The Sabbath Recorder.

SIXTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

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FIFTH-DAY, NOV. 13, 1890.

THE CONCLUSIONS OF THE COUNCIL.

Dearly Beloved,—At its last annual session our General Conference was pleased to call a denominational council, to meet in Chicago, Ill., Oct. 22, 1890, to consist of delegates from the Conference, from our benevolent societies, and from the churches, to consider: "1. Our present condition, including our plans and methods of work; their efficiency and their defects. 2. The growing demands of our work upon us; our prospects and plans for the future."

The Council convened as directed, with ninety-eight delegates in attendance, representing seventy-eight churches, and continued its work through a period of eight days. Many visitors from our churches were also present and participated in the deliberations. Large standing committees were early appointed, and through them most of the business was prepared for the consideration and action of the Council. The committees held extended meetings, open to all, and the subjects assigned and referred to them were carefully considered. Their recommendations were also fully and fairly discussed in open Council before final action. We are happy in being able to say that the general sessions were uniformly harmonious, and the conclusions reached gave very general satisfaction, and that the meetings for religious services were deeply spiritual. A kind and gracious providence was manifest from first to last in all that pertained to this great denominational meeting. Its proceedings and all the particulars which make up its wonderful history, will be fully made known to you in these utterances concerning polity is to the careful consideration of societies, that, through a period of eight days. Many visitors respective borders. This provision recognizes the business sessions were uniformly harmonious, any day as a Sabbath is contrary to the constitution of a free country, and the rights of conscience.

Concerning missionary interests the Council said: There are great opportunities in the East; but the most promising fields for home mission work are in the newer parts of our country. No mission work is complete that does not include the teaching of all things commanded; and the way to spread Sabbath truth is to witness for Christ more faithfully. Seventh-day Baptists must help send the gospel to the heathen; the work in Holland well deserves support; and a helper for our cause in London ought, if practicable, to be obtained at an early day; but the needs and prospects of the home field are especially great and promising. All our workers ought, in teaching and practice, to be in substantial accord with the general faith and practice of the denomination. The Missionary Board, through its Secretary, and by other means, must keep close to the wide field in respect to knowledge and sympathy. All along these lines of effort our Board needs and should have the cordial support of our people.

Concerning Sabbath reform work and the propaganda of the Seventh-day Baptist principles, it was shown how little was done with respect to Sabbath and the Sabbath observance. As to the ways and means of doing our work, the Council urged full consecration, our better observation of the Sabbath, instruction of our own children in this matter more thoroughly, the improvement and use of our Sabbath publications, especially the Sabbath Recorder and the Outlook, and that a paper devoted to Sabbath Reform and the discussion of Sunday legislation is demanded; also that much more should be done by the living teacher, and that our own missionaries should regard this as a part of their evangelistic work.

Upon the question of closing the Columbian Exposition on Sunday the Council said: We appreciate the efforts of those who seek to secure a weekly rest day for working people, and of those who, on purely religious and moral grounds, would bring about a better observance of Sunday. But we insist that, 1. To associate any sabbatic idea with the First-day of the week is altogether unscriptural. 2. To legislate for the promotion of the religious observance of any day as a Sabbath is contrary to the Bible, to the constitution of a free country, and the rights of conscience. 3. The only way to secure for all mankind the great and divinely intended blessings of Sabbath-keeping is to return to the Bible. The Council declared that our educational work is, in a very large sense, fundamental to all others. Our work in all its departments needs not only thoroughly trained men and women, but men and women in whose minds and hearts the spirit and plans of our work are thoroughly ingrained through all the preparatory stages of their training. Our schools are doing a noble work in this direction and deserve the unqualified sympathy, patronage and support of all our people for what they are and are doing, and in all their efforts to raise the standard of culture among our young people.

The need of our schools, especially the theological department of Alfred University, for more adequate endowment is earnestly commented to the consideration of all our people. The organized efforts of the women of the denomination through the Woman's Board was heartily commented on, and all even the isolated ones, were urged to co-operate with the Board in its praiseworthy work for the Lord's cause.

The Council recognizing the fact that our young people are soon to become the active workers of both church and denomination, and that there is need of the most thorough preparation possible to meet these duties, recommended the more complete and thorough organization of the young people into Christian Endeavor Societies, and their more conscientious fulfillment of the obligations thereby incurred. Our schools are more regular in their attendance upon the General Conference, the Associations, and the Anniversaries of the several societies, and that...
they study more carefully the minutes of those sessions and the Sabbath Recorder. Believing that a large proportion of the work of these young people is to be directly in the line of support of the churches of which they are a part, it was recommended that they more constantly bear in mind the fact that the churches should be the first consideration in their own work; also that they strive to build up the community in which they are placed by such evangelistic or other Christian work in destitute localities, as circumstances may admit. In response to general denominational work, it was recommended that the young people do all they can to materially assist the several Boards in the prosecution of their work, and show them full confidence by placing funds in their hands without dictation as to its use. It was advised that, to arouse much interest and power among which, so far as we can learn, are not only young people, but the families in all the truth and grace of our Lord, shaping denominational work and directing denominational effort. The Outlook is doing a great work in educating the world as to the immutability of God's law, and directing their thoughts away from the sanctity of the Sabbath. It was recommended that Sabbath, and its full power, was to be the first consideration in our work; also to give with a hearty support of our people, suggesting that it might be used. It was thought that the Sabbath Recorder should be the standard denominational society, and that the pastors of the churches put forth earnest and unceasing effort to lead all to give with regularity according to their several abilities and as God may prosper them; believing that "we who have received such a grace are under no less obligation to give proportionately to our income for the Lord's cause than were his people of old." The subject of employing Sabbath-keepers in the various factories, shops, etc., under the control of our people, received careful attention at the hands of a committee of business men, who made the following considerations: 1st. That our young men prepare themselves for the positions of skilled laborers, by faithfully learning the trades of the various mechanical pursuits, thereby fitting themselves to fill the positions which, so far as we can learn, are not only now open to them, but have been since our people have had them under their control. 2d. That employers of labor make an effort to obtain laborers from among Sabbath-keepers; and 3d. That the columns of the Sabbath Recorder be made advantage, as a medium of communication between employer and those seeking employment. A very hopeful view was taken by the Council of the future of our denominational existence and of the final triumph of the cause which we represent. This view was based upon the following considerations: 1st. The answers of our people are proportionally small. At this point, which indicated that the people were full of persistent purpose, and a firm faith in the truth itself and that God will give final triumph. 2d. The hopeful expectation of the devout and earnest Sabbath-keepers everywhere of the final triumph. This is an inspiration for earnest work, and a prophecy of final triumph. 3d. The unanswered prayers of thousand of devoted Sabbath-keepers for over two hundred years that the Lord would, in his own time, re-establish the observance of the fourth commandment in all countries. We can reasonably expect these prayers will be answered. 4th. The formation of our churches, General Conference, benevolent societies, and institutions of learning has been with a view to permanency in their operations. This fact is additional proof, we think, of the success of our cause. 5th. Counting the immense odds against us, we already see that our efforts in evangelization and in the Sabbath have secured some encouraging results, and we may confidently expect, under the blessing of God, greater results in the future. 6th. No one of our people really believes that in the future we will relax in the least our exertions, but rather increase them to bring to completion, with the Lord's help, this work laid upon us. 7th. It is hardly necessary to caution against expecting an immediate, or even speedy, radical and general reformation in the practices, while there may be considerable changes in the views of the First-day keeping world in reference to the fourth commandment. That there will come a great reformation in God's own time and way, we may confidently expect. Our motto must be, labor and wait. By order and in behalf of the Council, A. B. PRENTICE, O. U. WHITFIELD, J. G. ROGERS, Geo. T. BARCOCK, Geo. H. BARCOCK, L. A. PLATT, W. A. E. MAIN, Oct. 23, 1890.
point of education is refinement, as many claim, what agent or influence is more potent?

I urge the study of music, a thorough, scientific study, not on the ground that one will seem dreadfully stupid and unfashionable without this knowledge. On the contrary, I believe it is the backbone of education, and the ground of the development of all our nobler faculties and feelings, for intellectual and moral culture, for great usefulness in scores of ways, and as preparation for the eternal joys and labors of God's redeemed ones. Music is a part of life, a part of heaven. God is, the author of this science, and has created man capable of unlimited progress in its development. There is no conceiving of the good which a student would get from two hours' study a day in a four years' college who would learn, for instance, one branch of study stands isolated. This study of music intermingles and takes hold of others.

The music in our schools is an inspiration to teachers and scholars to do better in other branches, and do it with a holy aim and purpose. I venture the remark, for illustration, that in Alfred University, Prof. Williams, and in Milton College, Prof. Stillman, and in other schools other leaders in music, are doing in their line of work what others are doing in their line of work, and the thoughtful mind of music intermingles and takes hold. I have been,
All will wait for farther news from brother and sister Davis, of China, with anxious interest, and pray that the heavenly Father's generous care and comfort may be given them every hour.

SHANGHAI SCHOOL WORK.

BY D. R. DAVIS.

The Boy's School.—I continued in the general management of this school until the close of the Chinese school year in January, with brother and sister Randolph as teachers in the English studies. At the re-opening of this school in the spring the entire charge was given into their hands. The financial report of the last part of the year will be furnished entirely by brother Randolph. He will also report the general management of the school from the time it was placed in his hands. There was a vacation during the month of August. At the re-opening, some of the boys did not return, but new ones entered, so that there were eight in the English studies, and four studying Chinese only. Considering some irregularities which were caused by the sickness of the Chinese teacher, we feel that the school has done good work. All the boys studying English were anxious to enter the school for another year; but we had decided to discontinue the English department for reasons already made known to the Board. Aside from the improvement in the Chinese boys, we could see a vast change in their general deportment and attitude toward Christian teaching.

Girl's School.—This school has been continued in the same general way as in previous years. I think no new branch of study has been introduced, unless it be physiology. The older girls have been through an elementary book on this subject. They have pursued the other usual common school studies; and on certain days of the week are taught to do needlework, and also to assist in the general work connected with the school. While Mrs. Davis has had the general supervision and management, I have assisted in the teaching of a few studies. Except when from home or interrupted by other matters I have conducted evening devotions in this school, during a portion of the Word of God and making remarks on the practical points in the reading. There have also been morning prayers, conducted by either Mrs. Davis or Miss Burdick, and a Sabbath evening prayer-meeting. In the conducting of this Dr. Swinney has also participated.

The marriage of Mary, the daughter of Dau-Teng-Lan, necessitated a change in the teacher. From the outset we have found it exceedingly difficult to procure competent Christian teachers for our schools. Just now Lucy Daung, one of our church members, is acting as matron, instructing the girls in needle work, while Sing-Chung, a son of Dau-Teng-Lan, teaches the Chinese studies a portion of the day. Miss Burdick has already made herself very helpful in sharing with us many of the numerous cares calling for attention. Her coming has been a source of great joy to us, and we hope to see this work continued, and we trust she will be ready ere long to assume the full responsibilities of the work to which she has been appointed. If the plan regarding the return of myself and family to the States is carried out, the entire work of the girls' school will fall upon her. As many months, fall upon her. We trust the Lord will give her strength and courage for this charge.

Before closing this portion of my report I desire to refer to the matter of myself and family returning to America. I would again thank the Board for the impression about their action regarding this matter. I have made some investigations respecting the cost of passage, and find that we can go from Shanghai by the "Blue Funnel Line" to London for six hundred teas. This will be something over $600 in passage money; but a steamer ticket from London to New York can be secured for $50. My family will require three and three-fourths tickets, so that I estimate about $800, United States gold, will be needed for our passage money. I will make further inquiries, and if I find that we can obtain passage cheaper by any other route will inform you.

FROM R. S. WILSON.

I have been in some revival meetings this fall, and preached two sermons for the Presbyterians and one for the Methodists. I think prejudice is dead here in my settlement. I do pray that the time will speedily come when our little church may rise above this low and lukewarm state, and may become a bright and shining light in the hearts of our people, and on our faces among a missionary spirit among the lay members. The truth of the matter is we need more love for God and his commandments, more consecration to God's service. Then we would spread like the green bay tree, and the truth would be the earnest prayer to God. Brethren, you may think the prospects dim here in this country; and it looks that way to me; but God is here as well as in other places. The failure is always upon the part of the people, not the man. May God help us to wake up and go to work while it is day, for the night cometh when no man can work.

Brethren, pray for us. I amashamed to make this report it is so small, and nothing but the seed, and we have this confidence, that he doeth all things. I did what I could under the surrounding circumstances. I have tried to sow the seed, and I will leave the results with God. I am not able to tell you whether the field is interesting or not, I will leave that for you to judge. The people seem to want to know of the things that we do. I think we know all I about it. Several have said that I was keeping the true Sabbath. If I were able to travel, I could have five preaching stations all the time, but I am not able to reach these places at my own expense.

Three weeks of labor; 7 sermons and addresses; congregations of 50; 3 prayer-meetings; 10 visits; 500 pages of tracts and 10 papers distributed.

TRAVELER'S QUARRY, ALABAMA.

FROM D. R. DAVIS.

KORE, Japan, Sept. 13th, 1860.

You doubtless have heard, ere this, of my being in Japan. They left Shanghai in June and have been in Kobe ever since. It was thought to be wise for us to keep our little boy Alfred in Shanghai during the hot season, and as the entire care of him was too much for Mrs. Davis, it was necessary to send Susie to assist, and as I could not have time to go, I had the care after the boy was dropped, I dispatched the case to leave him in charge of Mr. Davis, who had been in Kobe a month. Mrs. Davis, who was well acquainted with the case, came to Kobe to be with his family, who were living in the same house with Mrs. Davis. Dr. Boone took the case in hand and the improvement was so marked, and his treatment seemed to prove beneficial. After the Dr. had been in Kobe one month he returned with his family to Shanghai. Upon his return he said I ought to go to Mrs. Davis; that the boy was still very ill, and Mrs. Davis was much worn by the constant care. He said we should bow no means return to Shanghai until the 1st of October. I was in great sorrow and perplexity, for on the day that I had this conversation with Dr. Boone my dear friend, Mr. J. S. Daley, acting agent of the American Bible Society, died, and he had requested me to attend to his business matters. This was no small matter, as he had accounts with about 200 missionaries in China. Owing to these circumstances it was impossible for me to leave at that time, and it was decided to remain in Japan, and after a week's time I took passage to Japan, arriving on Sept. 30th. I am glad to say that the sick one has seemed to improve some, but he is still very weak, and requires constant care. We hoped that he might keep well but that we might all go to the loose land in the spring. It may be that God will direct us to do quite differently from what we had planned, but we have this confidence, that he doeth all things well. With kindest regards I am ever, fraternally yours.

FROM L. F. SKAGGS.

I have been engaged in a protracted meeting at the Providence church. Commenced on Sabbath evening, Aug. 16th, and continued until the 27th. When the meeting commenced the prospects were very gloomy, but we thank God for what he has done for this little church. The membership has been greatly blessed and encouraged. I preached twenty-one discourses during the meeting, ten or twelve came forward for prayers, and five professed a hope in Christ. This will require three and three-fourths tickets, so that I estimate about $600 in gold. I also learn that a single passage from Shanghai to London for six months, fall upon her. We trust the Lord will give her strength and courage for this charge.

Before closing this portion of my report I desire to refer to the matter of myself and family returning to America. I would again thank the Board for the impression about their action regarding this matter. I have made some investigations respecting the cost of passage, and find that we can go from Shanghai by the "Blue Funnel Line" to London for six hundred teas. This will be something over $600 in passage money; but a steamer ticket from London to New York can be secured for $50. My family will require three and three-fourths tickets, so that I estimate about $800, United States gold, will be needed for our passage money. I will make further inquiries, and if I find that we can obtain passage cheaper by any other route will inform you.

Susie, Appomattox, Ala.

CORRESPONDENCE.

We send you a quilt to be appropriated to Home Missions. We intended to have had it made for you, but were prevented by the circumstances. The good Lord has enabled us to have it ready this year. We trust he will bless the seed sown, as it is the best we can do for this time. Shall we stop here? Nay, verily, God commanded his people to go forward, and we believe, that command is as binding on us as on them, and that we have a hope of seeing the salvation of the Lord. We sincerely desire the prayers of all God's people. Yours for truth and love.

FANNIE D. GRANBERY,
Bettie Hopper.

TEXASAGA, Ark.

THE SABBATH RECORDER.
CONTRIBUTED ITEMS.

H. W. C.

"The love of Christ constraineth us." 2 Cor. 5:14

The first missionaries to the Fiji landed Oct. 12, 1835.

John Elliott began his mission to the Indians in the year 1824, with a view to be a "substitute for sinners" in the world. He was sent to save, the sons of God are saved, to give the gold mine, then take the gold.

The call for salvation is, Come, unto One; Come unto me and I will give you rest; but the call for service is, Go, ye into all the world, and preach the gospel to every creature.

We notice that "substitute for service" contributions are beginning to be made to foreign missions. If a man cannot go to the foreign field himself, he gives the money to send out and support a substitute. This is one of the May meetings in London an anonymous gift of this kind was announced, of $50,000. Another person promised a year in the future and another $500. Are there not men and women in our church who will thus give the money for a substitute?

If you can find a man who will make as a whole people, who will make as a whole, the King's ring for his church, let him have it.

Forget also thy father's house; for he has not given it to thee, but to thee it is a charity

The gospel tells us that the Son of God was sent to save, the sons of God are saved, to give the gold mine, then take the gold.

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"The love of Christ constraineth us." 2 Cor. 5:14
HISTORICAL & BIOGRAPHICAL.

HISTORY OF THE SHILOH SEVENTH-DAY BAPTIST CHURCH.

BY THE REV. THEO. L. GARDNER.

Preliminary.

The Seventh-day Baptist Church of Shiloh, Cumberland county, New Jersey, is situated in a beautiful farming country, about twenty-five miles south-west of Philadelphia, and twelve miles from the mouth of the Delaware River. The city of Bridgeton, containing about 12,000 inhabitants, is only three and a half miles to the south-east, and has railroad and steamboat communications with both New York and Philadelphla.

The church at first was called Cohansy, after the river near by, which also gave the early name of "Cohansy country" to all this section of South Jersey. But owing to the fact that the ancient First-day Baptist Church of Roadstown, scarcely two miles away, is also called Cohansy, Morgan Edwards, in his early sketch of the Baptist Churches of New Jersey, named this church Shiloh, after the village in which its meeting-house on the vicinity was located. From that date the church has been designated by that name in the Sevent-day Baptist denomination.

Its history began with the first generation of native-born citizens of the Cohansy country. In the old Cohansy burial ground, the tombstone of one of its constituent members now gives us the information that Deborah Swinney was "the first white female born in Cohansy." She was a convert to the Sabbath, with several others from the Cohansy Baptist Church, now Roadstown.

It did not seem to occur to the people of that far-off day, that, in the last decade of the nineteenth century, their descendants would be anxious to learn the successive steps in the rise and progress of the church. If they could have known how eagerly every old scrap of records, every remnant of early history, and even the tombstones would be sought out, and solicited to yield up the secrets of the past, they might have favored us with more of the details of their work. But this did not appear to them; and we find that even after many years of organized church-life, some of their reports were made, without date, and the church records were only upon hand-made blotter of foolscap, folded four times and covered with a kind of wax.

There was one substantial book of records beginning with the organization, and it is still in existence, one hundred and fifty years old.

But it contained only a list of those who were baptized, together with genealogies of families belonging to the church, and a roll of unmarried people of the society, giving their ages at that time. Here and there some memorandum of events, scattered through its pages, makes it exceedingly valuable in the hands of the historian.

There is no regular book of minutes in existence for the first forty-seven years of the organization; but from 1784 to the present, the records are nicely kept and written. The writer made diligent search for any old scraps of records, letters of correspondence between the churches, and points from old papers of other churches, hoping to find some light upon the history for the first fifty years; and also for satisfactory evidence regarding the origin of the Seventh-day Baptists in this community. This search has been measurably successful, and many facts have been unearthed upon both of the above named points.

The little volume of Morgan Edwards, one hundred years old, now carefully treasured in the rooms of the Historical Society of Pennsylvania, in Philadelphia, proved to be quite a prize in this search; and Mr. Julius B. Sachse, of Berwyn, Chester county, Pa., also kindly aided in gathering among the ancient relics of Sabbatarians in that section such items as had any bearing upon the history of Shiloh.

Organization of the Church.

This church was organized March 27, 1737, with eighteen members. Their names appear upon a lost of an old record book of that date, as follows:


While the organization of the church dates no farther back than 1737, we must look for its origin twenty or thirty years earlier, unless it is a factor of the beginning of the eighteenth century. It is clear from very old documents that there were Seventh-day Baptists, with some kind of organization, holding stated meetings here as early as 1716. Whether they met for worship in private houses or in public place, does not appear, but the former is more probable.

The First Elder Jonathan Davis.

As early as 1695 or 1700, one Eld. Jonathan Davis, of Trenton, N. J., formerly of Long Island, began visiting his wife's relatives, the Bowens of the Rev. Timothy Brooks colony, near Bowentown, some two miles from Shiloh. These people were Seventh-day Baptists. For twenty-three years they stood aloof upon doctrinal grounds from the regular Baptist Church at Roadstown, but finally united there in 1710.

How or when Eld. Jonathan Davis embraced the Sabbath doctrine is not fully known. But it is supposed that it came about through the influence of the Sabbath-keeper from England, who arrived in Pennsylvania in 1684; and by 1700, had made many converts to the Sabbath, especially among the Keithians Quakers near Philadelphia. Noble resided across the river from Davis in Pennsylvania, and was the Sabbath-keeper who assisted the churches in Chester county of that State. He also labored on Long Island, which was the former home of Eld. Davis, and they undoubtedly met before Davis moved to Trenton.

Old documents show that these two men became close-fellows in Christian work, for in 1723 we find Noble at a meeting held in Davis's house to assist him in ordaining a deacon for the church. Noble resided in the former home of Eld. Davis, and they had united sympathies in the most brilliant exhibiting force of the fourth commandment, with pions which have immortalized his name.

This man's converts from Shiloh, as we hear of them, were Seventh-day Baptists, with some kind of organization, holding stated meetings here as early as 1716. Whether they met for worship in private houses or in public place, does not appear, but the former is more probable.

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Old documents show that these two men became close-fellows in Christian work, for in 1723 we find Noble at a meeting held in Davis's house to assist him in ordaining a deacon for the Picestaway Church. Eld. Davis was recognized by a letter from Picestaway as a member there in 1700.

Coming on frequent visits to South Jersey, this man of God also preached the gospel, thus becoming in this natural way a sort of traveling missionary among them. He taught the binding force of the fourth commandment, with clearness and power, which made quite a stir among the people; and in 1716 several members of the Cohansy Baptist Church "embraced the sentiments of the Sabbatarians, and among them were the daughters of Mr. Brooke," a leader among them. It is quite probable that when these converts were excluded from the Baptist church, they removed their standing to Picestaway, where Eld. Davis himself belonged, and remained members there until the organization of the Shiloh church.

This will harmonize with Morgan Edwards, who says in his history, "Theretofore (till 1737) the Sabbath-keepers were members of the church at Picestaway." It will also explain satisfactorily how thirty members were dismissed from Picestaway at one time to unite with Shiloh, when it is clear that the number who actually moved here from that place was not so great.

Eld. Jonathan Davis was mentioned in history as "very tall and fat, which made his familiarities banter him under the name of 'great high priest.'"

Origin of the Shiloh Sabbath-keepers.

From all sources of information, then, upon the origin of Sabbath-keepers in this community, we gather the following:

First, and mainly, this man's converts from the Cohansy Baptist Church prior to 1716; notably the Swinneys, Bowens, Barretts, Bacon, Ayares, Sheppards and Robbinses.

Second, Two or three families of Davises came from Trenton in 1732, relatives of Jonathan Davis, one of whom, a nephew of his, became the first pastor of the church.

Third, Several persons from among Abel Noble's converts at French Creek; viz., the Thomases, Griffiths, and the "noble Phillips," who still stands among the eighteen constituent members.

Fourth, There were also some who came from Picestaway; viz., the Denns, Randolphs, and Bonhams. Thus, from all of these sources may be traced the elements that combined to make the body of the Seventh-day Baptist church at Shiloh.

To be continued.

VOL. LXVI, No. 46.

THE SABBATH RECORDER.

[DO NOT BE DISCOURAGED.

Aramees, who founded the Parthian Empire, against which the mighty hosts of Rome long contended in vain, was a mechanic of obscure origin.

Buzara was the son of a small farmer, and at an early age displayed an aptitude for learning which he had few opportunities for gratifying, as is shown in the most brilliant period of his life.

Carreras, beginning life as a drummer-boy and driver of cattle, rose to the Presidency of the Republic of Guatemala.

Empress of Russia, in some respects one of the most remarkable women that ever lived, was a peasant girl of Livonia, and a camp grisette.

Demos:thens, the Greek orator and "PRINCE of eloquence," was the son of a blacksmith. In his first attempt at public speaking, he displayed such a weakness of voice, imperfect articulation and awkwardness, that he withdrew from the speaker's platform amid the hooting and laughter of his hearers.

Giotto, noted as a painter, sculptor, architect, worker in mosaic, and really the founder of the arts of painting, as is shown in the most brilliant period of his life.

Hendel was nearly fifty years of age when he published the first of those musical compositions which have immortalized his name. Asaoe Newton, one of the bad boys of the world, was considered by his teachers but little better than an idiot; and Sheridan, the celebrated playwright, was presented by his mother to a tutor as a "blackhead."

The foregoing examples prove conclusively that an humble origin, poverty, natural defects, or, physical ailments, need not prevent the attainment of distinction, and they should be encouraging, especially to the young.—Harper's Young People.
SABBATH REFORM.

SUNDAY AND THIRD PARTY PROHIBITIONISTS.

The following letter and circular show the falsity of attempting "Sabbath Reform" through party action, and civil legislation. This writer is a consistent Sunday-observer, and his friends are not hesitating to utilize occasions for defending truth, as they may arise in his connection with his political relations.

Writing of his experience at Harrisburg, he says:

BRADFORD, Pa., Sept. 5, 1890.

REV. DA. A. H. LEWIS,

Dear Sir:—Your words of encouragement and favor for my paper presented at Harrisburg, are most gratefully welcomed. We are at this time receiving similar to that of two years before, in one respect, viz., failure to get it before the Committee on Resolutions until after they had reported, and platform had been adopted.

Copies were given to the Chairman of Committee on Resolutions, and others of the Committee; and to the Chairman of the Convention, with request that they would favor my being permitted to present it to the Convention.

They agreed to do this. The pressure of business was great, and it was not made for man, but for the almighty God, that shall be his own and call forth his best efforts.

One delegate, a personal friend, expressed the thought to me that my disappointment both times to reach the convention as I desired, was, that he might be the providential indication that my endeavor ought to be thwarted, that he had seen the need of that which we had been told to do for man only, and not for God's people.

I replied that I had observed the efforts of Sunday-observers to make an ally of the Roman Catholic Church, and further that it seemed to me that Sunday laws enacted to shut out the saloons, became instead, a covert for them, that it was harder work to close the saloons one day in seven, when they were given a foothold on days either side of it, than it was to shut them all the time. That people were baying themselves with efforts to accomplish the harder task, whereas, if they found them they had no right to discriminate in days, they would, in order to save the one day from dissipation, be pressed into doing the easier task of re­­calling all.

To protest for prolonging the Sunday that is the seventh of the time, and diverting efforts to such measures, were, unwittingly perhaps, but nevertheless surely, the allies of the saloons.

If the liquor dealers repeal the Sunday laws they will, by doing it, forge their own chains, and I shall take this opportunity to urge upon them and ripen, if the liquor dealers repeal the Sabbath, or of the holy day, irreversibly as many Christians say, "The Old Jewish Sabbath;" but definitely, "The seventh day is the Sabbath of the Lord thy God.

This Convention is not free to ignore this question. Declarations by our State conventions from that year to this, have had to place the distinction, determined effort to maintain by civil law the Sunday that has been set up in place of the Sabbath. Other State prohibitions were derived from the same, and at Indianapolis two years ago the National Prohibition Convention declared:

Resolved, That the preservation and defense of the Sabbath as a civil institution, without oppressing any who religiously observe any other than the first day of the week, should be made to our legislature next winter, to repeal the statutes which are not favorable to Sabbath observance.

Some have thought that because of the overtures to those who religiously observe any other than the first day of the week, no wrong was involved in the resolution. But stop and consider. The Sabbath is a divine institution. Busing ourselves to make it a civil institution is to degrade it to its highest place and to en­­courage us in a ruinous meddling with God's law.

Instead of obeying him it is spending our strength in evasion, and to foist a human substitute for the Sab­­bath, as a civil institution, is appropriate therefore to speak of Sunday as a civil institution, for it is based wholly on traditions and com­­mandments of men. That this resolu­­tion, is purposely employed to designate a thing which the State might control; something else than a sacred day; something that would be a merger of State and Church, and so it was intended to declare for the preservation and defense of the Sabbath as a civil institution. As much higher as God's ways and thoughts are above man's, so much more is law than man's, for the Sabbath, able to reach the con­­sequences of men. As much preferable to the Continental Sunday, so much is the divine institution preferable to any simulation of it by civil law; and yet confessedly, awfully we busy our­­selves over this for the better hearing of this latter.

The intervention of civil law is an obstruction when it relates to things that we should render unto God. Our sense of the need of such law for Sunday is because of its helplessness without it. There being no divine law for it, and having neither, how could it stand? The people of England are slowly learning the lesson that the maintenance of the established church by the gov­­ernment is not the best way to promote the interests of the Church. I saw recently maintaining the Sabbath by the voluntary allegiance of God's people will hardly be looked upon with more of doubt than was the truth of the Church by voluntary contributions. But let us have this, and a faith on the part of God's people that takes him at his word, and renders obedience, and we shall still attain a recognition for the Sabbath more than by all that civil laws can give.

The help of the civil law to maintain the Sabbath is no more needed, nor any more in place, than is its help to maintain the ordinance of baptism. Both are ordi­nances of God. The observance of both is required by the Sabbath was made by the church and the gospel is likewise to all people. Both are to bless the world. Let the glad tidings of great joy be heralded on every Sabbath day. Proclaim it in every nation. Peace on earth and good will towards men.

What then shall this convention do? Let it do this: Resolved, That the province of the Sabbath is in the Church and in the home; that it is a sign between God and man, and that we should cease endeavors to proclaim and make it a civil institu­tion.

Resolved, That we ask the Legislature to repeal exist­­ing Sunday laws, because of its encroachment upon the powers. He will need it in his determination to cut loose from all dependence on help, to save him from the thoughtlessness of acceptance of other men's conclusions, from the distrust of his own powers, and from the adoption of traditional opinions because they are traditional. He will need it, after he has formed an independent judgment, to pursue that course resolutely through the thickets and tangled underbrush of the world, to preserve the day of rest, and to defend it from the encroachments of the world. He will need it, after he has formed an independent judgment, to pursue that course resolutely through the thickets and tangled underbrush of the world, to preserve the day of rest, and to defend it from the encroachments of the world.

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The Sabbath Recorder.


Corresponding Editor.

Rev. A. E. MARSH, Freeport, N. L., Missionary.

Rev. FRANK H. BARTLETT, Milton, Wis., Woman's Work.


Rev. T. W. D. MILLER, Milton, Wis., History and Biography.


J. B. MINER, Superintendent, Alfred Coles, N. T.

Among the recommendations approved by the late Council is one touching the character of the Recorder, seeking that it parake more largely in the character of a religious paper, with emphasis on religious news. It is especially urged that there shall be more home news. To meet this reasonable wish of its friends, the Recorder must have religious news to publish. This material cannot be manufactured in the office, but must come from the fields where the people are. And in order that it may be had at all, there must be some interested and faithful person in each church or society who shall furnish such news. The old adage, "What is everybody's business is nobody's business," will not apply in this particular. Come brethren, you who want more religious home news in the Recorder, how much do you want it? How much are you willing to do in order to get it?

POINTERs FROM THE COUNCIL.

The official report of the Committee appointed to summarize the conclusions of the Council, printed on our first page, is so complete a digest of the whole matter that any attempt on our part in that direction would certainly appear a work of supererogation. But we think that some points, not reducible to the forms of an official and free discussions, must be mentioned. The unity of the Church, which is so much in the minds of the people, as the home news department. If all who wish to see it fully and fresh, fold relations, we shall have learned a most valuable lesson.

2. The unity of the Church, in its action, is a most encouraging feature. Made up, as it is, of people of the most diverse methods of thought, coming from all sections of the country, having more or less of local interest on several of the questions to be considered, all of us with strong tendencies to individualism in thought and action, and all with a latent criticism of all denominational institutions and methods, it was not strange that there were some differences of opinion, some clashing of ideas, some apparent irreconcilable methods of dealing with some of the issues before us, as well as the hope that there were not more of these differences than there were, and that they were not only apparently, but actually and hopelessly, irreconcilable. But the full and free discussions in committees, came the spirit of concession and the yielding of personal opinion and interest to what seemed the greatest good to all the interests involved, and final reports were made and adopted with surprising unanimity. And so it was demonstrated that brethren with diverse opinions and varying interests can sink self and exalt the Lord's work and pull all together.

4. But the most encouraging and hopeful feature of the entire sessions was the devotional spirit which seemed to pervade all hearts. After the temporary organization and before business was transacted, some time was devoted to prayer and praise. No thought, no matter how deep, could be put in order for work, came an hour which was devoted to prayer and praise. Nothing could have been more opportune. It was like the opening of heaven's gate to many souls. The spirit of the Most High came upon the assembly with manifest tokens of power. All through the sessions, the spirit of prayer was most prevalent; and the presence of the Sabbath, ever, and again on Sabbath morning, were seasons of personal consecration and of refreshing from the divine presence, never to be forgotten by those who shared in them. In the absence of this spirit, it was understood that no more important subject could come before the Council than that which was assigned to the committee on the Spiritual Life and Religious Development of our Churches; and it was in the hope that it might help to diffuse this life, that the Council voted to request the pastor to read the report of that committee to their congregations at no distant day.

May the Lord help us to learn the lessons we ought to learn, and to possess the spirit we ought to possess, that we may most efficiently do the work he commands us to do.
THE SABBATH RECORDER

WASHINGTON LETTER.

(Written by our Baltimore Correspondent.)

WASHINGTON, D. C., Nov. 5, 1890.

The event of the week in religious circles was the monster mass-meeting held Monday evening in the University Hall of the United States University. It was a great success in every respect. Mr. Harrison did not attend, because he had decided to go to Indiana for the purpose of casting his vote on Tuesday, but he showed his interest in the object of the meeting by sending a letter, which he delivered himself. He said: "I regret that I am to be absent from the city on Monday, and shall therefore be unable to fulfill my purpose to attend the meeting, to be held that evening to promote the movement so wisely and so auspiciously inaugurated by the Methodist Episcopal Church of the United States, to found at the National Capital a great University. This movement should receive, and I hope will receive the effective support and sympathy, not only of all members of your great church, but of all patriotic people, to enable this institution to serve its proper purpose, to save it from the jealousies and competitions of other educational enterprises in the States, should be so organized as to supplement and perfect their work. It must be a city of Shanghais to all creeds and conditions. Have your classical schools and your industrial schools. Then let our Secretaries and our Annual Reports of the Treasury be held up as a model to all the world. The Board of Directors, in every recurring session of our annual conferences and annual meetings, has been so wise in its proceedings, that the Board of Directors, of the United States, has been so wise in its proceedings, that the Board of Directors, of the United States, has been se- en as the model for all similar institutions. The Board of Directors, in every recurring session of our annual conferences and annual meetings, has been so wise in its proceedings, that the Board of Directors, of the United States, has been se- en as the model for all similar institutions.

To the Editor of the Sabbath Recorder.

In the SABBATH RECORDER of Oct. 23d, I read with interest a sketchy notice of the late Mrs. Lucy M. Carpenter, who was born at the Woman's Hour of Central Association, held in Brookfield. The article contains a statement so incisive in the facts in the case, printed at the time, that I marvel at its escaping the criticism of the non-Jehovah and its exclusion from the editorial sanatorium. Speaking of the return to China of Mr. and Mrs. Carpenter, after their long sojourn in Milton, Wis., the writer says: "This time they were not sent by the Board of Directors, but went at their own request, and left on March 4, 1873, going by way of San Francisco." Turning to the Annual Report of the Treasurer of the Missionary Society, presented at the meeting of the Society in Westerly, Sept. 11, 1873, I find among the items of expense during the year ending with that date, the following: Outfit of China mission, as follows:

| Passage tickets of Mr. and Mrs. Carpenter by rail to San Francisco | $290.00 |
| Passage tickets of Mr. and Mrs. Carpenter by steamer to Shanghai | $620.29 |
| £100 Bill of Exchange on London | 555.00 |

Total $4,123.29

Turning next to the report of the Executive Board, presented at the said meeting, I find the following, under the head of CHINA MISSION:

"The Board has never lost its interest in this mission, nor its desire to re-open it. With hope long deferred, it has sought persistently to find some way by which this work, entered upon along ago with so great interest and so many hopes, could once more be brought into the field, with such favorable results, both direct and indirect, might be resumed. Year after year have we come before you in our reports, almost ashamed to say that no one had responded to the call of the perishing over the seas; re-echoed as that call had been in every recurring session of our Society; year after year have we urged and pressed the claims of this mission, and the duty that rests on us to foster the interest in this far-off field, to faith in foreign missionary work, and its consciousness of obligation, to engage in the work of preaching the gospel to every creature. This year, at least, the interest in this subject seemed to increase. The portion of the report referring to this subject, however earnestly pressed, would receive scarcely a notice in the Anniversary Sessions of the Society. The missionary prayer-meeting in the church, originally called the "congregation of prayer for missions," was dropped by one and another, until for several years there was not even one of any denomination. Not un frequently appeals for this mission were met with the statement, "We need all we can get for our home work." To this it was steadily answered, "All experience shows that if we should revive and successfully prosecute our foreign missionary labors, we should do, not less, but more in labor at home; besides, duties are ours—the results we are willing to leave with God; and such a sacrifice is already committed to this work—it is too late to discuss the question—we are in honor, as well as in duty, bound to give the interest, the sympathy, the help in a legitimate way to the mission at the earliest practicable moment." Meanwhile the converts retained their Christian interest in the midst of heathenism, their church preserved its organization, its meetings for worship, and its apparent efficiency, while their calls for help from us became more earnest and more tender. At last, partly with a view of what would soon become a necessity from economical considerations, if the mission were not soon re-established, and partly with the idea of trying the effect of the denomination, to see if it would quench the fire of the Board, in January, 1872, passed a vote looking to the sale of the dwelling-house out of which the Carpenter Home—of old God—has never been carried out. Some signs began to be manifest of a rising interest in this mission, and the subject was brought before the public and inquiries were made. A few churches re­sumed the missionary prayer-meeting. Soon after the last Anniversary, this interest began to assume form in the probability of the early return of brother Solomon Carpenter and his wife to Shanghai. All obstacles were soon removed. All necessary arrangements were satisfactorily made, and brother and sister Car­penter left Chicago for Shanghai, by way of San Francisco, March 4th, where they arrived about the first of May.

Hoping that this rehearsal of facts connected with the return of brother and sister Carpenter to China in 1873 will not only correct a mistake in the sketch of Mrs. Carpenter, but also deepen interest in the work to which she devoted the best years of her useful and beautiful life, I am yours respectfully,

Geo. B. Utter.

WESTERN, R. L., Oct. 31, 1890.

BEHOLD, WHAT GREAT RESULTS!

The power of individual efforts for Christ is shown by the resounding mark of Quacken in Germany. He was first a domestic servant, then a book-seller, then a tract-agent, then with six humble men in a shoe-shop he organized an evangelical church in Hamburg; then visiting every part of Germany, preaching and scattering tracts and Bibles, gathering converts and organizing societies. Two hundred churches were formed over sixty-five churches, and seven hundred and fifty-six stations and out-stations; eight thousand members, one hundred and twenty ministers and Bible-readers; fifteen thousand Bibles and Testaments, and four hundred and fifty thousand tracts were distributed. What a harvest—one little church multiplies to seventy; ten thousand souls are hopefully converted; four hundred thousand copies of Scriptures and eighty million pages of tracts have been scattered, and a million copies of the Gospels. The Lord has thus spread the message of life, and all this within a quarter of a century! A few thousand men of like consecration could tell the glad tidings of God's love to all the world before the close of the present century! Such soul-saving is the one great object of the existence of the churches of our Lord Jesus Christ.

J. R. C.
Young People's Work.

We often hear the complaint that our young people cannot find employment readily among Sabbath-keepers, and that therefore they leave the Sabbath.

True, perhaps, but the fact is part of a greater truth and not peculiar to our young people of Seventh-day Baptist parentage. Our people, old and young, cannot find positions, cannot conduct a business without suffering some disadvantages.

Our ministers, if earnest and intelligent, might have a "larger field" or larger salaries, under First-day auspices. Our merchants and manufacturers in large places would have a wider opportunity for their business, and so on. They cannot, because of their disadvantages, find places for all our able and skilful young people—and it goes without saying, they certainly cannot find places for those not suited to their purposes.

The trouble is indicated in the bad logic of the "therefore" in the first paragraph. Why therefore? We need, old and young, employer and employee, merchant and professional man, minister and layman,—we all need such a conscience and such a positive principle that will cause us to keep the Sabbath anyway first, and afterwards consider ways and means. With such as do this the question is more than half solved. To such our employers will give a quick ear. If these are able they will try to find the occupation. But not if they are not able, and why should they? Nor will the employer give the Sabbath-keeper higher wages than to others whom he can get to do the same work, and why should he? The seeker after employment is not the only one who labors at a disadvantage.

The one from whom he seeks a place suffers his, and our own young people should remember this. But because, even if Seventh-day Baptist men should be willing to employ all who come to them, they could not do so, it is pertinent to our young people to try wherever it is possible to get some position where they will be independent of Seventh-day Baptist patronage and employment. So far as possible let them choose those kinds of occupation and thus lessen the number of our young men who will ever be Sabbath-keepers. And let them not say they must do one thing or nothing. Let them show a willingness to do whatever offers, be it choice or not, be it disagreeable or to remain in ignorance rather than sit down and wonder for their way into this little space expressly reserved for them, to the greatest blessing. In the Word of God there is a lamp unto our feet, a light upon our path. That is the most common book in the world: and it goes without saying, they certainly cannot find places for those not suited to their purposes.

The Study of the Bible.

BY WILLIAM C. WHITFORD.

"Thy word is a lamp unto my feet, A light upon my path."
Psalm Lxxiii. 10, 11.

How many are there of us who really look upon the Word of God as did the Psalmist? When this psalm was written the Word of God came often to his people by the mouths of his holy prophets. Now Sabbath-keepers have closed. But we have more than a compensation for this lack in the sacred Scriptures, which have been preserved for our own instruction and consolation, and in the Holy-Spirit, the Comforter, who shall inter- pret the word unto those who are desiring to do the will of God.

The Bible was written by the chosen servants of God, who were inspired by his will. In a marvellous manner has it been preserved and handed down to us. Through all the wickedness of man, the literal destruction, the Old Testament scriptures escaped destruction. In the early centuries of our era the writings of the Christians were sought for and burned, as well as the Christians themselves; yet God in his mercy saved them from utter destruction. Many of them lived to preserve the manuscripts. Notwithstanding, many people, even those who are Christians, hold the Bible too lightly in esteem, preferring the traditions of men.

The Bible is the most common book in the world. There are millions of copies of it. Can the most common be the most valuable? It is indeed so. In the Bible is the wonderful account of God's dealing with his people of old—how he sent prophets and leaders to them, how he delivered from bondage and made of them a great nation, how he interceded in their transgression, and ready to forgive when they returned unto him. In the Bible we have the beautiful history of our Saviour's life and teaching. Uninspired writer can imitate with some success the words of some of the evangelists. In the Bible we have the account of the doings of the apostles immediately after our Lord's ministry, and some of the wonderful letters which these apostles wrote. And running through all is God's mysterious plan of redemption. It is a duty to read the Bible; it is possible to get some position where a man's own instruction and consolation, and in the Holy-Spirit, the Comforter, who shall interpret the word unto those who are desiring to do the will of God.

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Our Forum.

Our Editor apparently has been in a mournful state of mind lately because the young people in whose interests this page is prepared have not sufficiently appreciated the importance of "Our Forum" as a means of communicating with each other. I will confess that it has been something of a surprise to me that no more suggestions, comments or questions have found their way into this little space expressly reserved for them as it is for the free expression of opinions from all of the younger portion of our denomination. It is so especially fitted for those of us young men and women who are too busy or too timid to write an "article," and still we seldom avail ourselves of its privileges. Yet anyone who is long among a group of our young people will hear them ask many questions in regard to our work, some of them questions which no one outside of the Permanent Committee can answer. The questions thus asked may show an interest in the work of our young people, but they plainly show a lack of energy upon the part of the inquirers who are willing to remain in ignorance rather than sit down and indite a short letter to our Corresponding Editor.

Now let us ask whether our young people could not more easily stirred up in this matter if a regular Question Box should be established as part of the Young People's page. Such departments are a great success in other religious papers, and no one can read the answers to questions in such a paper as the Christian Union, for instance, without seeing what a profitable and interesting feature it might become. I am sure, for one, that our Editor could answer questions as satisfactorily as questions are answered in any other periodical. Are any of my other ways of thinking?

Our Mirror.

The Fourth Annual Convention of the Christian Endeavor Societies of Wisconsin was the largest religious convention ever held in the
At 6:10, Friday evening, Oct. 10th, the train was again drawn into Appleton to the tune of "Hold the Fort," sung by two hundred young people from Southern Wisconsin. In our delegation there were three college students, two delegates from the Milton Junction Church, two local businessmen, two society presidents, four enthusiastic school teachers, a delegate from the Milton C. E. Society, a farmer and a scribe. We were royally received by the people of Appleton, the Catholic priest and Jewish rabbi assisting in entertaining the delegates.

Notwithstanding the facts that it rained almost incessantly during the time we were in the city, and that our beloved President, A. A. Berle, could not be with us, the convention was most enthusiastic from the beginning. To be sure the ladies were obliged to walk three quarters of a mile, the scribe lost a borrowed umbrella, and the "Hay-seed-Man" could not keep his boots black, yet we all enjoyed our visit to Appleton very much.

We never see "For Christ and the Church," or "The Spirit and the Cloud," played out in all the "World," as we see them after listening to such men as Clarke, Boynton, McAtee, Harwood and Carrier.

Our motto is "Wisconsin for Christ," and we are pledged to preach and exemplify with nothing less. Our State has three hundred societies, reporting eleven thousand members and representing fourteen denominations. On Sunday night we saw one thousand young men and women bowed as one in silent prayer, and heard them sing a hymn of consecration.

We bound them pledge their young lives to the Master's service. We stood hand in hand with them as we sang our parting song and repeated the Endow- er benediction. It was indeed inspiring.

As we approached Milton on our return, the farmlands and fields and buildings, the juniors took out their Analytical Geometries and undertook to find the tangent cuts the axes of the parabola, the problem that if a sum is reduced to zero, the summa- ture where the tangent cuts the axes of the parabola, Analytical Geometries and undertook to find

The upper clouds were growing thicker, while the lower ones were dissolving, and soon it began to rain and snow. The better qualities of mahogany, which grows richer and more beautiful with use, and although it may take long to change all this, and instead of a light, picturesque interior, one that has been grey for many years, it shows wear, because it is impervious to dust and dirt, it will also grow brighter and richer, instead of growing duller.

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Wood FINISH.-The effect of stained woods for interior decoration is so superior to paint that it may be said, for inside work, wood painted is wood spoiled. Heavy brogans and leave them at the foot of the steps, where a non-conducting substance is needed. It is an excellent non-conductor of electricity, and there-

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Mary, with other women, weeping. After proceeding some distance and entering a garden, they beheld the burden of his cross, and a stranger, Simon of Cyrene, in Africa, was compelled to aid him. Doubtless with much reluctance Simon bore the cross, not very unlike many such crosses-bearers in modern times. He bore the cross to Calvary, where the crucifixion is unknown at the present day, and it is well that it is unknown. It is probably outside the bounds of the city of Jerusalem, although within the wall of Jerusalem.

The crucifixion occurred between nine A. M. and three o'clock P. M., occupying six hours in his suffering and death on the cross.
priests and the Jews and Pilate and Herod must have said, 'If he was speaking in truth, we would know him. But he stumbles, so we know he is a man.' And God said, 'If the yoke of Christ is laid down, and he must be a right man. Here was a testimony found on a sign that has never been successfully denied in the history of the last eighteen hundred years. The testimony of the inanimate Eocene coming down from the cross, a sign that has never been successfully denied. The testimony of the inanimate Eocene coming down from the cross, a sign that has never been successfully denied. The multitude listened to his teaching. Jesus, instead of silks, adorned his disciples; poverty, instead of crucifixion come the rivers of life and the light of the world.

QUESTIONS.

Enumerate and describe the tribula before which Jesus was brought and condemned. What relation had the Roman authority to the trial and condemnation of Jesus? Why did Simon need to be compelled to bear the cross with Christ? What were the characteristics and constitutives of the crowd around the cross? What was our Lord's first prayer to the Father on the cross? What was the significance of the promise to the repentant thief upon the cross? And what was the significance of his last words to the Father?

TOPICAL AND SCRIPTURAL ILLUSTRATIONS.

BY H. B. MAUGHR.

Superficial Sinister.

When Deacon Hotchkiss bought brother Bemie's rearing heifer, he demanded a guarantee of the animal's condition, and he asked brother Bemie to swear to that guarantee before the justice of the peace. Brother Bemie was cordially, 'but Hotchkiss,' he remonstrated, 'you've never cheated you, have I? You wasn't like this fellow.' James Baldwin, a traveling salesman who declared that in his early years was in Independence, N. Y. His father was Dr. Anthony Barney, his mother, Henrietta Horton, and Clara was the youngest and sunniest of a family of twelve children. She received her education in the schools of Independence and Andover, and lastly at Alfred University. Life was all brightness; and when she gave her heart and hand in holy wedlock to Orthello S. Potter, son of Elisha Potter, of Alfred, it was a pearl of priceless value that she received.

IN MEMORIAM.

Too great a need cannot be offered in an attempt to pay a tribute of affection to the memory of Clara. Barney Potter. The home of her early years was in Independence, N. Y. Her father was Dr. Anthony Barney, her mother, Henrietta Horton, and Clara was the youngest and sunniest of a family of twelve children. She received her education in the schools of Independence and Andover, and lastly at Alfred University. Life was all brightness; and when she gave her heart and hand in holy wedlock to Orthello S. Potter, son of Elisha Potter, of Alfred, it was a pearl of priceless value that she received.

The issue of every Christian's destiny is brought into question by the considerations which arise from his life, work, and heaven for him, as well as the happiness of his family and friends. These considerations will be long remembered by those who come into the world and see the need of being saved from sin and death. The labors of the wife and mother are ended. For years past, whenever the news of a death came to her, it was a sad day for her, and she would say, 'Some time of these will end all.' Two weeks ago, across the continent, came the appalling message: "Clara died this morning of acute asthma." The days went by, with sorrow and sympathy, and when last, by the telephone, I told the news, I could hardly bear the heartrending news. We well know that words cannot express the deep sorrow which has come to those who loved Clara, and who had been long and lost companionship which must come to husband and children, but our hearts turn to these sorely bereaved ones in sincere sympathy. From this Gethsemane of grief may there come the manifestation of the grace of true womanhood, a loving spirit. In that town of student life, work came to her, and there are many who love to recount her kind deeds and sweet influences. In the hearts of the afflicted and poor her distressing state has been reduced. Into this home came the mother's "jewels;" and each building life she brightened with her love, and therein instilled lessons from the Book of Life. Years passed on, unclouded with cares wearying to heart and soul, yet some lights have been born for her, planting and brightened her pleasant home. Always her nobility of nature, desired to lift all clouds and let in the light. In California, the far away land of fruits and flowers, a new home was established. The husband and father found legitimate satisfaction in the business to which the changed wheel of fortune had brought him. For Clara, there was the same faithful home service and affection, an appreciation of new friends, and opportunities for extended observation and useful lessons. Still in all the messages sent back there was revealed a heart longing for kindness and friends left behind.

Clara's lungs had been impaired for years, which was especially manifest on taking cold, and in some of their distressing state she would say, "Some time of these will end all." Two weeks ago, across the continent, came the appalling news: "Clara died this morning of acute asthma." The days went by, with sorrow and sympathy, and when last, by the telephone, I told the news, I could hardly bear the heartrending news. We well know that words cannot express the deep sorrow which has come to those who loved Clara, and who had been long and lost companionship which must come to husband and children, but our hearts turn to these sorely bereaved ones in sincere sympathy. From this Gethsemane of grief may there come forth that submission of will to the divine appointment of sorrow, which can bring the only true solace. Our Saviour blessed little children, and so may his angels have charge concerning these.

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A NIGHT IN A HAUNTED TOWER.

At the abbey there is a tower—at least it seemed to me a tower. Although I did not look it from without—which Lord Byron and others believed to be haunted by a ghostly visitor—one thing was certain. The poet claims to have seen this ghost a short time before his marriage to Miss Milbanke. Washington Irving, who was tired with superstition, and his innmate infirmity was perhaps increased by passing much of his time in the lonely hall, came down to the tower one evening, and as he laid down. I did not dare to blow it out. It takes a great deal of courage to admit this ugly truth. The spirit of the library, it is true, was present—certain shades of yellow silk were like tinder, and it was a dangerous thing to leave the candle burning, particularly after dinner. But it did not seem to me so dangerous a thing as to blow it out; so, I think, I fell asleep.

Suddenly I heard, or rather felt, the door slowly open. I looked straight ahead as I lay there, but did not move. A figure entered from the other door, but I could not see it. I felt it stop at the table. Then I felt it advancing upon me where I lay. I distinctly heard the clink of two candlesticks. Then I felt, or rather saw, that my light was being turned off, and I certainly withdrew. I cautiously turned my head, and was just in time to see the patient footman, who had been standing by me, take the candle, bearing away the lighted candle. Oh, how alarmed I was.

When I opened my eyes next morning, or rather next noon, what a vision of beauty! Swan on the lake, cattle on the hills beyond, and sunlight and love, peace and calm delight everything. I had never had a more perfectly refreshing sleep in all my life.

The man with the clerical look led me aside by the door, and as we sat at dinner Mrs. Webb told a comic little incident connected with the father of the present master. The poet claims to have seen allusion to this ghost in Lord Byron's lines. Washing­ton Irving thinks that his apparitions which spiritualists claim to have seen, heard, and felt nothing whatever. Still I could not but think that I surely should have noticed something if one had been standing by me, bearing away the lighted candle. Oh, how alarmed I was.

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SOME time a woman living in the country in one of the German States, brought to her mistress thirty marks ($7.50) for the work of missions, saying as she laid down her offering before him, "In former years I have been obliged to pay a doctor who has cured me of the complaint, but this there has been no sickness in my family, which enables me to give so much to the Lord." At another place, during a time of great scarcity, the demands ($5) saying, "Many of the farmers have recently been visited by a cyclone, but we have been spared. So I bring you this donation for missions as a thank-offering."

SPECIAL NOTICES.

1. Resignation of two missionaries—Robert W. Young, of the Missionary Society, and H. C. Clarke, of the Baptist Missionary Society.

2. The Quarterly Meeting at Lincoln, which came regularly Oct. 23-25, in postema, this week, till Nov. 8-9, on account of the Chicago Council. There will be services on Sabbath and First-day morning and afternoon, with dinner at the church. Ed. J. A. Pietsch is requested to preach Sabbath morning, and Ed. J. B. Backus on First-day morning.

3. The Ministerial Conference, composed of the Southern Wisconsin churches, will convene with the Quarterly Meeting to be held at Albion, Wis., on October 23-25. The Mission of the Sabbath-school meets at 2 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are always kindly treated and assisted with us. Pastor's address: Rev. J. W. Morton, 1116 W. Congress Street, Chicago III.
DIE.

BAILEY.—In Ward, N. Y., Oct. 30, 1890, Horatio Lyon Bailey, husband of Rosanna Bailey, aged 47 years, 2 months and 5 days.

BARNES.—At Portland, Maine, Oct. 12, 1890, Mr. Henry Barnes. Age, 79 years.


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