuss and fret;
The lion hasn't got her yet!"

—Wide Awake.

ASSURANCE.

SENEX.

That the same doctrine of full assurance is taught in the Scriptures no one can doubt, but as to what it implies there may be a question.

For myself, I think it implies a perfect faith in Jesus, the pardon of sins and the witness of the Spirit. All these pertain to the present time. But there is another thought or element of assurance which has reference to the future. It is final salvation in heaven, called eternal life. The latter is the sequence of the former.

Let us see if this is according to the Word. "Now faith is the substance of things hoped for, the evidence of things not seen." Hope looks to something future, something that we do not now have, for if we have it, "why do we yet hope for it?" "Which hope we have like an anchor to the soul, sure and steadfast." There is the beginning and ending of our confidence. The ending is conditioned by the beginning. For we are made partakers of Christ if we hold the beginning of our faith in Christ steadfast to the end. See Heb. 3: 14, also 6, "If we hold fast the confidence and rejoicing of the hope steadfast unto the end." This partaking of Christ is the full enjoyment in heaven. True faith in Christ brings present salvation so far as sin is concerned. It brings full pardon of sin, and brings the soul into harmony with the law of God. We are not under the law but on the law, and this is the bridge that will lead us to the end. At conversion we enter upon the race set before us, and to obtain the prize at the end we are to run in the way of the commandments. We are safe as long as we obey and no longer.

Here begins two theories. One is that God did, from eternity, predestinate certain ones to be heirs of eternal life, and that these were

given to Christ who redeemed them. These will be converted and brought into the grace of God, and consequently they can never fall from that grace. The final salvation of the elect being predestinated, all the means to that end were likewise predestinated.

The other idea is that God in his infinite love had pity upon the race of men called the "world," that he gave his son to redeem the race, and made possible the salvation of all, and therefore salvation is offered to all on condition of faith in the Lord Jesus Christ; and consequently all are invited to salvation. "Come unto me all ye ends of the earth and be ye saved." "Let him that heareth say come, and whosoever will let him take of the water of life freely." This class teaches the liability of falling from grace, and the possibility of being finally lost. "As ye have received Christ Jesus, the Lord, so walk ye in him." We receive Christ by faith, therefore we must walk in him by faith. "Take heed brethren, lest there be in you an evil heart of unbelief, in departing from the living God." "Let him that thinketh he standeth, take heed lest he fall." Jesus says, "Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the God, will be saved." Again, "Ye shall be hated of all men for my name's sake, but he that endureth to the end shall be saved." "Be thou faithful unto death, and I will give thee a crown of life."

It is certainly a singular thought that if no one could depart from the way of salvation and from the love of God after conversion, Christ and the apostles should so faithfully warn men not to do so, when they must have known there was no such thing possible. Again Jesus says: "I am the true vine, ye are the branches." "Now ye are clean through the word I have spoken unto you." "I am the vine ye are the branches. He that abideth in me and I in him the same bringeth forth much fruit, for without me ye can do nothing. If a man abide not in me he is cast forth as a branch." Just as we cut off a dry limb, even though it was once a live branch of the tree. These branches were all loved by the Saviour, but the withered branch did not continue in his love. "As the Father hath loved me, so have I loved you. Continue ye in my love." How were they to continue in his love? "If ye keep my commandments ye shall abide in my love." The Apostle exhorts the Hebrew Christians to "hold fast the profession of their faith." Why did he do so if there was no danger of not holding fast? Would he have done so if he had believed there was no possibility of their falling from grace?

It is a fearful thing for those who have been enlightened, and have received the knowledge of the truth, to sin again. For says the apostle: "If we sin willfully there remaineth no more sacrifice for sin." Those who disobeyed or sinned under Moses suffered the penalty, and died without mercy. "How much sorer punishment shall he be thought worthy, who hath trampled upon the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing; and hath done despite to the spirit of Grace." Here is one of the sanctified ones under the gospel, who is more culpable than sinners in the days of Moses.

Every promise has its condition. Knowing that ye have a more enduring substance laid up in heaven, therefore cast not away your confidence, for ye "have need of patience, that after ye have done the will of God ye might receive the promise." "But my just one liveth by faith, but if he withdrew himself he shall not

please my soul."—(Vulgate). "There remaineth, therefore, a rest to the people of God." "Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief." "Seeing then we have a great high priest, let us hold fast the profession of our faith." If there is no danger of falling away and being lost, it is very strange that so much is said about it. If Paul and Christ knew there could be no such thing, why did they not tell us so and not try to impress us with such warnings?

IS THE HEBREW A DEAD LANGUAGE?

The question has been raised, Is the Hebrew a "dead" language? So it is popularly understood. It is not the language of Judea as of old, and it has had but little recognition among the spoken or living languages for centuries. And yet it has not become obsolete. It is still used for various purposes and shows signs of an undying power. True, the Jews scattered among various nationalities generally adopt, for commercial and ordinary purposes, the special dialect which prevails in the country of their adoption, yet they have by no means abandoned their mother tongue. Nearly all of them understand and study it, as do thousands of Christians. Besides, it is not only the literary language of nearly five million Jews in Eastern Europe and Western Asia, but it is to a certain degree a spoken language among them. Nor must the fact be overlooked that large numbers of books and periodicals are published in Hebrew. But what is more important in itself, as well as a striking evidence of the living power of the Hebrew, is that tens and tens of thousands of copies of Silkinson's and Delitzsch's translations of the New Testament into Hebrew have been sold. Novels, like Eber's Joshua, have been translated into this language, and find a ready sale. A further instance of its practical use is that Rabinowitz, who has charge of the Christian movement at Kishnow, preaches in the Hebrew. The language of the Old Testament can hardly then be regarded as extinct. God still keeps it alive. When his covenant people again inhabit their native land it will once more be a dominant dialect. It is dear to millions. Not only Jews, but Christians love the language of David, and Isaiah, and of other holy penmen, and desire its preservation because of its sacred associations, and its future service in the restored national life of God's ancient people in Judea.—*Presbyterian Observer*.

A COLORED man, of Jacksonville, Fla., thus describes the way in which he learned to read by prayer: "I never had any education and I always envied the ministers, and I determined to learn how to read. I studied and studied, but it was all Greek to me. I never could learn one word. So I took to my knees and prayed that I would be made able to read. I prayed and prayed. Every night I was on my knees asking God to teach me how to read. The other night I felt a curious feeling, like an old rag being unwrapped from around my brain, and something told me I could read, so I got the Bible from a neighbor and it was all plain to me. I can read it very plainly and can pronounce all the words right, so everybody says. I tell you, boss, I believe in prayer."

It is a law that influence must not stay at its source, but must flow forth like the rivers. Niagara Falls is not made on the spot, but after its waters have come quietly on many miles from their source. So the Niagara of influence is not found at the beginning of any life, but only after it has gone on its course for a time.

"TO KNOW the Lord." That is a bold aim for finite soul, and yet my soul will be satisfied with nothing less. It is not by searching thou canst find God out, it is by following him.—*Dr. Matheson*.

MISSIONS.

ELDER Joshua Clarke, missionary pastor at Andover and vicinity, writes that although none have been added in the past quarter there are encouraging indications.

EVANGELISM by Sabbath-keeping workers means more than in the case of others, for it must include the teaching of the widely neglected but unusually needed truth of God's Sabbath.

BRO. U. M. Babcock continues his labors with the Long Branch Church, notwithstanding very inadequate financial support and heavy discouragements; and writes that he is "passing through the darkest period of his life."

BRO. J. T. Davis, missionary pastor at Hornellsville, writes: "There is, I hope, an increase in the general interest, and, I think, an increased attendance. I spent a portion of the vacation in visiting and looking up Sabbath-keeping families in the city, and I found several that had not been represented at our meetings, in which there were those keeping the Sabbath. I still hope to be remembered in my work."

NOT QUITE.

After the heading, "A Great Movement," the *Baptist Missionary Magazine* says:

We call special attention to the article by Rev. Reuben Saillens, "A Baptist Awakening in France." Mr. Saillens, while always a Baptist, has been one of the leaders in the work of the McAll Mission, but he finds that he can no longer continue to co-operate with that work, since it is allying itself more and more with the churches which are supported by the State, and which are permeated with rationalism and formalism. His article shows that there are a large number of the devout religious leaders of France who are in sympathy with him in his views. It will be read with great interest. This movement is but another illustration of the fact which has been proved repeatedly—that the Baptist position is the only one from which efficient opposition can be made to the Roman Catholic Church, because it is the only one which is free from the errors which that church has introduced into the Christian system. Baptists stand strongest when they stand firm on Baptist principles, even though they stand alone.

Your claims, dear brethren of the Baptist churches, give us boldness to say, Almost but not quite right; for the Roman Catholics themselves being witnesses, the position of Seventh-day Baptists is the most consistent of all Protestant denominations. Cardinal Perrowne says that Protestants have no authority for the "Lord's-day," or "Infant Baptism," outside the "traditions of the church." In your own schools we were taught loyalty to the Word of God, and how the Bible and history are on the side of Baptist principles. Come one step more away from church traditions, we beseech you, and, taking the only logically consistent Baptist position, plead with the rest of the Christian world, with all your mighty strength, to come back to the Sabbath of the Bible, and to the whole New Testament order of faith and practice.

FROM C. W. THRELKELD.

PULASKI, Ill., Dec. 12, 1890.

On returning to my work from the Council I came in a few days to this field, and began in a large school-house, that being much nearer our Seventh-day people than the church-house.

In a week I found the interest rapidly running up, till seating room could not be had for the crowds. In many respects the interest is

as strong all over the field, as far as reached, as it was when Eld. Huffman left it. I have only had appointments at the one place, but there is not a point that was reached by Eld. Huffman but what has sent strong solicitations for work. Although our brethren here have been despondent for some time, Bro. Stringer remarked this morning that he now thought that if I could go right on indefinitely, giving assurance that the cause would be looked after, that it would again come to as good or better condition than it has ever reached. We have been having a rest for a few days, but are to begin again to-morrow night. Had a cold blast a few days, but it is now milder. With all the rush and demand, I find myself this morning almost pushed to the wall by my throat trouble, from which I have suffered more since the grip last winter. This cold wind almost ruins me, till I fear I shall soon be driven from my work. I have decided to go to Memphis, Tenn., on the 22d of this month, to pay my son a visit, and if that is of some advantage, I will try to get further south until I can get better. It just seems as if I can't stand the thought of giving away, or going down right in the midst of this demand. The work is very hard, but it must be done by some one, and I know it is not every man that is adapted to this particular work and field. But if I don't get better soon I shall surely have to stop awhile. If I were able I should want to spend the cold weather in Florida.

FROM O. S. MILLS.

We have labored as best we knew how, principally for the Ritchie Church. I have preached once at Pleasant View school-house, and spent one Sabbath with our people at Lost Creek, but a rain prevented holding services there.

The work in our Church and Sabbath-school seems to be engaged in with more than usual interest. Surely, good must come from it.

Rev. J. B. Clarke preached five times for us, including one Sabbath, and Eld. Davis gave a funeral discourse on another Sabbath.

BEREA, W. Va.

SYNOPTICAL REPORT OF THE SHANGHAI GENERAL CONFERENCE.

HOW TO REACH THE WOMEN OF CHINA.

MISS C. M. RICKETTS.

Regarded from an evangelistic point of view, the women of China resolve themselves into two classes—the rich women, who are never seen outside their own door except on special occasions; and the peasant women, who are found engaged in various avocations of life. The houses of the rich are not so accessible as those of the peasantry. Having secured an invitation, it is seldom difficult to pay even the rich a visit. The mere fact of being a lady from the West will often secure admission. In China, as elsewhere, it is true that it is hard for the rich to enter the kingdom of heaven. They are delighted to see an unusual sight, a foreign lady, to see her peculiar dress and to hear her strange language. But being in easy circumstances they care but little for a heaven that is far away, or for the pardon of sin, whose burden they have never felt. The weary and toilsome life of the peasant women renders them more willing to hear the story of Christ's love to the world. They, too, are curious to see a Western lady and to hear what she has to say. Little companies of women may be gathered in almost every town without much difficulty. The farther removed from the coast ports the easier it is to collect a crowd.

The work to be done is to broad-cast the seed.

But the seed must be cast into prepared ground and not thrown into the air. "Prepared ground!" some one will say, "How can the heathen be prepared ground?" God has sent us to sow the living seed of his own gospel, and he is, therefore, much concerned about the preparing of the ground. His providence plows up the hard heart; his dews and kindly influences soften and make ready for the message that is also of his providing. When a God-given message falls into a God-prepared heart, it will reach to that heart's innermost recess and echo there until all the soul is hushed into a listening awe. God is going to reach the women of this great Empire, and he is honoring the women of the West in being his hands, his feet, his voice to them.

The first requisite to reaching the women of China is to have faith that God means to reach them, and that he means to allow you to be his fellow-worker. No matter that their faces are like flint, and that their hearts seem as hard as one of their own mill-stones, yet this people shall hear the words of life.

The second requisite is to have sympathy with them so that you may enter into their sorrows and their joys. To talk with them from a lofty height of Western civilization unfits one for conscious contact with their daily round of petty cares and fretting anxieties, we need to consider the darkness of their minds, the fear by which they are haunted, the poor hopes and desires which act as the animating springs of their lives, and so understanding their difficulties, to teach with the utmost patience the most vital truths of our holy religion. In this way some solid ground may be placed under their sinking feet, as a vantage-ground on which they may stand fast and breathe in the free air of a more spiritual life. A loving, gracious spirit in all the dealings with the women is, perhaps, needed more than is sympathy. They are very sensitive to a true love, and very keen to discern between the real and the insincere. This tender love in our souls is a great help to one in speaking to them; speaking to them without this love is much like pouring over them a cata-ract of sound that has in it no vivifying power, and they are not to be drawn out from their "pig-philosophy" and their gross materialism, by any high sounding phrases. They are accustomed to classic exhortation to virtue, and consider that they have obeyed when they have admired and applauded the sentiment expressed.

The primary instrument to be used in bringing them to Him is the gospel of His grace. The secondary agencies to be employed, are 1st, the native Bible woman. The Bible woman, when her heart is right, has some advantages that the foreigner cannot possess; she has herself been in the exact condition. She knows the depths of that ignorance in which they are plunged. She knows their habits and their temptations, their modes of thinking and feeling, and therefore she can appeal to them and carry home her appeal, to great advantage. Her knowledge of the customs and the literature of her people enables her to speak with point and force. The essayist tells of one Bible woman who was especially apt in her work of teaching and answering the many questions that were put to her. On one occasion she was besieged with many irrelevant questions, to which she replied, "I have only one twig of a mouth, and I cannot answer so many questions; what I am saying is of life and death concern to you." On another occasion she was asked, if she did not keep the new year and worship the idol's birth-day, how she got good things

to eat? To which she responded, "Am I thinner than you?" 2d. Another means of reaching the women is through their residence in the hospital. In the Swatow hospital there are frequently seventy or eighty women patients, often remaining many weeks, and seldom less than a week or ten days. These women hear the gospel at the morning and evening services. 3d. The visiting of country stations is another means of reaching the women, and this we do by the assistance of an accompanying Bible woman. Our visits to the Christians is a great stimulus to them, and affords an opportunity to preach the gospel to their heathen neighbors. 4th. The last method I will mention, and that most closely connected with reaching the women, is the training of a female agency. Our plan at present is to take any of the women of the church who are free to come for two or three months, and teach them as best we can the gospel, simply and plainly, and to impress on their minds that they are to convey to others what they have received. Out of these we choose the most reliable Christian characters and train them for Bible women. The residue, though they do not become evangelists, are better prepared to tell the gospel to their heathen neighbors.

By some such instrumentalities as these we hope to reach a great many of the women of our generation, and bring them into the light of God, before death wraps them in the impenetrable folds of the outer darkness.

WOMAN'S WORK.

"AMONG SO many, can He care?
Can special love be everywhere?
A myriad homes,—a myriad ways,—
And God's eye over every place?"

"I asked, my soul bethought of this,—
In just that very place of His
Where He hath put and keepeth you,
God hath no other thing to do!"

A SMALL newsboy was asked by a friend who met him dressed in his best, with clean hands and face, "Where 're ye goin' Jimmie?" "To a missionary meeting," and as he saw the look of surprise on his friend's face, he said: "Yer see I've got some money in the concern, and I want to see what they're goin' to do with it." That settled it, for there's no questioning a man's level-headedness when he is on the watch for the safety of a money investment.

"ALL that a good many struggling churches need," says some very sensible and wise-headed body, "is a buoyant, optimistic, joyful leadership. There is inspiration in the grip of a man who lives in the sunshine. His words are tonic. Soulfulness is blessedly contagious." The same spirit regnant in woman's organized work for the church, would create similar influences. It would take the blues away from the malarial atmosphere of the overworked woman in the kitchen, broaden her vision, and lend to her, and to many another whose trials are like her own except in detail, a chance to think and to act outside of, and above, the annoyances and anxieties of daily routine in homely duties.

WHY MAKE A THANK-OFFERING?

"I thank you" is the language of Christian culture. Other religions teach fear and sacrifice, but never love and gratitude. Any thought or affection of the heart is increased many fold in strength and force by being given expression, and *per contra* any thought or affection is

weakened and smothered by silence. The child that is not taught to give frequent expression to love, faith, and gratitude, is defrauded of one of the most ennobling forces of life.

If we would be redeemed from the ignoble and degrading power of ingratitude, we need often to give expression to gratitude; we need often in word and deed to say, "Father, I thank you."

Our annual thank-offering may be a profound spiritual power in the church. To be such, it must be a conscientious and sincere thank-offering. In amount it must be a fitting "I thank you" for you to say to your heavenly Father.

Two turtle doves for the poor. A lamb for the rich. The Jews were commanded to pay tithes and give offerings; our regular contributions may be regarded as a portion of the tithes which we owe to the Lord. While once in a year, with something of the reverence with which the high priest entered the holy of holies, we enter the courts of the Lord with gifts, the myrrh and frankincense of gratitude and prayer. The plan is biblical, and experience has proved it fruitful of spiritual power. Christ stands over against the treasury, and with one hand points to the millions to whom he has not yet been "published," and with the other to the Christian women who cannot afford to lose out of their lives the sweet power of the thank-offering. Not more do heathen women need what Christian women have power to bestow, than Christian women need the uplifting which sacrifice and service alone can give. Such is God's plan of two-fold blessing.

If you or I fail to bring a grateful offering, What then?—Mrs. Moses Smith in *Mission Studies*.

MRS. WESTON'S LESSON.

KATE S. GATES.

Mrs. Weston was thoroughly vexed, and indeed she had some cause for her irritation. The ladies of the church had organized a mission circle and were much interested in the work. Just now they were trying to raise money to educate a young heathen girl. Mrs. Weston was one of the most active members of the circle, and on one of the committees of which she was chairman was another lady who had the unfortunate reputation of making trouble wherever she was.

"I knew from the first just how it would be if they put Mrs. Potter on any committee!" Mrs. Weston had said to her husband this morning. "She always interferes and does something she has no business to. Then she will invariably shirk all the hard work, but when it is done she comes to the front and gives outsiders the impression that she did it all. That is what she is doing now, but I will not stand it any longer. I shall send her a note this morning and tell her just what I think of it. If she gives me any more trouble I shall resign."

"I know she must be very trying, Lottie," said Mr. Weston sympathetically, "but don't say anything you will be sorry for afterwards."

Somehow her husband's words rather troubled Mrs. Weston. "Robert is always so particular," she said to herself as she went about her work; "but I think I am perfectly justified in speaking plainly, and I am going to. She will find she cannot run over me in this fashion any longer." Accordingly, after her morning's work was done, Mrs. Weston seated herself at her desk, pen in hand, to write. But just as she was about to begin, her daughter Lulu passed through the hall singing,

"Take my hands and let them move
At the impulse of thy love."

Mrs. Weston's pen slipped from her fingers; the words were familiar to her; it was a favorite song of Lulu's; but somehow just now it seemed like a special message to her. Was the impulse which was prompting her now born of His love? Would the Master be pleased with this work of her hands? Would not this note make a bad matter worse?

"Take my hands and let them move
At the impulse of thy love."

How the words repeated themselves over and over to her; and as they rang in her ears a gentler, tenderer feeling crept into her heart. It was the Master's work they were doing; why could they not do it in unity of purpose and spirit? And if they really could not, if the work only prospered, did it make any special difference if she was a little tired and perhaps had to see another receive undue credit? The more she thought, the more insignificant her own feelings seemed, and to think she had fully intended to resign if she could not have everything to her own satisfaction!

"Take my hands and let them move
At the impulse of thy love."

Mrs. Weston said the words herself this time, her eyes overflowing with tears and her head bowed. Then she took up her pen and wrote her note, but it was very different from what she had first intended it to be. It was a tender plea that they two might work together "in his name," lovingly and harmoniously. The result surprised her exceedingly. Hardly an hour after she sent her note there came back a reply. Mrs. Weston opened it tremblingly, fearing lest even her kind feelings had been misunderstood, and this was what she read:—"Dear Friend: Your kind note is received. I thank you more than I can tell you for it. I did not deserve it. I know very well you have cause to be much vexed with me. I have been a selfish woman all my life, but somewhere in my heart there is a spark of real love for Christ, and your kind words have reached and quickened it. May I ask your prayers and help that I may be emptied of self and filled with his Spirit?"

Mrs. Weston's head dropped once more on her desk. "I am not worthy of this," she sobbed, "but oh, I thank thee that thou didst keep my hands. Help me to consecrate them henceforth to thee, and use them only as thou dost move them."—*American Messenger*.

WOMAN'S BOARD.

RECEIPTS IN DECEMBER.

| | | |
|---|---------|----------|
| Mrs. S. W. Maxson, Adams Centre, N. Y., for T. O. boxes..... | | \$ 40 |
| Y. P. S. C. E., Farina, Ill., for Teacher's salary..... | | 14 55 |
| Ladies' Society, Milton, Wis., for Home Missions..... | | 8 00 |
| " " " " " " Tract Society..... | | 8 07 |
| " " " " " " Medical mission..... | | 4 15 |
| " " " " " " General fund..... | | 6 40 |
| Missionary and Benevolent Society, Albion, Wis., for Teacher's salary..... | \$13 00 | |
| Missionary and Benevolent Society, Albion, Wis., for Board expense..... | 2 00 | 15 00 |
| Ladies' Society, Milton, Wis., for Nurse fund..... | 9 20 | |
| " " " " " " Teacher's salary..... | 8 50 | |
| " " " " " " Leaflet Literature..... | 3 18 | |
| " " " " " " Jewish Mission..... | 60 | 21 43 |
| Mrs. E. S. Saunders, Albion, Wis., for Teacher's salary..... | | 1 00 |
| Ladies' Society, Albion, Wis., for Teacher's salary..... | 51 | |
| " " " " " " General fund..... | 6 72 | |
| " " " " " " Home Missions..... | 50 | |
| " " " " " " Tract Society..... | 6 72 | 14 45 |
| " " " " " " Little Genesee, N. Y., for Teacher's salary..... | | 6 00 |
| Mrs. Harriet Edwards, Ceres, N. Y., Dispensary fund..... | | 10 00 |
| Ladies of Rockville, R. I., for Dispensary fund..... | 10 70 | |
| " " " " " " Teacher's salary..... | 10 70 | 21 40 |
| Woman's Society of the Seventh-day Baptist Church of New York City, for Missionary Society..... | 10 61 | |
| Woman's Society of the Seventh-day Baptist Church of New York City, for Tract Society..... | 10 61 | 21 22 |
| Mrs. M. J. Stillman, Leonardsville, N. Y., for Nurse fund..... | | 10 00 |
| Receipts per Mrs. Brinkerhoff, Dispensary fund: | | |
| Miss L. A. Babcock, M. D., Alfred Centre, N. Y..... | 10 00 | |
| Mrs. P. A. Burdick, " " " " " " " "..... | 10 00 | |
| " Susan Saunders, " " " " " " " "..... | 10 00 | |
| " S. C. Stevens, " " " " " " " "..... | 5 00 | |
| " Sarah S. Burdick, " " " " " " " "..... | 5 00 | |
| " F. M. Beyer, " " " " " " " "..... | 5 00 | |
| " J. B. Clarke, " " " " " " " "..... | 5 00 | |
| " Edwin H. Lewis, " " " " " " " "..... | 5 00 | |
| " May Allen, " " " " " " " "..... | 5 00 | |
| " S. E. Brinkerhoff, " " " " " " " "..... | 5 00 | |
| " W. W. Crandall, Wellsville, N. Y..... | 10 00 | |
| " H. L. Jones, " " " " " " " "..... | 10 00 | |
| " A. F. Main, Alfred, N. Y..... | 1 00 | |
| " J. A. Lyon, Richburg, N. Y..... | 1 00 | |
| " A. W. Berry, Whitesville, N. Y..... | 10 00 | |
| Effie Arms rong, Southerland, Iowa..... | 50 | 97 50 |
| Total..... | | \$259 57 |

NELLIE G. INGHAM, Treas.

MILTON, Wis., December 31, 1890.

THE evangelization of the whole world in its complete entirety is made the supreme business of the church of Jesus Christ. It is made so by the Lord himself in his last command. It is disloyalty to neglect it, or put it off, or pursue it with lukewarmness. The church should prosecute it with rapid and tireless energy to the full extent of all its resources, down to the payment even of its very last dollar, if the interests of the kingdom should require it. That is bed-rock.—*Dr. Ashmore*.

HISTORICAL & BIOGRAPHICAL.

HISTORY OF THE SHILOH SEVENTH-DAY BAPTIST CHURCH.

BY THE REV. THEO. L. GARDINER.

PROVIDING A PARSONAGE.

In 1874, the society purchased the present commodious parsonage property on South avenue, at a cost of \$1,950, which, together with cost of rebuilding and repairs, amounted to \$2,847 64. A portion of this sum had been raised by subscription, but there remained a debt on the parsonage account of \$2,190 64, which, added to the sum hired to pay the former pastor, made the entire debt of the society something over \$3,000.

The experiment of raising money for church expenses by taxation was resorted to, each person to say upon honor how much property they were willing to represent on which to levy the tax. But this proved so unsatisfactory that it was abandoned two years later, and the plan of seat-rental and voluntary contributions was followed.

THE CLOSE OF ELD. A. H. LEWIS'S LABORS.

Eld. Lewis had received a pressing call to the Chair of Church History and Homiletics in Alfred University, and feeling it to be duty to accept that position, he resigned his pastorate at the close of his third year. During his short stay the church was greatly built up, and sixty-seven were added, of whom 58 were by baptism.

THE PASTORATE OF REV. D. H. DAVIS.

The church then called Rev. David H. Davis, of Verona, N. Y., who entered upon his labors, July 1, 1876, at a salary of \$600 and \$100 for his moving expenses. His pastorate lasted three years and four months, when he asked to be released, in order to accept a call from the Missionary Board to enter their employ in the foreign mission at Shanghai, China. For eleven years now, he and his good wife have been in that service.

Upon entering the pastorate at Shiloh, he soon found his people weighed down under their burden of debt, and set himself about the work of helping them out of it. In this he was favored with a good degree of success, and when he left them it had dwindled to about \$1,700. During his last year the church adopted the plan of using the unfermented "juice of grape" for communion wine, which has since been their constant practice.

In February, 1879, ten months before the present pastorate began, and after years of expedients for raising funds for benevolent and church work, the present plan of regular contributions by the envelope system was adopted. It was carefully arranged by the committee to cover "church expenses, missions, Tract Society work, and the poor," and was offered and recommended by their "senior deacon," who was chairman of the committee. A few years later this plan was made to include pastor's salary as well, and so continues to this day. It has proved to be the best plan ever yet tried, and has been attended with less trouble than any previous system.

Bro. Davis's labors were blessed of God, and resulted in 31 additions to the church, of which 21 were by baptism.

PASTORATE OF REV. THEO. L. GARDINER.

His pastorate closed with November, 1879, and his successor was Rev. Theo. L. Gardiner, of Mystic, Conn. It was the second call extended to him by the church, and he entered

upon his duties as pastor, December 1, 1879, and continued until the last of November, 1890. The salary was \$600, and \$100 for moving, and after serving a year and four months, it was raised by the church to \$700.

In 1880, there being much dissatisfaction over the matter of sale of pews in the church, a large proportion of the membership being in favor of making God's house free to all, the plan of free seats was adopted. Many fears were expressed lest they could not raise the funds for current expenses upon the free-will offering plan. But the pastor offered to set the measure on foot, and to lose on his salary all that might be lacking at the end of the year, after every other bill was paid, including interest on the debt.

The plan worked like a charm, financially, for three years; but some of the older members were still wedded to the rental system, and some felt that they could not attend unless they had a seat of their own, and so began to withhold their contributions; whereupon they returned to sale of pews. Both plans have been tried alternately for ten years, but no plan has ever yet been found that will suit all parties. During the third year of this pastorate, by a special effort on the part of the pastor and people, every dollar of the old church debt was paid. This was truly a day of thanksgiving and praise. The church returned to the monthly prayer-meetings for missions, at which a special collection for the China Missions is always taken. This is a free-will offering independent of the envelope system, which is still in use by the church. In 1884, the Ladies' Society expended \$200 in improvements upon the parsonage, by building a fine front piazza, adding window-blinds throughout, and paint outside. The ladies also furnished the church with a fine modern pulpit and suit, at a cost of \$100. And in 1885, the inside of the church was beautifully decorated in oil paints, both walls and ceiling, at an expense of nearly \$300. One year later the large building was furnished with a tin roof, at a cost of \$158 63. Early in the pastorate of Eld. Gardiner the pulpit platform was lowered, a suitable place adjoining it built for the choir, and the organ was removed from the gallery.

For many years they had begun morning service at 10 o'clock in summer, and 10.30 in winter; but in 1888 the time was changed to 10.30 the year around.

SEASONS OF REVIVAL.

There were several precious seasons of revival, in which pastor and people joined in the harvest of souls. The church built the present convenient baptistery at the close of the last revival in January, 1889. In one of these revivals the pastor's record shows that 226 of the members renewed their covenant in one day; and that 140 were more or less active in the use of their gifts during the progress of the meetings. There were no two consecutive years without baptism; and during the eleven years of Eld. Gardiner's labors with this people, 144 were added to the church, of which 128 were by baptism. He served at 141 funerals, and married 61 couples, and preached over 1,200 sermons.

WORK OF YOUNG PEOPLE AND CHILDREN.

The church was greatly blessed in the more thorough work to which the young people set their hands; the Sabbath-school being officered by these alone. The children were also organized into a children's praying band, and proved to be a great source of strength to the social meetings of the church.

The brethren have practiced the sending of

the pastor to all annual meetings of the denomination for many years, always paying his expenses.

CLOSING OF ELD. GARDINER'S PASTORATE.

About the middle of his eleventh year with them, the pastor became convinced that a change would be better for the church, and offered his resignation. This the church declined to accept, asking him, by a vote of 97 to 4, to withdraw it. But after some months of prayerful consideration he insisted upon its acceptance, and closed his labors in November, 1890. The church as a body expressed deep regret at the circumstances that pressed him to this final decision, and published resolutions expressing the warmest sympathy and good wishes for their retiring pastor.

The pastor elect is Rev. Ira Lee Cottrell, of the First Hopkinton Church, R. L., who enters upon his labors about the first of December. May God's blessing rest upon his labors, and give him many souls for his hire.

(Continued.)

SABBATH REFORM.

WHAT SHALL THE FUTURE SABBATH BE?

(From the *Outlook*, by C. D. Potter, M. D.)

Will our country in the near or more distant future become a Sabbathless country with all the evil consequences which this name implies? Will the Sabbath with us become what it has ever been in continental Europe, Mexico, and South America,—a work day, a holiday, or a day of pleasure and dissipation, or shall it be one which God will delight to honor and call his own? These are questions of the utmost importance to every citizen of our country. They are questions which should interest every person to-day, rather than next year or a few years hence. The future Sabbath will depend largely upon what Christians now do to make it what we wish it in the future to be, an honor to God and a blessing to man. The time is rapidly passing when results can be shaped to our own wishes. The crisis is now upon us and will not await lengthy inaction. The battle is now raging and the reinforcements must hasten or all will soon be lost. Shall we have a Sabbath or shall we not? A few facts need to be squarely faced that we may see the importance of this question.

1. *Sunday, as a Sabbath-day, is fast passing away.* We think this statement is so generally believed as to require no proof, and therefore we will spend no words to prove it. There is scarcely a religious association, conference, or convention held but passes some resolution deploring the rapidly increasing desecration of Sunday, and tries to devise some way whereby the sacredness of the day may be preserved.

2. *The former Sabbatic character of the Sunday of our country can never be restored.* This proposition will seem to many as both unwarrantable and undemonstrable; but it is neither.

Let us suppose the proposition is not true and that the former sacredness of Sunday can be restored.

(a) *By civil legislation.* To prove that it cannot be done by this means, we need only to observe the faith our Puritan ancestors had in the divine authority of Sunday as the Sabbath, and also to study the history of the early Sunday legislation of this country.

No one among the voyagers of the Mayflower ever doubted that Sunday was the Sabbath by divine appointment, and to use it for other than

holy and sacred purposes was a crime as great, in their estimation, as the breaking of any of the other of the ten commandments. These men and women who came to the new world to establish civil and religious liberty were so earnest in their endeavors that they could not bear that any should neglect these duties. Hence they soon began to make laws to compel every person to do his duty, as well religious as civil. Soon after Roger Williams came to this country in 1631, he was sent to Salem as assistant preacher, and there found that people were often fined or punished for Sabbath breaking and other infractions of the moral law. Because he protested against the exercise of civil authority in matters pertaining to the first table of the Decalogue, he was driven from the town. His doctrines were heretical and disturbers of the peace of society, and therefore were not to be tolerated.

In 1639, one Samuel Gorton, with six other associates who were accused of being disturbers of the peace because of their opposition to some of the tenets and practices of the church, were banished from the Massachusetts Colony, and soon after, in 1642, they purchased of the Indians a tract of land in what is now Warwick, R. I. Continuing to promulgate their heresies, a company of soldiers was sent from Boston, under the command of Captain Cook, to arrest them and bring them to Boston for trial. They claimed to be beyond the jurisdiction of the Massachusetts Colony and therefore resisted arrest. Nevertheless they were taken to Boston, and then sent to various towns for imprisonment, while their poor wives and children were left to take care of themselves through the long cold winter, in which some of them died from starvation. The court ordained that if Samuel Gorton "Shall in the meantime, either by speech or writing, publish or declare, or maintain any of the blasphemous or abominable heiresies whereunto he hath been charged by the General Court," he shall, "upon his conviction thereof, be condemned to death and executed, dated 3 day of 9th mo., 1643."

Such were the conscientious convictions of the people of those days, and the determination that there should be no opposition to these convictions. The civil and religious liberty of the Puritans was like that of the Church of Rome. The Church ruled the State to an extent far greater than the Protestants of this country can wish for again.

The laws enacted for the enforcement of Sunday-observance in the early period of our country are well presented in "The Critical History of Sunday Legislation," by A. H. Lewis, D. D., from which the following facts are taken:

It was enacted by the Court of the Plymouth Colony, June 10, 1650, that whosoever shall profane the Lord's-day by doing any servile work shall pay ten shillings or be whipped.

In 1651, it was enacted that anyone neglecting attendance upon public worship shall pay ten shillings or be publicly whipped.

In 1658, travelers by horse or on foot, bearing burdens or carrying packs, were fined twenty shillings, or in default thereof made to sit in the stocks four hours.

In 1669, constables and their deputies were required diligently to look after such as sleep or play about the meeting-house in time of public worship. Also any person found smoking tobacco on the Lord's-day, while going to or coming from meeting, and within two miles from the meeting-house, shall pay a fine of twelve pence.

In 1670, constables were required to search dwelling houses in order to find those suspected

of hiding away from attendance on public worship.

In 1691, Plymouth was united with the Massachusetts Bay Colony, after which no more laws were enacted by it alone.

The laws of Massachusetts Bay and of the New Haven and Connecticut Colonies were very similar to those of Plymouth, so we need not repeat them here, as they may all be seen in the work above referred to.

In 1667, it was ordered by the General Court sitting in Boston that one person in every ten neighboring families be selected to watch over and inspect the doings of these families and apprehend all Sabbath-breakers and other disorderly persons, and put all such into a cage set up in the market place in Boston and other towns.

At the same time this court directed that constables shall make diligent search for all meetings of Quakers, especially on the Lord's-day, and if any such assemblies are found, and the constables denied admittance thereto, they shall break down the doors of the rooms in which they are assembled and arrest all the frequenters thereat. Should the constables fail to discharge their duties, a penalty of forty shillings was imposed.

In 1760, it was ordered that Sunday should begin with sunset on Saturday. Absence from public worship for one month was finable with ten shillings, and twelve wardens were appointed in each town to execute the Sunday laws, and in Boston they were to patrol the streets every Sunday to search for offenders.

The laws of these colonies were carried over into the several States substantially as we see them here, and continued with little modification until the present century.

During all this time scarcely one of the Puritan descendants ever questioned the divine authority of Sunday as a Sabbath. It is true that a few Seventh-day Baptist churches had been organized, but they were little known except by their own neighbors.

Notwithstanding this firm belief in the sacredness of Sunday by most of the religious people, the history of the times shows that the combined civil and religious authority was not sufficient to stay the progress of Sunday desecration. It moved on apace with the increasing stringency of the law until the law became a dead letter upon the statute books.

In due time, when others than Puritans began to settle among us, they brought with them opinions concerning Sunday-observance and its divine appointment entirely different from those of the Puritans, causing questionings which have not yet ceased, and practices which many good Christians deplore.

While Sunday was conscientiously believed to be the Sabbath of God, changed from the seventh to the first day of the week by divine authority, it had all the moral power of the fourth commandment. When, however, this divine authority was denied, and many became convinced that it rested on no better foundation than the Church of Rome or human authority, then the sacredness of the day for such people passed away. The numbers of this class have been increasing from year to year, and hence the Sunday desecration has increased in the same ratio.

A revival of legislative authority for Sunday-observance can never revive the Puritan faith in the sacredness of the day, and without this faith all such legislation must be in vain. If Sunday laws proved a failure while the masses of the people believed in the divine appoint-

ment of Sunday as a Sabbath, how much more must they prove a failure when this belief is wanting? Hence we may conclude with certainty that when Sunday-observance declined under all the stringent legislation which we have shown, and that, too, under much more favorable conditions for its continuance than at present, further civil legislation must prove entirely ineffectual in preserving the sacredness of the day.

Again, let us suppose the sacredness of the day can be restored.

(b) By convincing people through lectures, sermons, conventions, etc., of the obligation to observe the day more sacredly. These methods have been pursued for the last fifty years, and the more the question is discussed the more conflicting are the arguments presented seen to be. One person upholds the moral obligation of the fourth commandment, another proclaims that it pertained only to the Jews, because if obligatory, then Saturday must be observed. One says the Sabbath was changed at the resurrection of Christ, another says there is no authority, either sacred or profane, for such an assertion. One says it is impossible to keep the seventh day of the week because of the rotundity of the earth, but finds no difficulty in keeping the first. One says the days of the week since the beginning have been lost, and therefore we cannot tell when the seventh day occurs, but he finds no difficulty in knowing when the first day comes. Thus every phase of the question has had its supporters and opponents in the pulpit, on the platform and through the press, until all is confusion and confusion, and it is no wonder that the day has already lost nearly all the sacredness it was once supposed to have, and that it *will soon be irrevocably gone*. The supporters of the day have supported the frail body with lances, sabers and bayonets, and thrust it through and through until there is no strength left in it, and its life is fast ebbing away and must soon expire. It cannot live.

If, then, there is no hope for the revival of the Sunday sacredness, or no way to preserve what we now have, must our country become the Sabbathless country of France, Germany, or Mexico, with all the evil consequences that are witnessed in those countries? There can be but one alternative. This lies in the adoption of the Sabbath of the Lord. It must be God's Sabbath or no Sabbath. God has said, "The seventh day is the Sabbath." He made its observance a sign of loyalty to him. He never designed the first day of the week as a Sabbath, and therefore it must come to nought if God's law prevails.

If nearly all Christian people were now observing the Seventh-day of the week as the Sabbath, instead of the first, would there be any to stand up and proclaim that Sunday is the Sabbath by divine appointment? Could they find any support for such an assumption? Such a person could no more find followers than one now could to proclaim that Friday is the divinely appointed day. None would then question that the large majority would be in the right. If one day is God's appointed Sabbath when so observed by the large majority, it can be no less so when observed by a small minority.

Shall we have a Sabbath or shall we not? The time for deciding this important question is fast passing. When all Sabbath-observance has passed away, the religious conscience will have become so dead that it cannot be aroused by anything less than the trumpet calling the resurrection of the dead. Hence we must act before this time arrives if the Sabbath is saved.

Every Christian has a responsibility in this matter. He can fulfill his duty to his country and to his God whether another does or not, and he will be judged according to his decision of this question. Every one must stand or fall for himself. Shall we obey God or shall we not?

THE SABBATH RECORDER.

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"CALMLY we look behind us, on joys and sorrows past,
We know that all is mercy now, and shall be well at
last;
Calmly we look before us—we fear no future ill,
Enough for safety and for peace, if Thou art with us
still."

CONSIDERABLE interest is being manifest in religious matters among the students of Alfred University. They, together with the Faculty, have adopted the motto, "Alfred University for Christ."

THE death of two eminent men marked the close of the year 1890. One of these was Gen. Francis E. Spinner, for so many years United State's Treasurer, and the other Professor Schliemann, the eminent Greek scholar, and the explorer of ancient Troy.

THAT a great name may live after all who have borne it have passed away, is being forcibly illustrated just now. About a month ago Edmond de Lafayette, the last male descendant of the great General Lafayette, died in Paris. From this time onward the illustrious name will not be worn by any living man, but the name itself will live as long as history endures. Although a Senator of the French Republic, it is said that Monsieur Edmond was usually referred to as the grandson of the great General Lafayette, a term which he rather enjoyed. Speaking to a friend of the centenary of the French Revolution, which was observed a year ago, and of the honor paid to his grandfather by Minister Reid, General Franklin, and others, he said, "*C'était vraiment le plus beau jour de mon vie,*" "It was truly the most delightful day of my life."

It is related that for many years an old man had found occupation in sweeping the walks near the House of Parliament in London, receiving for his labors the chance pennies which the passers-by saw fit to drop into his extended palm. One day he was not in his accustomed place, and a city missionary sought him out. He found him in an attic on a back street, in a poorly furnished room. In answer to some inquiries of the missionary as to whether any one had visited him, he replied, "Yes, Mr. Gladstone has been to see me. He sat on that low stool by my bedside, and read to me from the Bible." Thus a great statesman finds time and the disposition to administer comfort from the Word of God, to a street-sweep. Nor does he lose anything by it either in dignity or personal greatness.

In the second paragraph from the bottom of the third column, first page, of RECORDER for Jan. 8th, our types have made Bro. Main say that the Missionary Board *deserves* the generous help it received from certain brethren of the Tract Board. We presume Bro. Main would be slow to deny the truth of this statement when made by

another, though his own good taste would restrain him from making so public a proclamation of it. What he wrote was that the Missionary Board *desires* such aid.

THOSE who have been thinking that the recent deliverances of Mormon leaders meant a practical end to the iniquitous system, will be surprised to learn that a scheme is on foot for the purchase of a large tract of land in Mexico, along the Pacific coast, for the purpose of establishing a Mormon Colony. This report is confirmed by a capitalist in San Francisco, who entertained Mr. Cannon on his return from Mazatlan, where he had perfected all arrangements for the purchase. It is believed that the plan is to found a colony which will be a place of refuge should more stringent measures be enacted in the United States to suppress the evil of polygamy. Error dies hard. Evil practices may be suppressed by law, but only the power of divine grace, creating a clean heart, can make pure the fountains of life.

TEMPERANCE LEGISLATION.

The following extracts from a paper read before a Baptist ministers' meeting recently, are sent us by a friend for publication, with a suggestion that the arguments used by the writer are just such as we may have occasion to use in opposing the enactment of Sunday laws. It will be observed that Dr. Lawrence, the writer of the paper in question, uses the phrase "political prohibition" in the sense of prohibition by law, no matter by whom enacted. In other words, it is the principle of prohibition which the Doctor is opposing. But we will let the extracts speak for themselves:

My sympathies are with the objects aimed at by prohibition, but my judgment and my conscience do not permit me to approve of political prohibition. I am as earnest as any man to see law and order properly protected, and I am not wanting in any desire to see all things—not only the saloon—that interfere with this prosperity removed, but I want all these reforms effected in the right way. I should be sorry to see license in any form succeed, because it seems to me to be a quibble. It appears to give a limited approval to the traffic in intoxicating drinks. Yet I cannot approve of the principles of political prohibition, because to me it doesn't seem to be scriptural.

1. As Baptists we claim the Bible as the only rule of faith and practice.

2. Distinct from this are our obligations to law and personal responsibility and freedom. To this it is objected that the scriptural law is prohibitive in its character, it says: "Thou shalt not." I reply that it is not prohibitive in the sense quoted by our political prohibition friends. Their idea of prohibition is the removal of opportunity. Their idea carried out would not only say, "Thou shalt not swear," but they would cut out the tongue to prevent an oath; they would not say "Thou shalt not steal," but they would lock up everything and make man honest by lack of opportunity to do evil. The principle of political prohibition is non-baptistic. We do not believe in the union of Church and State. We do not call upon the State to enforce the moral law. We have no right to call for anything more than protection in our exercise of liberty of conscience—our liberty to serve God. It is right here that the political prohibitionist takes his stand and claims he is only seeking protection, but he is not only seeking protection for himself, but protection for others also. We have no right to impose unsought-for protection.

It is impossible to disguise the fact that prohibition—accepted in the modern sense—is politics. It is further impossible to disguise the fact that the principle upon which prohibition stands as a political issue is identical with that upon which the Roman Catholic Church based its action when it called upon the civil arm to enforce the decrees of the inquisition. The Roman Catholic Church, as a religious body, never burned anybody. We should note the fact that the church first tried the person, and then turned him over to the civil arm for punishment.

I wish to call attention to the fact that with the increase of this attempt on part of well-meaning Christian

people the saloon power has increased proportionately. These Christian people have ceased to believe in the power of the gospel, and have begun to place faith in the power of the State. They are turning their backs on the power of the Holy Spirit to regenerate man, and implore the passage of additional laws to enforce their claims. Now, if men want to drink, drink they will; get it they will. It would require a standing army to hunt out the secret distilleries that would spring up to supply the demand. But if men are made not to want to drink the case is reversed. History confirms this point. The reforms of Savonarola at Florence remained reforms only so long as the people were under the power of the orator.

Now, gentlemen, there is no man on this Conference floor who has more reason to fight the saloon power than I. But I read in the Scripture that they who take the sword shall perish by the sword. I have spoken with great reluctance this morning. It is painful not to be able to act where one's sympathies lie. I don't look with disfavor on those who differ from me, and believe I have a right to demand the same indulgence for myself and friends who believe as I do.

We do not care to discuss the foregoing in detail, but desire to call attention to what seems to us the fundamental error of the argument, namely, that there should be no law prohibiting the traffic in intoxicating liquors because there is a question of morals involved in it, and because if such laws are passed, some men will violate them. The weakness of this argument appears as soon as the attempt is made to apply it to any other question. For example, the Law of God says, "Thou shalt not steal." This makes theft a sin against God. But "you cannot make men righteous by human laws, if men have it in their hearts to steal, they will steal." Therefore the State must not make laws forbidding theft and punishing the thief. The prohibition which God has placed upon the taking of human life makes murder a most grievous sin against him; the right keeping of God's laws requires a new heart and right disposition which no human law can give. Therefore, according to Dr. Lawrence, do not make any laws relating to the subject of murder.

But it will be said that there is a human as well as a divine side to these questions. Theft and murder are offenses as between man and man, and in that aspect they may be dealt with by human laws. While such laws cannot give the clean heart and the right motives, they can in some measure restrain the outward acts of men towards each other, giving the weak protection against the strong. This distinction is very plain, very simple, and entirely reasonable when applied to stealing, murder, and all manner of trespass against the persons or the property of men. Precisely here is where the province of the law touches the liquor question. The saloon is a thief, and a murderer. It steals the property of its devotees, by robbing them of their money and their manhood, and throws them out of remunerative employment by unfitting them for faithful work of any kind. Thus it steals the bread and clothing and the shelter of home from suffering women and innocent children. It robs men of their senses, fires the brain with a mad frenzy, under the influence of which the foulest crimes are committed. Now, because human laws cannot give men the spirit of Christ which makes them love their neighbors as themselves, shall there be made no attempt to stay this wholesale robbery and murder by outward restraints or prohibitions? In all the list of crimes committed against men as individuals or as society, against the property, the person, the honor, the life of men, women and children, there is not one which can compare in enormity with the crime of drunkard-making, whose incarnation is the saloon. And yet men plead that we must not attempt to legislate concerning it because, forsooth, it is so

grievous a crime that it becomes also a sin against God. There is not another crime in all the list for which such a plea is made. It is a legitimate function of the civil law to restrain men from the commission of crime; it is the work of the gospel of Christ to bring to the hearts of men the renewing grace of God which takes away the desire to do wrong. There is not the shadow of a reason why efforts in either of these directions should be suspended in order that something may be done in the other. And if there is one evil in the world in relation to which increasing efforts should be made along both these lines, it is the liquor evil.

As to the suggestion that the argument of Dr. Lawrence, on this subject, would furnish Seventh-day Baptists with good ammunition to be used, by and by, in an anti-Sunday law campaign, we fail to see the analogy. Sabbath-keeping is purely and distinctively a religious matter,—a matter of conscience between each individual heart and God,—a matter with which civil law has nothing, and can have nothing whatever to do.

TO EVERY MAN HIS WORK.

The first great question that demands attention and answer of us as a people is, How shall we best save men and glorify God? This question lies back of, and supercedes in importance, every other question. It has always been the great question before the Christian church; but other questions of secondary character have too often been allowed to intrude and claim attention to the detriment of this primary question.

God demands of his church that it shall employ all the talent he has given to it, for the consummation of the one great object for which he gave it being. Now the question arises, Are we, as a people, called of God to make known his law and the claims of that law upon mankind, employing all the power and ability he has put in our hands? Are there not scores of men in the denomination who have been ordained to the work of the ministry, unemployed, and with comparatively little effort being put forth in the direction of their employment. Yet we ask, and expect, God's blessing upon our efforts to aid in the salvation of men by the proclaiming of his truth. Is this wise praying and working? Our position is either true or untrue; if untrue, we ought immediately to reform or disband. But, assuming that we stand upon the eternal principles of truth, how imperative is the demand upon us to employ all our powers to proclaim the truth in its power to save! Every man, and every woman too, having available gifts or ability should be employed. Some of the men unemployed are respectable as scholars and preachers; but there is a class properly called uneducated, using the term in the light of such attainments as the schools afford, yet these may be men taught of God, having faithfully studied the Bible under the guidance of the Holy Spirit. Some of them, at least, are such men. These are frequently exhorted to work but no door is open to them. Sometimes we say that we have not the means with which to employ more men than are now employed. There may be two answers to that. One is, many of these men need moral, Christian encouragement more than financial support; and the other, it may be our system of policy is at fault; we may be wanting in faith or confidence in God. But the command is upon us, "Occupy till I come."

The principle that applies to the slothful servant as an individual applies to a denomination;

and there is no doubt that there are men among us whose talent has been taken away because they did not use it, and given to another who could and did use it. This is in accordance with the law of mind,—to use is to develop, to be idle is to lose. Have we not ample demonstration of the truth of this principle both in our denominational and in our personal experience? What, then, is the duty of the hour as laid upon us by God, in his Word and the revelation of his providence, but to set at work every man and every woman who is faithful and intelligent, independent of any and every other circumstance, being wise in our policy, setting every one to work in his own proper place, for which he or she may be adapted? We must, if we would fill our position in the world as a people charged with the responsible duty of saving men and glorifying God, go forward in solid phalanx, occupying the advance ground of truth. In such a way we may fill our mission, but never by employing a part of our strength, and hiding the rest.

B. C.

AN OPIUM CRISIS IMPENDING.

Any reform must rise to its crisis to be triumphant. It may be long on the way, tedious and checkered may be its history, but at last it sometimes deals out blows of sudden destruction to the accursed evil against which it wages war.

In India, Burma, and other heathen lands, tens of thousands of opium shops, some of them horrible dens, are thronged by hundreds of men, women, and children, in a promiscuous mass. They are to be seen almost any hour of the day or the night completely under the power of the poison. Everything is sacrificed to the craving of the terrible appetite. It overpowers and holds in bondage its multitude of victims. Such an enormous vice, like another form of more world-wide drunkenness, should be checked and destroyed. The Christian public of Great Britain and America, and of the whole world, is becoming aroused to resist its ravages.

Many of the wan and emaciated and impoverished sufferers are pleading tearfully for a remedy to cure the overmastering habit by which they are enslaved. A missionary tells of a man in China whose eyes were put out to save the ancestral estate from being squandered by him for the drug. In this country a woman, addicted to morphia, sold her clothes to get it, since her husband took from her all other means to procure the indulgence. These are typical cases.

It is said that for Christians to know their duty is to act, and it is to be hoped that they may be moved to suppress the traffic, and clear their skirts of its guilt and shame. There are some signs that seem to show that God is stirring his people to put away this great iniquity, and other sins of no less magnitude. A missionary at Peking says that in China there is no public opinion, as they have no newspapers to form one and give it expression. He also thinks that native Christians, scattered over the Empire, will form a large factor in molding public sentiment into uncompromising opposition to opium.

Anti-opium societies are in successful operation among Christian converts who are trying to meet fully their responsibilities. And what is more surprising is the existence among the heathen themselves of a large and influential organization of a kindred character. Chinese statesmen, it is claimed, share with missionaries the belief that God is coming to the rescue in the great emergency. Heart-sick, with hope

deferred, they despair of doing much themselves. It will stimulate their hope to have the sympathy of other peoples, and to know that they are alive to the impending conflict. God led the way to the breaking off of the fetters of millions of bondmen in our own land, and may he yet, as effectually, if not as suddenly, set free the more miserable slaves of opium and rum, and other forms of vice and corruption.

J. B. C.

HOME NEWS.

Rhode Island.

FIRST WESTERLY.—At a regular church meeting, held Dec. 12, 1890, Mr. James A. Saunders was chosen to the office of deacon by a unanimous vote of those present. Mr. Saunders having accepted of the call, it has been arranged for the ordination to take place Sabbath afternoon, at 2 o'clock, Jan. 10, 1891.—We are having a Friday night prayer-meeting. It is quite well attended, but with the hope of reaching some who do not now attend we are to have a half hour preaching service in connection therewith.—The Sabbath-school had a Christmas tree and entertainment the night after Christmas; refreshments were served, and all seemed to be enjoyed by the house-full that were present. Some of us are much interested in the letter of Dr. Ella F. Swinney to her brother, which appeared in the RECORDER a week or two since, and wish her desire might be realized; and without doubt it could and would be soon, could we come to realize, as did the Apostle Paul, the fulness of counting all as loss for Christ.

W.

Iowa.

GRAND JUNCTION.—Bro. D. P. McWilliams was ordained deacon of the Seventh-day Baptist Church of this place, on First-day, Nov. 30th. Eld. E. H. Socwell preached from 1 Cor. 12: 27, and examined the candidate; Eld. M. Babcock offered the consecrating prayer, with the laying on of hands, and Eld. Socwell gave the charge.—At the meeting on the Sabbath, just preceding this service, six were added to the church, five by letter and one by baptism. Thus we feel encouraged to go on in the name of the Lord.

B. C. B.

GARWIN.—On the last Sabbath of the old year we enjoyed a visit from Rev. J. H. Wallfisch, of Gladbrook, Iowa, and listened to a practical and interesting sermon from him; also we enjoyed the music he rendered, some of which was of his own composition.—The snow storm New Year's day was the most severe that has visited us this winter. The sleighing has been quite good since then.

H.

JAN. 8, 1891.

Kansas.

NORTONVILLE.—We have had a glorious revival. Besides the new converts which were brought in it looks as though some old troubles in the church were likely to be entirely healed.—The pastor is expecting to go to California for three months of missionary work, starting the last of this month.

S. M.

JANUARY 6, 1891.

Nebraska.

LONG BRANCH.—The times are not so hard here as they are further West, though somewhat close, to those whose crops failed more so than to others. The worst difficulty is debt and mortgage.—Our church and parsonage were painted last summer and fall, inside and out, and made to look like new ones, insomuch that the people all about thought that the church was a new one. The pastor and his excellent helper did almost all the work of painting themselves. Two new stoves have been put into the church which were greatly needed, for the same stove which was first put in, has faithfully served until the present time, which is about 24 years. The first blizzard and snow of the season came on New Year's eve. The weather has been very fine all the fall and winter, and is very nice at this writing, Jan. 5, 1891.

ANON.

YOUNG PEOPLE'S WORK.

A TRISAGION.

"Holy, Holy, Holy!"

—Isaiah.

"In Him was Life."

"God is Light."

"God is Love."

—John.

O Holy Life! The source Thou art
Of blessings true and pure.
Of Thee alone within the heart
Springs hope that can endure.

O Holy Light! From Thee Divine
The rays of truth—proceed
Which in our darkness ever shine,
A comfort in our need.

O Holy Love! Thy tender heart
Inclines our will to Thine,
Those genial graces to impart
That make our life Divine.

Thrice holy Thou, our Life and Light,
And Love beyond compare.
Abide with us, that, pure and bright,
Our lives of Thine may share!

If we try to live without God we simply exist. But without him we could not even exist. Verily in him is life!

WITHOUT the light of divinely revealed truth how dark our life! How we would vainly grope after higher things! How uncertain all our dreams of heaven and of God.

BUT for divine love as shown us in God, who made himself known to us in Jesus, our life, even if illumined by rays of truth dazzling in brightness, would be barren of spiritual joy and pleasure. We would also fail to exhibit to others the grace of Christian love which is the "greatest thing in the world" in very truth. It is the only thing which can sweeten our corrupted humanity.

SINGLENESS OF AIM.

THE REV. E. P. SAUNDERS.

We often admire the man who, having a diversity of gifts, can, with equal facility and success, turn his attention in either of many directions. He is a sort of universal genius; and, as such, being a rarity, becomes an object of admiration. Why not? Genius is worthy of admiration; universal genius should command universal admiration. That is logic, and it would be true were it not that genius is only a germ, requiring special culture and much time for its perfected development. It is impossible for one to give special attention to several things at once, and life is too short for perfected development in several directions successively. The competition of specialists is so sharp that the universal genius, who is attempting the equal development of all his gifts, finds himself outstripped in all directions. This is pre-eminently an age of specialists. It is the much abused man of one idea who rises above the heads of his fellows and gives to the world important inventions and discoveries in science and nature. It is his name that is known and honored around the world; while the universal genius, although "a handy fellow to have around," is unknown outside of his own neighborhood.

The question is often asked whether it is better to know something about everything, or everything about something. The President of Alfred University used to tell us that we should know something about everything and everything about something; that is, that there

should be a broad foundation of general knowledge and culture upon which to erect the superstructure of special attainment. The eminent specialist does not attempt the folly of erecting his single shaft of endeavor upon the sands of ignorance, but upon a solid and well-shaped foundation of discipline and culture.

The monument cutter must know the dimensions of the proposed monument before he can lay out and shape its base. Likewise, the youth must early plan his life work, since his fundamental training should be suited to it. Much is comparatively wasted in cutting bases before the style of shaft is determined.

Many spend the best part of their lives in making foundations. A base has no value in itself; it is only when it bears the weight of a superstructure that it becomes a thing of value. A college education, like religion and money, is valueless unless employed for the benefit of humanity.

The bent of some young people is so obvious that they have no difficulty in choosing a life work. These will naturally become specialists. They need to be admonished not to neglect the laying of suitable foundations for their special work.

Other young persons are somewhat after the order of the universal genius referred to above. They can turn their efforts equally well into either of several channels, and consequently find much difficulty in choosing a line of work; they are fearful of making mistakes in choice, and are really in danger of such mistakes. Such are apt to consume valuable time in vacillation, and in leaving uncompleted foundations to build new and different ones.

Young reader, whether you have a special, natural bent or not, choose your lifework with great care, prepare for it with equal care; and, having made the choice, do not be easily drawn aside from the line of your purpose. You will have to "tack" in order to make use of adverse winds, and will thus be delayed in your course, but do not turn back. It were better to cast anchor for a time than to be driven from one's course and become the plaything of the winds of circumstance.

OUR MIRROR.

THE Y. P. S. C. E. of the First Alfred Church has remodeled its constitution after the plan of the constitution as adopted by the United Society. It numbers at present over eighty active members, and the Society seems in a very flourishing condition.

THE Committee appointed by the Young People's Society of the First Alfred Church a few weeks since for the purpose of corresponding with individuals of other Societies in regard to a proposed young people's paper, to be edited and managed by the young people, made its final report at our last business meeting. The duty of this Committee has been to ascertain, as far as possible, the sentiments of both young and old concerning such paper, with a view to making in the end, if it should seem advisable, some recommendation to our Permanent Committee. Letters were written to, and replies obtained from, Rev. W. C. Titsworth, of Sisco, Fla.; Rev. A. E. Main, Ashaway, R. I.; Rev. W. C. Daland, Leonardsville, N. Y.; Rev. G. M. Cottrell, Nortonville, Kan.; Rev. I. L. Cottrell, Shiloh, N. J.; Mr. Lester Randolph, Morgan Park Ill., and Prof. Edwin Shaw, Milton, Wis. Almost without exception these ex-

pressed a deep and earnest sympathy with the spirit of the movement and willingness to cooperate should it seem to prove practicable, but the majority urged that for the present at least it might be well to endeavor rather to enlarge the Young People's Department in the RECORDER, keeping its pages filled until in time it shall be outgrown. The Committee have had many earnest discussions, and if nothing more, a deeper interest has been gained in denominational and young people's work, and they recommend that a more live interest be taken generally in the RECORDER, and that our Society send the RECORDER into some of the many families in our denomination who are not already subscribers.

At the meeting at which the above report was considered, the following resolutions were adopted:

WHEREAS, the Young People's Permanent Committee of the General Conference have requested the young people of the denomination to advise them in regard to certain methods of work proposed in the report of the Young People's Committee on Denominational Work, at the Council; therefore,

Resolved, That the First Alfred Christian Endeavor Society express to them that it is their sense that a plan of systematic giving be adopted and that the funds thus raised be placed in the hands of the Missionary Board, to be expended for both home and foreign missions, as they shall see fit; and furthermore,

Resolved, That this Society hold itself ready to adopt and support any method agreed upon by the Missionary Board and Permanent Committee; and,

Resolved, That this Society express its entire confidence in the wisdom and discretion of the above Committee and Board, and tender them its heartfelt sympathy in the work and its earnest prayers for its success.

MAUDE HOARD,
EDWIN CARPENTER, } Com.
ESTELLE HOFFMAN, }

THE following extract is from a letter written to the Christian Endeavor Society of the First Alfred Church by the Rev. George W. Hills, of Milton Junction, Wisconsin.

You are now surrounded by grand opportunities for both mental and soul culture. Make the most of your opportunities, choose high ideals, and make your lives one continuous "Christian Endeavor."

College days are not only days of hard, ceaseless toil, but they constitute a period of preparation for entering upon the activities of life's experience, which lies away before you as a far-reaching, billowy sea, bounded only by the extreme limit of human powers and the scope of individual aspirations and endeavor. Carefully and prayerfully prepare for your life-work, and make that life-work the carrying out of a high and noble life-plan, calculated to make humanity better.

With such a preparation and purpose for your life "endeavor," you may go out from your present associations into the bustle of the rushing world, and launch your life-boats upon the sea of human experience, having the Lord as your guide and His Word as your chart, with the assurance that he will not allow your lives to be failures.

You will find then that Alfred Centre, Alfred University, the Y. P. S. C. E., and their many inspiring Christian associations will be drawn to you. Your president and professors in college; your pastor; your associates and co-workers in the Christian Endeavor Society, will then occupy a warmer place in your heart's affections, and fond memory will wander back with alacrity to what may now seem to you as commonplace, and cheer you in many a lonely hour.

PROPORTION thy charity to the strength of thy estate, lest God proportion thy estate to the weakness of thy charity; let the lips of the poor be the trumpet of thy gift, lest in seeking applause thou lose thy reward. Nothing is more pleasing to God than an open hand and a close mouth.

EDUCATION.

—PRES. CHARLES KENDALL ADAMS, of Cornell University, has recently returned from Europe, and expresses a higher opinion of American colleges than of Oxford and Cambridge.

—THE Columbia College library is said to be the best managed in the world. Writing materials are furnished for the visitors, and light meals are supplied to the students too busy to leave their work.

—AT Guilford College, N. C., a recent revival was the means of the conversion of all but six students. The meetings were for both sexes and thirty males and nineteen female students were converted.

—THE Paris Technical School for Girls was started by Mme. Elise Lemonier, who spent nearly twenty years in collecting funds for the work, chiefly among her personal friends. On the committee of management are Mes. Jules Simon, Floquet, Ferry and Manual (wife of the poet).

—MISS GUINNESS, daughter of H. Gratton Guinness, of London, is visiting the colleges of this country, in the interests of the "Student Volunteer Association." She was lately at Evanston, Ill., and addressed the young ladies at the Woman's College, and a union meeting of all the students in the University chapel the following evening. A number of students gave their names for the missionary field.

—JOHN H. KEANE, the Roman Bishop who is erecting a great university in Washington, was lately at Ann Arbor, Michigan, and as Hezekiah showed the envoys of Babylon all his treasures, the authorities of the University spent a half day looking over the institution with the representative of the Pope, who left them with the flattery "that the Catholic University, the University of Michigan, Johns Hopkins and Clark were the only universities in America."

—IN the physical laboratory of Colby University, recently, Professor Edward A. W. Morley, of Adelbert College, Cleveland, and Professor William A. Rogers, of Colby University, succeeded in measuring, by means of the wave lengths of light, the changes in the length of bars of metal caused by variations of temperature. A machine constructed by Professor Rogers for the special purpose was employed, and changes in length were measured in millionths of an inch. The experiment has been hitherto untried. Professor Rogers will be remembered as a teacher in Alfred University and subsequently as Professor in Cambridge Observatory.

—THE seventh annual meeting of the American Historical Association was lately held in Washington, D. C. The programme embraced papers on the following subjects: Canadian History, European History, American Constitutional History, American Economic History, American History and Historical Science. The list of contributors was large, and represented many well-known writers. There was a large attendance.

—THE Geological Society of America began its second annual meeting at the Columbian University in Washington, Dec. 29th. It continued in session several days. This society has a membership of 200 persons, comprising many of the leading geologists of the United States. The programme of papers read during the meeting numbered upward of fifty. James D. Dana, of New Haven, Conn., was president of the society, and Alexander Winchell, of Michigan, one of the vice-presidents.

—IT is proposed to erect a statue in Troy, N. Y., to that famous educator of other days, Mrs. Emma Willard. She was born in 1787, and died in Troy in 1870. All former pupils of the Troy Female Seminary, all children and relatives of deceased pupils, and all who think the memory of the pioneer in the cause of women's greater culture worthy of remembrance, are asked to send a contribution to the fund for the erection of this statue, and thus join in raising a lasting memorial to the teacher of her sex. It is believed by the trustees that for this purpose about \$15,000 will be needed.

—METHODIST EPISCOPAL CHURCH EDUCATION.—The Board of Education of the Methodist Episcopal Church, has just held its annual meeting in New York. Bishops Andrews and Hurst are members of this Board, with prominent clergymen from different parts of the country, and J. D. Slayback, J. S. Stout and Mark Hoyt, of New York. The Corresponding Secretary is the Rev. Dr. C. H. Payne, ex-president of the Ohio Wesleyan University. The reports of the Treasurer and the Corresponding Secretary showed a year of great prosperity. Collections for the fund in aid of students preparing for the ministry and other forms of church work have increased in two years 69 per cent. The Board has an invested fund of \$226,000. The total receipts of the Board for

the year just closed were \$69,368. All aid to students is in the form of a loan with no interest until two years after the borrower has completed his studies at any of the church schools. The Board believes that this method of aiding candidates for the ministry is preferable to direct aid by gifts, as it protects the manly independence of the recipient and guards against any liability to a pauperized ministry. The number aided by this Board last year was 935, of whom 121 were women preparing for missionary work or for teaching. There were 713 intending to enter the ministry, and 119 the foreign missionary field. This Board is yet in the early years of its history, but is doing a great work, having already aided over 3,200 young men and women to secure a higher education. Besides this special work it seeks to promote the general educational interests of the whole church, and is now especially aiming to unify the entire educational work of the church so as to have a connecting educational system with a great university for post graduate and technical studies at Washington, with which all the colleges shall be affiliated.

TEMPERANCE.

—CANADA does not allow a liquor-dealer or saloon-keeper to hold a municipal office.

—DURING the last eight years, the liquor saloons of Paris have increased from 24,000 to 39,000. In the last thirty years the consumption of alcohol has been trebled; in the last ten years doubled.

—IN New York last year 1,434 husbands procured divorces from their wives on the ground of drunkenness. During the same year 12,432 wives procured divorces from their husbands on the same charge.

—EX-GOV. LARRABEE, of Iowa, claims after an extensive observation, that there is not one-twentieth part of the intoxicating liquor consumed in Iowa at the present time that there was prior to the passage of the prohibitory law.

—THE Young Men's Christian Temperance Unions have now a membership of thirty thousand, and raised and expended over thirty-five thousand dollars in their work during the past year.

—THE *Bible Standard and Gospel Record* says: "News comes from Africa that the Arabs at Khartoum have been holding an indignation meeting, protesting against the Christian nations inundating Africa with their infernal liquor. They also resolve to sell into slavery every one found engaged in the traffic."

—SINCE the establishment of the Vienna free kitchens the number of drunkards is said to have greatly diminished. The medical profession testify to enormous improvements in the health of the lower classes. Derangement of the stomach, formerly the most frequent cases in Vienna hospitals, have decreased to one-third the number of ten years ago.

—HE TASTED THE WINE.—I was visiting at one time, says a writer, a very dear friend, whose little son had not yet dropped his lisping accent. The pastor, who was a frequent visitor, was dining with us, and the little boy, a remarkably well-behaved child, was allowed to sit at the table. The flow of conversation passed without interruption, and not a word was spoken by the child until the dessert was served, with a very delicious sauce prepared after the most approved recipe, with the required proportion of wine incorporated. Then he asked: "Mamma, what it th thith thauth made of? It tathes very, very good." The mother replied: "Butter and sugar," thinking that would satisfy the young inquiring mind. He tasted again, then asked: "What elth it th made of? I tathe thomething elth." A glance across the table from the minister, seemed to say to the mother: "You are in a corner now; I wonder how you will get out of it." She then mentioned the spices and other ingredients, still omitting wine. The child said again: "It ith very good," and continued eating. Presently he looked up, as if from a brown study, and said: "Mamma, aren't you glad we are not the kind of folkth that eath whithky?" All present yielded to unrestrained merriment, except the mother, to whom the artless question came like an accusation, and made an impression which lasted through her life-time. The resolution was formed, there and then, that her boy should never become familiar with the taste of wine and other liquors at her table, and thus fall an easy prey to temptation in after years. From that time she never allowed one drop of intoxicating liquor to enter into any part of the food of the family. The little questioner is now a strong temperance man, and doing good, faithful work as a missionary of the American Board in China.—*Union Signal*.

POPULAR SCIENCE.

J. N. ARCHBOLD, of Ridge Farm, Danville, Ill., has invented a magazine gun. The weapon has six four-foot rifle barrels and is fed by a chain belt. The number of shots that can be fired in succession is practically unlimited.

AN important piece of submarine pipe-laying was accomplished at West Superior, Wis., lately. The Superior Water, Light, and Power Company, has been engaged for several months in the work of extending the six-inch in-take pipe to Lake Superior for water. The entire 2,950 feet of lake pipe was jointed above the surface of the water, and hung suspended in spaced slings. The object was to cut the slings and allow the entire section of more than a half-mile to drop into the water. When everything was in readiness the signal was given and several of the lashings were cut simultaneously. The great black tube, 10,000 tons in weight, instantly broke away evenly, and dropped squarely into position at the bottom of the lake.

A SURE CURE FOR PNEUMONIA.—Take ten or twelve raw onions and chop fine and put in a large spider over a hot fire then add about the same quantity of rye meal and vinegar, enough to make a thick paste; let it simmer five or ten minutes. In the meanwhile stir it thoroughly, then put it in a cotton-bag large enough to cover the lungs, apply to the chest as hot as the patient can bear; when this gets cool apply another, and thus continue by reheating the poultices, and in a few hours the patient will be out of danger. This valuable receipt was given me several years ago by an old physician, who stated that it had never failed in a single instance to effect a cure of this too often fatal malady. To my own knowledge no less than four persons have been saved by this simple remedy, when medical skill and other remedies have proved unavailing.

THE PATH OF STORMS.—A method is now on trial at the meteorological office at Stockholm, which seems likely to throw some light on a subject which hitherto has been attended with much uncertainty, namely, the determination of the path taken by storms. From the telegraphic weather reports, tables of the density of the atmosphere have been constructed, and other data have been collected which have been embodied in special charts. These charts are found to give much more reliable clew to the movements and origin of cyclones than the usual method of the comparison of the isobars and isotherms alone. The latest investigations show that storms move in the direction of the warmest and dampest air, parallel to the lines of equal density, leaving the rarer air to the right hand.

APPLICATION OF ELECTRICITY IN CANCER.—The recent application of electricity to cancer, in England, appears to be a very simple, and, if correctly reported, useful operation. The patient is anesthetized, and the current then passed through the tumor and all tissues for some distance around it by means of fine insulated needles, so as not to injure the skin. The effect produced consists in a cessation of growth, gradual disappearance of pain, some shrinking and hardening of the tumor and enlarged glands, followed by improved nutrition and a better state of health; the growth, as a whole, does not disappear, but remains in an inert mass, composed, it is presumed, of fibrous tissue alone. The majority of cases where this treatment has been used have been those in which the knife had failed, or in which the disease had progressed too far for the knife.

A REMARKABLE DIAMOND.—A large diamond was recently found in the De Beers Consolidated Mines at Kimberly, South Africa, by a native, says the *Jewelers' Weekly*. It was in two pieces, one weighing 19½ carats and the other 25½ carats. The remarkable feature of the stone is its shape, as, with the two pieces joined, it measures two and a-half inches long, one inch broad and three-quarters of an inch thick. It is crystalized more in the form of ordinary quartz, except that, instead of being hexagonal, it is of the prismatic form, having only three sides. At one end—the base—it has a flat cleavage plane on the slant, and there is no doubt that, to make it a perfect crystal, there is another piece about three-quarters of an inch long that should be added to it, and which may yet be found in the sorting. At the other end, or top, it comes to a blunt point, and it is this piece that was broken off. It is of a light brown color. To anyone not thoroughly acquainted with rough diamonds it would appear a piece of brown quartz, as the cleaved or broken end naturally forms the base of the quartz formation, as if it had grown on the rocks. The coating is more like that of the river diamonds. It is valued at \$10,000.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.

FIRST QUARTER.

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| 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 IV.—ELIJAH AND THE PROPHETS OF BAAL.

For Sabbath-day, January 24, 1891.

SCRIPTURE LESSON.—1 Kings 18: 25-39.

25. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under.

26. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice nor any that answered. And they leaped upon the altar which was made.

27. And it came to pass at noon, that Elijah mocked them and said, Cry aloud; for he is a god; either he is talking or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

28. And they cried aloud, and cut themselves after their manner with knives and lancets till the blood gushed out upon them.

29. And it came to pass, when mid-day was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice nor any to answer, nor any that regarded.

30. And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of the Lord that was broken down.

31. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name:

32. And with the stones he built an altar in the name of the Lord; and he made a trench about the altar, as great as would contain two measures of seed.

33. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour on the burnt-sacrifice, and on the wood.

34. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

35. And the water ran round about the altar; and he filled the trench also with water.

36. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

37. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their hearts back again.

38. Then the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God.

GOLDEN TEXT.—How long halt ye between two opinions? If the Lord be God follow him. 1 Kings 18: 21.

TIME.—About B. C. 9:5. "Three years and a half after Elijah's first appearance to Ahab."

PLACE.—"Mt. Carmel, on its eastern summit, overlooking the Mediterranean on the west, the plains of Esdraelon on the north, and Jezreel, Ahab's residence, on the east. The place was about seventeen miles from Jezreel."

RULERS.—"Ahab, king of Israel (13th year); Jehoshaphat, king of Judah (9th year)."

INTRODUCTION.

Sixty-five years had passed since the ten tribes revolted, and all this time they had steadily declined into idolatry. Ahab and his fierce and revengeful queen, had instituted the most violent persecutions against all worshippers of Jehovah, as if to annihilate them. Elijah appeared before the king very unexpectedly, and announced a famine in the land, which was to come as a judgment from Jehovah on account of the sins of the Israelites. As soon as the announcement was made the prophet retired from the observation of the king, and was sustained in his seclusion by the immediate provision of Jehovah. Three and a half years had passed, the famine had parched and withered the land till the people were reduced almost to the verge of starvation. Of course they had called upon Baal, but had found no relief. They began to distrust his ability to bring rain. Probably they had learned from the courts of the king the announcement made by that strange prophet, that Jehovah would withhold rain, and thus bring a great famine. These facts would become a most impressive lesson, and, if anything could do it, would teach them the folly of their idolatry. When three years and a half had expired, and the whole people had been brought to the verge of destruction by the famine, Elijah again suddenly appears to Ahab. The Lord has commanded him to go. Ahab's first words to him were, "Art thou he that troubleth Israel?" Ahab seemed to

be blind to the fact that Jehovah was visiting his kingdom in fearful judgment, and he was charging the blame upon Elijah. The prophet replied, "I have not troubled Israel; but thou and thy father's house." Elijah was now sent to the court of Ahab to make a final appeal for the reign of Jehovah over Israel instead of their debasing idolatry. Elijah calls upon Ahab to prepare for the contest on Mount Carmel. The point selected was a sort of natural platform one thousand feet above the plain, and hence adapted to public observation and would accommodate a vast number of spectators. There was a spring of water close at hand, which was placed under contribution for this great test. The question to be settled now and here in the presence of all Israel was first, Who was the true God, Jehovah or Baal? Which is the true religion, and which is the false? Which of the two deities is the author and source of morality, truth and blessing, and which the source of immorality and its brood of evils? On the one side Elijah was to represent and vindicate Jehovah in the contest. On the other side four hundred and fifty prophets of Baal, sustained by the whole power of the government, were to represent and vindicate Baal, as God. Each party was to build an altar, and place upon this altar a slain bullock as an offering to their respective Gods. The decision was to be made by the descent of fire from heaven to consume the offering. The prophets of Baal were to make their offering first, and appeal to their god to send down fire in token of his acceptance. If they should obtain no response after exhausting all their resources and prayers then Elijah was to lay his slain bullock on his altar and ask Jehovah to vindicate himself by sending fire from heaven, which should consume his offering in the presence of the people. This test was agreed upon, and the parties proceeded in the presence of a great host of witnesses to make the test, and thus settle the mighty question. King Ahab, with his attendants, was there, but Jezebel remained at her palace at Jezreel. Now Elijah summoned the people to a decision. "How long halt ye between two opinions?"

EXPLANATORY NOTES.

V. 25. *And Elijah said unto the prophets of Baal.* Behold that wild mountaineer addressing himself to four hundred and fifty prophets of Baal, so confident in their numbers and in their royal support. *Choose you one bullock for yourselves, and dress it first.* A single offering for all this host. Surely four hundred and fifty priests, united in prayer to their god for his acceptance of their offering, will be heard. *Call on the name of your gods.* Beseech them to vindicate their own honor. Beseech them to accept your united offering; thus made in behalf of your whole kingdom. *Put no fire under.* Let fire from Baal consume the sacrifice, and thus vindicate your religion.

V. 26. *They took the bullock.* They could not now shrink from the test in the presence of all these witnesses. *And call on the name of Baal from morning even until noon.* The contest lasted until evening; the first part of the day was occupied by the priests of Baal, and the last part by Elijah.

V. 27. *And it came to pass at noon, that Elijah mocked them.* Elijah's very presence as a witness to their prayers and to the fact that their prayers were not heard, was in itself the deepest kind of sarcasm; just as if he was watching to see the fire come down from heaven. The force of this sarcasm was more in their weary impatience than it was in anything Elijah could say. Elijah only needed to call the attention of the people to the failure of their priests; the facts were bitterly sarcastic. *Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth.* Elijah would call up every possible reason for the delayed answer, and urge the priests to exhaust all these reasons so that there should be no lingering doubt of the completeness of the test.

V. 28. *Cut themselves after their manner.* The priests worked themselves up to a perfect frenzy. Doubtless they became exceedingly angry at their public defeat and shame. Perhaps they thought to win the favor and response of their deities by mangling their bodies and voluntarily inflicting pains upon themselves.

V. 29. *When mid-day was past, and they prophesied until the time of the offering of the evening sacrifice.* This shows that they took all the time that they could ask for. They probably had expected that the fire would come down from the sun but that body has mounted to the zenith and has descended to the horizon and no fire has come to their altar. *Neither voice nor any answered.* They go down from their altar bloody and weary, confounded with shame, utterly defeated in the contest.

V. 30, 31. Elijah has been preparing his altar that was broken down. He has invited all the people to come near unto him and to witness his rebuilding the altar so there shall be no possible doubt as to the honesty of the experiment. *And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name.* He wishes the witnesses to take note that Jehovah's altar must represent the united twelve tribes of Israel; no altar to Jehovah can be formed of ten stones; Jehovah's people are a united people, and their altar must be a complete altar representing a united people.

V. 32. *And with the stones he built an altar in the*

name of the Lord. For the service of Jehovah; or "by the authority and to the glory of Jehovah." *And he made a trench about the altar.* A channel to be filled with water. It was as deep as the grain measure containing two seahs, hence would hold a good deal of water.

V. 33. *And he put the wood in order, and cut the bullock in pieces and laid him on the wood.* Thus every preparation for the sacrifice is deliberately made in the presence of the witnesses. *And said, Fill four barrels with water, and pour it on the burnt-sacrifice, and on the wood.* In this way he proves to them that there is no fire about the altar and can be no possible fraud.

V. 34. *Do it the second time, Do it the third time.* These witnesses and attendants are thus to prove for themselves that there can be no fraud.

V. 35. *And he filled the trench also with water.* Now he is prepared to proceed.

V. 36, 37. *At the time of the offering of the evening sacrifice.* This was probably "the ninth hour," or three o'clock. *Lord God of Abraham, Isaac, and of Israel.* Elijah appeals to the covenant God of their ancestors. This was the same God who had done wonders for their nation, delivering them from Egyptian bondage, bringing water from the rock, and manna from heaven. The very formula of this sacred name must have carried their minds back over a long line of history when all Israel was one people and worshiped one God, Jehovah. *Let it be known this day that thou art God in Israel.* By sending fire from heaven to accept and consume this sacrifice. *And that I am thy servant, and that I have done all these things at thy word.* There can be no possible doubt in their minds as to who is Elijah's God, to whom he addresses this prayer. He includes in his petition also the object of his petition, why he asks this wonderful demonstration. Elisha wants a demonstration of Jehovah's power that will be sufficient to turn the hearts of this deceived people back again to the true worship of the true God.

V. 38. *Then the fire of the Lord fell, and consumed the burnt sacrifice, and the altar, and even the water that was in the trench.* This was no common fire, else it never would have consumed the stones of the altar and the water in the trench. It was a mighty miracle in which God vindicated himself as Elijah's God, as the God of the ancient Israelites, as the God before whom Baal had not the significance of dust.

V. 39. *And when all the people saw it they fell on their faces; and they said, The Lord, he is the God; The Lord, he is the God.* The test was complete, the vindication of Jehovah as the God of Israel was a perfect triumph over all the false teachings of the priests of Baal. The guilt of Baal's prophets was now established in the minds of all these witnesses and through their testimony in the minds of all the people of the kingdom. Their sin has been the occasion of this awful famine which was sent as a judgment of Jehovah upon the land. There could be no justice in saving the lives of such prophets, Elijah delivers them to the people and they are all slain. This was not an act of cruelty but rather an act of mercy, and would be justified in the nineteenth century by the most enlightened nation. The deed was a solemn, terrible execution of justice. The idolatry of Israel was treason, direct and defiant, against Israel's supreme King. It was necessary that this be done by Elijah, the prophet of Jehovah, in order that it might be seen to be the retribution which God administers for national crime. When the people were now fully convinced, and Jehovah had been vindicated and accepted by the people, Elijah goes up upon the mountain top and prays for rain. Rain is given. The country is refreshed and the people are blessed.

DOCTRINES.—The Lord he is God and he alone rules the nations of the earth; and especially rules over his people. Treason against God may sometimes flourish for a long time unpunished, but ultimately it is sure to be visited with the judgments of Jehovah. God always warns his people beforehand, and when he visits them with punishment he reminds them that they have been warned and have sinned wilfully.

QUESTIONS.

What was Ahab's character? Who appeared suddenly to him one day? What kind of a man was Elijah? What terrible thing did he foretell? When it came to pass how did he escape? Where did he go when the brook Cherith dried up? How was he sustained at Zarephath? Who were cared for with him? What precious promise was fulfilled to them? See Golden Text of last lesson. What is the time of the present lesson? How long after Elijah's first appearance to Ahab? Where is Mount Carmel? Who were the kings of Israel and Judah? What had been the tendency of Israel from the time the kingdom was divided? How had Ahab and Jezebel tried to hinder the worship of the true God? What judgment pronounced by Elijah had come to pass? Whom did Ahab charge with the trouble that had come? What was Elijah's reply? What question did Elijah propose to settle? What preparations were made for the test? How many prophets of Baal were present? Who represented the worship of the true God? What was to show which was the true God? How long did the priests of Baal cry to their God? What injuries did they inflict upon themselves in their desperation? What was the result of their repeated prayers? What did Elijah rebuild? What did he use? Why twelve stones? In whose name was the altar set up? What was Elijah's object in using so much water about the altar? When all things were ready to whom did Elijah appeal? What does he ask for? What reasons does he give for the petition? How fully was his prayer answered? How were the people affected? What acknowledgement did they immediately make? What became of the prophets of Baal? What blessing did Elijah now request for the people? What doctrines does this lesson teach? What promise is given to them that wait upon the Lord? Psa. 27: 14, Isa. 40: 31.

CHRISTMAS SERMON.

Delivered by Rev. E. M. Dunn, at Milton, Wisconsin, Dec. 27, 1890.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10.

"Some indeed preach Christ even of envy and strife; notwithstanding . . . Christ is preached; and I therein do rejoice." Phil. 1:15, 18.

These two texts of Scripture taken separately will furnish us a foundation for the theme which I wish to present to you to-day, which I think is in keeping with the season: "How to do good and how to receive good." By the first we are instructed to do good unto all men, with the additional reminder that those who belong to the same household of faith have an especial claim upon us. The second text we will leave until we come to the second division of our subject.

The proposition, "How to do good," implies that we already have a disposition in that direction; but it is important that we are rightly furnished with this disposition, or that the disposition is of the right sort. We must have come into possession of it in a right way, from the proper source, for if we come aright by this disposition it will have much to do in determining how we shall perform the good. The Lord Jesus is our great model of benevolence. It was he that went about doing good. From him we must receive our disposition to do good. Then we shall do good unselfishly, expecting nothing in return. Christ says, "Do good and lend, hoping for nothing again."

How many Christmas presents have been made this year in that way? I doubt not many. From my little experience and observation I am satisfied there are those who have, with much painstaking, prepared presents for the pleasure it affords them to give, and for the satisfaction they know others will take in receiving them. They have not said, "I will make such an one a present because I am expecting something from them." They are pretty sure they will not, they prefer not to, if it is going to cost the donor inconvenience to reciprocate. The reception of an equivalent is not what prompts them, but the satisfaction of giving happiness to others. Then what good taste, refinement, delicate perception of the propriety and fitness of things some kind-hearted persons manifest in selecting a present which will at once be a surprise to the recipient, useful, and whenever used or seen will be a delicate reminder of the cultured susceptibilities and flattering appreciation of the donor. For this no expensive outlay is required, as oftentimes no pecuniary expenditure is demanded to make a neighborly service a most helpful affair. I believe our Christmas festivities are one of the blessed instrumentalities of our advancing Christian civilization. The exchange of gifts puts at least a momentary quietus on the contentions of the home, and teaches us in some measure, to realize the truth of our Saviour's words, "It is more blessed to give than to receive." Neither will I be deprived of whatever blessing may attach to Christmas because some fidgety persons are annoyed because there is that in the etymology of the name that indicates a Roman Catholic origin, and more careful historic research points back even to a blending of pagan usages. I do not see why the Roman Catholic Church, or the heathen, even, should have a monopoly of all the good things there are in this world. It is said that circumcision dates back to prehistoric times, prior to the time of Moses, but if it be so, that did not invalidate it as a sacred religious rite, divinely commanded, in the days of the patriarchs.

The prejudice against Christmas may have a show of reason in it on the score of God's com-

mand that the Christian should be separated from the world; still, when rightly considered, I think our consciences need not be disturbed in the matter. It is somewhat analogous, it seems to me, to the efforts some good people have made to disprove that Christ rose upon the first day of the week, because of the semi-sacred associations which that fact, if it be a fact, throws about the early dawn of that day as it recurs. Let it be a fact, and let it be granted that such an event as the resurrection of our Lord from the tomb does suggest to his disciples in every age, feelings of gratitude and joy and hope on the early dawn of each recurring first day of the week. I would like to know if he who observes the Sabbath of Jehovah is not as fully entitled to the benefit of such associations as any other, and to a healthy, imaginative mind, susceptible of such associations, why be afraid to accept the good there is in it, because others have vainly endeavored to construct a Sabbath on such a slender foundation, which has not the command of God accompanying it, which alone could make such a foundation adequate? It should not interfere with a man's loyalty to God as an observer of the Sabbath, to think sweetly and tenderly of the blessings incident to the Lord's resurrection at the early dawn of the first day of the week, or to be reminded of his death and sufferings on the day preceding the Sabbath. This is a side issue which in no way legitimately tends to abrogate the Sabbath of Jehovah; and whoever claims that the Sabbath argument rests upon the decision of the day when our Lord rose from the dead, must have in his own mind a shaky foundation upon which to base an argument for the Sabbath, and whatever anxiety is manifested by Seventh-day Baptists in this direction weakens our cause. And because the Roman Catholics worship the Virgin, shall I be prevented from thinking of the mother of our Lord with a remembrance different and more sacred than I call to mind the memory of any other woman? If it pleased God to honor her so highly, why may not I? If any one is more free than another to enjoy all the good things that imagination and memory can lay hold of, it is the child of God who endeavors most conscientiously to obey him. And if Christ was not born on the 25th of December, I will rejoice that he was born into this world, and that he came giving good gifts to men, gifts not only of inestimable value in themselves, but given in the sweetest and most perfect manner they could possibly be bestowed.

Having come back to the point from which we wandered, I would emphasize the importance of giving what we have to bestow in the best possible way. Especially is it important that so excellent and much needed a thing as is advice, or reproof, or encouragement, be given in the most acceptable and efficient manner. For this a right state of heart is essential. Too often is it the case that one who is capable of advising you, and willing, if pressed to do so, will give his advice in a cold and stern manner, devoid of all sympathy and tenderness, and the result is that while you may profit by his advice you shrink from ever asking it a second time. Sometimes we will remember advice as one remembers the pulling of a tooth—it was needed, but the way in which it was given will greatly discount the worth of the advice; and as with the pulling of the tooth, we have no longing for a similar experience. While on the other hand, reproof may be administered by one in such a delicate manner that you accept and set a high value upon it, not only for what it is worth in itself, but the tenderness with which it was given

is a life-long blessing. Advice, reproof, encouragement, criticism, are among the good things which we have to perform for our fellow-men. They may be administered in a cutting and slashing manner, in such reckless and wild extravagance as not only to defeat any good end in view, but prove far worse than if nothing at all had been said. If your condemnation of a man's course is excessive, or administered unkindly, or even harshly, the accused justifies himself, is confirmed in his course, blames you, and not without reason. Such scathing denunciation as we have all read and heard against palpable delinquencies, had better far never been uttered. The fault-finder may have meant well enough, he undoubtedly thought he did, but if, instead of blaming so recklessly he had been contented to remain in obscurity, his reputation would have been the gainer, and the injury he inflicted less. "As we have therefore opportunity, let us do good."

Another commendable feature about Christmas is that to a thoughtful, unselfish mind it is a time that discovers to us so many cases of actual need. It is a time when we are provoked to look around, and lo! we find the poor, the sick, those that are shut in and could not come out to engage in our festivities. Oh! how many opportunities there are, if we would but open our eyes, which we might avail ourselves of to do good to our fellow-men. Take the case of that strong, right-minded young man whose wife died this week, and at whose funeral I officiated. One year ago I married them. He was hopeful and brave then, and he had reason to be. Now he has sorrow. What an opportunity for a disciple of Jesus to be a means of blessing to him! Or stretch your vision farther away. Think of many in the farther West, whose crops have failed them again—possibly you have a creditor, one or more among them. Your interest is due—they are honest and want to pay you. I tell you what I know to be the truth in such a case, that the interest that a man abates out of the kindness of his heart does him more good than the interest that he receives. I take comfort in the fact that I am talking to persons to-day who accept what I say, who have already adopted, and are willing to continue the practice of the teaching I am recommending. When I was returning home from Coloma I fell into conversation with a gentleman on the train. He seemed to have had some experience in loaning money and gave me what he thought to be a general fact he had discovered, *to-wit*, that if a man becomes your debtor, he becomes, by reason thereof, your enemy. He did not pretend to give the philosophy of his supposed fact. But he cited the instance of a man to whom he had lent money who acknowledged to him that before he had borrowed this money he thought well of, and felt friendly toward him, but as soon as he had gotten into his debt and was under obligation to him, he disliked him. The gentleman with whom I was conversing concluded this was the case as a general rule. Now I do not believe it. I know it sometimes happens that a man will run up a large bill at the store, neglect to pay, and then go off and spend his money with some other merchant. But that there is any general rule prevailing, that to loan a man money, or to give him credit, makes him your enemy, I do not believe. It depends in part, at least, upon how you use your creditor. If you adopt the principle of doing good to him as you have opportunity, you are far more likely to make him your friend, and that is our duty, as Christians. The creditor may be a mean man any way, and instead of his appreciating

your kindness your benevolent act may be like "casting pearls before swine, they turn again and rend you." I believe it to be a general rule that a wicked man hates the man he has wronged; but if a creditor dislikes a debtor there must be something wrong about the one or the other, or both.

Let us turn to our second text, "Some indeed preach Christ even of envy and strife; . . . notwithstanding . . . Christ is preached; and I therein do rejoice." Paul evidently had in mind the benefits that may arise from the preaching of the gospel, even when accompanied with a wrong motive. Good, he says, may come of it, though not intended, because there is a virtue in the subject matter which is spoken, though prompted by an evil motive. We have expressed this second division of our theme, "How to receive good," rather than How to get good, because we had in mind the reception of good that comes to us without our seeking, and possibly, and probably often, without any one's intending us good, but frequently the reverse. Yet we should not let the opportunity slip of receiving the good there may be in it. I have already called your attention to harshness of criticism, extravagantly expressed, sound advice given in a stern, rough manner, sometimes with a sarcastic reflection upon your ignorance. Well, accept the good, never mind the harshness, pay no attention to roughness of speech, be insensible to any reflection upon your ignorance; say to yourself "Yes, that is all so," and throw it aside. When will persons learn to seize hold of the good there is in a thing said or done, and let the sting go, instead of holding on to and nursing the sting, and allowing the good to escape? A certain equipoise and calmness of mind, equanimity of temper, is required for this that comes from culture and grace, and depth and strength of character that culture and grace, even, are hardly adequate to produce. But there are those who have this temper in a good degree, and when once it begins to develop in an individual there is no possession more valuable, and it gains magnitude and strength with gratifying celerity. But then there is so much sensitiveness and fastidiousness in the world, and they are such an effective hindrance to the reception of good open to us on every side, that it might well become the problem of every individual life how to eliminate these nuisances from our natures. When will we learn to pluck the rose and be insensible to the thorn? Yet as nature is constituted I do not see how you can have the rose without the thorn. And as society is constituted I do not see how you can learn the exact truth about yourself except some portion of that truth is hurled at you, now and then, under the heat of temper, and with a harshness and intensity that proves a thorn in the flesh.

It has almost come to be a proverb that none but an enemy will tell you your faults. It should not be so, but a friend does not want to, and we are quite unwilling that he should, so that it has come to pass if we get the good that we need it must come to us in this disagreeable way, and happy is the man that has learned to take the good and hurl the disagreeable to the winds. What we should be most anxious about is the truth with reference to ourselves. Self-delusion and blindness to one's defects prevail so universally that if we shall see ourselves as others see us, some portion of this knowledge must come to us in these unpleasant ways, by sly insinuations, or under the paroxysms of anger, or under the scorching heat of envy and malice. It hurts, of course; in part, at least,

because of the truth there is in the accusation; but accept the truth, whether expressed partially or extravagantly, say nothing, sift it carefully, weigh it as evenly as you can, and thank the Lord that he has sent you the bread your souls need, even though it may have come to you through the hands of the Evil One. If you find there is no truth whatever in the disagreeable thing spoken, why, then, it weighs nothing and should rest upon your spirit only as a feather's weight. Thus much upon sensitiveness as a bar to the reception of good.

Then, there are persons whose fidgetiness, or, perhaps, a milder word is fastidiousness, prevents them from receiving the good there is for them. Did you ever know persons whose uneasiness incident to a preacher's delivery of his sermon prevented them from getting any good out of what really had much good in it? More depends upon how we listen than upon how the minister preaches. Dr. Northrop once said he never listened to a preacher but he was benefited by his sermon, no matter how dull or commonplace the preacher. Compare that statement with what a minister once said to me, "I had preached as well as I could, and I thought better than usual, and quite contrary to my usual reticence about such things, I asked a brother clergyman, who has the reputation of being a scholar, what he thought of the ideas I had advanced. He replied that in the beginning of my sermon, in pronouncing the word *idea* I had placed the accent upon the wrong syllable, and it had annoyed him so much all through the discourse that he could not follow me." He certainly had more regard to the sound than to the sense. I almost wish he were here that I might have the satisfaction of administering to him this public rebuke. His fastidiousness as to pronunciation stood in the way of his receiving whatever good there was in that sermon for him. Scarcely an event happens to us in life but we may get some good out of it, if we view it aright. A short crop will set us about practicing economy, and economy is a virtue. I fear in these Christian days that in the overflow of our generosity we are apt to forget it. Calamities and misfortunes, disappointments and reverses, are exceedingly unwelcome; we would hardly look upon these events as gifts, yet they may be from the hand of a merciful heavenly Father, who knows what we need far better than we do. We may not be able to see the good there is in these things now, but we should recall the words of Christ to Peter, "What I do thou knowest not now, but thou shalt know hereafter."

We celebrate Christmas in honor of the birth of Christ who came to earth bringing good gifts to men, the best gift, that which man needed most, salvation,—a gift which is ever new and continually renewed. Before he ascended on high he told us that he would come again. Not more than ten days passed before he came in mighty power, on the day of Pentecost, and he has been coming ever since—to some in one way, to others in another. He does not always come in a halo of light; sometimes in clouds and darkness, but there is a silver lining to the cloud if we could but see the other side. Oh! how dark and impenetrable the gloom has been in which the Lord has chosen to hide his presence as he has appeared to some within a week in the midst of these Christmas festivities. Yet, only if they knew it, it is the advent of the same Christ to earth again, bringing rich gifts which the Holy Spirit, the Sanctifier, may take to bring the recipient home to God and heaven. So whatever be our varied experiences, if we are real disciples of Christ, we may in our hearts celebrate with gratitude his advent to earth all the year round, for he is constantly coming and constantly with us. Some persons may be dis-

posed to exclaim, "This is all sentiment!" Well, now, would it not be a glorious thing if there were *actually* some unseen angel from the heavenly world constantly hovering over us and breathing upon every soul some sweet, celestial influence, imparting joy and peace, and transmuting every event, however grievous in itself, into that which will minister to the soul's good? As a plain matter of fact, every disciple of Christ has all this and more; the angel is present, the angel of the covenant, guiding, keeping, and preparing him for the everlasting inheritance, the heavenly mansions which he has gone to prepare for him. It is not simply sentiment, but an actual experience, a direct revelation from God.

Last Sunday Prof. Swing preached a Christmas sermon. The thought of his paper, in a word, was this. There are several arts that have come into the world to beautify thought and to decorate duty and wisdom. These are music, poetry, sculpture, painting, architecture, and oratory. Christmas is the last of all the arts—it came with the advent of Jesus to decorate and beautify the duties and acts of benevolence. His essay was poetic in tone; it read more like a Christmas melody. We all agree that this thought of Prof. Swing is as beautiful as it is unique, but I would go a little farther back, and in closing, would call your attention to the fact that with the advent of Christ there came to this earth a *new inspiration* which is the fountain of *all benevolence*, and as the substance is more than its adornment, so Christ himself is more than Christmas, and what we all need is the greatest possible fullness of the indwelling of his Spirit in our lives. Having that, the adornment will of itself shine out, not as the result of an extrinsic art intended to beautify, but as a spontaneous halo and radiance of the actual, personal Christ within the soul. Beethoven represented music; Shakespeare, verse; Raphael, painting; Demosthense, oratory; Michael Angelo, sculpture, painting, architecture, and poetry; yet neither of these was the founder of his art, for art is a growth, but the Lord Jesus is the representative of benevolence to which all the arts are simply tributary; and more, he is the author thereof, for he was the manifestation and revelation of God, and "God is Love."

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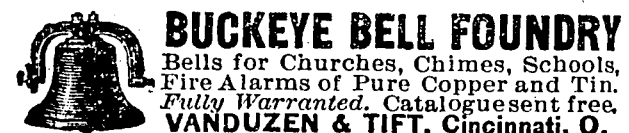
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CONDENSED NEWS.

Mr. Balfour's fund for the distressed poor in Ireland now amounts to £10,000. Many contributions of clothing have also been received.

No fewer than seven great western railroads report largely increased earnings for December, 1890, over those of the same month in 1889. This speaks well for the business of the country.

Senator Stanford has introduced a bill to Congress providing for an extension of the Executive Mansion in accordance with the plans suggested by Mrs. Harrison, at a cost not to exceed \$950,000.

The House Committee on public buildings and grounds has agreed to report favorably the Senate bill for the erection of an additional fire-proof building for the use of the national museum in Washington to cost \$500,000.

A celebration of the beginning of the second century of the American patent system by inventors and manufacturers of patented inventions will be held in Washington in April next. A national association of inventors is also proposed.

A railroad journal in New York reports that forty-seven works built 98,074 freight cars in 1890, against 70,546 built in thirty-six works in 1889. The number of freight cars in the United States at the end of 1890 was 1,135,000. Two thousand two hundred and thirteen locomotives were built in this country last year.

The Bon Marche in Paris possesses probably the largest kitchen in the world. It provides food for all the employes of the house, 4,000 in number. The smallest kettle holds seventy-five quarts, the largest 375 quarts. There are fifty frying pans, each of which is capable of cooking 300 outlets at a time, or of frying 220 pounds of potatoes. When there are omelettes for breakfast 7,800 eggs are used. The coffee machine makes 750 quarts of coffee daily. There are sixty cooks and 100 kitchen boys employed.

At a meeting of the Royal Geographical Society in Brussels, Jan. 9th, Commander Verney Lovett Cameron, the English naval officer and African traveler, received a medal from the hands of King Leopold, who eulogized the commander's work in the Congo country. The king in his remarks criticised Stanley, contrasting what he called that explorer's "pitiless mode of action" with "the pacific and gentle policy," which alone, he said, could gain for civilization the mastery of Africa.

It is reported from London that seven weeks of frost have now prevailed through-

out the United Kingdom with no abatement of the severity of the weather. From John O'Groat's house to Lands End the country is wrapped in snow, and canals and streams are ice bound. Even a number of tidal rivers are frozen fast. For duration of the frost period this is the greatest winter of the century, and in point of severity the winters of 1813 and 1814 alone exceeded it. Fairs were then held on the ice on the Thames, Severn, Tyne and Tweed.

Next year will be an important one in the Methodist Episcopal Church; it is the year preceding the General Conference. In it will be held the Ecumenical Conference, which will convene in Washington in October. In this year also the one-hundredth anniversary of the death of John Wesley will be celebrated throughout the world, and the first legal vote will be taken upon the subject of the admission of women to the General Conference. The bishops are required to submit this question to the votes of the ministers in every conference of the church throughout the world.

Prof. Hyrtl, of Vienna, the famous anatomist, recently celebrated his eightieth birthday anniversary. For a long time he had the finest eye and hand for anatomical preparations, and his collections were the most valuable seen until 1848, when they were destroyed by fire. A short time before, he had published his great book on anatomy, which has lived through more than thirty editions. Since then modern anatomical science owes many of its triumphs to Prof. Hyrtl. He invented the system of injections into anatomical preparations, giving them the forms of life. He is one of the few who are able to deliver an impromptu speech in Latin, and he has a knowledge of at least ten foreign languages. Prof. Hyrtl has always been an enemy of vivisection and the torments inflicted upon animals for the sake of science. One instance proves this prettily. Prof. Brucke was writing a book on the weight of animal bodies. He kept half a dozen dogs in a small courtyard of the Anatomical Institute, and reduced their supply of food. Their dismal howling called Professor Hyrtl's attention to them. From the moment he discovered them he went to them every night surreptitiously and fed them. Professor Brucke was puzzled to find them fatter at the end of the week than they had been at the beginning.

MARRIED.

BAGGS—MAINE.—At Woodville, R. I., Dec. 27, 1890, by Rev. L. F. Randolph, Mr. J. Franklin Baggs, of Woodville, and Mrs. Maggie Maine, of Westerly.

NOBLE—ALLEN.—At Milton, Wisconsin, Dec. 31, 1890, at the house of Ezra Crandall, by Rev. E. M. Dunn, Mr. James J. Noble, of Albion, and Miss Mary L. Allen, of Milton.

STIGER—MORROW.—At the home of the bride's parents, in Garwin, Iowa, Jan. 1, 1891, by Rev. E. H. Socwell, Mr. M. G. Stiger, of Toledo, Iowa, and Miss Lulu Morrow, of Garwin.

CLARKE—DAVIS.—At the home of the bride's parents, at Hewitt Springs, Miss., Dec. 25, 1890, by Rev. G. W. Lewis, Mr. John A. Clarke, and Miss Gertrude A. Davis, both of Hewitt Springs.

DAVIS—SYKES.—At the same time and place, and by the same, Mr. L. A. Davis, and Miss Alice J. Sykes, both of Hewitt Springs.

DIED.

CRANDALL.—Near Ceres, N. Y., in the town of Genesee, Jan. 2, 1891, Susan, wife of Daniel L. Crandall, and daughter of Nathan Dennis, in the 68th year of her age.

At the age of fifteen years she was converted and joined the M. E. Church in Eldred, Pa., and at the age of about fifty years she became a member of the Seventh-day Baptist Church of Portville. She leaves a large circle of relatives and friends to mourn her departure. Funeral services were conducted by the writer assisted by Rev. G. W. Burdick, of Genesee. Text, Rom. 15:3.

G. P. K.

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