

# The Sabbath Recorder.

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For the SABBATH RECORDER.

## EVER NEAR THEE.

BEE EVELYN PHINNEY.

O weary heart, by anguish torn,  
That beats so heavy in the breast!  
O weary brow, by suff'ring worn!  
And weary hands of wild unrest!—  
The heart that broke on Calvary,  
Beats in warm sympathy again.  
The brow once crowned with thorns for thee,  
Is pale with pity for thy pain.  
And pierced hands are reaching down,  
To clasp in tenderness thine own.  
While from the King who wears the crown,  
Is whispered low, in softest tone:  
"The Lord thy God is near thee;  
Rest soft, and do not fear thee.  
The Lord thy God is near thee;  
Oh! calm that troubled sigh.  
The Lord thy God is near thee;  
Speak soft, and I shall hear thee,  
For I, the Lord, am near thee—  
And I, thy God, am nigh."

## JOHN THE APOSTLE.

A STUDY.

H. B. MAURER.

(Concluded.)

A second interesting fact concerning John will become apparent by a comparison of Matt. 4: 21, Mark 1: 19, 20, which contain the call of John, and the first chapter of his gospel which shows his belief in the Messiahship of Jesus. This fact is that John believed in the Messiahship of the Nazarene before he became an apostle. He was one of the few designated by the general term, disciples. That he should one day rise above ordinary discipleship, and enter the apostolate, seems, from all accounts, not to have entered his mind. He little anticipated what his future relation might be to the young Nazarene who made a fishing smack into a pulpit, and taught the multitudes which stood on the shore. Jesus at first was to him but a teacher, then the Messiah, at length his Master, and in future years he was prominently identified with a great movement which had a small beginning. Many of the relationships formed in this life are far from what we anticipate, and many which we anticipate are never realized at all. It not infrequently happens that we come in contact with individuals with whom relations are in after years formed we little dreamed of at first, while it is often true some relationships which we may desire and anticipate are never realized. Sometimes from feelings of indifference grow attachments which only death itself can dissolve. Saul, as he was the custodian of the clothing of those who stoned Stephen, little thought that a few years hence he could say, "I die daily" for the same cause as that for which Stephen died; or when he was breathing out slaughter against the disciples of the Lord, that soon his life should be sought because he too was a disciple. Many are they who can look back upon the time when they never entertained the thought of being a disciple of Christ. So John seems to have been easily convinced of Jesus' Messiahship, but that he should be called into the apostolate, that he should be intimately associated with Christ, that he should become his latest and best biog-

rapher, that he should write epistles to be read as long as time should last, and that he should become the Revelator were farthest from his mind when John the Baptist pointed out the Christ with the declaration, "Behold the Son of God," and he believed.

A third interesting feature of John's early life is brought out by a close study of the 37th verse of the first chapter of his gospel. With that modesty so noticeable in other places, he does not refer to himself by name, but mentions two disciples of John the Baptist, who, when they heard their Master say, "Behold," etc., followed Jesus. From the 40th verse we know that one of these two was Andrew, who, as soon as he had found the Messiah, went and brought his brother Peter. It would appear from this chapter that John and Andrew were companions, but after they had all become the apostles of Christ, John is most intimately associated with Peter. Instead of Andrew and John, it was henceforth Peter and John. Thus new associations and companionships are formed, and old ones often dissevered by conversion to Christ and consecration to his work. Paul most strongly expresses the severing of former ties when he says that it pleased God to separate him from his mother's womb, and in a somewhat different sense our Lord refers to the same subject when he declares: "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law."

Discipleship often rends old ties and forms new ones, but the rending or forming of ties may be from such considerations as those mentioned by our Lord, or the more agreeable ones that had to do with the changes wrought in John's relations. The new ties and companionships formed by conversion and consecration to Christ are not so keenly appreciated by those who have been religiously brought up and from earliest childhood have been trained to become Christians, but with those who have not been so circumstanced it is one of the sweetest thoughts and reflections to be able to say with reference to this matter, "Old things have passed away, behold all things have become new." When Saul of Tarsus was unconverted his companions were the members of the Sanhedrin who plotted to destroy Christianity; but when he became Paul, his associates were Peter, Ananias and the rest of the disciples at Jerusalem. George C. Lorimer, from association with actors, of which he was one, by conversion became the companion of ministers, and is to day one of the foremost Baptist preachers of the land. Jerry McAuley leaves his band of river thieves and jail birds, and casts in his lot with Christian and mission workers, and is honored at death by a funeral held in one of the largest churches

in New York city, at which presided eminent Doctors of Divinity.

The early career of John suggests not only a renewal of friendship, but also of disposition. John was not naturally of the disposition usually credited to him. Early in life we see indications of some of the worst traits men can have,—that of vindictiveness,—as when he asked to call fire from heaven to destroy their persecutors; also that of selfishness as recorded in Mark 10: 35-37. "And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory." No wonder the ten were displeased at this desire for prominence. Another instance of an exhibition of a bad trait is recorded in Mark 9: 38, "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us." Here we have then, first, vindictiveness to the extent of persecution; second, selfishness that would lift itself above the rest of the disciples; and lastly, sectarian narrowness. Who would suppose that the great apostle of love ever possessed such traits? Who would suppose that he, to whom tradition ascribes as dying words, "Little children, love one another," had ever said, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?"

John's last words, as found in his epistle, are characteristic of mildness, yet of moral earnestness, at first, however, his was anything but a mild disposition, or else the Saviour would not have surnamed him and James "the sons of thunder." Behold, then, the transforming power of the gospel!

## ANOTHER ILLUSTRATION.

In the Sabbath-school lesson for February 14th, "Elijah taken to Heaven," reference is made by some of the commentaries to the Black Obelisk, in illustration of the monumental records of biblical history. In the notes on the lesson for April 11th, "The Good and Evil in Jehu," reference is again made to this stone-book.

Layard found it in the ruins of Shalmaneser's palace, which occupy the centre of the great mound, known by the Arabs as the Nimroud Mound. It is one of the most important historical monuments which have been recovered from Assyrian wastes. It now stands in the British Museum, in the centre of the room known as the Nimroud Central Saloon. It is a pillar in hard, black stone, standing about seven feet high, is in excellent preservation, and is known by its color as the "Black," and its shape as "Obelisk." Its great beauty, and its wonderful preservation, besides its valuable transcriptions, give to it its great fame.

The four faces of the stone are decorated with

five tiers of bas-reliefs, each continued around the stone. They represent processions of tribute bearers from five nations, bringing offerings to the king. The unsculptured surface is covered by a great many lines of cuneiform writing. This "Obelisk Inscription" presents the annals of Shalmaneser II. for thirty-one years, commencing about B. C. 860. These annals of Shalmaneser record his encounters with, and victory over, Ben Hadad and the Syrian league, in the tenth year of his reign, (and the twenty-first of Jehosaphat's), his expedition in Babylonia, the defeat of Hazael, and the reception of tribute from the Tyrians, Sidonians, and Gabalites.

There was, likewise, so says the the stone, a bloody revolution in Judah, which brought the Baalite party again into power. Jehoram, who had married Jezebel's daughter, Athaliah, killed his brothers, and became co-regent with his father, Jehosaphat. 2 Chron. 21: 1-15.

On one of the faces of the obelisk may be seen certain personages presented to the king by his palace officers, one of whom holds a scroll, bearing, probably, a list of the articles composing the tribute. The attitude of these personages shows that there is no exaggeration in the phrase so frequently recurring on the monuments, namely, "My feet they took," or "They kissed my feet." The second row of sculpture is the one of the most importance, because of its biblical associations. The prostrate personage on this second row has been thought to be the ambassador of Jehu, yet some think it from the tenor of the inscription to be Jehu himself. The text reads, "Tribute of Yahua, son of Khumri; silver, gold, basins of gold, bottles of gold, vessels of gold, buckets of gold, lead, . . . , wood, royal treasure, . . . , wood, I received." The most of these different articles can be identified on the sculpture, which also renders, and most admirably, the cringing, fearful attitude of the bearers, as well as the unmistakably Jewish cast of their features.

M. F. B.

#### ORIGIN OF CHRISTMAS.\*

THE REV. GEO. W. HILLS.

The first positive traces of Christmas celebrations are found about the time of the Emperor Commodus, between the years 92 and 180 A. D. It does not appear, however, that there was any uniformity in the time of celebrating the event of the birth of our Lord among the early churches. Some held the festival in May, some in April, and others in January.

Christmas became the mother of numerous festivals, which in the fifth to eighth centuries were clustered about it, making what might be called the Christmas cycle. This group of festivals surpassed all other groups of Christian holidays in richness and influence throughout all Christendom, and led to the systematic distribution of church festivals throughout the year.

Late in the fourth century the fiat of the Romish Church, "the infallible," decided that December the 25th was the time to celebrate the birth of our Lord, and thus the matter has been settled until the present time. But all the evidence upon this point, circumstantial though it is, shows that the birth of our Lord could not have been in December. Barnes, Doddridge, Lightfoot, Joseph Scalliger, Lardner, Dr. Shaw, Jennings in his "Jewish Antiquities," all express this opinion. The distinguished Joseph

Mede shows that at that time of the year, owing not only to the cold and storms, but to the impassable condition of the roads, traveling in that country was always extremely unpleasant and difficult, wholly unsuitable for women and children, as this was in the midst of the rainy season. Considering, therefore, the well-known regard of the Roman Emperor for the comfort and well-being of his subjects, it is not at all probable that he required the whole people—every member of every family—to "go up" to their several cities to be taxed (Luke 2:1), at that time of year, as some were obliged to make long journeys. Nor is it customary for the shepherds to "watch their flocks by night" at that season of the year. Luke 2:8. Several accounts are on record of the cold being so intense at that season of year, in those regions, as to kill man and beast. Jacobus Vitriaco says that in an expedition in which he was engaged against Mt. Tabor on the 24th of December, "the cold was so intense that many of the poor people and beasts died of it." Thus it appears from both the Bible and the common sense stand-points that there was no ground for the change of the festival from the spring of the year to December, and we must look for other reasons for the change.

There appear to have been various influences to cause the change, but doubtless the most potent was that almost all pagan nations regarded the winter solstice as the most important time of the whole year. They claimed that it was the beginning of renewed life and activity of the forces of nature and of the gods, who were originally merely the symbolical personification of these forces. Especially was this thought found among the northern European nations, as the Celts and Teutons, who celebrated their greatest festivals at this season of year. At this time the German nation held their "Yule feast," in honor of the "return of the great fiery sun-wheel," as at that time the sun begins its journey northward. They believed that during the twelve nights from December 25th to January 6th—one night for each month—they could trace the personal movements and interferences on the earth of their great deities, Odin, Berchia, Thor, etc., one deity for each night corresponding to the month that night was to govern. We now find those who claim to be able to read the history of the coming year as it will be, in the "twelve Christmas days," as they are called, which is a remnant of that old Norse superstition. They thought these twelve deities at this time came down to earth from their retirement to prepare it for the coming season's fruitfulness. If the nights, representing the months of vegetable growth, maturing and harvest, were especially pleasant, they felt certain of a fruitful season. If they were stormy and unpleasant they thought their deities were angry and they feared a shortage or failure. It appears from good authority that when the pagan nations, especially those of northern Europe, were converted to Roman Christianity, they held so tenaciously to this superstition that they refused to give it up, even for the "festival of the nativity," which occurred in the spring time. Therefore a compromise was entered into, the "Yule Tide" festive season was continued, and the feast of the nativity was changed to the same season, and its name given to the new hybrid. Thus it appears that the pagans retained their festive season, but the Church of Rome rechristened it, calling it Christmas. The words of Pope Gregory the Great, in 590 A. D., give us the key to this and similar changes. He declares this principle,

"That it was necessary for Christians to meet the pagans halfway, and so draw them into the Christian Church."

The Church of Rome added to the original ceremonies of the season, its mass, manger-songs, carols, and Christmas dramas, in which Christ's birth and early life were represented. These dramas, in some countries, have degenerated into mere farces, called "fools' festivals," and may be briefly described as follows:

The Romans observed the "feast of Saturn" in December as a time of general license, revelry, and debauchery. Often the master and slave exchanged places and work, and all sorts of absurd things were done, and the greatest confusion, and unmentionable vices prevailed. It was called by different names at different times and in different places, but in later times was best known as the "feast of fools," and became identified with the degenerated Christmas dramas. The donkey played a conspicuous part in the pageant in some places, Balaam's donkey, or the imaginary donkey standing by the manger-cradle of our Lord, and the one Jesus rode into Jerusalem on his triumphal entry, are variously represented, but the most common representation was of the one upon which Mary and Jesus made their flight to Egypt. As the procession moved through the streets, coming so the donkey approached the altar, he was greeted with a hymn of nine stanzas, and when he was led away the priest brayed three times, to which the people responded with three brays. This performance appears to have well deserved the name given it, "fools' festival;" yet, foolish as it is, it is practiced with slight modifications in our own country to-day, as I have been informed by a trustworthy eye witness of the performance, who saw it in New Mexico about one year ago.

In later times the "Christmas tree" was introduced, decorated with presents and lighted with candles, not infrequently accompanied by a feast of delicate viands, making it a universal, social festival for young and old, rich and poor; hence it became the most popular feast of the year. The Romish Church has a mass at midnight, another at daybreak, and another in the morning. The Lutheran Church of Europe also celebrates Christmas with religious ceremonies, but the Scotch Presbyterians, the Dissenters of England, and most Protestants of America, observe it only as a social holiday, divested of its religious character.

#### THE GREAT GAIN OF GODLINESS.

Mr. John B. Trevor, who died recently, has left a very great fortune. It must amount to several millions. Very probably it is as large as the estate of the late Mr. August Belmont, who was already accounted a millionaire long before Mr. Trevor came to be reputed as even a rich man.

Mr. Trevor was a staunch Baptist, and during his lifetime was a liberal giver to Baptist colleges, theological schools, churches, and missionary enterprises. The communion of which he was so loyal a member was formerly made up of people who were not rich in this world's goods. They were plain people worshiping in meeting houses distinguished for the simplicity of their architecture. Probably the combined wealth of the whole Baptist membership of the city of New York fifty years ago was not so great as the fortune just left by Mr. Trevor alone. In those earlier days the Baptist family most notable for their wealth were the Colgates, but their possessions were small then as compared with what they are now. Mr. James B. Colgate, the partner of Mr. Trevor in the banking business, is reputed to have as great a fortune as that left by him, and several other members of the family are among the millionaires of the city. With very few exceptions they cling to the faith of

\*By request of the Y. P. S. C. E. of the Milton Junction Seventh-day Baptist Church, the pastor prepared and delivered this lecture before the Society, which was requested for publication in the SABBATH RECORDER.



their fathers, remaining still simple Baptists. Mr. James B. Colgate has not been less liberal than Mr. Trevor was in his gifts for the propagation of Baptist teaching.

But their fortunes are small by the side of the enormous estate of those other Baptists, the Rockefellers. If Mr. Trevor has left more than the combined wealth of the Baptists of New York fifty years ago, Mr. John D. Rockefeller's fortune probably amounts to as much as the aggregate wealth of the whole membership in the Union at that period. In those days both the Baptists and the Methodists generally were disposed to look on plain living as essential to godliness, perhaps because the great mass of them could afford no other. Itinerant evangelists denounced elegance of apparel as worldliness destructive of true spiritual vitality, and social recreations like dancing and ball going were looked upon as totally unfit for members of the household of faith. Of course, taste and refinement, with the means of gratifying their demands, in the large towns more especially, could not be restrained altogether within these bounds of austerity. Well-to-do Baptist people dressed like their neighbors of the same condition and kept up equal state; but besides the two denominations we have named, all the communions known as evangelical abstained from worldly amusements. Their members were never seen at the theatres. They might go to hear Fanny Kemble read Shakespeare or Jenny Lind sing, but they feared to enjoy the dramatic performances of Forrest or Macready, or to appear in the audiences at the opera. They took little or no part in the gay social functions of New York which Philip Hone describes in his diary. Sobriety of walk and conversation formed their distinguishing feature. Especially among Baptists and Methodists the prevailing sentiment was that the true Christian must disdain all such pleasures, and present proofs of his election as one of the saints by living apart from the ways of the ungodly.

Undoubtedly such abstinence had the effect to promote habits of frugality, which encouraged the accumulation of wealth; for the pursuit of money and thrift in keeping it were not treated by these austere people as sinful. The young men were brought up in the practice of economy and away from all social dissipations. Therefore, when they went to work to make fortunes for themselves, they gave their whole energies to the task without the distractions of those in a gayer sphere. Moreover, the most of them had only themselves to depend on, and that necessity for self-dependence developed their moral strength. From among them, country boys and town boys, the millionaires of this present period have come almost wholly.

In New York to-day there is not a single fortune of the first class as to size which has not been built up during the present century; and the great bulk of the accumulations has been made since Mr. Trevor came to New York in 1849. The original John Jacob Astor entered upon the century with the nest egg of his fortune only, and it was not until about that time that he began to live in a dwelling apart from his place of business. The Vanderbilt fortune is wholly a creation of this century. The Goelet estate has been built up during the same time from small beginnings. The Standard Oil fortunes are of much more recent growth. They have been accumulated within the memory of men now young. So also is it with the estate of Mr. Jay Gould, and with the fortunes of ninety-nine out of a hundred of the thousand millionaires of the town. These rich men started with into, nothing except their own energy and their heredity of sagacity and habits of industry, thrift, and sobriety, but these were worth vastly more to them than any rich inheritance of material wealth. They were also, with few exceptions, the sons of men in a modest social sphere, at a great remove from the circles of fashion. The wealth which was notable in New York sixty or seventy years ago, if we leave out the Astors, has either been dissipated or has come down to this day, with all its increase, as small relatively to the fortunes made since then. About sixty years ago Commodore Vanderbilt was the captain of a steamboat running between New York and New Brunswick, in New Jersey, on the road to Philadelphia. Forty years ago Jay

Gould was keeping the books for a village blacksmith in Delaware county. Not one-tenth of the millionaires of this day were much, if any, better off than he at that time. They were, almost invariably, men who came from families Puritanical in their religion and mode of life, and frugal in all their habits. They did not know the taste of luxury.

Hence it is not difficult to understand why so large a part of the great individual wealth of recent accumulation has been gathered by Baptists and Methodists, or by men whose rearing was in that faith, or in the other religious denominations which inculcated and practiced abstemiousness of life and abstinence from the pleasures and dissipations of the world. Though once poor in this world's goods, the Baptists of New York especially now number in their membership some of the richest men of modern times. Hence they put up costly churches, ecclesiastical in their architectural style, instead of unsteeped meeting-houses of barn-like construction; and many elegant equipages are drawn up before them to let out wealthy Baptist worshippers. These families no longer turn from the luxuries of life, now that they have obtained the means of getting them. Some of the young people, brought up in elegance, may be turning away from the severe simplicity of the worship of their fathers to seek more fashionable religious surroundings, but the old usually remain. Mr. Trevor continued faithful to the last.

#### OUR UNCLEAN FICTION.

The Teuton is chaste. The social purity and the civil liberty which we enjoy are products of a happy marriage between Christianity and the rugged barbaric virtues of our Teutonic ancestors.

Tacitus was the first in Europe to write of the Germans, the virtuous barbarians. They alone of all the barbarians he had ever known were content with one wife to each man. They respected women and the women were virtuous. It has been well said that we may discover in these early Germans, and their crude institutions and methods, the germs of everything that England and Englishmen have since become. The family life of the German races has been the purest and the best. To this, more than anything else, is due the superiority of German civilization, especially of English civilization, in all its elements and products.

At present we are concerned with English literature; but this really includes everything—thought, character, institutions. Henry Morley says: "The full mind of a nation is its literature; and one may be very sure that to a true history of the literature of any country must belong a distinct recognition of the character that underlies it, gives coherence to it all, and throughout marks it with strength and individuality."

English literature is the record of English thought, the visible manifestation of English character. The character of the great English race, the purest strain of the old warlike, independent, chaste German blood, is manifest in it. This is the reason the literature of England is the cleanest the world has produced. It is the crystallized thought of a clean and virtuous people, a transcript of the life of a race which by physical, intellectual and moral superiority, leads the march and controls the forces of modern civilization."

If proof or argument is needed to support the claim of superior morality for English fiction, compare it with the French. The leading English novelists in this century have been Scott, Thackeray and Dickens. The leading French novelists, Balzac, Hugo, George Sand, Dumas and Zola. For Victor Hugo I have only words of praise; but do not the writings of the others sufficiently support the contention here made? There is not one of these four great French novelists who has not written books to which no English writer of equal rank would have dared to attach his name. A like difference, resulting from a dissimilarity of national character and habits of thought, always existed between the literature of the two countries. Conceive a man of Anglo-Saxon blood writing, for the world's reading, a book containing passages of such indescribable indecency as are to

be found in *Rousseau's Confessions!* The literature of America in the beginning was essentially English, because its writers and its readers were of English race. Its founders were Irving and Cooper, and the Transcendentalists of New England. The traditions and methods of the mother country prevailed, even after our American revival of letters had created a sentiment in literature. It is only within the last few years that any departure from them has been attempted. We have now a number of writers, male and female, of varying degrees of inferiority, who call themselves a school, and whose efforts are devoted to fostering immorality; they write books which overflow with filth. These books are widely read, perhaps not by the best people, but certainly by those who are much more likely to be hurt by them. The rapid multiplication and the undeniable popularity of the "erotic novel" is a menace to American novels and a disgrace to American letters.

In my judgement, the true explanation of this phenomenon is to be sought in a foreign influence coming through two channels. It seems indisputable that a principle cause may be found in the fact that in the centres of thought and population in this country, the Anglo-Saxon modes of thought and belief have been for the time superseded by a sort of cosmopolitan sentiment with a large Gallic constituent. The tremendous influx of foreigners of other races than our own, has created a hybrid population, and unsettled conviction on almost every subject.

The reading public is largely made up of the inhabitants of the great cities. The population of Boston is seventy per cent foreign, that of New York eighty per cent foreign, that of Chicago ninety per cent foreign. The larger cities of the country are nearly all under the dominion of foreign un-American sentiment.

But it will be said that the argument is defective, because a large proportion of our foreign element is Teutonic. It must be borne in mind that the allegation of moral superiority applies especially to the Anglo-Saxon people and literature. It is also true that the Teutons and other emigrants are drawn from the lower classes, and therefore not thoroughly representative.

This is one source of foreign influence. The other is described in one word—Paris. There are ten thousand Americans resident in Paris. Thousands more annually visit that alluring capital. I have heard it asserted that it is possible to trace directly to Paris, the responsibility for all our erotic writers who, with accurate knowledge of our national conditions, have begun at a propitious time the imitation of a French romance.

The French theatre has had not a little to do with the matter. Sardou and his high-priestess of indecency, Sara Bernhardt, have visibly impressed us. These are not the only causes of the outbreak, but they are the most important. It is not uncommon to charge the fault upon the newspaper. But if these are sensational and sometimes unclean, it is only because the policy of the elder Bennett prevails, and newspapers are written to suit the public taste.

This criticism is not applicable to American novelists of the higher order. Yet a low sentiment and culture have produced a class of vicious writers, who, to supply their own wants, are ready to devote their poor talents to the gratification of a depraved appetite, finding thus a grateful notoriety and substantial reward.

The condition cannot continue. American institutions, a higher education, and the general advance of civilization, will triumph over these temporary evils; and the pitiful pessimist and eroticist will lose their audience and find their occupation gone.—*Literary Digest.*

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

# MISSIONS.

We have received from the author, who has our thanks, a copy of "A Missionary Concert Exercise—Go Preach the Gospel," prepared by brother H. D. Clarke, of Independence, and published by The John Church Company, of Cincinnati, Ohio. It consists principally of singing, Scripture reading and prayer, recitations, incidents, responsive reading, a missionary address, and a collection; and thus makes excellent and full provisions for an interesting and helpful missionary meeting. We wish it might be used in all our churches. Price five cents a single copy.

## AN OPEN LETTER.

FROM THE BOARD OF MANAGERS OF THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY, WESTERLY, R. I.

Dear Friends:—We devoutly believe that "it is only as the divine thought for man is slowly learned by contemplation of the atonement that zeal will grow fervent, enduring, bold. It is from the abiding contemplation of his cross that men go forth to preach Christ to the uttermost parts of the earth for which he died." May God's thought for man as revealed in Jesus Christ, more and more occupy our minds and enkindle in all our lives a greater zeal for the salvation of the lost.

But there are particular and helpful considerations, and appropriate appeals, relating to our own work as now planned; and to these we fraternally invite your earnest attention.

### CHINA.

By the plain teaching and commands of the Word of God; by our obligations for the blessings of the gospel that we enjoy; by the manifest proofs that modern missions are the work of God, we are called upon to help publish the gospel in all the world, with new zeal and a fuller consecration of our powers and possessions. And our China Mission is but a necessary sign of an obedient spirit and purpose on the part of our people.

A glance over the past three years will best show what the mission has come to be. The mission property is valued at eight or ten thousand dollars; and there are four departments of work. *Evangelistic.*—Four American missionaries, and one regular and two occasional native preachers. About 1,200 sermons and addresses and 12 baptisms, in the three years. Present membership of the church, 30. *Schools.*—One American, two native and three assistant native teachers, with an average of 29 boys and girls. To save the pupils from sin; to prepare them for making future Christian homes; to look out and train some for native evangelists, is the high purpose of the school work. *Dispensary.*—One medical missionary and three native helpers. 10,179 visits to the dispensary by patients, and 333 visits to Chinese homes by the missionary, in the three years; and in every case the people are told of the Divine Healer of souls. *Printing.*—Over 40,000 pages of religious reading.

### HOLLAND.

Stirring reports and correspondence from this land show it to be a field of great interest and of real promise of future good and growth.

### AMERICA.

Our country is the great battle-field between things of blessing and of cursing. The character of our institutions and the extent and resources of the land; swiftly rising cities, and, side by side, growing wealth and poverty; a

rapidly increasing population with its perplexing mixture of languages, religious beliefs, and customs; our place and power among the nations; and our almost unlimited possibilities for promoting the weal or woe of mankind, combine to render the conflict intense in spirit and of vast importance. Shall the church and school, or the saloon and kindred evils, prevail? Shall the religion of the Bible and the precepts of Jesus of Nazareth, or the teachings and influence of those who, by one means and another, array themselves against God and home and native land, mould and direct our nation's life? In the answering of these questions, home missions, the work of planting and sustaining Christian institutions over all the land, is a leading factor.

Prominent among present living questions is the Sabbath. Sabbathlessness and godlessness are kin. It is our high privilege to incorporate in the gospel message the Bible doctrine of the Sabbath.

In the past year there have been connected with our Society in home mission work, in about twenty States and Territories, nearly thirty laborers, who report 1,900 sermons and nearly 90 baptisms. But if all Seventh-day Baptists were united in a self-sacrificing spirit and purpose of evangelism, we might send out many more needed laborers, into hundreds of neighborhoods and to thousands of people, all the way from New England to the New West and the New South.

### A DEFICIT IN THE TREASURY.

On December 1, 1890, the American Home Missionary Society (Congregational) owed for borrowed money \$115,000, and for missionary labor then reported over \$20,000, while every mail brought new reports that added to these dues several hundreds of dollars daily. Our own Society is in debt a few thousands, which, though very unpleasant, is neither entirely anomalous nor alarming. The work is so pressing, the calls so many and urgent, that we have answered some, hoping that anniversary enthusiasm would result in still larger giving; nor have we now any less confidence in our people. But, even after borrowing money, we have said no, to many calls for help, and turned away from many open doors of usefulness.

### OUR APPEAL.

1. We appeal for \$15,000 for 1891, a sum easy to raise if every Seventh-day Baptist will give according to ability to earn money and to practice self-denial.

Even those who do not favor extending our work into heathen lands say, Maintain it as it is, and, if practicable, strengthen the Medical Department; and all seem agreed in urging prompt and great enlargement in our work on the Home Field. Now it is absolutely impossible to do this without a large increase of contributions. We cannot "deliver the tale of bricks" without the straw. *There must be more money or less work.* Which shall it be? Which will most honor God and bless the world? Contributions ought to be sent to our Treasurer, A. L. Chester, Westerly, R. I., on the first days of January, April, July, and October.

2. Our pastors need and deserve willing helpers; but upon them must be our chief dependence for the inspiring leadership of our churches in the support of the cause of missions. The best of us need line upon line, precept upon precept.

3. Parents at home, Sabbath-school superintendents and teachers placed over 7,000 scholars, you can render few more needful services

for the kingdom of God than to teach the children the duty and privilege of Christian giving for the world's evangelization.

4. The Woman's Board of the General Conference is pledged for the support of our foreign missionary teacher, as well as to work on other lines; and we cordially commend their efforts to the sympathies and co-operation of the women of our churches.

5. As yet, no definite arrangements have been made between the Young People's Permanent Committee of the Conference and our Board, for co-operation in any particular line of work; but we behold with gratitude the prospect for such a noble band of workers for the present and the future, and we seek the help of our young people in one of the grandest movements of our day—the evangelism of America and of the whole wide world.

6. We appeal to every one who reads this letter to aid in the accomplishment of its purpose; to help spread a knowledge of missions; and to join with others in seeking to secure from every Seventh-day Baptist a contribution and a prayer for the work of our Society.

7. We base our appeals upon New Testament principles of giving, which are, (1.) By every one. (2.) With system. (3.) According to prosperity. (4.) Cheerfully. (5.) From holy motives. (6.) With reference to blessed reward. See 1 Cor. 16: 1-3, 2 Cor. 8: 9; 9: 6, 7.

Yours Fraternally,

ARTHUR E. MAIN,  
WM. L. CLARKE,  
O. U. WHITFORD,  
A. L. CHESTER,  
A. S. BABCOCK,

Com.  
of the  
Board.

JANUARY, 1891.

## MISSIONARY SOCIETY.

### RECEIPTS IN DECEMBER.

Mrs. Edward L. Ellis, Dodge Centre, Minn.	\$	2	00
Plainfield Church		50	54
Milton		15	95
J. H. Hull, Bole, Neb.		1	20
Plainfield Sabbath-school, G. F.	\$	7	55
S. M. S.		5	47
A. Friend, Shiloh, N. J.		13	02
First Brookfield Church		20	00
Second		16	28
Richburg		8	00
Mr. and Mrs. H. B. Lewis, Nile, N. Y.		1	25
Mrs. W. W. Crandall, Wellsville, N. Y., to complete L. M.		5	00
Welton Church		15	00
E. E. Whitford, New London, N. H.		9	50
Woman's Executive Board, Home M.		5	00
" " " China M.		18	25
" " " Med. M.		6	00
" " " G. F.		4	20
" " " Advanced on Teacher's		10	00
Fund.		110	00
Milton Church		148	45
Adams		7	15
Albion " Col. at Quarterly Meeting		20	00
Dr. E. S. Maxson, New York City		7	50
Eli B. Ayers, Dodge Centre, H. M.		2	50
C. M.		6	00
John Congdon, Newport, R. I.		4	00
Woman's Society for Christian Work, Plainfield, N. J.		10	00
Mrs. Charles Potter, Plainfield, N. J.		50	00
Special contributions to build addition to rooms for Dr. E. F. Swinney, Shanghai:		75	00
First Hopkinton Church		15	83
New York Church		28	98
Andover		1	44
Friendship		10	13
Received through RECORDER office:			
George W. Worden, Jamestown, R. I., C. M.		3	00
Mrs. T. H. Spencer, Suffield, Conn.		5	00
A. Friend, Wisconsin		3	00
Eva Briggs, New Richmond, Wis.		40	
Rev. L. C. Rogers, Alfred Centre		2	50
Greemanville Church		19	90
Eliza Maxson, Mystic, Conn.		27	01
S. C. Stillman and family, Elbridge, N. Y.		5	00
First Genesee Sabbath-school, S. M. S.		3	00
Primary Class, Boy's		5	00
School		5	00
First Genesee Sabbath-school, Primary Class,		10	00
Girl's School		9	76
Second Brookfield Church		9	76
William C. Whitford		2	50
First Genesee Church		12	26
Rev. G. H. F. Randolph, Shanghai, China		29	40
Dr. Ella F. Swinney		25	00
		45	00
		730	29
Received by Loans		1,500	00
		\$2,230	29

E. & O. E.

WESTERLY, R. I., Dec. 31, 1890.

A. L. CHESTER, Treasurer.

AS LONG as we refuse a warm, loving sympathy with Christ's missionary purpose, and hold aloof from earnest co-operation with him in missionary enterprise, we shall have a poor, dwarfed spiritual life, and be faithless to the greatest work that God has put into human hands.



## WOMAN'S WORK.

As we have therefore opportunity, let us do good unto all men. Gal. 6: 10.

"I ASK thee for a thoughtful love  
Through constant watching wise,  
To meet the glad with joyful smiles,  
And to wipe the weeping eyes,  
And a heart at leisure from itself,  
To soothe and sympathize."

THERE is so much to be set right in this world, there are so many to be led, and helped, and comforted, that we must continually come in contact with such in our daily life. Let us only take care that, by the glance being turned inward, or strained onward, or lost in vacant reverie, we do not miss our turn of service, and pass by those to whom we might have been sent on an errand straight from God.—*Elizabeth Charles.*

DECEMBER 31st, the ladies of the little church at Fouke, Ark., met and organized a society to co-operate with the rest of our women in organized work. Because of especial gladness that they have done this, this recognition of the fact is here given.

SAYS a lady, "A few years ago a friend gave my little boy a few cents. To test his generosity, I asked, 'Raymond, what are you going to do with your money, buy candy with it, or give it to the heathen?' After a little pause, while turning the money over in his hands, he said, 'Mamma, I don't feel much acquainted with the heathen, I guess I'll buy some candy.'" What do you suppose a body would find, reading between the lines of the little boy's answer?

"THERE is no discouragement to us," says a foreign worker, "in the field. Ignorance, opposition, hardship, fanaticism, toil,—all these are not elements of discouragement, they are opportunities to spur us on. But when indifference at home is shown, or appeals for funds are unanswered or other aid refused, then that is where discouragement sits most heavily."

It is an occasion of surprise and pain to me whenever I hear Christians express the idea that our best scholars, our most gifted men and women, are needed in our home churches and societies more than they are in heathen lands. And it is surprising, too, that this thought is so frequently held, and by so many. During Miss Susie Burdick's preparation for her chosen work we would hear, and that, too, from our leaders in public thought, "Some one else who is not needed so much at home will do just as well in our Shanghai school; we cannot spare her." It seems to me we have a perfect answer to this objection in the words, "God spared not his own Son" that we might be saved. Let me quote a few lines by Dr. Judson in his life of his father, Rev. A. Judson. "It is a mistake," he says, "to suppose that a dull and second-rate man is good enough for the heathen. The worst-off need the very best we have. God gave his best, even his only begotten Son, in order to redeem a lost world. The most darkened and degraded souls need the best thinking. When our beloved Lord was presenting his Gospel to a fallen Samaritan woman, he seems to have preserved his best thoughts for her; and in order to make a bad woman good, utters in her ears the most august philosophical thesis to be found in any tongue: 'God is a spirit,

and they that worship him must worship him in spirit and in truth.'"

Missions have had their grandest successes when England's best scholars, such men as Bishop Patteson and Bishop Selwyn, have devoted their splendid talents to the conversion of the fiercest and lowest savages of Micronesia and New Zealand. It would be a sad day for American Christians if they should ever deserve Nehemiah's reproach: "Their nobles put not their necks to the work of the Lord." Christianity will advance over the earth with long, swift strides when the churches are ready to send their best men, and when the best men are ready to go.

R. T. R.

### AN APPEAL FROM THE LADY MEMBERS OF THE SHANGHAI CONFERENCE.

[If the salt within the heart of this appeal had lost its savor by the long delay in getting it into this column, it would not now be given to you. But it has not. M. F. B.]

To the Christian women of the British Empire, the United States, Germany, and all other Protestant countries, greeting:

We, the women of the Missionary Conference now assembled in Shanghai, come to you, our sisters in Christ, with an urgent appeal in behalf of the one hundred millions of women and children of China, who "sit in darkness and the shadow of death."

The work of women in China has been prosecuted at the oldest stations for about fifty years, at first chiefly by the wives of missionaries, but in later years single ladies have largely augmented this working force. There are now ladies engaged in educational, medical, and evangelical work, in China. Much has been done by them, many lives have been uplifted from the degradation of idolatry and sin, many sad hearts comforted, many darkened minds enlightened, and much solid good effected. But our hearts are burdened to-day with love and pity for the millions of women around us, our sisters for whom Christ died, still unreached by the sound of the gospel.

Beloved sisters, if you could see their sordid misery, their hopeless, loveless lives, their ignorance and sinfulness, as we see them, mere human pity would move you to do something for their uplifting. But there is a stronger motive that should impel you to stretch out a helping hand, and that we plead—the constraining love of Christ. We who are in the midst of this darkness that can be felt, send our voices across the ocean to you, our sisters, and beseech you by the grace of Christ, our Saviour, that you come at once to our help.

Four kinds of work are open to us,—

1. There is school-work in connection with our various missions, which in many cases the men have handed over to the women, in order that they themselves may be free to engage more directly in evangelistic work.

2. There is a work to be done for the sick and suffering women of China, in hospitals, dispensaries, and homes, for which skillful physicians are needed. Most of this work can be better done by women than by men, and much of it can be done only by women.

3. There is work for us in the families of the church. There are converted mothers and daughters who need to be taught the way of the Lord more perfectly, and to be trained in whatever is necessary for their full development into lively members of the great household of faith.

4. There is a work of evangelization among women, similar to that being done by men among people at large. It is not claimed that

the evangelization of women cannot be done at all by men, but that there is more of it than men can do, there is much of it that will never be done unless women do it, and much that men cannot do as well as women can. There is nothing in this kind of work transcending the recognized scriptural sphere of women. Women received from the Lord himself, upon the very morning of the resurrection, their commission to tell the blessed story of a risen Saviour. What they did then we may continue to do now.

But you will ask who are needed for this work? Knowing the conditions of life and work in China, we would answer that,—

1. They should be women of sound health, of good ability, and good common sense, also well educated—though not necessarily of the highest education—apt to teach, kind and forbearing in disposition, so that they may live and work harmoniously with their associates, and win the hearts of the Chinese. Above all, they must be women who have given themselves wholly to the Lord's work, and are prepared to bear hardship and exercise constant self-denial for Christ's sake.

2. It is desirable that they should pursue a systematic course of Bible study before coming to China, and have some experience in Christian work at home.

Further, we would suggest that upon reaching the field they should labor in connection with established missions in order that the good results of their work may be preserved, and that they may have, when needed, the assistance and protection of their brother missionaries.

Open doors are all around us, and though idolatry lifts a hoary head, and ancestral worship binds the people as with chains of adamant, yet with God "all things are possible," and mountains of difficulty melt like snowflakes before the rising of the Son of Righteousness.

God is on the side of his own life-giving word; we ask you to come in the power of consecration and faith, with sober expectation and readiness to endure hardness as good soldiers of Jesus, and to take your share in the most glorious war that was ever waged on earth—the war against the powers of darkness and sin, assured that God will accomplish his own purposes of love and grace to China, and will permit you, if you listen to this call, to be his fellow-workers in "the binding up of the broken-hearted, proclaiming liberty to the captives, and the opening of the prison to them that are bound."

That the holy and loving Spirit of God may incline your hearts to respond to his call is our earnest prayer.

Yours in our Lord.

Signed on behalf of the two hundred and four ladies assembled in Conference at Shanghai.

THE starting point of any and of all missions is the commission, "Go ye into all the world and preach the gospel to every creature." There is no specific command to evangelize any one people separately and independently of the Great Commission. The command to evangelize a part is included in the command to evangelize the whole. The former is derived from the latter and must always be treated as subordinate to it. The whole is greater than any one of its parts. Jerusalem was named as a point of departure in a divinely given plan for the rapid evangelization of the whole world. In its primary, microcosmic, and typical form, this was "gone over" in forty years and then the "end" came. Now comes the larger and the complete fulfillment. It ought to be done with the same zeal, rapidity, vigor, absorption, self-denial, self-consecration, and intense devotion to a purpose that characterized the typical minor one.—*Dr. Ashmore.*

## HISTORICAL & BIOGRAPHICAL.

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

BY THE REV. THEO. L. GARDINER.

#### LISTS OF CHURCH OFFICERS.

It now remains to add a brief summary, giving the list of pastors and other officers who have served this church. No mention has been made of the ordinations of deacons in the history, because it seemed best to place the list all together in this abstract. The following is a complete list, so far as can be ascertained from the records at hand:

#### PASTORS AND TEACHERS.

After Jonathan Davis, of Trenton, the first missionary previous to the organization in 1737, came the following:

Jonathan Davis, 1738-1769.  
Jonathan Davis, 1769-1785.  
Nathan Ayars, 1785-1802.  
Joseph Ayars,  
Jonathan Jarman, } Supplies, 1785-1805.  
Moses Winchester, }  
Thomas Gates Jones, Supply, 1805-1807.  
John Davis, 1807-1841.  
Azor Estee, 1841-1844.  
Sherman S. Griswold, Supply.  
Solomon Carpenter, 1844-1846.  
Samuel Davison, 1846-1849.  
Giles M. Langworthy, 1849.  
William M. Jones, 1850-1853.  
Walter B. Gillette, 1853-1873.  
A. Herbert Lewis, 1873-1876.  
David H. Davis, 1876-1879.  
Theodore L. Gardiner, 1879-1890.

#### RULING ELDERS.

Jonathan Ayars, } 1767-1784.  
Isaac Titsworth, }  
John Kelley, } 1784-1806.  
Joshua Ayars, }  
Joshua Ayars, Jr., } 1806.  
Caleb Sheppard, }  
Evan Davis, 1807-1820.

This office was discontinued about 1820, and much of their work fell upon the following officers:

#### DEACONS.

Joshua Ayars, chosen 1738.  
Jonathan Ayars, 1761.  
Philip Ayars, 1765.  
David Ayars, 1791.  
Samuel Davis, } 1804.  
Levi Hall, }  
Jedediah Davis, }  
Phineas Ayars, } 1813.  
Charles Davis, }  
John Bright, 1820.  
Reuben Davis, } 1829.  
Reese Ayars, }  
George Tomlinson, }  
Enoch J. Davis, } 1844.  
John O. Frazer, }  
Zara Ayars, 1844, from Marlboro.  
Henry Glaspey, } 1857.  
George Bonham, }  
Abel B. Davis, 1866.  
Micajah Ayars, } 1876.  
John B. Hoffman, }

#### CHORISTERS.

Azariah Jarman,	Isaac D. Titsworth,
Reuben Davis,	Ebenezer D. Woodruff,
John Davis,	Micajah Ayars,
Joseph Ayars,	Elhanan W. Davis,
Joseph Bacon,	Charles W. West,
Reese Ayars,	Hosea A. Davis,
John T. Davis,	Winfield S. Bonham,
Clayton Ayars,	Wilson S. Davis,
Joseph Robinson,	Theodore F. Davis.

#### CHURCH CLERKS.

Caleb Ayars,	Collins S. Youngs,
Elisha Swinney,	Abel S. Randolph,
David Ayars,	Ellis A. Davis,
Jacob West,	John B. Hoffman.

#### CHURCH PROPERTY.

The present property of this society consists of the commodious brick church and a chapel upon a lot containing about five acres, including the cemetery; and the parsonage and barn upon about one-third of an acre of land on South Avenue.

There is an endowment of \$1,000 upon the burial ground, presented by Mr. George S.

Harris, of Philadelphia, the interest, only, to be used to keep the cemetery in good order; also a small bequest of \$500 held by the society, the income of which is for church purposes.

The society also holds an interest in what is known as the "Sparks burial ground," in Philadelphia, the history of which appeared last year in the SABBATH RECORDER, written by Julius F. Sachse. It was bequeathed to Seventh-day Baptists for a "burial ground forever," by Richard Sparks, in 1715-16. After much litigation the churches of Shiloh and Piscataway realized, through a lease for 999 years of the greater portion of the lot to Stephen Girard, upwards of \$3,100, after paying about \$1,900 costs. At Mr. Girard's death his interest in the property fell to the city by bequest.

There now remains a lot 25 by 27 feet, on Fifth street, enclosed with a brick wall, which the city of Philadelphia is bound by contract to keep in good order and open for the free access of Seventh-day Baptists during the years of the above lease. Since 1830, the Shiloh Church, by special arrangement, has held all the papers and assumed the responsibility in regard to the lease and bequest. They appoint two trustees annually, whose business is to see that the letter of the contract is complied with, and to be prepared for any action regarding the same that our interests may demand.

#### A REVIEW OF THE CHURCH'S HISTORY.

And now we have seen how, through adversity and prosperity, in storm and in sunshine, God has been leading this people for more than a hundred and fifty years. From a little band of eighteen members in the primitive wilderness, she has grown to the present membership of more than three hundred and sixty.

She has been sorely tried by false doctrine; hard pressed by the influences that draw her members away from the Sabbath; tested by poverty and hardship; but through them all the Almighty arm has sustained, and his grace has been sufficient.

Through the constant drain by removals of colonies to help build up our cause elsewhere, and the depletions by death, together with the decimation of her ranks by 200 members "disowned for leaving the Sabbath" within seventy-five years, she has nevertheless "lengthened her cords and strengthened her stakes," and was never stronger than she is to-day.

With as true a company of young people as the sun ever shone upon, and scores of loyal fathers and mothers in Israel, her future may indeed be glorious. The future is all in the hands of this generation, and depends upon their fidelity to their covenant vows of consecration.

Here the task of the historian is done, until the future shall become history and another hand shall wield the pen.

SHILOH, N. J., November, 1890.

#### SOMETHING ABOUT THE CHEROKEE INDIANS.

BY REV. A. J. ESSEX.

Since the "Cherokee Commission" made such a failure in their negotiations, many political papers have indulged in remarks uncomplimentary to the Cherokee nation and people. They do not deserve the censure that has been heaped upon them. The fact is that the Commissioners were not fitted for their work. They lacked the necessary experience and knowledge of Indian diplomacy to be successful. Indians do not move rapidly, indeed they are cautious in their diplomacy, but they are not to be treated with contempt.

The Cherokee statesmen understand their

treaties with the United States just as well as any congressman or commissioners do; they know well their rights of property, and any negotiation with them must be conducted in such a manner as to give them equal rights in proposing and discussing measures. The Cherokees have no doubt about their titles to the famous "strip," and while they may be induced to sell, they will not be coerced into it by offers that require categorical answers and then silence. In the language of an able Cherokee jurist, they would suffer the loss of all before they will yield to such coercive measures. If the government wishes further negotiation there ought to be a new commission appointed better adapted to the work.

There is much misapprehension in the minds of the people in the States about the Cherokees, and this needs correcting. There are no blanket Indians among them, roaming wild through the forests. They do not live in wigwams, but in houses, many of which will compare favorably with the homes of the people in the surrounding Western States. They are not all good houses, but a fair average per cent of them are; and in the capital city the proportion of pianos and organs in the homes is quite as great as in Topeka, or Jefferson City, or Little Rock. The finest seminary building for young ladies that I have seen West is in Tahlequah, and a good school for the daughters of Cherokee citizens is maintained there at a very moderate cost by the Cherokee nation. There are 140 now enrolled as academic pupils. The seminary for males is equally good, though it is suspended for one term in order to make repairs on the building.

The occupation of the Cherokees is mainly farming and stock raising. None live by hunting and fishing. The last reliable census gives them 14,000 horses and 750,000 cattle; 65,000 bushels of wheat, and 75,000 bushels of corn as an annual product of these cereals. They are also engaged in the production of cotton, which is an increasing staple with them. It is doubtless true that if there were more mechanics and tradesmen among them and of them it would be better for them as a people. I am informed by an intelligent Cherokee citizen, an attorney, that the statistics I have given do not at all represent the productions of the present, and that the new census will show a decided gain, perhaps double.

Now I ask in all sincerity, is not this a good degree of progress, that needs to be recognized and encouraged? Moreover, the Nation is organized upon a distinctively Christian basis. Section first of the Cherokee Constitution reads as follows: "No person who denies the being of a God or future rewards or punishments shall hold any office in the civil department in this Nation." The Cherokee theory is that he who recognizes no being superior to himself, no accountability to a higher power, and no rewards or punishments in the future, is not a suitable person to be intrusted with public business or to have public trusts committed to him. The present advanced state of civilization is due largely to the self-denying labors of the missionaries of the gospel in the past. They planted and the fruit is now ripening. That there is much need of improvement yet will be conceded by every intelligent Cherokee but the same may be said also of every one of the States and especially of the States that are contiguous to the Territory. This is the time for national uprightness in dealing with them, and a great nation that calls itself Christian cannot afford for its own sake to listen to the clamor of those who want the Indians' land for a song.

TAHLEQUAH, Indian Territory.

It has been said that "one reason why the world is not reformed is because every man would have another make a beginning, and never thinks of himself." And the same propensity is often manifest in the church. There is a persuasion that revival is needed. All admit that church members should be holy, devoted, liberal, but the most look for others to advance, and forget that they themselves come far short of what they might attain.—*Christian Inquirer*.



## SABBATH REFORM.

### COMMENTS ON CLIPPINGS.

H. B. MAURER.

PERSECUTION from any source is never justifiable. Its tap root is the tampering with truth. Had divine revelation never been perverted; had the symbolisms and beautiful imagery of Scriptural ordinances never been modified, and had the example of the Emperor Constantine, who, in A. D. 321, promulgated the first Sunday law, never been imitated in these latter centuries, there would be no evidence for the declaration of the *Catholic Review* that "The history of Protestantism has nothing to boast of over Catholics. They know very well—at least some of them do—that we can more than match them in every charge they bring against us, especially in the charge of persecution for conscience' sake."

THE *Independent* has the following :

A colporter of the American Bible Society has been imprisoned in Peru for circulating Spanish Bibles. The only crime of which he was guilty, so far as the American Bible Society has learned, was that of selling Bibles. It seems incredible that such a case should occur in any of the South American countries, and particularly in a State like Peru.

This is an instance of "telescopic" indignation. Indeed it does "seem incredible that such a case should occur in any country." But right here, ye whose blood boils because of outrages at a distance, in our own glorious Union, men have in this year, 1890, been imprisoned, not for selling Bibles, but for obeying it consistently with the principles taught by the *Independent*, when it says: "'Why, you don't take the Bible just as it reads, do you?' said a man to a clergyman, who was talking with him on the subject of religion. 'Certainly,' replied the clergyman. 'How would you take it, if not as it reads? Would you take it as it doesn't read?' That hits the point exactly. Read the Bible in this respect as you do any other book, and take the meaning of its words and accept it."

"A TUB is it! Sure an' I niver owned sich an article," said Mrs. O'Brian, and seeing a doubtful expression on her neighbor's face, added, "An' baysoids, wasn't it Mrs. O'Rafferty that borried it jist this blessed minit?" This story about the Irish woman who didn't want to lend her tub, the *Moral and Scientific Companion* uses in reference to a little pamphlet on the Sunday question. The editor is at a loss to understand why a man who professes to reverence Sunday should use such suicidal means. The book begins by claiming that the day is a *religious* Sabbath, but ends up by the oft-repeated assertion that it is not; that it is a *civil* Sabbath. The argument simply overthrows itself.

THE *Christian Inquirer* (Baptist) thus comments upon references to the divided hosts of Protestants, made by Dr. A. H. Lewis in a sermon preached on Thanksgiving day :

We are sure Dr. Lewis is conscientious in his conviction that the keeping of the seventh day is imperative, and he would doubtless concede that the bulk of the people in other denominations are intelligent and conscientious in their views and observances. There is no probability of denominational divisions ceasing, and the time given to lamentations by hosts of people might be used to accomplish vast good if devoted to evangelistic work.

A Sabbatarian carries off the palm in eliciting from Baptists expressions of reconciliation with the divided state of Protestantism. Many

Baptists will show their powers as polemicists on the question of baptism, congregationalism, religious liberty, etc., but once raise the Sabbath question and all argument is ended with the remark "that it is better to drop controverted points and try to save souls."

As for the conscientiousness alluded to, there is this difference between the Sabbatarian and the Sunday observer. The former has the conscientiousness of the Bible Christian; the latter that of the traditionalist. The conscientiousness of the Sabbatarian is like that of the Baptist in reference to believer's immersion; while the conscientiousness of the Sunday observer is like that of the devout believer in sprinkling and infant baptism. The former has history, scholarship and the Scriptures in its favor, while the latter has these important considerations against it. The former precludes all motives of temporizing and convenience, while the latter is in vogue because considerations of custom, the practice of the times and of convenience make any other course than it undesirable. You see the difference, brethren?

THE most prominent religious legislation fanatic of the day, supported financially and otherwise by those who, whatever may be said of their motives, most certainly err in judgment, is palming off the following bit of sophistry all over the land :

The right arm of the American Sabbath Union is the promotion of the religious Sabbath; its left arm, the preservation of the civil Sabbath. These two things—the Christian Sabbath on the one hand and the American Sabbath on the other hand—are as distinct as my two arms, that resemble and co-operate, and yet not the same. This distinction is itself an answer to most of the objections to Sunday laws, which rest chiefly on the false assumption that Sunday laws are enforcements of a duty to God.

When called upon for judicial opinions the name of those judges will be "legion," who, like Judge Flandrau, of the Supreme Court of Minnesota, will decide that "the Sabbath laws of that State can have no other object than the enforcement of the fourth of God's commandments." In the Supreme Court of Texas, Judge Caldwell held that "the object of the Legislature was to forbid all secular employments on the Sabbath, not excepted in the act. The disregard of the Sabbath, the refusal to recognize it as a day sanctified to holy purposes, constitutes the offense." On this subject the Supreme Court of Alabama has decided that "we do not think the design of the Legislature in the passage of the act can be doubted. It was evidently to promote morality and advance the interests of religion, by prohibiting all persons from engaging in their common and ordinary vocations."

The "civil Sabbath" plea is a fraud, and of it may be said, as President Lincoln once said of another matter, "You may fool some of the people all of the time, and all of the people some of the time, but you can't fool all of the people all of the time." I venture to say that if the American Sabbath Union directed its efforts toward securing an absolute enforcement of the Sunday laws now on the statute books of the States, instead of trying to obtain more laws, the American people would rise in their might, repeal the Sunday laws as they did in California in 1883, and down this organization with its civil Sabbath nonsense, its sophistries and its pretensions for the good of the working men. These so-called Sabbath reformers, with awakened sympathies for the laboring classes, should turn their attention to the poor seamstresses, who, sixteen hours a day, for six, if not seven days

week, are, for a pittance, pricking the blood out of their bony fingers and driving hope out of their hearts. Let them attempt reforms that will mitigate the oppression of the industrial classes six days in the week, before they blame us for generally believing, as we now do, that it is power to coerce the observance of a traditional holiday rather than the good of the working man that they desire.

### SUNDAY LAWS.

D. P. LINDSLEY, ESQ.

To the *Patriot*.—I am not acquainted with all our laws for Sunday-observance, but I believe in such laws judiciously enacted and believe in their enforcement. There may be laws on the subject that are not wisely written. What we need to do, in my opinion, is to forbid compulsory work. I would not hinder a man from getting in a load of hay on Sunday, but I would hinder a manufacturer from running his factory and using the enforced labor of his employees. I would stop the running of freight trains on our railroads and horse cars on our streets, or, as some one rather shrewdly suggested, forbid railroad and horse car companies from opening their ticket offices on Sunday, selling tickets or collecting fares. If, in their extreme benevolence, they feel in duty bound to serve the public on Sunday, let them do it, let them do it entirely at their own expense. Then make it a punishable offense to discharge an employee because he declines to work on Sunday, or make a contract for Sunday work.

REMARKS.—1. It takes two, or better three, hands to haul hay, one to load, another to pitch, and a third to rake after. Usually two of these will work under compulsion.

2. If the railroads and street cars received nothing from Sunday work they would stop it. But it would be hard to prevent them from receiving gratuities from those for whom they did Sunday work.

3. It would be hard, almost impossible, to prove legally that the employer discharged his men for refusing to work on Sunday. Some other reason would always be alleged.

4. The simplest plan is the best. The easiest law to execute is one forbidding all work on Sunday, except works of necessity and mercy. Such laws already exist.

5. The penalties should fall exclusively (as in Kentucky) on employers. Few work on Sunday of their own preference or free choice.

6. We do not need new laws, but the awakening of the public conscience and the enforcement of the laws we have.—*Editor Christian Patriot.*

The above letter to the *Christian Patriot*, with the editor's remarks on the same, appeared in a recent issue of that paper. The editor touches the key-note to the whole subject when he says that the great need is a public conscience. Now, if he would tell his readers how to create that much needed article, he would perform a great service to his fellow-men. Needed,—a public conscience! "Aye, there's the rub." Conscience, in all religious matters, is a thing between a man and God. It must grow out of the consciousness, on the man's part, that God has definite and positive claims on him in any given matter. A public conscience, we suppose, can be awakened on any subject only when the public can be made to feel that upon them, as individuals and as a community, God has especial claims in the given matter. But God's claims upon men are set forth in his Word—the Scriptures of the Old and the New Testaments. Now, if the Editor of the *Patriot* will show his readers any Scripture authority for keeping Sunday, or forbidding any work of any kind on Sunday, he will have laid the foundation for "A good conscience toward God." Just this, as he is doubtless aware, he cannot do, hence his virtual appeal to the law to forbid all work on Sunday, except works of necessity and mercy. When Christian men trade off the Word of God for civil laws, and then plead for conscience, the case is indeed pitiful. Come back, brother, to the bed-rock of the divine Word if you want a good foundation for true Sabbath reform work.

# THE SABBATH RECORDER.

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HEAVEN gives our years of fading strength  
Indemnifying fleetness:  
And those of youth a seeming length  
Proportioned to their sweetness.

REPORTS say that the estate of the old Trinity Church in New York is worth, at least \$15,000,000, and that it is rapidly increasing in value. What a pity that this vast sum could not be set at work proclaiming the gospel of him who, though he was rich, yet for our sakes became poor, that we through his poverty might be made rich!

THE Rev. Thomas K. Beecher, of Elmira, New York, preached a funeral sermon in his own church, on a recent Sunday, which was distinctly heard by relatives in Hartford, Conn., by telephone. The long-distance apparatus was placed in the home in Hartford, 450 miles away, and another was placed in the pulpit, the latter being concealed from the audience by flowers. The evening service was heard, in a similar manner, by friends in Buffalo. This, we believe, is one of the greatest telephonic feats yet recorded.

It is a solemn truth that the gospel of Christ is a savor of life unto life or of death unto death, according to the state of heart we are in when it comes to us. Dr. Adam Clarke puts it, "The same sun that softens the wax hardens the clay." The difference is in the heart and not at all in the nature of the gospel. The same is true in reference to any particular application or phase of truth. Whether we enjoy the sermon, from Sabbath to Sabbath, often depends more upon the tenderness, the receptivity of our own hearts than upon the learning, the tenderness, or the persuasiveness of the preacher's words. In all our work, therefore, whether for ourselves or for others, the primary effort should be to get, by the grace of God, a right state of heart. Out of this will come right thinking and right conduct. "Create in me a clean heart, O God; and renew a right spirit within me."

WE learn from private sources that Prof. John Fryer, of Shanghai, China, who has long been employed by the Chinese government in translating and preparing text-books for use in schools, has been asked by the government to prepare a book upon the "Religions of Foreign Countries." This is an opportunity which missionaries have been looking for for many years. It would seem as though God had been denying this privilege to the missionaries that he might prepare the hearts of the rulers to ask for it. Thus the work, when completed, will go before the people, not as something thrust upon them by foreigners, but as something sought for, and in an important sense, prepared by, themselves. It will, in this way, find a much wider circulation, and a far more favorable reception than

anything which any missionary board could prepare or put in circulation. Truly, "The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will."

A SECULAR paper, speaking of the Christian Endeavor movement, says that its success is being proven by its being the parent of several similar agencies for reaching the young. The Methodist Church, while not leaving the Christian Endeavor altogether, has organized as a substitute for this work among the young people the Epworth League, which is practically the Christian Endeavor Society over again, except that it is under the control of the Methodist Church and is confined to it. Just now the Western Baptists are advocating the "Loyalist" movement as something superior to the Christian Endeavor movement, and its distinguishing excellence is alleged to be its exclusively denominational character. We have not been accustomed to regard ourselves as wanting in loyalty to our own denomination, but we could hardly desire more freedom for denominational work than is afforded by the purposes and plans of the Christian Endeavor. We wish the young people in every church in our denomination were organized for work on the Christian Endeavor plan.

## THE GOSPEL A MESSAGE.

The Scriptures are not an argument but a revelation. In this respect the Bible is different from other books. For example, it nowhere undertakes to prove the existence, power, or love of God, but everywhere are to be found revelations of his person and attributes. Its opening sentence is a grand revelation both of God's existence and of his mighty power, "In the beginning God created the heavens and the earth." So throughout the entire book, truths are revealed and facts are made known.

The gospel of Christ comes to men, therefore, as a message, and not as an argument, or a dissertation. It is based upon the needs of men as sinful creatures, and comes as a message of love and pardon.

Two lessons of vast importance should be learned from this fact. First, he who would know God and his thoughts concerning mankind, must study the word of God, not as a treatise on man, or God, or any other subject, but as a revelation of God's will concerning man. He who would come to Jesus must come, not as one who has a theory to demonstrate, but as one who has a great soul-want to be satisfied by the abounding love and pardoning grace of him who is mighty and "able to save to the uttermost all who come to God by him." No soul ever came to Jesus in this way and went away disappointed. As many as have tried to seek him in any other way have failed to find in him a satisfying portion. The second lesson from this fundamental fact concerning the Scriptures is for those who would win souls to Christ. The bearer of the gospel to men is the herald of a glorious message. This is not to say that the gospel is unreasonable, or without reason. Nor is the bearer of a message debarred the privilege of making earnest, urgent appeals. The Apostle to the Gentiles made great use of this persuasive method. "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God." "Knowing, therefore, the terror of the Lord, we persuade men." But the power of the gospel to win men is in its character as a message,—a message from One

who has authority to declare the counsels of God, and who has full power to perform all the promises involved in the message. He who would win souls must, therefore, bear the message of pardoning love to sinning men,—tenderly, earnestly, persistently and persuasively tell the story of Jesus and his love.

## WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Jan. 14, 1891.

It is always a pleasure to chronicle the inauguration of a new educational enterprise, and the pleasure is all the greater when the education to be given is along the lines of Christianity. The fifty-third Chautauqua assembly of the world has just been organized in this city under the title of the Glen Echo Chautauqua, and present indications are that the new assembly will ere long become one of the largest and most useful in existence. Among its incorporators are many of our most prominent ministers of the gospel, and a large number of wealthy citizens who are also incorporators make it certain that the new assembly will not be hampered in its operations by lack of funds, which is the bane of most new organizations, and indeed of many old ones too. The charter of this assembly, which was issued under the laws of the State of Maryland, where its grounds and buildings are to be located, on the high and picturesque banks of the upper Potomac river, a few miles—just a pleasant hour's drive—above this city, makes provision for the expenditure of \$1,000,000 in the construction of college buildings, schools for physical culture, kindergarten, school of cookery and necessary improvement of grounds. All of the buildings are to be of stone, quarried on the grounds. The amphitheater, which will seat 8,000 people, is to be built first, and the other buildings as rapidly as possible. The first session of the new assembly will be opened June 2d of the present year, and already contracts have been made with many eminent men and women to lend their aid in making it a success.

The history of the beginning of the wonderful Chautauqua movement is doubtless familiar to most of your readers, but it is interesting enough to bear a condensed repetition. Something over a quarter of a century ago Rev. J. H. Vincent, D. D., then pastor of a village church in New Jersey, conceived the idea of such an organization. It was not until 1874, however, that the first Chautauqua Summer Assembly was held, upon the shore of the beautiful lake from which the organization takes its name. The objects, as then stated, were first to bring together Sunday-school teachers for conference and for a systematic course of biblical instruction, and second, to eventually include all learning, secular as well as sacred. The Chautauqua Literary and Scientific Circle was organized August 10, 1878. The course, which is planned for a course of four years study, a few minutes each day, embraces history, science, literature and Bible study. All over this country, and indeed I might say the world, may be found men and women who never tire of saying "God bless the Chautauqua Assembly," and I say Amen.

Representative Morse delivered a most interesting address to young men at the Y. M. C. A. rooms several days ago. Mr. Morse read the biblical story of the prodigal son, which he made the basis of his remarks, which were made by striking illustrations specially applicable to young men inclined to go astray, and impressing upon them that God was always ready to



welcome them when they should show a desire to return to the paternal mansion.

It was thought that the International Copyright bill, which has already passed the House, would have been passed by the Senate this week, but its consideration is now doubtful, as Senator Paddock has given notice that as soon as the financial bill, which is to be voted upon this afternoon, shall have been disposed of, he will call up the Pure Food bill, and there are other bills, all of which will antagonize the copyright bill.

Petitions asking the closing of the World's Fair on Sunday are coming in quite freely, but Congress has not yet shown the slightest disposition to act upon them. The W. C. T. U. is making some progress in its fight upon tobacco. It has succeeded in having the bill against selling it in any form to children favorably reported to the Senate, and if it can be brought to a vote it will undoubtedly pass, as it should. A number of delegates from this city will attend the Y. M. C. A. convention, which opens tomorrow at Annapolis, Md., and closes Sunday. Friday evening of this week Rev. Charles F. Deems, D. D., of New York, is to deliver an address here on "City Evangelization" which is anticipated with pleasure by all interested in this subject, and all of us certainly ought to be. Senator Hearst, who has been ill for some weeks from a cancer in his stomach, is much worse, and his physicians have nearly abandoned hope of his recovery.

#### THE PRAYER-MEETING.

That all human action is open, more or less, to just criticism no candid person will dispute. And the manner in which the ordinary prayer-meeting is generally conducted, we think, may come in for its share of reasonable disapproval. The apparently heartless and mechanical manner in which the majority of churches allow their prayer-meetings to be carried on has always been a great trial to the earnest and spiritual portion of the church. On the other hand, not a few are just as much disturbed by what they consider the "excessive emotion" manifested by many in the social meeting. Others, again, are rendered uncomfortable by the made-to-order communications of young people who do not feel or mean what they say, but simply speak because it is fashionable. That all of these classes may have some reasons for just complaint, we readily admit, as matters exist. There is no excuse for lack of thoughtfulness on the part of anyone who engages in any religious duty. He should consider well in whose service he is engaged, and consequently be hearty, earnest, and thoughtful, and at the same time have due regard to the feelings of those who are present. *Propriety* is as becoming in prayer-meeting as anywhere else. "The spirit of the prophets is subject to the prophets." There is no necessity for undue excitement, nor is there any justification for cold or unmeaning prayers, exhortations, or heartless singing. All are out of place in the service of God.

But while all this may be justly said of the manner in which the social meeting is conducted, we most earnestly believe that it is in the power of every Christian church to put its prayer-meeting beyond the power of just criticism. But this cannot be done by the leader's doing all the talking and the church's becoming mere listeners. Nor can it be brought about by a few of the intellectual and learned having all to say; for we have never yet seen such a church skillful in winning souls to Christ, nor in building up a spiritual, earnest,

and active class of Christian workers. The prayer-meeting is not so much a school for intellectual culture as it is for mutual help in spiritual things. It is pre-eminently for the cultivation of the heart. And in these meetings it is the duty of all who love the Lord to take part. And if the church is properly taught by those who are ordained to instruct in spiritual things, the young people need not be trained to hypocritical pretensions by means of the prayer-meetings. It is the special duty of the religious teacher to impress upon the church, especially the young, that to serve God acceptably they must be *earnest* and *sincere* as well as active. And so far as the communications of those who generally take part in the social meeting are concerned, it has been our uniform experience that the heartfelt testimony, whether learned or illiterate, has always been the most effective and profitable to saint and sinner. The simple testimony, sobbed in broken sentences by the mother in Israel, or the story of the Cross, lisped by artless innocence, has done more to convince the learned skeptic than the most classic sermon from the lips of a Hall or a Chalmers.

Now, both the manner and the matter of communication in the social meeting, depend largely upon the kind of religious teaching and training the church receives. For instance, if the church is taught from the desk that the work of regeneration is effected by the individual in part, and completed by the Holy Spirit, that is, if the result of duties performed effects the change of heart in part (as we have heard taught), and this work is finished by the Spirit of the Lord, and they are further informed that to get to heaven they must do so and so, is it any wonder if we shall hear these persons, in a pedantic manner, informing the aged brethren what they are going to do, etc. Is it to be wondered at that they are light and trifling in their conduct, and meaningless in their communications, when they are given to understand that they can become Christians as "easy as to turn their hand?" No! but it is just what might be expected as the legitimate fruit of such teaching. But supposing our critic is in the prayer-meeting, and he hears ten or twelve young people rise in succession and in a modest and timid, but earnest manner, tell what their condition was when God found them, and what he was pleased, for Christ's sake, to do for them, and that their hope of heaven depends upon the power of God, through faith in the blood of his Son, do you think that he would feel like criticizing them? Not likely. And do you think that the most able exposition of Scripture in the power of the pastor to give could reach the hearts of the impenitent like the testimonies of these fervent young people? There can be only one answer, namely, no! Very well, then, let them talk; yea, encourage them to take an active part; for only by so doing can they become active and efficient workers. "It is good for a man that he bear the yoke in his youth." "I write unto you, young men, because ye are strong." And this can only be accomplished, first, by proper teaching; second, by proper training. But if you want a cold and formal church and inefficient workers, you have only to let the pastor or leader do all the talking in the social meeting, no matter how able and instructive it may be, and the result will be as certain as cause and effect. As well might we expect an army of soldiers, without drill or training, to become expert in military tactics, or an apprentice who only watched his employer perform the work to become a skilled workman,

as to expect the members of a church to become practical workers in the cause of religion by simply sitting in meeting and hearing their leader explain what the duties of a Christian are. No, this is not the way to develop the Christian graces of the church, but as Mr. Wesley said in relation to the rapid growth of the Methodist Church, "We are *all* at it, and *always* at it." Here lies the secret. But it is to *earnest* as well as *active* and *constant* endeavor. There is neither place nor necessity for meaningless, or insincere talk in the prayer-meeting; but on the contrary, earnest, thoughtful, fervent feeling and intelligent devotion. This is the duty, this is the privilege of every church, and she is wanting in duty if she stops short of it.

A. McLEARN.

ROCKVILLE, R. I., Jan. 13, 1891.

#### THE PROMISES VERIFIED.

As I have the pleasure of renewing for the RECORDER, I am glad to be able also to report for myself, this little lone part of the Seventh-day Baptist Church of Norwich, that the prayers of the Chicago Council for a revival have been answered in my heart, and as ever I wish to share with others the divine blessing. I had been under severe trial in the overwhelming cares of long continued sickness and had become much emaciated, physically and spiritually. But with the return of opportunity for the needed self-care, I found renewed physical vigor, and as it is from food and exercise that strength is gained, so in the study of the sacred Word, and under the cross (for it is a cross to remind people of truths which they do not want to hear), I received this spiritual quickening. Having access to the Bible lesson notes in several journals, and occasionally attending Sunday-schools, I was shocked and grieved by what seemed to me very erroneous teaching, and felt strongly prompted to circulate Elder Wardner's tract, "Prophecy of Christ concerning his Burial and Resurrection." In calling attention to the subject I did not feel at liberty to ask *whether* Christ fulfilled the "three days and three nights" that he said he should be in the earth, for it seemed irreverent to treat it as an open question. Of course he did so because *he said* he should. And in thus meeting human cavilings with the immutable, "Thus saith the Lord," the Holy Spirit impressed me with a fresh and greatly increased consciousness of the truth that as Jesus' word was unfailing in that instance, so it will be in his promises of grace, which makes it my privilege, and therefore duty, to appropriate them. And O, what a blessed sense of nearness to Jesus took possession of my heart, a vital union by faith, as of the branch to the living vine, which I had wrongly allowed to be hindered by my trials!

The Bible lessons, especially of the last month, have been the means of great blessing to me. How precious to talk of Jesus by the way, and feel the consequent warming of heart; to have the joy of his accepting our constraining request to come in and sup with us, and then the privilege of proclaiming to others this risen Saviour, who is not only the way and the life but also the very *embodiment* of truth, and therefore no word of his can fail of fulfillment in regard to himself, nor to us if we meet the given conditions. O, for his presence ever-abiding! John 14:23. The Holy Spirit has especially impressed upon my mind that sublime prayer of the apostle. Eph. 1:17-23. What a powerful tonic for weak faith. "That ye may know—what is the exceeding greatness of his power to us-ward who believe according to the working of his mighty power which he wrought in Christ when he raised him from the dead." May we all take the promised endowment and be permitted to "turn many to righteousness."

A. F. B.

NORWICH, N. Y., Dec. 28, 1890.

## YOUNG PEOPLE'S WORK.

WE cannot make bargains for blisses,  
Nor catch them like fishes in nets;  
And sometimes the thing our life misses  
Helps more than the thing which it gets.  
For good lieth not in pursuing,  
Nor gaining of great nor of small,  
But just in the doing, and doing  
As we would be done by, is all.

—Alice Carey.

IN the next issue of the SABBATH RECORDER the Young People's Permanent Committee will present a plan for united work. Let all the young people's societies be prepared to give it their cordial support and co-operation.

THE Committee will recommend, doubtless, what seems to them the wisest thing to do. Even if it shall not strike all our young people so, let them be willing to help it along for this year anyway, and at the General Conference we can, at least, have something tangible as a basis for our deliberations for the future.

### HOW I WENT TO CHURCH ONE SUNDAY IN NEW YORK.

In the first place, paradoxical as it may seem, I considered for some time whether I could not do something more to my advantage. There is such a thing as dissipation in church-going. Then I had to determine what church it should be. To assist me in this problem I studied the church announcements, advertisements, in the *Tribune*.

Having made my decision I set out for the Church of the Strangers, on Mercer St., near Eighth St. Now if I had been in the country I would have walked to church, or perhaps ridden in a carriage; but as the case was I climbed the stairs and rode in a car of the Manhattan Elevated Railway. I was by no means the only person in the car, in fact the train was full. Beside me sat a friend of mine on his way to another church. Doubtless there were many other people going to church, but the great majority were elsewhere bound. About as many people, perhaps more, ride on the elevated roads on Sundays as on other days; but not twenty per cent of the city's population attend morning service on a pleasant Sunday. There is no lack of churches in this city, but if a man lacks the disposition he doesn't go to church, even if it is next door. This is true also of the country, I am afraid.

But to resume. After riding three miles I left the cars and walked a few blocks to "the little church around the corner." I was late, but a kind usher showed me to a front seat. Dr. Deems preached an excellent sermon, bringing out the practical lessons from the narrative of the last supper, as given by John in the thirteenth chapter of the gospel according to that evangelist. He closed his address somewhat as follows: "Jesus is God's greatest name, 'a name above every name.' Whosoever shall go down to bring up the lowest, whosoever shall empty himself most, shall have his name written next to the name of Jesus."

The choir was of children. It was a delight to hear them sing "I am so glad that Jesus loves me." The only criticism that I have of the service is that the preacher referred to the original "Greek" so often that he might lead one to suppose that King James' version is only a miserable makeshift of a translation anyway.

The Church of the Strangers belongs to none of the great denominations. It is Dr. Deems' church. With the blessing of God, he has

maintained and worked successfully for its up-building for twenty-five years. It is situated in an unfavourable part of the city, but the congregation almost fills the church, which is more than can be said of most New York churches.

J. K. M.

### INFLUENCE OF LITTLE THINGS.

How many of us realize the influence we have upon those around us, with whom, perhaps, we have no personal associations. Many times a kind act, small and simple in itself, may teach a valuable lesson. A young man once related an incident to me which made a deep impression upon my mind, and which may help you as it did me. He said: "Living here in New York City, one soon loses the idea of chivalry and consideration for the comfort of other people. I was fast learning to do as the crowd does, each man for himself, and to think that courtesy, in New York, at least, was a thing of the past. One day I was riding with a friend in a crowded elevated car, and when a lady entered who could find no seat, I rose and asked her to take mine. For about fifteen minutes I stood by my friend's seat talking to him, and had almost forgotten the lady, when she rose, touched my arm, and said with a smile, 'There is a seat on the other side of the car which I will take, and you may keep yours by your friend.' Then she arose and went to the other seat before I could say a word."

It was a very small thing, was it not? and yet it has taught the young man a lesson which he has never forgotten. That woman may have worn no "Maltese Cross" or "C. E." badge, but she was truly working for Christ; and that little act has helped many of us who needed the lesson.

### OUR FORUM.

ONE of the most important lessons that we, as "Seventh-day young people," have to learn, is how to defend the day that we observe. Many of us can only say that the command to observe the Seventh-day is one of the Ten Commandments, and "we were brought up to keep it." As we go out into the world we are met with such remarks as these from other young people: "Did you know that Christ changed the day when he came on earth? that the Apostles kept Sunday; that every body keeps Sunday now because Christ rose on that day," etc. These remarks not only denote ignorance, but they bring out the ignorance of our young people. We know of a number who were not positive enough of *Bible truth*, in regard to the Sabbath, to be able to deny such statements as those who observe Sunday are accustomed to make. Let us make an effort to study the Bible so that we can answer the many foolish, but popular arguments for Sunday keeping, which we so often meet. Such a study of the Bible will not only strengthen our faith in the Sabbath, but will cause a desire for further knowledge of things related to the Sabbath and Sunday, which we "hear about," but of which we know nothing. \* \* \*

SOMETIMES young Christians say to me, "I am afraid to make a public confession of Christ, I may not hold out." They have nothing to do with holding out; it is simply their duty to hold on. When future trials and perils come, their Master will give them help for the hour, if they only make sure that they are his. . . . Some of us, at the beginning of a year's work, are tempted to overload ourselves with the anticipation of how much we have to do; we need not worry if we will only remember that during the whole year there will be only one working day, and that is to-day. Sufficient to each day is the labor thereof.—T. L. Cuyler, D. D.

## EDUCATION.

—DURING the past two years Minnesota and Wisconsin have established more than 1,200 school libraries, which are virtually libraries for the districts where the schools are located.

—YALE COLLEGE has this year some 400 students entering its freshmen classes in the scientific and classical courses, and it has in its various departments no less than 143 instructors including its lecturers.

—THE recent speech of Emperor William upon the educational system, has had a marked effect upon school methods. The School Reform Committee has voted unanimously to substitute modern for ancient languages in all the lower classes, and to make other changes in accord with the Emperor's ideas.

—IT is proposed to commemorate Miss Fawcett's great success by the foundation of scholarships and fellowships to be held by women after graduating. This has met with hearty approval in Oxford by all interested in woman's education. This certainly is now much needed, and would be helpful to women capable of doing original work.

—THE highest salaries of college professors in the United States are those of Columbia College, which range from \$7,500 to \$3,350. Harvard pays her staff at rates varying from \$5,000 to \$5,500 for full professorships. Next comes the University of California, \$3,600; Princeton and Yale, \$3,750; Brown University from \$3,000 to \$2,500; the University of Pennsylvania, \$3,000; Amherst, \$2,500; Washington University of Missouri, \$2,250; Cornell, \$2,200.

—THE portrait given in the January *Book Buyers* of Constance Cary-Harrison, the author of "The Anglo-maniacs," shows a clever face of the American type. She has a fine forehead and expressive eyes, shaded by soft, abundant hair. It is recorded of her, in the pleasant sketch accompanying the portrait that she had, in her childhood, that best of training for a writer—unrestricted browsing in an old library filled with good books. Be it written as a golden truth, that this early reading fixes pure English in the very fibre of the reader's mind; later study never quite takes its place.

—A DISPATCH from Annapolis, Md., says there will be no cadet hops at the United States Naval Academy this winter. The discontinuance came about by Commander Glass insisting on the appointment of a dance committee according to their military standard. The cadets objected to this, claiming that those who stood highest in their respective classes did not take as much interest in social affairs, as they spend most of their time in study. This is a notable confession from students themselves that the dancing, carousing, lodge patronizing student is not worth much for any institution.

—THE University of Missouri, from its establishment in 1840 to 1890, had 9,000 students. Of the 500 academic graduates there are 75 teachers, 12 ministers, 20 bankers, 12 editors, 20 merchants, 134 lawyers, 30 doctors, 50 farmers, 137 in other vocations. Of the students 6,000 came from the farm. Of the 9,000, 3,150 have been self-supporting, 1,800 have come from families of the poor, 4,050 of larger means. The Rollins Aid Fund now amounts to \$40,000. Available yearly, \$2,000. In the last twenty-five years, from this fund \$37,500 have been used. There have been 825 beneficiaries. There have been in attendance at this University 500 girls. The first graduating class consisted of 2; the last, of 169.

—THE colleges of the country are shown by statistics compiled by Dr. Dorchester, to have vastly improved in their religious tone during the past 60 years. "Indifference, and in many cases, blatant antagonism to evangelical religion, was the rule in the educational institutions of America at the beginning of this century. In 1830, out of 2,633 students, in twenty-eight colleges, 693, or 26 per cent, were professing Christians. In 1850, the proportion in thirty colleges was 38 per cent. In 1865, in thirty-eight colleges, it was 46 per cent. In 1880, in sixty-five colleges, with 12,063 students, it was 50 per cent. We confidently believe that there will be an even better showing when the statistics can be brought down to 1890.

—THE Rev. Dr. Cyrus Hamlin, president of Middleburg College, Vt., recently said that his career in life had turned upon the making of a screw. When at Bowdoin College, in 1832, he made a brass screw for Professor Smith's theodolite, and that led to his making a steam engine, the first one built in Maine. He had never seen one in all his life, but he asked the Professor if he thought he could sell an engine, if he could make one, for as much as he could earn by teaching in the vacation. The Professor thought he could, he had made the



screw so perfectly. So he went to Portland and went to work in a clock-making establishment. At the end of ten weeks' vacation the engine was completed and sold to Bowdoin College for \$175. He could have earned but \$40 teaching. The price of the engine was sufficient to pay a year's expenses at Bowdoin then.

—THE NEW BAPTIST UNIVERSITY.—Dr. Harper, of Yale, who is to be president of the new Baptist University, and the board of trustees of that institution were in conference Dec. 15th, discussing the plan which the president wishes to put into execution in the management of the university. "The collections for the university fund are coming in rapidly," said Charles Goodspeed. "One-tenth of the time given us for securing the entire amount has elapsed and we have one-fourth of the money. The trustees have made an effort to secure some more territory for the university grounds. The first building to be erected will probably be a five-story structure, covering about 10,000 square feet and costing about \$200,000. The first floor, as now proposed, will contain a chapel, president's office, faculty and board rooms, the offices of the registrar, examiner, secretary, dean and others. The second floor will have four suites of recitation rooms, and the remaining three floors will contain six four-room suites each. There will be two dormitories, each 180 feet long and containing 200 rooms." Already Dr. Goodspeed has received over 100 letters from persons signifying their intention of attending the university. Work will be pushed forward as rapidly as possible, as the trustees wish to receive students as early as October next.

## TEMPERANCE.

—RICHARD COBDEN says: "With a delicate frame and nervous temperament, I have been enabled by temperance to do the work of a strong man. But it has only been by more and more temperance."

—AT BOWMANSDALE, Pa., four young men got a bottle of whiskey on a prescription and drank it. Harry Stouffer, aged seventeen, has died from the effects, and another of the party named Weaver laid out in the cold and was so badly frozen that both legs must be amputated.

—WHEN will the nation learn that every form of shame is born of the saloon, and that every degree of vice and crime is the sure result of the drinking habit. Saloons full of men mean fewer customers in the bakery and the grocery, kitchens and dining-rooms empty of food, while the jails and prisons are crowded with patrons.

—THE GOOD IT WOULD DO.—There are in New York and Brooklyn 14,000 licensed liquor saloons, usually situated upon street corners, so that the average frontage of each must be at least twenty-five feet. If these saloons were extended in a straight line, side by side, and touching each other, there would be a row of groggeries extending 350,000 feet, or a trifle more than 66¼ miles in length. This is just about two-thirds the distance between New York and Philadelphia. On an average it is estimated that \$15 per day, \$5,500 a year, is spent in liquor in each; a less amount and they would fail. Multiply this by 14,000 and we have an expenditure of \$76,650,000 every year, and for strong drink alone in the metropolis and its suburbs. This gives an average of \$25 for every man, woman, and child, within the specified area. Let us suppose this \$76,650,000 applied to the rent, food, fuel, and clothing, of the class from which it is chiefly drawn. What would that mean? It would mean the abolition of dire poverty. It would mean wholesome apartments, nourishing food, and decent clothing. Properly speaking it would mean the extinction of mendicancy and pauperism. It would also mean the rearing of children in decency, so that the next generation would be far above the present. It would mean the beginning of a new era. Widening our observation from the metropolis to the entire country, we find that 200,000 saloons withdraw 400,000 men from productive industries, and absorb outright \$100,000,000. These stupendous facts tell their own story and draw their own moral. Let us suppose that these millions of dollars be spent for beneficence, for the building of beautiful homes, and for the endowment of schools devoted to science, art, industries, education, and religion, what might not be the status of the United States could this money only be withdrawn from the endowment of paupers, lunatic asylums, hospitals, prisons, and potter's fields?—*N. Y. Evangelist.*

—A TEMPERANCE ILLUSTRATION.—A few years ago a noted wild-beast tamer gave a performance with his pets in one of the leading London theatres. He took his lions, tigers, leopards, and hyenas through their part of the entertainment, awing the audience by his wonderful

nerve and his control over them. As a closing act to the performance he was to introduce an enormous boa-constrictor thirty-five feet long. He had bought it when it was only two or three days old, and for twenty-five years he had handled it daily, so that it was considered perfectly harmless and completely under his control. He had seen it grow from a tiny reptile which he often carried in his bosom, into a fearful monster. The curtain rose upon an Indian woodland scene. The weird strains of an oriental band steal through the trees. A rustling noise is heard, and a huge serpent is seen winding its way through the undergrowth. It stops. Its head is erected. Its bright eyes sparkle. Its whole body seems animated. A man emerges from the heavy foliage. Their eyes meet. The serpent quails before the man—man is victor. The serpent is under the control of a master. Under his guidance and direction, it performs a series of frightful feats. At a signal from the man it slowly approaches him and begins to coil its heavy folds around him. Higher and higher do they rise until man and serpent seem blended into one. Its hideous head is reared aloft above the mass. The man gives a little scream, and the audience unite in a thunderous burst of applause, but it freezes upon their lips. The trainer's scream was a wail of death agony. Those cold, slimy folds had embraced him for the last time. They had crushed the life out of him, and the horror-stricken audience heard bone after bone crack, as those powerful folds tighten upon him. Man's plaything had become his master. His slave for twenty-five years had now enslaved him. In this horrible incident is portrayed the whole story of intemperance. The man who has taken the first glass of intoxicating liquor, has the boa of intemperance in his bosom. If he throttles the monster now, it is easily done. But if he permits it to live, feeds and nourishes it, he may control it for even twenty-five years, but it is continually growing. And some day its souldestroying folds will encircle his soul, and bear it to those regions of woe, "where the worm dieth not and the fire is not quenched." The unchangeable decree of almighty God is, "No drunkard shall inherit the kingdom of God."—*Sunday-School Times.*

## POPULAR SCIENCE.

A MESSAGE transmitted by the Atlantic cable occupies about three minutes in going from one end of the line to the other.

CHARLES S. DENNIS, of Beverly, Mass., whose complete cure from paralysis astonished everybody conversant with the case, and which was by many ascribed to supernatural influences, has apparently retained the curative power, and has been successful in restoring several paralytic patients to something near their normal condition by the simple rubbing process he applied to himself. He accepts no pay for his ministrations.

A FLOWER of exceeding beauty has been found in South America, which possesses the remarkable quality of blossoming only when the wind is blowing upon it. The shrub belongs to a species of cactus, and has warty excrescences which are unfolded by the wind, bringing to view large, lovely flowers of creamy hue, which, however, fold up and immediately disappear when the wind subsides.

WASHING OUT THE STOMACH.—During the past year several physicians in New York have tried, with a gratifying success, a novel treatment for dyspepsia and cancer of the stomach by washing out that organ. The process is very simple and not dangerous. A long flexible pipe is passed down the throat until one end is in the stomach. The upper end has a funnel attached, into which hot water is poured until the stomach is filled. The weight of the water in the pipe and funnel gives a hydraulic pressure sufficient to distend the stomach. The pipe has an aperture big enough to hold a lead pencil. After the stomach has been filled, the funnel end of the pipe is turned down until it is lower than the bottom of the stomach, and the stomach is emptied as a barrel of any fluid is emptied through a siphon. The process may be repeated several times. The result is that the undigested food and mucus are washed out, and the hot water closes the blood vessels and reduces the inflammation. The relief is immediate. The dyspeptic may have his stomach washed out before a meal, so that he can take a fresh start. After the lapse of a sufficient time for ordinary digestion, the stomach may be washed out again. This process has been in use at the New York Hospital, we are informed, for some time.—*Scientific American.*

EAT BEFORE GOING TO BED.—Most students and women who are troubled with insomnia are dyspeptic,

and they should therefore eat before going to bed, having put aside work entirely at least an hour before. If they are not hungry they should simply be instructed to eat, and if they are hungry they should eat whatever they want. A glass of milk and a biscuit is sometimes all that can be taken at first, or mashed potato buttered. If possible the night meal should be taken in another room than the sleeping apartment, and for men in the city it will be found advantageous to go out to a restaurant. Before eating, however, a bath should be given with a sponge or stiff brush and the body thoroughly rubbed off with a coarse towel afterward. The bath need not be more than five minutes in duration. Further than this the patient should go to bed at the same hour every night and arise at the same hour every morning. There is a popular superstition that grown people should not eat immediately before going to sleep, that it will give them indigestion or nightmare, or both. The writer cannot see why adults should be so very different in this respect from babies. The average person should be in bed seven or eight hours, which is time enough for the digestion of almost anything edible. In our American life the digestion carried on through sleep probably has the better chance for thoroughness.—*Journal of the American Medical Association.*

AN ANCIENT RELIC.—A strange discovery—one that is causing the thoughtful to ponder over the unwritten past—was made recently by a French citizen near Gainesville, Texas. Having occasion to sink a well, Mr. Sommes, the Frenchman, selected a spot in a valley near a ravine of great length, and which, during heavy rains, is transformed into a raging torrent, depositing in the valley limestone, gravel, mud, and other debris. After reaching a depth of four feet, and while in a formation of limestone gravel that had continued almost uninterrupted from the surface down, Mr. Sommes came upon the vertebrae and ribs of an animal. The ribs were about the size of a small pig's, and rapidly tapered. Carefully unearthing the bones toward the tapering end, Mr. Sommes came to the rattles, which, when counted, numbered seventeen, the largest measuring six inches across. Attracted by the strange find, the neighbors gathered in and the work of unearthing the monster was prosecuted with vigor. After laying bare nineteen feet of the remains of the monster of other times, imagine their consternation at finding the entire skeleton of a man of tremendous stature in the stomach of the skeleton of the snake. The remains of the man and the serpent, as far as the serpent has been exhumed, are as perfect as when first denuded of flesh, and were doubtless covered by lime and gravel soon after death. Near the bones of the man's right hand is a rude stone hatchet, which a local geologist of some repute reports to be similar to the handiwork of paleolithic man.—*Boston Herald.*

STARVING TO DEATH.—For the first two days through which a strong and healthy man is doomed to exist upon nothing his sufferings are, perhaps, more acute than in the remaining stages; he feels an inordinate, unspeakable craving at the stomach night and day. The mind runs upon beef and other substances, but still in a great measure the body retains its strength. On the third and fourth days, but especially on the fourth, this incessant craving gives place to a sinking and weakness of the stomach, accompanied by nausea. The unfortunate sufferer still desires food, but with a loss of strength he loses that eager craving which is felt in the earlier stages. Should he chance to obtain a morsel or two of food he swallows it with wolfish avidity, but five minutes afterward his sufferings are more intense than ever. He feels as if he had swallowed a live lobster, which is clawing and feeding upon the very foundation of his existence. On the fifth day his cheeks suddenly appear hollow and sunken, his body attenuated; his color is ashy pale and his eyes wild, glassy and cannibal like. The different parts of the system now war with each other. The stomach calls upon the legs to go in quest of food; the legs, from weakness, refuse. The sixth day brings with it increased suffering, although the pangs of hunger are lost in an overpowering languor and sickness. The head becomes giddy; the ghosts of well-remembered dinners pass in hideous procession through the mind. The seventh day comes, bringing increased lassitude and further prostration of strength. The arms hang lifelessly; the legs drag heavily; the desire for food is still left to a degree, but it must be brought, not sought. The miserable remnant of life which still hangs to the sufferer is a burden almost too grievous to be borne, yet this inherent love of existence induces a desire still to preserve it if it can be saved without a tax on bodily exertion. The mind wanders. At one moment he thinks his wearied limbs cannot sustain him a mile; the next he is endowed with unnatural strength, and if there be a certainty of relief before him, dashes bravely and strongly forward, wondering whence proceeds his new and sudden impulse.—*Yankee Blade.*



# SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1890.

### FIRST QUARTER.

Jan. 3. The Kingdom Divided . . . . .	1 Kings 12 : 1-17
Jan. 10. Idolatry in Israel . . . . .	1 Kings 12 : 25-33.
Jan. 17. God's care of Elijah . . . . .	1 Kings 17 : 1-16.
Jan. 24. Elijah and the Prophet 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 V.—ELIJAH AT HOREB.

For Sabbath-day, January 31, 1891.

### SCRIPTURE LESSON.—1 Kings 19 : 1-8.

1. And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.
2. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time.
3. And when he saw that, he arose and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.
4. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die, and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers.
5. And as he lay and slept under a juniper-tree, behold, then an angel touched him, and said unto him, Arise and eat.
6. And he looked, and behold, there was a cake baked on the coals, and a cruse of water at his head; and he did eat and drink, and laid him down again.
7. And the angel of the Lord came again the second time, and touched him, and said, Arise, and eat, because the journey is too great for thee.
8. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.
9. And he came thither unto a cave, and lodged there; and behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?
10. And he said, I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.
11. And he said, Go forth, and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake.
12. And after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice.
13. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And behold, there came a voice unto him and said, What doest thou here, Elijah?
14. And he said, I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.
15. And the Lord said unto him, Go, return on thy way to the wilderness of Damascus, and when thou comest, anoint Hazael to be king over Syria.
16. And Jehu the son of Nimshi, shalt thou anoint to be king over Israel; and Elisha, son of Shaphat of Abel-meholah, shalt thou anoint to be prophet in thy room.
17. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay.
18. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

GOLDEN TEXT.—Fear not, for I am with thee, and will bless thee. Gen. 28: 24.

### INTRODUCTION.

Ahab was the seventh king of the separate kingdom of Israel. The area of his kingdom was 9,375 square miles, while the area of Judah was 3,435 square miles. The area of the united kingdoms being 12,810 square miles, a little more than one-fourth of the area of the State of New York. Samaria was the capital of his kingdom, but his palace was built in Jezreel, a beautiful city in the plain of Esdraelon. He had a great passion for a beautiful palace and for building beautiful cities. He was naturally a man of good intentions in behalf of Israel and of the worship of the true God, but he was vacillating and weak in his religious and moral purposes. He had married Jezebel, a Phoenician princess, daughter of Ethbaal, king of the Zidonians. She was a woman in whom, with the reckless and licentious habits of an oriental queen, were united the sternest and fiercest qualities inherent in the Phoenician people. In her hands her husband became a mere puppet. Through her influence the Phoenician worship was established upon a grand scale in the court of Ahab. At her table were supported 450 prophets of Baal and 400 of Astarte. 1 Kings 16 : 31, 32; 18 : 19. The prophets of Jehovah, who up to this time had found their chief refuge in the northern kingdom, were attacked by her orders and put to the sword. 1 Kings 18 : 13, 2 Kings 9 : 7. When at last the people, at the instigation of Elijah, rose against her ministers, and slaughtered them at the foot of Carmel, and when Ahab was terrified into submission, she alone retained her presence of mind; and when she received in the palace of Jezreel the tidings that her religion, as established in the courts of Jezreel, was cast down (1 Kings 19 : 1), she uttered a fearful vow, and trans-

mitted it by messenger to the very man who, but an hour before, held her life in his power: "As surely as thou art Elijah and as I am Jezebel, so may God do to me and more also, if by this time to-morrow I make not thy life as the life of one of them." 1 Kings 19 : 2.

### EXPLANATORY NOTES.

V. 1, 2. "All that Elijah had done." Elijah (God Jehovah) was a priest of Jehovah, and has been well entitled "the grandest and most romantic character that Israel ever produced." He had a commanding physique, lived in the plainest possible manner, wore a girdle of skin about his loins, and occasionally the mantle or cape about his shoulders and chest. He was distinguished for his fierceness of zeal and directness of address. The northern kingdom (Israel) had at this time forsaken almost entirely the faith in Jehovah and was under the religious domination of Jezebel and her priests. It was at this juncture of affairs that Elijah suddenly appeared before Ahab and proclaimed the vengeance of Jehovah for the apostasy of the king. This issued in a terrible conflict with, and complete defeat of, the priests, Baal and Astarte under the leadership of Ahab. At the close of this sanguinary battle, Elijah follows the defeated Ahab to Jezreel and awaits the answer of Jezebel as to what she is determined to do. While waiting there, outside of the city, he receives her fearful threat of vengeance as recorded in the second verse of our lesson. He knew well the fierceness of her character and her resources for terrible vengeance. v. 3. "He arose and went for his life, and came to Beersheba . . . and left his servant there." Beersheba is about ninety-five miles from Jezreel, on the very borders of the southern wilderness. He gave himself no rest till he had reached that point. It is not in our province to explain why Elijah should thus flee, or to attempt any justification. God had new lessons to teach Elijah. v. 4. He there left his servant and "went a day's journey into the wilderness, and came and sat down under a juniper tree." He was evidently in the deepest despondency and humiliation. No doubt he was conscience smitten, for he could not justify himself in this cowardly flight from danger, and he is more than willing that the Lord should take away his life. v. 5. "An angel touched him and said unto him, Arise, eat." He was thus awakened from his weary, troubled slumber. v. 6. "He looked and behold . . . a cake baked on the coals, and a cruse of water at his head." Here was a ministration for his physical relief; and he felt that the ministration was from the Lord in answer to prayer. God prepares for the deepest needs of his children even in their hours of despair. Thus refreshed, he lies down again. v. 7. "The angel of the Lord came again the second time and said, Arise and eat." This repetition of divine ministration assures him of the watch care of God. v. 8. "Went in the strength of that meat forty days and forty nights unto Horeb, the mount of God." Horeb is but 200 miles from Beer-sheba. It is evident, therefore, that the forty days were spent largely in wandering and in resting on a long and lonely journey. It must have been a time of heart study and of review of God's dealings in the past years and days. v. 9. "And he came thither, unto a cave and lodged there." Possibly the cave where Moses was concealed while the Lord passed by. Ex. 33 : 22. "What doest thou here, Elijah?" This is a strange place for Elijah, hundreds of miles from his proper home, hiding away in a cave, all for fear of his enemies and the vengeance of Jezebel. The Lord institutes the inquiry and he must answer the Lord. v. 10. "I only am left; and they seek my life to take it away." He thinks first of his own loyalty to the Lord of Hosts and then of the disloyalty of Israel, and finally of the fact that they seek to take his life; as if all this should be an explanation of his present concealment in the cave. v. 11. "Go forth and stand upon the mount before the Lord." The Lord is not willing for him to despond in this seclusion. Hence he commands him to go out and to witness the revelations of God's power in the winds, and in the earthquake, and in the fire. v. 12. "And after the fire a still small voice." Literally, "a sound of soft stillness." Here is a demonstration to Elijah that God is able to bring perfect quietness after the storms, and earthquakes, and fires. Why should he not be able to bring peace out of the terrible conflicts with revengeful enemies. v. 13. "He wrapped his face in his mantle and went out . . . and behold there came a voice unto him, and said, What doest thou here, Elijah?" Elijah has now witnessed a revelation of God's power and he is filled with awe, and again hears the same inquiry as before. Surely God has something else for him to do. v. 14. Here Elijah repeats the same explanation as before. "I only am left; and they seek my life to take it away." v. 15. "Go, return on thy way to the wilderness of Damascus; . . . anoint Hazael to be king over Syria." Damascus was a city very near to the boundaries of Ahab's territory. A change of kingship is con-

templated and Elijah's official ministry is demanded. Nothing restores a man's confidence so readily as to be employed in important business. v. 16. "And Jehu . . . shalt thou anoint to be king over Israel." Here is a revelation to Elijah that Israel is to have a new king, and that Elijah himself is to anoint that king, "and Elisha the son of Shaphat . . . shalt thou anoint to be prophet in thy room." In this Elijah learns who is to be his successor. v. 17. "Him that escapeth the sword of Hazael shall Jehu slay and him that escapeth the sword of Jehu shall Elisha slay." In these words a wonderful revelation of the future is portrayed to Elijah. Many shall escape from the sword of Hazael into the land of Israel. The king of Israel shall slay great numbers, but of those who escape his sword the prophet Elisha shall slay many. v. 18. "Yet have I left me seven thousand in Israel, all the knees of which have not bowed unto Baal, and every mouth which hath not kissed him." This is the answer to Elijah's third complaint, "I only am left." Seven thousand faithful shall survive all the persecutions of Ahab and Jezebel, and carry down the worship of Jehovah to another generation. The prominent idea is perhaps this: Though the children of Israel have forsaken my covenant, yet I have kept and will keep it.

DOCTRINES.—God never abandons his purpose, however much his servants may lose heart and flee away. God's mightiest workings are by silent, secret forces, both in the natural and spiritual world.

DUTIES AND SUGGESTED THOUGHTS.—In temporary defeat and consequent despondency it is duty to rest and take refreshments. The second measure for relief is to study God's way of working and submit ourselves to it. The third step in the line of duty is to accept the work God has for us to do. Discouragement unfits one for duty.

### QUESTIONS.

Who were Ahab and Jezebel? Where was his capital? What was the cause of the battle? Who were the leaders? How was Jezebel affected by the report which Ahab brought to her? Why was she so angry? What fearful vow did she make? Why did the queen send this warning and so allow Elijah to escape? How far was Beer-sheba from Jezreel? In what direction? Why did Elijah flee? How far did he go before the first stop? Where did he sit down? In what words did he give expression to his feelings? What state of mind did this expression reveal? What provisions were made for his physical wants? Who ministered to him? Where did he go on the strength of that meat? How far is Horeb from Beer-sheba? How long was he on the way? Why so long? Where did he lodge? What word of the Lord came to him there? What was his reply? What did the Lord direct him to do? What lesson was taught him by the wind, earthquake and fire? What by the still, small voice? Why did he wrap his face in his mantle? What question next came to him? What was his reply? What did the Lord commission him to do? What prophecy was then uttered to him? How many faithful ones would be left? How was this assurance a rebuke to Elijah for his despondency? What are the practical lessons for God's people of the present day?

### WASTE PLACES.

In the fall of 1815 a band of pioneer Seventh-day Baptists left the parent home, and pushing westward settled on the then far frontier, now Madison county, N. Y. Being of a sturdy build in every respect, they soon attracted to themselves such stray bits of pioneer humanity as were already on the field, to subdue the wilderness. A church was finally organized at that part of Madison county known as DeRuyter, then including Germantown (Lincklaen) and Truxton (Cuyler Hill). Meetings were held alternately at these places. The society grew and prospered until we find this entry on the records: "Church-meeting holden Oct. 24, 1823, and took the mind of this (Truxton) branch of the DeRuyter Church, at a special meeting, and appointed Dea. (Zacchaeus) Maxson as a special committee to form a petition" to be set off as a separate church. "April 9, 1824, voted that Eld. John Green write a letter to Conference," requesting to be set off. Next meeting, May 7, 1824, "Received a petition from Truxton and held it for further consideration." They considered to such good purpose that a new church was born on Truxton Hill, which lived



and exerted a great power for good. Barber Cardner and (perhaps) Zacchaëus Maxson were the first deacons; apparently they were without a settled pastor for two years, doing the best they could with such occasional aid as the DeRuyter Church could give. As near as I can learn the first pastor of the Truxton Church was Rev. Alexander Campbell, a man of commanding presence, great power and "full of the spirit;" he served ably and acceptably from 1826 to 1833. Under his care the church grew apace and quite an ingathering of souls was accomplished. He was followed, after an interval of two years, by Rev. Zuriel Campbell, a brother of Alex. (though of quite a different mold in many respects), first as a licentiate, then for one year, 1838-9, as a regular ordained minister. Rev. R. G. Burdick served the church for one year, 1839-40, and then rather abruptly severed the connection. Following him came the licentiates, Elias Rogers, 1840-44, Solomon Coon and Varnum Burdick. For a time these last seemed to exercise a joint control, but in 1851 we find Mr. Burdick in full pastoral possession. These last were men from the common walks of life, of no special education and of rather marked peculiarities, but they served this Hill church with ability and to the glory of God. After these came the Rev. A. A. Lewis, who ministered to both soul and body, dying in harness; Rev. J. E. N. Backus, now of Verona, who, of all the pastors, lived nearest his flock, and Rev. Thos. Fisher, who served the church I think, for nearly thirty years. He was a man of rather slight build, an Englishman by birth, a convert to the Sabbath, nervous and quick of movement, eloquent, a man of conscience and not afraid to follow where duty led. During all these years the society was in a flourishing condition, protracted meetings were held with considerable regularity and additions to the church were not a few.

About 1858 the town of Truxton was divided, the upper half being named Cuyler, the lower part retaining the old name of Truxton. The church changed its name about the same time, and is known to this day as the Cuyler Hill Church. During the pastorate of Eld. Backus the long contemplated project of building a house of worship was brought to a successful issue. Daniel Burdick and Albert Muncy, prominent brethren of this society, had each selected a site for the church, and each was fully convinced that his was the proper site and all others were totally unsuited and wrong. About 1862 or 1863 a church meeting was held at which this unfortunate quarrel was healed. Soon after a church meeting was called, Eld. Backus and a very few others responding. On the motion being made that it is "the sense of this meeting that a house of worship be built," J. R. Burdick, then quite a small boy, and not a church member, in a spirit of boyish fun, seconded it; the motion was carried and the house was finally built.

When Eld. Fisher became too old to do pastoral work there seemed to be no one to look after this rather scattered society, and things went down rapidly. The Cuyler Hill society is situated five and a half miles from DeRuyter, right back up among some as rugged hills as can be found in New York, in fact, in a less rugged country some of these hills would be called mountains. The scenery is wild and picturesque in the extreme, enough so to well pay an artist to spend a summer among these hills—"rock ribbed and ancient as the sun." He would find some as fine farming land as can be had in this section of New York. Once occupied by

Sabbath-keepers, there is a tract three miles in extent from which the Cuyler society drew its life, but the onward march of empire has swept the most of them away, and now all this fine section is being occupied by Sunday people of the more careless sort. The remnant that was left have drifted into a state of spiritual coma. This church ought not to be disbanded until the virtues of a genuine, old-fashioned revival have been tried. Go in as if a new church was to be built, and build solidly and get to work quickly, or the hold we already have will be taken by another. Within the past forty years six Seventh-day Baptist churches in this Association, with a membership of 165, have either died or merged with larger churches to save themselves from utter extinction. A man of great power needs to go in here and shake these lotus eaters until they become so thoroughly awake in their spiritual life that there will be no possibility of their falling asleep again. May we not try the experiment? C. H. G.

ALFRED CENTRE, N. Y., Dec. 3, 1891.

#### THE CALIFORNIA MISSION.

Providence permitting, I hope to start the 18th instant on a three months' missionary trip to California, in response to the call of the Seventh-day Baptist Missionary Board. My purpose is to go *via* Santa Fe route, stop a day at La Junta, Col., where we have some Sabbath-keepers, visit southern California wherever there are Seventh-day Baptists to be found, including Tustin City, South Riverside, Los Angeles, perhaps San Diego, National City, Azusa, Christine, Valley Centre, Loyaltan, Santa Rosa, Downey, Swarey, Rough and Ready, Fresno, and Oakland. We have not located all these points yet. The list of RECORDER subscribers has been furnished. If there are any who know of Sabbath-keepers outside of these towns we should be glad to hear from them, and we desire the prayers of all that God may bless this effort with success. We hope all our people that we meet will have liberal contributions for the Missionary Society, and be ready to assist in the upbuilding of our cause in whatever way circumstances shall render most feasible. We may return *via* Salt Lake City and stop at Boulder, Col. Address us for the next six weeks care of L. C. Thomas, Tustin City, or Dr. A. C. Rogers, 41 S. Main St., Los Angeles, Cal. G. M. COTTRELL,

Pastor Seventh-day Baptist Church, Nortonville, Kan.

#### NOTICE TO CHURCHES ON THE BERLIN FIELD.

The Missionary Society having felt the necessity of issuing special circulars to the churches, asking for funds to meet pressing wants, I wish to call the attention of the churches of Berlin, Marquette and Coloma, Wis., to the same, asking each member of said churches to give to the call, special and prayerful attention, and asking that, while we will be more constant and systematic in aiding our benevolent work in the future, in view of the present need, a *special* effort be made to collect funds between now and the second Sabbath in February. Will the brethren and sisters at Marquette please send their contributions to Brother John N. Noble, of Kingston, and those at Coloma to Brother E. D. Richmond, while the Berlin people will put theirs into the hands of their treasurer, Brother E. B. Hill. I desire also to ask our brethren and sisters living at Glenbeulah, Spring Lake, Dakota, and Deerfield to send their contributions to some one of the brethren above named, and thus aid the Board in their effort to sustain a laborer on this field.

J. M. TODD.

BERLIN, Wis., Jan. 11, 1891.

#### TRACT SOCIETY BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Jan. 11, 1891, at 2 P. M. C. Potter, President, in the chair. Prayer offered by A. H. Lewis. Eleven members and one visitor were present.

The Committee on issuing Gospel Tracts reported progress.

Voted that the Tract Committee communicate with the Rev. W. C. Titsworth, with a view to securing his services in the line of general editorial work. Correspondence was received from W. C. Daland, concerning *Peculiar People*, and from J. P. Mosher, on the publishing of tracts.

An order on the Treasurer for ten dollars was voted W. C. Daland, for the payment of subscriptions to Jewish papers, for his use as editor of *Peculiar People*.

Treasurer reported cash on hand, \$339 32, with bills due amounting to \$406 66. Bills were ordered paid.

Minutes were read and approved, after which the Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec'y.*

## HOME NEWS.

### Illinois.

CHICAGO.—Unlike our brethren in the East we have been enjoying very fine weather. We have but little snow, and the temperature is quite agreeable.—Our mission school is progressing as usual.—Our annual meeting will take place sometime in the latter part of the month. The church is apparently in good trim, and the interest in the meetings keeps up to the usual standard. Our hearts have been cheered by finding another convert to the Sabbath in the person of a young lady who has been a member of the Congregational Church, but who has been intending for some time to be baptized at the first good opportunity. She is a trained nurse, and can not be with us at all times, but will attend our meetings when she can. She expects to be baptized and join us at the first opportunity. There are several Sabbath-keeping Seventh-day Baptists living among us, who ought, it seems to me, to cast in their lot with us, but who, for one reason or another, hold back.—On the evening after the Sabbath, Jan. 3d, a large proportion of the members of our church surprised the pastor and his wife by coming in upon them unannounced. They had learned that it was the pastor's birthday, and wished to signalize it by good deeds. Besides bringing their own hearty good cheer, which is always welcome, they brought a beautiful "Pittsburg" lamp, together with a still more beautiful lamp stand, ornamented with "oxidized silver." The two must have cost "a heap" of money, though they did not say how much. Eloquent presentation speeches were made by brethren Ordway, Hull, Randolph and others, to which the pastor responded as well as he could without premeditation. Sandwiches, cake, coffee and apples contributed their full share to the festivities of the occasion; after which all repaired to their homes as happy, we trust, as they came.—The next Third-day evening, being the twenty-first anniversary of the marriage of Allen Butterfield and wife, about the same number called on them at their home on West Huron street, and surprised them in a similar way. Several valuable presents were brought to them, with most hearty good will. Speeches were made by brethren Hull, Ordway, Randolph and the pastor. This couple, who are themselves great favorites in our little society, were warmly complimented on account of their little flock of beautiful children, while "Mother Butterfield," whose amiability and constant readiness to aid her neighbors, especially in times of sickness and distress, was specially remembered.

J. W. M.

## MISCELLANY.

## FAITHFUL IN A FEW THINGS

"Father, I don't believe I will stay with Stephen & Company after this next month."

"Why is that, Hal? I thought the position was a very good one."

"Oh, the position's good enough, I suppose. I have been with them almost a year, and they don't give me a cent more than when I first went there, and I'm just discouraged."

"Perhaps you are not worth a cent more, my boy."

That was not pleasant to hear, and Hal shrugged his shoulders by way of an answer.

His father hid a smile with his handkerchief, and then continued:

"Do you do your work quite as well, and are you as much on the lookout to advance the interest of your firm as though they gave you double the salary, Hal? In other words, are you doing your very best?"

"Why, no, father, I don't suppose that I am; and they shouldn't expect it for what they give me."

"Never mind what they expect. Make yourself so valuable to them that they cannot afford to lose you, and then there will be no trouble about your salary. Don't you know that there are five men to every position, and that a firm will give its positions to those who will do the work in the best manner? I think I must tell you of an experience I had when I was a young man."

"I was a fortunate—or, perhaps, unfortunate—as you, Hal. In other words I had no one but myself to depend upon. My father lost money through the fault of his partner when I was a little more than a boy, and, dying soon after, left hardly enough to support my mother."

"As I was old enough I left school and went into business. After changing once or twice I found a position which I liked, and I made up my mind that I would keep it if I could. I could not afford to go from place to place. I had been there for several years, and each year my salary had been increased a little, when one of the partners was taken seriously ill. That threw a great deal of extra work on me, which, with my own, was almost more than I could do. I remember that I used to go home in the evening, tired and discouraged."

"Never mind, Harry, mother would say; 'it cannot last long.'"

"I would not mind it if my salary was worth the work," I complained.

"But all the time I had a secret hope that at the beginning of the new year I would have more of an increase than usual. With that hope to cheer me I worked hard and managed to do almost the work of two men. Imagine, then, my disappointment when, at the new year, I received exactly the increase that had been promised me before the illness of the partner. Only when I knew that I was not to have it did I find how I had counted on that extra money. I wanted to hire a house for mother and myself—we were boarding—and I had calculated that, with what I had saved, and the increase I had expected, I would be able to do so in the spring."

"Never shall I forget with what a heavy heart I went home that night. I did not mean to tell mother of my disappointment. I thought it would only trouble her. But I had not been in the house half an hour before she had the whole story."

"And, I said in conclusion, 'I won't work another day as I have done. They may find some one else.'"

"They did not promise you any more, did they, Harry?" asked mother.

"No, but I expected that they would give it to me."

"Do you mean to leave?" she asked next.

"No, I cannot afford to do that," I answered dismally.

"Then," said mother, in her bright, cheerful way, "work just as you have done, quite as conscientiously as though you were receiving all you expected; and then, when the little house does come, we will enjoy it all the more. Do not do yourself the injustice, Harry, of giving anything but your best."

"How often since have I realized the force of that remark when I have seen boys doing themselves just that injustice! Well, I took mother's advice, and did my work as thoroughly as I knew how. About the first of February, Mr. Wilkins, the partner who was so ill, grew so much better that almost every day I carried him his letters and gave him an account of the business of the preceding day. At last, one morning toward the end of that month, he told me that on the following day he would return to business. How well do I remember that day. I can see the details of the room where I found him just finishing his breakfast. I knew that in the left-hand corner of the bookcase was a copy of 'Pilgrim's Progress' with the name in gilt letters on the back. There was a coffee-pot on the table, and his cup had three blue lines around it; and the wall paper was cream color, with a vine running all over it. I had given my report, and, having laid the letters on the table, was just about leaving, when he said:

"Wait a moment, Weston. I have something to say to you."

"I cannot remember his exact words, Hal, but the purport of what he said was this: Just before the beginning of the year, Mr. Savage, the other partner, came to him and asked what had better be done about advancing my salary. They both agreed that it should be more than they had promised me; but on account of various business complications, which I will not enter into they decided that they would make no change till Mr. Wilkins was able to be about."

"And there was another consideration, Weston," he went on to say. "We would not have deferred the increase excepting for the business reasons; but as the circumstances were as they were, we concluded to make it a test, which, I am happy to find, you have stood most nobly, expecting, as I know you must—as you had a right to—some consideration for your unusual efforts. When the time passed and they were unrecognized, your work, instead of falling off, has been, if possible, better; and now, finding that things have turned out in the business as we had hoped and expected, we are able to offer you an interest in the concern. You have made yourself indispensable to us, and we are glad to show our appreciation in this way."

"For a moment, Hal, a feeling almost of terror took possession of me at the memory of how nearly I had come to a failure, if I had done as I threatened and relaxed my efforts! My next sensation was one of utter thankfulness to my mother."

"Well, there is little more to tell. Among my happiest memories is the day when the little house became a reality, and I saw my mother comfortably settled there. Yes," in answer to Hal's question, "it is the very house where she now lives. She grew to love it so that she refused to have a better one when I was able to give it to her. Neither would she leave it to live with us; and, as you know, she will hardly allow me to improve it, from the fear of changing it too much."

"The same business? Yes, it came into my hands, at last, through the death of the other partner. But, Hal, I do not tell you this with any idea that you will repeat exactly my experience, but only to illustrate the principle, which always remains the same."

"Looking at the question from a purely business point of view, it pays to do your very best, and only your very best; but there is another and nobler reason for faithful service, which you will find mentioned, times without number, in a certain guide, which the great Master has left as the rule for the lives of his servants."—*Forward.*

## A WEE LAD.

Once I knew a workingman—a potter by trade—who had one small invalid child at home. He wrought at his trade with exemplary fidelity, being always in the shop with the opening day.

He managed, however, to bear each evening to the bedside of the "wee lad," as he called him, a flower, or a bit of ribbon, a fragment of crimson glass—indeed, anything that would lie out on the white counterpane, and give a color in the room. He was a quiet, unsentimental

Scotchman, but never went he home at night-fall without some toy or trinket, showing he had remembered the wee face that lit up so when he came in.

I presume that he never said to a living soul that he loved that sick boy so much; still he went on patiently loving him. And by and by he moved that whole shop into positively real, but unconscious, fellowship. The workmen made curious little jars and tea-cups upon their wheels, and painted diminutive pictures down their sides, then stuck them in corners of the kiln at burning time.

One brought some fruit in the bulge of his apron, and another some engravings in a rude scrap book. Not one of them all whispered a word, for this solemn thing was not to be talked about.

They put them in the old man's hat where he found them; so he understood all about it. And I tell you seriously, that entire pottery, full of men of rather coarse fibre by nature, grew quiet as the months drifted, became gentle and kind, and some of the ungoverned ones stopped swearing, as the weary look on their fellow-worker's face told them beyond any mistake that the inevitable shadow was drawing nearer.

Every day, now, somebody did a piece of his work for him, and put it upon the sanded plank to dry; thus he could come later and go earlier.

So, when the bell tolled, and the little coffin came out of the door of the lowly house, right around the corner, out of sight, there stood a hundred stalwart working-men from the pottery, with their clean clothes on, most of whom gave a half a day of time for the privilege of taking off their hats to the simple procession, filing in behind it, following across the village green to its grave, that small burden of a child, which probably not one of them had ever seen with his own eyes.—*Nashville Christian Advocate.*

## SPECIAL NOTICES.

☞ THE Quarterly Meeting for Otselic, Lincklaen, DeRuyter, Cuyler, and Scott churches, will be held with the DeRuyter Church, on Sabbath and First-day, Jan. 31st, and Feb. 1st. Eld. J. A. Platts will preach on Sabbath and First-day mornings, conference meeting Sabbath afternoon and Christian Endeavor meeting at night. L. R. S.

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

☞ THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.20 P. M. The Mission Sabbath-school meets at 2 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: Rev. J. W. Morton, 1156 W. Congress Street, Chicago Ill.

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CONDENSED NEWS.

At a late meeting held in Rochester an agreement was signed by every salt producing firm and company in the Western New York field that the prices of 1890 shall be maintained through 1891.

Three earthquakes occurred Jan. 15th at Parral, Chihuahua, Mexico. The gallery of the convent of the Sacred Heart gave way, killing six persons and wounding nine.

Dispatches were received, Jan. 16th, by General Schofield from General Miles announcing the end of the Indian troubles in the west. General Miles says he believes the disarming will be complete.

Special Agent Curtis, of the Canadian Customs, says that there is not a day that a large quantity of refined opium is not smuggled into the United States from some point in Canada. "I could name a man in Ottawa whom I know to have smuggled recently 600 pounds of refined opium into the United States from this city," he added.

It is announced that Prof. Koch has published the ingredients which enter into the composition of his lymph. It is learned from authentic sources that it is the product of chemical processes in the body. It probably belongs to the group of albuminous compounds. The reaction which frequently follows its use, it is claimed, shows it is not tox-albumen. In a certain degree of concentration it kills living protoplasm, thus making it necrotic, and by removing the conditions under which the bacillus can develop, it kills bacteria.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

FULLER—In Richburg, Allegany Co., N. Y., Dec. 25, 1890, after a painful illness of about two years, Mrs. Rosina F. Fuller, in the seventy-sixth year of her age.

Sister Fuller was born April 19, 1815, in Brookfield, Madison Co., N. Y. From the earliest recollection of those who knew her, she was a Christian. In 1850, under the ministry of Eld. Zuriel Campbell, she became a member of the church in Richburg, never losing her interest in that church, nor her faith in Jesus its divine founder. After the death of her husband, Ransom Fuller, the sole care of their invalid daughter, "Frankie," devolved upon her until her decease. During the last years of her life she received comfort, care, and home with sister Lenna Bassett, who ministered to her in suffering and death. Funeral service in Richburg, Sabbath, Dec. 27, 1890. Sermon by the writer, 2 Cor. 5: 1. J. S.

BASS.—At Leonardsville, N. Y., Jan. 4, 1891, after a brief illness of pneumonia, Henry E. Bass, in the 63d year of his age.

Mr. Bass was born in the town of Plainfield, N. Y., May 29, 1823, in the vicinity of which he has al-

ways resided, with the exception of about sixteen years. During the last years of his life he lived in the village of Leonardsville. He was at one time a member of the First Brookfield Seventh-day Baptist Church. He was twice married, and has had four children, all of whom are living. Besides his wife and children he leaves a brother and sister and an aged mother to mourn his loss. For fifteen years or more he has been in feeble health, and lately was not able to perform much hard labor. He died with great peace of mind, having a perfect trust in his Saviour, and preserving to the last moment a remarkable clearness of intellect and attention to the details of his affairs. His familiar figure will be missed in the community more than that of many a man of greater influence, and it will be difficult to find one whose skillful services, in so many ways, will be always ready at the command of every one. Funeral services were held at the Seventh-day Baptist church, Jan. 7, 1891, conducted by the pastor, which were attended by a large number of relatives and friends. Interment at Leonardsville, N. Y. W. C. D.

MARRYOTT.—In Rosenhayn, N. J., Dec. 28, 1890, Reuben R. Marryott, aged 77 years and 2 months. In 1835 he married Hester Ann Ayars, with whom he lived until he was removed by death. Five years ago they celebrated their golden wedding, and the 15th of last October they celebrated their 55th marriage anniversary. At the breaking out of the war he enlisted as a soldier in the army for the defense of his country. He was followed to his last resting place by several of his brave comrades. His only hope was in the merits of Christ, in whom the trusted for salvation. He leaves an aged widow, several children, grandchildren, and great-grandchildren. Sermon by the writer from Heb. 4: 9, "There remaineth therefore a rest for the people of God." J. C. B.

STILLMAN.—In Westerly, R. I., Jan. 9, 1891, Sarah Elizabeth, wife of Alfred A. Stillman, aged 39 years and 4 months. She was the daughter of the late Lewis Langworthy, and was born in Ashaway, R. I., Sept. 9, 1851. In the 15th year of her age she became a Christian, and was baptized in May, 1866, by her pastor, Eld. A. B. Burdick, and joined the 1st Hopkinton Seventh-day Baptist Church. In 1881, she and her husband having moved to Westerly, she joined by letter the Pawcatuck Church. She remained to her death a faithful and greatly esteemed member of this church, and was a teacher in the Sabbath-school for a time. For the last two years, she had been much out of health, gradually failing, yet she passed away rather unexpectedly, from heart failure. A faithful wife and mother, an affectionate daughter, and a true Christian, has gone to her heavenly rest and reward. She leaves a mother, husband, and a son, and a large circle of relatives and friends to mourn her death. Funeral services conducted by her pastor, and held at her late residence on Grove Avenue, Jan. 12, 1891. O. U. W.

AYARS.—At Sisco, Fla., Dec. 25, 1890, after a protracted illness, Mary Morton, wife of Uz Ayars, until recently of Marlboro, N. J., and daughter of Rev. J. W. Morton, of Chicago.

Sister Ayars united with the Seventh-day Baptist Church in Plainfield, N. J., when quite young, where she remained a member until after her marriage, when she removed her membership to Marlboro. Here she was deeply interested in the church and in the Sabbath-school, occupying for some time the position of teacher. Her health beginning to fail, she went, a little more than a year ago, to Chicago, and spent some time with her father. In February last she met her husband in Florida, where they remained until death relieved her of her sufferings. Her husband, two children, and a sister came on with her remains to New Jersey. Her funeral sermon was preached in the Shiloh church by her pastor, Rev. J. C. Bowen, from Rev. 3: 12, "Him that overcometh," etc., and her remains were laid to rest in the cemetery, surrounded by many sorrowing friends. She was a woman of culture and refinement, and greatly endeared herself to her family and friends by her genial manners and Christian life. Our loss is her eternal gain. J. C. B.

VANHORN.—Near Garwin, Iowa, Jan. 9, 1891, of croup pneumonia, Harry S., infant son of G. B. and M. L. VanHorn. Services were held at Pro. VanHorn's home, and quite largely attended. Sermon by the writer. E. H. S.

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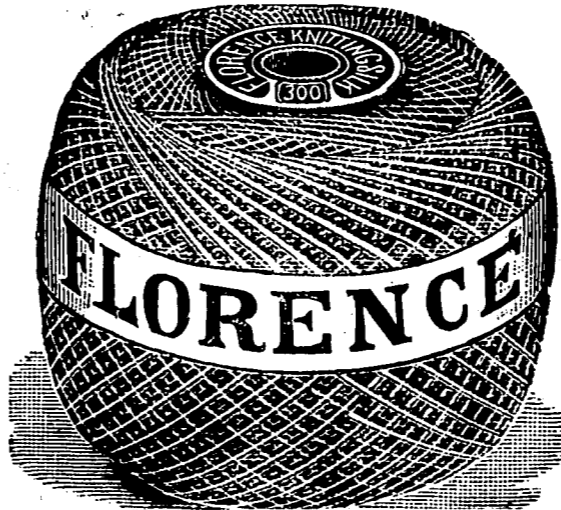
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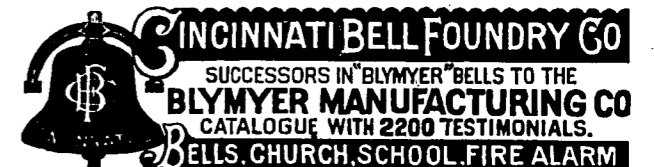
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