SABBATH

ASSURANCE.

BY REV. C. W. TRELLEKILD.

Does the Bible teach that all who are born of God will be finally saved? By the terms of this question the whole subject is referred to the Bible. And there is just where I am glad to rest the whole matter. Let us turn, then, "to the law and to the testimony." Look at Colossians 2:3: "That their hearts (those born of God) might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ," etc. Shall we, by faith in the blessed Son of God, receive the full assurance of our acceptance with him, and then not receive the blessing through Christ consequent upon such an estate? I accept not, neither do I preach any such gospel, if gospel it may be called. If we receive assurance of personal and perfect, "I know whom I have believed." Also, the purpose of John's writing was that we might know of this life in Christ Jesus. 1 John 5:15: "These things have I written unto you who believe in the name of the Son of God, that ye may know that ye have eternal life." Here eternal life is spoken of, the knowledge, or assurance of which is attainable in this life, as it is spoken of in the present tense. There is no egotism, no presumption, nor self-assertion, in knowing or affirming our salvation, when we settle the question on the "we know" and "I know" of the eternal Word of God. In a word, assurance characterizes the writings of all the New Testament saints. So many at the present time realize the same precious faith. Again, we think of the best of the saints. See John 5:24 and 6:47. Absolute possession is the characteristic of these texts. "He that believeth on me hath everlasting life." "He that believeth on him is not condemned." John 3:18. "He that believeth on the Son hath everlasting life." John 3:36.

Now can we lose this assurance after we have once attained it? Paul, in Rom. 8:31, speaks on this wise: "If God be for us, who can be against us?" Did ever an heir in any earthly court have such a counsellor? No case in such hands can be lost. For the devil reaches the throne and makes a wreck of "the sure mercies of David." Paul, in Rom. 8:35-39, says, "Who shall separate us from the love of Christ?" etc., and closes this soul-inspiring lesson by telling us that death nor life, nor any other power, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Again, let us speak of the Spirit's work in our hearts. First, it seals. Eph. 1:13, 14. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." If we partake of the first fruit and are lost, what about that inheritance coming with the redemption of the purchased possession that is to be to the praise of his glory? And, furthermore, is there any promise or hope of the body that is to be fashioned like unto the glorious body of the Son of God? The apostle Paul says in Rom.8:23, 24, "For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, awaiting for the adoption, to-wit, the redemption of our body." So, in this cruel doctrine of the final and eternal overthrow and loss of the child of God, we not only see a disappearance of all our hopes and long-cherished desires, but also of the glorious union in Christ Jesus of spirit and glorified body that the great apostle of the Gentiles was so anxiously awaiting; and also, more than all, do we see the victorious blessed work of saving poor lost souls, in that "after they believed and were sealed with the holy spirit of promise," and their names were enrolled in the "Lamb's book of life," he must break the "seal," and blare and scratch the "Lamb's book," by blotting out names that had been recorded. For, as Paul tells us, we must believe that they were recorded when they were "sealed after that they believed." May we be always saved from preaching or teaching any such doctrine, so far from it in any comfort or any scripture. If the Bible teaches me anything definitely, it is that of all them that the Father gave the blessed Son, not one of them is lost, but the son of perdition (who never was one of them), is lost, that the Scriptures might be fulfilled.

Again, the Spirit's work is that of a comforter and infinite guide. The final loss and eternal overthrow of the one "born of God" implies the inability of God, through his Holy Spirit, to carry on that which he hath begun in the heart. But Paul had a different view of the matter, for in Philippians 1:6 he says, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Is the being born again, the work of God, begun and carried forward in the souls of men through the power and influence of the Holy Spirit? If so, here is evidence in God's word that the great apostle confidently expected that that same work would be carried on to the day of Jesus Christ; and as in Hebrews 10:39, after discussing the pros and cons he says, "But we (they that are born of God), are not of them (that draw back unto perdition, but of them (who are born of God) that believe to the saving of their souls.

Now, these are just few of the evidences..."
given by the Bible writers, and not one of the Bible saints, as far as my recollection goes, has given in life’s most despondent day, or death’s trying hour, any other evidence than that they were going in other paths of peace and glory. Protoc- methy Stephen departed in peace, commend- ing his spirit to God; Paul was perfectly com- posed in writing to Timothy in view of the glo- rious crown just ahead; he also felt it was better for him to depart and be with Christ, no suspicion of any means to invade his mind.

I love that glorious, God-ordained system of salvation that saves every one “born of God,” who are and will be “kept by His Spirit,” and in the last day in the inheritance of that glorious kingdom “prepared for them from the foundation of the world.”

ABOUT THE PRAYER-MEETING,

BY A. L. LINNARD.

Carlyle has said that the people of this world are divided into two classes: fools and bigger fools. We will not stop to ask what he meant or whether he told the truth, (though we sus- pect he did); but the saying suggests another—that the good people of the world are divided into the good and the good for something—though there are many of those who are pos- sitive, good force. A great many good people are positive enough in other things, who are simply negative in matters pertaining to the church’s ordinary and regular appointments. This is, I think, due in the church, upon all questions involving the issue between righteousness and unrighteousness, good citizen- ship and laws, and lawlessness; but, though they are members of the church, they are absol-utely negative so far as the Sabbath-school and the prayer-meeting and the business-meetings, and the extra appointments of revival seasons are concerned. Now Burdick (I say Burdick, though Smith or Jones would do just as well as the representative of this class; but Burdick is better because his name is familiar to us) is of the kind of man I am talking about, absolutely above reproach as to character, hav- ing the very best of names in every circle in which he moved, foremost in everything that represented the righteous sentiment of the com- munity, he was the model of the church both in spirit and regular standing; but, though he was a reg- ular attendant at the Sabbath morning preach- ing service, scarcely ever found in the prayer- meeting or Sabbath-school, and taking no part in revival meetings. When you ask him why he does not habitually attend prayer-meeting, like the honest and sincere man he is, he does not say it is because he is tired, or has a headache, but he frankly confesses it is because he is en- tirely out of sympathy with the prayer-meeting, and he goes to church, and to the Sabbath school, and to every- thing else, and stays at home and spends his time reading something that does him some good. He says if he goes—as he does once in a while—he returns all out of sorts like a cat who has been rubbed the wrong way, for he is then everything dusty, disturbing of sincerity and solemnity. But you say— “Burdick, do you not then believe in the prayer-meeting?” He replies—“Yes, I do believe in it,—but”—“Ah! but, But what?” Let us see what is in Burdick’s mind. We will respect him faithfully. At the bottom of this “don’t believe” you find that this disciple has an honest protest in his heart against things which he regards as serious wrongs and evil tendencies in the modern prayer-meeting, and there are a great many thoughtful and loyal Christian disciples who agree with him. The prayer-meeting, he says, used to be a place of worship, where people who had thought on religious questions had something to say that was worth hearing—it was the place where men and women of mature minds and judgments spoke and prayed, where hymns that had some meaning in their words, and tunes that had some worship in their notes were sung. He will not tell you that there were not many in the prayer- meeting of “olden times,” or that there were no evils connected therewith, but there was such an evident sincerity and seriousness in the speeches and prayers, and there was so much meaning and worship in the hymns that a sin­ cerely mind found no pretext to make against it on the score of honesty. Then the gathering together of the people was respectable as because a religious service, and the breaking up of the meeting was quiet and orderly, and not like the breaking up of a show given by minstrel troupe. The modern prayer-meeting gets to­gether with the noise and fun of young people, children whose parents ought to be with them and or keep them at home; the vestry of the church is filled with a noisy throng of young people whose purpose is not to respect the singing, and in the church itself you will find the noise and chatter and laughter of thoughtlessness.

The success of the meeting depends on a tally sheet, (just as the success of a ball game is told by the score) and if it can be said that fifty or sixty people have spoken in less than an hour’s time, the meeting is a grand success. This would be a little if from the months of the fifty or one hundred there was a suc­ cession of rich, spiritual thought let fall, but all of these unmeaning things being said, save now and then, you have a string of old and hackneyed phrases—with a bobbing up to say them and a bobbing down again after they are said,—repeated without thought or purpose, because they express neither, but said because of a false notion that a few words on one must speak in meeting to be a Christian, but are neither instructive nor inspiring—so much hollow sound. And the ministers are largely to blame for this. They nag the people with their “don’t let the time run to waste,” and such like exhortations, which disturb the serenity of thought that belongs to the place of worship and spiritual converse and communion. And much of the singing is of the meaningless, “diddle-diddle-diddle” tunes that fill modern books for the social religious meetings, and which have no devotion or music in them, to say nothing of the miserably false and harmful theology they con­ tain. In a word, the fault of the modern prayer- meeting is self-consciousness, which is the parent of insincerity and sham in religion as in other things, and all the approved prayer-meet­ ing methods tend strongly to develop it. There is a great deal of Smart-Aleckism developed by the modern prayer-meeting.

These are some of the things which Burdick’s “don’t believe” included. As other things were in the same line, it was a comfort to him no further here, but hope to have something to say to reply to him—Editor remarks.

(To be continued.)

METHODISM AND FOREIGN MATTERS.

REV. J. B. CLARKS.

The General Committee, having charge of Methodist Missions, have lately held a two weeks’ meeting in Boston. Reports from various fields were heard, and their wants were provided for by appropriations. The society collects and dis­ tributes one million and two hundred thousand dollars. The cost of this branch of work, for secretaries and their expenses, and for the atten­ dance of returned missionaries at conventions and conferences, and for publishing missionary literature in the various languages, amounts to a million dollars. This includes five thousand a year for the supervising Bishop’s traveling expenses. This shows that five per cent of the whole amount is used in operating their machinery. Over fifty per cent of the funds is for educational purposes. Three whole days were spent in the discus­ sion of their interests and wants.

A University at Nanking and another at Pe­ king, are mentioned as fixed facts, concerning which Bishop Fowler said that the most prom­ ising opening to the church was to be expected through science schools under Christian management. A great hunger after occidental learning has come upon the people, which the Chinese government is not able to satisfy. He claimed that China cannot be Christian until the higher classes are reached. Hostility to missions in West China have, in a measure, ceased. An indemnity of $5,000, for property destroyed by a mob four years ago at Chunking, had been paid by the Government. The amount was not the result of erecting a hospital, in place of the one destroyed.

Nearly all the fields have been fruitful in con­ verts. They are in thirteen countries and on four continents. The Bishop’s tour of inspection takes him around the globe. Stations are vis­ ited in Japan and Korea, China and Malaya, India and Bulgaria, Italy and Switzerland, Ger­many and Denmark, Norway and Sweden, Africa, South America and Mexico. Of the heathen countries, India has yielded the largest success, 60000 people having spoken in less than a year’s time, whole villages in some instances being baptized at one time. No limit to the number of converts, except that placed by the ability of missionaries, to follow up baptisms with regular instruction. The church must be­ come self-sustaining, or be organized by others. A thousand new native preachers are required. These evidences of great awakening were cited for the encouragement of those who, for years, have been praying for such results.

"DARKEST AFRICA.”

This summer the attention of the civilized world has been arrested by the story which Mr. Stanley has told of “Darkest Africa” and his journeys across the heart of the Lost Conti­ nent. In all that spirited narrative of heroic endeavor, nothing has so much impressed the imagination as his description of the immense forest, which offered an almost impenetrable barrier to his advance. The intrepid explorer, in his own phrase, “marched, tore, plowed, and cut his way for one hundred and sixty days through this thickest growth of tropical forests.” The mind of man with difficulty en­ dowers to realize this immensity of wooded wilderness, covering a territory half as large again as the United States, where the rays of the sun never penetrate, where in the dark, dank air, filled with the steam of the heated morses, human being is forced in the morning to wear a plaster on his nose, because he is afraid of the cannabis, lick and live and die. Mr. Stanley vainly endeavors to bring home to us the full horror of that awful growth.

“Take a thick Scottish copea dripping with rain; imagine this to be a mere underground nation, to be hiding under the earth, the ancient trees ranging from 100 to 300 feet high, bracken and thorns abundant; lazy creeks meander­ ing through the depths of the jungle, and some­ what of a supplement to the great rivers. Imagine this forest and jungle in all stages of decay and growth, rain pattering on you every other day of the year; an impure atmosphere with its
...deep mind seemed ever concentrated to save their innocent fellow beings, and the idea of some of the inconveniences and hardships they were exposed to made them abandon the project. They replied in a manner that would be possible for any world to possess that it would be impossible for any world to possess.

They replied in a manner that seemed to imply the dehumanisation of the human race and the possibility that it would be impossible for any world to possess. They replied in a manner that seemed to imply the dehumanisation of the human race and the possibility that it would be impossible for any world to possess. They replied in a manner that seemed to imply the dehumanisation of the human race and the possibility that it would be impossible for any world to possess.
Especially please, as they seldom have a chance to hear English preaching. I then went to Bro. John Larson’s, where I am now holding meetings with our Isanti county church. Bro. Sindall rejoined me last night, and will remain with me as long as I stay here, or at least for one week. We have had two meetings since I came, and expect to continue them almost every night, how long has not yet been determined. We expect Bro. Carlson to join us to-day and remain with us a few days. Last night I made my first attempt to speak in the extemporaneous Swedish language. I succeeded better than I had hoped to do. I have wanted to take this step for a good while, but have been afraid. Now that the ice is broken, I hope to have but little difficulty—with indeed I shall have any future in this kind of work. I crave an interest in your prayers.

JOH. W. MORrTON.

MISSIONS TO THE HEATHEN.

For the maintenance and spread of religious life and truth, and for the cause of Christian education, we Seventh-day Baptists are expending in Christian lands, including five per cent interest on church and college property, $75,000 or $100,000 every year. It is true that problems are being settled in America that will affect the welfare or woe of many nations. In this country of unequalled possibilities, the divine Providence is indeed giving mankind another and a glorious opportunity to surround its inhabitants with the very best conditions for the uplifting of individual and national life. But it is also true that to answer the question: What shall be the future of Asia and Africa, in respect to morals, religion, and education? is to tell what shall be the temporal and eternal welfare of millions of our fellowmen. And more and more is it becoming certain that the nations and peoples on these continents are to be no unimportant factors in the future history of the nations and peoples of all continents.

If also the Sabbath truth has before it a history of the victories won for the honor of Jehovah’s name, as we believe it has, then it must be the divine intention that its blessings shall come to other lands as well as to our own.

We do not forget that our native band of workers in China, established by American churches and schools; neither should it be forgotten that these missionaries are carrying on four distinct and important lines of work—Evangelistic, Educational, Medical, and Publishing.

In view of these circumstances, and above all, in view of our Lord’s own command to carry his gospel into all the world, given first to Sabbath-keeping believers, and coming down through the centuries to us, their spiritual successors, it does not seem to us to be an unreasonable or unscriptural claim for missionaries to say that at least one-half of our funds contributed for aggressive mission work ought to be used to build up the cause and kingdom of God in heathen lands.

SYNOPTIC REPORT OF THE SHANGHAI GENERAL CONFERENCE.

The discussion on the essays on the Scriptures called forth the appointment of several committees on various versions of the Bible. The report of the committee on higher and easy vurling—"wen-li" and mandarin versions were substantially combined in the future—and adopted as follows: Your committee would respectfully recommend that the Conference elect by ballot an executive committee of twelve representatives of the Bible in the three versions; and that the committee proceed on the following plan:

1. That they select, by a two-thirds vote, a committee of five more translators, and make all necessary arrangements for the vigorous and voluntary prosecution of the work.

2. That this committee of translators be made up of representatives as possible, it shall be elected with reference to the nominations of competent churches and schools; neither should it be for the report three translating committees were appointed, one from each of the three versions. A new version will be used, with the aid of the Mediator and the English, and several versions, wherever available. That in the New Testament the delegates’ version be taken as the basis, and that the Bridgean and American versions and the version of Dr. Good, that be adopted wherever available. And that for both Testaments all other existing material be used at the direction of the translators; and further, that all questions relating to translation be determined in conference with the translators, not with the executive committee.

4. That the text that underlies the revised English versions of the Old and New Testaments be made the basis, with the privilege of any deviations in accordance with the authorized version.

5. That in order to secure one Bible in three versions that the committee on English shall report that the Japanese shall have a version of their own, if any other of the committee of translators shall cease to act before the completion of the work, the executive committee shall, if they think best, select others in their places.

7. That in the case of absence from China, or other disability of any member of the executive committee, the right to name another person on the committee be retained; but that if he fail to exercise this right it shall revert to the committee.

8. That the executive committee ask, in the name of this conference, the concurrence and financial help of the Bible Societies of Great Britain and America in carrying forward this work, and when completed it to be the common property of the societies which have granted their patronage to the work; each having the right to publish such editions as may be found to suit the terms for God, spirit, and baptism, as may be called for, and also to add explanatory readings, page, chapter, and sectional headings, maps, and such other accessories as may be deemed expedient.

In accordance with the adoption of the above three translating committees were appointed, one high Bible, one for the easy Wen-li, one for the Mandarin.

The committee on this subject brought to the Conference the following report:

Resolved, That the committee are persuaded of the importance of the work proposed in translating the Scriptures for the edification of the churches; and find that the use of the Roman letter in writing the vernacular is recommended by a large amount of testimony.

Therefore, they recommend that this committee be continued to the earnest consideration of missions working in the various dialects, and appoint a permanent committee to form a subject with every view to assist generally in the development of the kind of mission work, and in particular to secure uniformity in the method of writing in any of the languages in the Roman letter to communicate to these committees. (This committee heartily recommend to the Bible societies any application that may be made for the publication of vernacular versions in Roman letter translated by any mission body.)

After some discussion on the importance of Roman letter versions the above report and recommendations were adopted.
BOX-OPENING SERVICE. November 26th, the Annual "Thank-offering Box" opening of the Ladies' Benevolent Society of the Milton Church was held in the Sabbath-school room. A programme had been arranged previously, and was carried out as follows:

The President, Mrs. J. Crandall, read selections from the Bible, which was interspersed by responsive singing from the audience, of "All hail the power of Jesus' name."

Prayer by Mrs. Phoebe Saunders. Mrs. H. S. Clarke then gave an account of the present needs and situation of the medical department of our China mission. Mrs. E. B. Crandall alluded to the effort being made to raise a fund for enlarging the Dispensary, and to increase the medical facilities of Dr. Swinney, as a new member in this Association, told of the plan by which all might aid in this matter. She also talked of the need and the advisability of looking inquiring sympathetically and interest after the isolated ladies members of our churches, and the question of their membership for all our societies and for our own.

Mrs. C. M. Bliss then followed with a report of the Home mission-box work. Miss Bailey gave a short Bible-reading from Mark 6:31-45. This was followed by singing, "Jesus paid it all."

The President then asked for an expression of praise, thanksgiving and consecration from the members and visiting friends, which request was responded to by all. Singing, "I love to tell the story." In answer to the question, "What is the thank-offering box to me?" Miss Bailey said, "It is a reminder to me of God's blessings, and it is also a benefit to me. I could not get along without it. Other said they fully agreed with this sister. Another one who rose remarked that she was glad in this way to remember God's care for us in danger, as well as in the midst of blessings. The feeling was unanimous that a reflex blessing comes to those who use the Thank-offering box. It keeps me watchful on the good side of questions."

It keeps me grateful for the little mercies of life. It has been the most effective influences for me of anything that comes into my life."

"I could not get along without it."

"Even if I don't have much to put into that box it gives me great comfort to use it for the little one."

One sister, in her expression of praise, thanksgiving, etc., said, "My little offerings do not begin to number my blessings, but yet they are a source of blessing to me, keeping me more watchful of the mercies of the Father; I thank thee for this particular blessing given to me now, I thank thee, for this one, and for this one and for this one, and so many and so much."

Mrs. E. B. Crandall thought it would be interesting to know from that which I would eat or would wear, or would use in a many selfish way. This penny is nothing, this dime or this nickel, for the pleasure of quietly dropping it into this little box, is in some beautiful way, a grow of delight to use, and I believe that thou wilt supply me with the mites to give. Thou wilt show me from what selfish use to abstract them, to me, keep Ing me more watchful of the mercies of the Good side of the question of non-resident membership for all the members and visiting friends, which request was responded to by all. The matter of wonder, and a source of new gratitude.

"God gives by promise what we give by faith." He fulfills his promises to make rich those who give to him.

Secretary.

MILTON, Wis., Dec. 1, 1890.

HOMEN NEWS.

New Jersey.

New Market.—The Yearly Meeting of the New York City Church and the New Jersey churches, held with us the 21st to 23rd of last month, afforded a series of interesting and profitable services. But as the cleric was instructed to furnish for the Recorder and other papers an account of said meetings, it will not be necessary here to enter into details.—Following the Yearly Meeting, extra meetings have been continued in our church and several of our children and youth have already been chosen to serve themselves to the service of their Saviour. Union Thanksgiving services were held in the M. E. church, Dunellen, by the four churches, Methodist, Presbyterian, First-day and Seventh-day Baptist. The four pastored occupied an equal amount of time in the services instead of the usual custom of one sermon. In the evening our Ladies' Aid Society held an entertainment in the lecture room of our church. Among the exercises of interest were a recitation entitled "Heaven Chinese," the reading of "Thanksgiving Ann," and the opening of the Thank Offering box. The "Tellies" of thankfulness which these boxes contained amounted to a little over $80, and by vote the amount was appropriated equally to the Tract Society and toward the support of young Christians in the church. The President was Miss Alice V. Sars; Secretary, Miss Mary Tinsworth; Treasurer, Miss Amazon Lorimor; Corresponding Secretary, A. H. Burdick; and Mrs. C. T. Rogers.

B. T. E.

FRESNO, CAI.

As there are many persons in our denomination who desire to give to this country, kindly allow me to state, briefly, through the SABBATH RECORDER, what an energetic man can do here with a small capital; and if a suf- ficient number of Seventh-day Baptists would locate here, we could have a church and society of our own, a large field for missionary work would be opened up.

The principal industry of the great San Joaquin Valley is the raisin culture; and Fresno is the center from which the greatest shipments are made; and, though all kinds of fruit, vegetables, and grain, are grown here with profit, the raisin grape takes the lead.

With a capital from seven to eight hundred dollars twenty acres of choice raisin land can now be secured, set out, and cultivated for five years, at the expiration of which time the land will have produced a revenue of $3,000, and the expenses, pay for the land at one hundred dollars per acre, and leave a vineyard worth at least four hundred dollars per acre.

For further information address, with stamp.

B. D. MAXSON, Fresno, CAL., P. O. box 703.

THE MOTIVE OF GIVING.

A writer on the Prayer Meeting topic in the Golden Rule, "Givers, of What? To Whom?" quotes Dr. Lyman Abbott's translation of Luke 11: 41, as follows: "But rather give in composition of things which are your own. This, he comments, claiming that "this brings out the true thought by sticking closely to the original. Christ is contrasting works of mercy done with a wrong motive, with even inferior acts of charity done out of a sincere heart. The man himself accomplishes little. A farthing given in the proper spirit will do more than a double eagle flan ted in the face of the needy for mere show." And he further asserts that if a proper spirit be within, a farthing will never be given when there is ability to bestow a much larger offering.

In order then, that we become true givers we must look sharply after our motives. We often hear missionaries say, "If we have to choose between your gifts and your prayers, give us your prayers." We are inclined to be incredulous when we hear such statements. We think the persons who make them do not mean them, or say them for effect. We are mistaken. They do mean them every word. Prayers are the most precious things in the world. The man who prays for a cause must help it. His prayers will quicken his interest and vitalize all his powers. He will soon find as he prays that he can give, and invite others to the duty. He will use what he has. He will see that God will help him to bring out of it a hundred fold. He who gives without praying is not so near what his province is. The former motive, may dictate. We give truly when we do so looking to God for guidance and blessing. If the motive of giving be excused and holy, he who is poor will think no contribution too small to offer, and he who is rich will find that no gift can be too large. They who see what their wealth's neighbors give, and then grade down their own subscriptions from that would probably be able to double their blessings in like manner.

Men have to be educated in this as in all other duties. Because of early neglect and surface Christianity, who are not yet mastered the primer of benevolence. Begin with the children. "If only the young in this country should give even one cent, we can think God's great cause there would flow into the missionary treasury three times as much as is now contributed in all the world.

Such statements show the great need of a new impetus to the giving of the followers of Christ. Surely they could as well have seen that they were capable of doing—far from it. Oh that all hearts might be filled with the grace of our Lord, that we might be established by the Spirit of the living, loving God! Then may the churches reach their full measure of labor and liberality to dispense the truth for the salvation of a perishing world.

J. B. C.
HISTORICAL & BIOGRAPHICAL.

HISTORY OF THE SHILOH SEVENTH-DAY BAPTIST CHURCH.

BY THE REV. THOMAS L. GARDINER.

A CHURCH CATECHISM.

The church began to feel the need of some system of instruction for the youth, and entered heartily into a plan proposed by Eld. John Davis, the people took a book for that purpose. According to, in 1814, Eld. Davis' manuscript for the book entitled: "A Brief Summary of the Principles of the Christian Religion, expounded by way of Questions, with answers in the words of the Sacred Scriptures," was accepted, and a committee appointed to "add as an appendix, the ten commandments with explanations." One thousand copies of this work were published, and the church at Piscataway accepted four of them, the Shiloh Church paying three-fourths of the expense.

A copy of this little pamphlet, well preserved, now lies before me. It was printed by Lewis Deare, New Brunswick, N.J., and contains twenty-four pages, with 100 questions and answers. The main part of the work has 72 questions with all answers in the language of Scripture, and the appendix contains 39 questions and answers upon the ten commandments. It is certainly a well-arranged summary of Christian doctrines, and must have been a great source of strength to the church. It was a long step in advancing the interests of the church, and they have since fallen since that time.

It might be well to state here, while speaking of books which belonged to the church, that the parsonage library was lent by a set of Gilles' Commentary, in eight volumes, together with several other books, presented by Dea. John Bright, and a set of Comprehensive Commentary, in six volumes, together with Jamieson, Fausset & Brown's Commentary, and a book by W. B. Gillette.

COMPLETION OF THE HOUSE OF WORSHIP.

In 1823, the church completed, at a cost of $1,043, the house of worship which was built in 1771. A gallery was built on three sides, nicely seated, and the house painted, giving them of the older ones who cling to the Roman recklessness. There lies before me a little a very comfortable and commodious audience on the pulpit of the home church was supplied during the pastor's absence by his brother, Samuel Da- and Eld. Henry Bailey, of Roadstown.

SHELOH MISSION SOCIETY.

In 1814, the ladies of the place organized a Mite Society, which required its members to contribute one cent per week for benevolent purposes. This society was very successful, and has never allowed a year to pass without fulfilling its pledges. It is now 76 years old, and has about ninety members. Its funds are always divided between the Missionary and Tract Societies. Thus early in the century did the Shiloh Church begin among the missionary enterprises of the world.

EARLY TEMPERANCE EFFORTS.

Missionary work found a warm place in the hearts of this people, and they were ready to cooperate with the General Missionary Society, although as an organization they stood by themselves. There lies before me, as I write, a little book printed in Bridgeton, in 1823, entitled: "Constitution of the Seventh-day Baptist Missionary and Bible Society of the County of Cumm, border, State of New Jersey." This Society was formed within the Shiloh Church, and the Constitution was "adopted November 10, 1816."

Its "preface" is a strong and concise setting forth of the "great things which have been done, and are still being done by various Mission and Bible societies, both foreign and domestic," and the need of "exercising Christian benevolence" in view of the "Pagan superstition," and "ignorance respecting the way of salvation" among the natives of the earth. Finally, it urges, "From these considerations we feel it our indispensable duty to bear some humble part in the great and good work."

The Constitution requires the payment of 50 cents annually to become a member; and $10 made one a life member. Its meetings were semi-annual, and were to be appropriated wherever the majority should direct. Its Corresponding Secretary was enjoined to "maintain intercourse with other Missionary and Bible societies." The names of forty-one of the members of the church were subscribed to the Constitution, and pastor Davis heads the list. He was also the President, and the Church Clerk and deacons follow in the offices.

The church put its theory into practice, when, in 1822, it granted its pastor a leave of absence for three months, to conduct mission work under direction of the denominational Board. Dea. John Bright accompanied him, and the church responded with its share of the appropriation of the expense of this mission. The report of these missionary efforts to a Seventh-day Baptist Missionary Magazine, of Nov, November, 1821. They started April 3d, and traveled through Pennsylvania, West Virginia, Ohio and Indiana, preaching to the little groups of Sabbath-keepers, and carrying cheer to the scattered families throughout these States. The pulpit of the home church was supplied during the pastor's absence by his brother, Samuel Da- and Eld. Davis, and Eld. Henry Bailey, of Roadstown.

THE GENERAL CONFERENCE.

At the same Conference the delegates from abroad were strongly impressed with the discrepancies among the Shiloh people, regarding the time of beginning and ending the Sabbath. Many of them held to the Roman method of beginning and ending at midnight, whereas the Conference recommended that it be adhered to in our denomination.

BEGINNING AND ENDING THE SABBATH.

But after much debate the Shiloh Church "laid the matter over for consideration." They were greatly divided upon this point, and in meetings at Paterson they were not to dis- turb each other upon the evenings they kept as Sabbath." Eld. John Davis had taught and strongly advocated the Roman method, and it was hard for his followers to see their way clear to accept the Bible method recommended by Con- ference. Quite a correspondence was had with Eld. John Green and Dr. Eli S. Bailey; and latter years, the majority accepted this truth and began to practice it. But there are a few of the older ones who cling to the Roman reck- oning to this day.

FOUR PROPOSITIONS FROM THE GENERAL CONFER-ENCE.

The church had also to consider four other propositions laid before them by the Conference, that gave them much food for debate, and drag- ged through many a church meeting. The first was to approve or disapprove of the expose of the proceedings by the Sunday school. They finally amended these articles, and asked the next Con- ference to accept the amendments. The second proposition was regarding the employment of traveling ministers. The decision was that they were not ready to contribute for work until the men's work was done and bills presented, when they would help if the men and work were approved. The third question was upon the organization of an auxiliary tract society, which was heartily ap- proved and entered into. The fourth and last question was the organization of an Education Society among them. This was approved, and the work perfected two years later.

JOINING THE EASTERN ASSOCIATION.

But the greatest question with which the church had to cope, and one which held fire for eleven years, was the commendation of the Eastern Association Conference, in 1833, to unite with others in forming the Eastern Association. Month by month this busi- ness was contested and "laid over" at the monthly business meetings. And after repeated efforts, during some three years, on the part of the church to get the conference to unite, they passed a resolution authorizing a committee of three "to send a letter to the Eastern Association, informing them that we do not wish to unite, nor as a church, be considered as having the desire to be left off of the minutes." But somehow the question would not "down at their bidding".
and for another year letters kept coming to urge them to fall into line, whereupon the church again voted, in 1838, "that we consider the business of our meeting with the Eastern Association dispensed with by this church." But it could not be dispensed with so easily; and finally after seven years more of postponement, or eleven years of correspondence in all, the church yielded the point and voted to unite, April 26, 1840.

The reasons for the repeated refusals to unite with the Association do not appear in the records, unless here and there a hint at a desire for a Sunday liberty is possible and anyone, no,, shall aim to press, and even then the convention, on the ground that to teach religious instruction to a child was the same as giving it a soulless form, a hollow mockery, displeasing to God, and promote the spiritual kingdom of God. The discord that could be decided, it would need to be determined whether the moral precept of that commandment required the observance of the seventh day, as it is not enforced by national law, it will be a soulless form, a hollow mockery, displeasing to God and promote the hypocrisy of that Sabbath. It is a day of the display of great talents, and the Christian at Work. Says the Secretary of the American Sabbath Union: "God gave fallen man both labor and rest. To lose on other days is as much a violation of his command as to labor on the Sabbath. Anyone who desires to be sustained, must we not depend on human law. It would bring home to our conscience the idea that we are governed by legal enforcement, and the utter overthrow of individual rights. It is a day of the spiritual character, and, so far as he is concerned, extend this spiritual observance of the Sabbath, keeping it holy, at whatever personal cost.

You can never regret saying a kind word or doing a loving act; you may bitterly regret having done neither.

DR. HOWARD CROSBY ON SABBATH LAWS.

The Sabbath as a religious day cannot be enforced by law by a government like ours, which gives high place to the exercise of individual privilages. This fundamental principle must be sustained, or the basis of our liberties is endangered, or, short-sighted men will say, the Sabbath commanded by God? and must we not therefore enforce its observance? They fail to see the meaning of the whole system of Sabbath observance. God has commanded very much that no human law can or ought to enforce. He has commanded the reading of the Scriptures, the collection of the tithes, the withdrawal from the unbelieving, and the avoidance of excess in living, but what human government will be the same commandments? Furthermore, these short-sighted people do not remember that Christians themselves did not; in regard to the obligations of the Sabbath in the manner of the convention. How, then, could even Christians unite on a law touching this matter?

What may be called the spirit of God (as we have enumerated) are for the individual to receive and define, and because they are for individual judgment they cannot be enforced by the nation. If it were attempted, each Christian and Jewish sect would have its own special form to be enforced, and even then each sect would be divided in the preparation of the law.

SABBATH REFORM.

REFORMERS WHO HEDGE.

W. H. B. MAUER.

The convention held in New York recently furnishes another illustration of how easily some men or parties can "hedge" when occasion demands it. When, in the campaign of 1888, the Democrats had obtained a little fore­ sight and calculated to maintain a "Sabbath power." When the Baptists declared by that admirable to see the merit of the labors of the Reformers, compell­ ing them to practice a restricted communion, has caused the other denominations to forsake it. It can be shown from the earlier editions of "The Methodist Discipline," that one must not only be baptized, but must be a member in good standing, be a Methodist, attend class-meetings, etc., or else be denied the communion, while now the widest latitude is possible and anyone, no matter what his denominational affiliation, may commune. The Episcopal prayer book restricts communion to members (often denominated "churches") who attend certain classes and the Lord's supper, while in its practice the church does not adhere to its theory.

When W. F. Crafts and his ilk, and I use my terms advisedly for I have met him and some of his "Sabbath reformers," saw that it would not do in this age, which is rapidly throwing off medieval thraldom and emerging from medi­ eval darkness, to agitate in favor of main­ taining a religious Sabbath by civil law, they changed front and demanded legislation for a strange sort of a mongrel called the "civil Sab­ bath." If this system of civil Sabbath, were a thing that could be worshiped, there would be in such homage no violation of the second com­ mandment, since there is nothing like a "civil Sabbath" in the heavens above, in the earth beneath, nor in the waters under the sea. Not that I question the power of a religious Sabbath but a civil Sabbath which Mr. Crafts is after. This reformer, better first revise the constitution and by-laws of the "American Sabbath Union" and alter its personnel; he better discontinue the practice of opening his meetings by prayer, he better drop the title "Rev." and reform himself and his colleagues in a few other particulars before even good people to give his cause success will believe his pre­
A story is told of a frontier preacher disclosing upon the parable of the prodigal son. While at the point of exhibiting the young man in his want, returning penitently to the father, who was giving a feast for him, the preacher killed the fatted calf, etc., he noticed a rough looking man in the audience who was evidently becoming much interested in the situation. Turning full upon him, the preacher said, "My friend, what would you have done if you had been in that father's family?" The man little disconcerted to hear the stranger reply, with true western emphasis, "I would have shot the boy, and raised the calf." The story provokes a smile, but does it not, after all, well illustrate the difference between the harsh judgments of men, on the one hand, and of God, on the other? "Forgive us our debts as we forgive our debtors," is the prayer Jesus taught his disciples to use; but as many men practice it, it would slan the door of heaven in their faces, if it should be literally answered. Let us heed the exhortation of Paul, "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." What a paradise that precept, lived out in its spirit and letter, would make! But why should it not be so lived?

A RUSSIAN peasant, Timothy Michailovitch Bondareff, a man who is described as a "devout believer in the Bible and a member of the sect called Sabbathists," has produced a book entitled, "Labor according to the Bible," which appears to be attracting considerable attention among laboring people both in Europe and in this country. It was suppressed in manuscript by the Czar, but through the influence of Conant T. Jones, Executive Secretary of the Missionary Fund, it was published last month, and again it was suppressed. It was then published in French, and from that translated into English by Miss Mary Cruger. The theory of the writer is, in a word, that labor, according to the scriptures, is the law of life, and that only is labor in the scriptural sense which is directly productive of the necessities of life. If, then, all would labor all would have enough. There would be no trading in the necessities of life except the even exchange of products, for all would be producers. There would thus be no opportunity for capital to hoard and "corner" bread stuffs and the like, while the hungry and the destitute perish through the lack of those very things which their own labor has produced. In spite of its crudities and its limited scope of relations of a wide range of human industries, the book, but recently published, is likely to have a large hearing. According to the writer's theory the book itself is the fruit of non-productive labor, and yet he, or his publisher, is in a fair way to make some money, by means of it, out of the "poor laboring man."

The old-time custom of granting a pardon to one or two prisoners at Thanksgiving time still prevails at the State prison in Boston, Mass. The Boston Daily Globe, of Nov. 25th, contains quite an interesting account of the ceremony at this place. On the morning of the 26th a musical entertainment was given in the chapel of the prison, after which the warden announced that there were to be two pardons granted that day. He said that it was not his province to grant any pardons, but only to announce the choice of the authorities of the prison. For the pardon, the warden had received letters from the heads of the oppressors. A letter from the women who would have to remain, he held up a large sealed envelope, saying, "Two pardons are in this envelope." The stillness through the large chapel was so great that the tearing of the envelope could be distinctly heard in the remotest part of the room. Two of the envelopes were taken from the large one, each containing the name of a pardoned prisoner. The announcement of each name was made with profound silence, even with a notorious New England Thanksgiving dinner had been prepared for them, then back to their confinement and other years of penal service. The account is a very interesting one, and the entire scene must have been very impressive and suggestive. The moral effect cannot be either so good upon the men who were compelled to remain in confinement.

WOMEN AND THE METHODIST CONFERENCE.

At the last Quadrennial Conference of the Methodist Episcopal Church, Miss Marty, a young woman, who was admitted as a delegate, in case she should be chosen, received considerable attention, and was finally referred to the churches. The vote of the churches, however, is only advisory, an expression of the general thought of the people on the subject. The rules of the church require, that after the opinion of the churches has been taken on any question of this kind, it shall next go to the local Conferences, and thence back to the General Conference, where it originated, for dispensation. In this case the question will go to the Conferences of 1892, and then to the General Conference of 1893. The vote by churches has so far progressed as to show that the Western and New England churches are generally in favor of the measure, while those in the Middle States somewhat less so. Dr. J. M. Buckley, Editor of the Northern Christian Advocate, thinks, however, that the total vote of the churches in the United States would strongly favor the admission of women delegates. Chaplain C. C. McCabe, first Corresponding Secretary for the Missionary Society of the Methodist Episcopal Church, also acknowledges the heavy majority of 3,600 churches in the West, for the admission of women delegates, if chosen, would carry the vote of the churches in favor. He said that there were 40,000 fewer conversions last year than usual. Is it not because our ministry has been engrossed with this and similar problems? Women in the General Conference will consume the time in talking politics instead of advancing the welfare of God's Church. The women are turning ecclesiastics. They are already represented in the church by their husbands, brothers, nephews and sons.

What a pitiful wall is that! It might be pertinent to ask the good chaplain whether he is quite sure that the lamentable falling off in conversions this year is due to the fact that the women have asked for admission as delegates to the General Conference? May it not be due to the fact that instead of unanimously, and heartily granting so reasonable and just a demand on the part of at least one-half of her members, the church has persistentiy strived to perpetuate the idea that the men hold sway on the women of the church? To be that...
as it may, the battle is being waged with a fair prospect of a victory for the women, so far as a popular vote is concerned. Whether this victory will be sufficiently sweeping to carry the General Conference (composed now entirely of men) in defence of the women is predicted to be decided at its next session.

We believe it is generally conceded that in the spirit of loyalty to the church, in faithfulness to her appointments and ordinances, in readiness to work, and personal sacrifice for the good of the church, and in personal consecration to all that the church represents in the world, the women are excelling. We believe that we have no choice but to assume that, should those devoted Christian women be admitted as delegates to the General Conference, they would begin at once to squander the time and waste opportunities for great work "in talking politics." We have a faint suspicion that the "eclesiastical politicians" are not among this class of delegates. To be sure, it is a little funny how we men do hold on to the little authority with which the traditions and prejudices of an earlier and ruder age has invested us! But the world moves, and we must move with it, or fall behind. Move on, brother McCabe!

AN EARLY TREATISE ON STEAM.

A recent number of the "Scientific American," under the head of "Job as a Steam Engineer," gives a brief review of a book which is a curious, if not amusing, study. The author, W. F. Chambers, O. Trudell, entitled "A Wonderful Discovery in the Book of Job," gives a detailed account of the action of a pump with its valves (traps), and the performed suction pipe with a screen at its end to exclude solid particles. Even the coupling together of a chain of cars is explained. The author concludes that Leviathan, the elephant, is the representative of the coupling link, and the hollow drafthead and pin is the "snare." The subject was further discussed by L. A. Platt, D. E. Maxson, A. C. Spencer, and J. T. Davis.

MINISTERIAL CONFERENCE OF THE WESTERN ASSOCIATION.

This Conference met with the First Alfred Church at the time specified at the previous adjourned session of the Secretary, Martin Sindall was appointed Secretary pro tem. Geo. P. Kenyon, who was to have presided over the introductory sermon, being absent, the moderator, Eld. Joshua Clarke, led in a devotional meeting.

At the evening session J. B. Clarke, J. T. Davis, Jas. M. Carmahn, and Martin Sindall were received as members.

The Programme Committee for the next Conference reported the following programme, which was adopted, excepting the item referring to the place of holding the next session, which was changed by substituting the Second Alfred Church in place of the one suggested by the Committee:

The Programme Committee of the Ministerial Conference of the Western Association would report the following order of exercises at their next meeting, which is recommended to be held with the Second Alfred Church, the first place of meeting.

1. A Greeting by the Moderator, J. B. Clarke.
2. A paper on "The Scriptural Interpretation," which, with discussion, occupied the remainder of the forenoon and a portion of the afternoon. The essay first discussed the question, "What is the Bible?" which included a brief account of manuscripts and the history of the text. The copies of the several editions which have been made. Each book of the Bible is to be considered and the peculiar circumstances under which it was written, the objects for which written, the temperamental and general characteristics of the writer, and the age in which written. The Bible as a whole must be studied from the central point of God's purpose of salvation. To find this, to find the harmonies of the whole book from it, one must come to its study in the spirit of humble faith, and reverence purpose to find the will of God. The doctrine was further discussed by L. A. Platt, L. C. Rogers, A. W. Coon, J. B. Clarke, D. E. Maxson, A. C. Spencer, and J. T. Davis.

Eld. Joshua Clarke presented an excellent paper on "Of what value are the Creeds to the Christian Church?" As this paper will probably appear soon in the SABBATH RECORDER, we will not to outline it here.

To the question, "Are extra revival efforts advisable?" Dr. L. A. Platt responded in a short address, reviewing the scriptural passages and the results of the past campaigns of revival. He pointed out the need existing in the church and in the world for extra effort to make these means effective. In conclusion, Dr. Platt said that we have not been able to show how these may be applied to the religious condition of men both in and out of the church. He also pointed out the regular agencies by which the work of the church should be done. The subject was further discussed by J. B. Clarke, and L. C. Rogers.

At the evening meeting Prof. L. C. Rogers delivered a paper on the duties of the minister and the Scriptures harmonize on the question of the entire race preceding from one common parent. The minister will doubtless be published in the RECORDER, it seems better not to take space for even an outline here. The reading of this essay was followed by the prayer and conference meeting in which the subject of revival among our people was the prevailing thought. Thus closed a very interesting and profitable session.

Secretary.
Young People's Work.

The Leigh of the Tramp.

He sat on the end of a bough,
And said, as he called up a cough,
"Rex, and what will they suggest to
Is surely not light
To rise from a downy height.
My toe nails are now pushing
To brighten the flowery depth.
How very light it is!"

One of the most important lessons to learn is that of industry. A young man or woman feels that it is far worse for him to be idle on a large income than busy on a small one, that he is better off with something to do at fifty cents a day than to be idle looking about for a chance to work at two dollars a day, there is some hope for him.

We knew once a man with a family who complained that he could not find any work to do. He was very strong and able bodied, could endure almost any exertion or hardship. In the course of a conversation it was remarked that a certain poor man in the neighborhood had just gone to work as a common laborer at seventy-five cents a day, for some one who needed more laborers. The one who complained was so pained to idleness then said that he would rather go to the poor-house than work for seventy-five cents a day. Now it is against this kind of reasoning that we wish to protest. Seventy-five cents a day makes $4.50 a week. Now which is more honorable in a man with the requisite physical endurance, to idle and run up a store bill, or work at that low price and at least pay off the family's food? Keep at work. Do something. Idleness is worse than poverty.

To the Young People.

After the close of the Council in Chicago many inquiries were presented to me concerning sending out a young man as organizer, agreeable to the suggestion of the report of the Council Committee on Young People's Work. Almost everyone urged a prompt movement on the part of the Young People's Permanent Committee for sending abroad of a large number of foreign mission and foreign missionaries, giving us a choice of these for our support, at amounts varying from $1,000, the salary of the Rev. Mr. and Mrs. Randolph, to $50, the amount paid certain students.

After consultation with the official members of the Permanent Committee of Young People, I have decided to lay this matter before the young people of the denomination. The Committee do not know what to do. Will the young people please advise them?

William C. Daland,
Pres. of the Permanent Committee of Young People.

The Discipline of Sorrow.

by Miss Carrie E. Brown.

"A man cannot deriseth his way, but the Lord directeth his steps." (Ps. 37:23.)

If man had the power to direct his steps through the journey of life he would surely choose those paths best calculated to his comfort and happiness, and finally be carried to the skies of eternity. We sometimes wonder how fine this would be! No trials, no sorrow, only a whole life-time of happiness. That is our first thought; but think you that life would be so very much more enjoyable with no trouble?

Imagine one of those perfect summer days when sky and sea unite as one great ocean, and the clouds which float so majestically above are mirrored in the ships that sail below, when balmy-laden zephyrs make sweet music on their green-leaved instruments, the trees, and bird and brook and waving grain unite in Nature's song; and all the while the girl we love keeps her place at the piano. Still, would we want our whole life to be composed of just these days? Would we never feel the longing for the leden sky, the wind-driven cloud, or the driving rain? Ah, yes, even the deep-voiced thunder would find a welcome, though perhaps a tired guest.

Thus it is with life. Man may dread change, but monotony is unbearable. As summer days cannot be appreciated without their opposites, so blessings cannot be valued where there is no sorrow. By taking thought we can easily see how even our trials may be blessed in disguise. Sometimes the storm is dark and dreary, sometimes tedious; but when the sun shines after the cloud we are more thankful for it. So with life; we who have suffered much are more thankful for life when we have had trials and trials of hard experience.

In one of our Sabbath-school lessons we had the illustration of a refiner of gold. We see him standing over the molten mass, intently watching its every change, but he knows it is not right until he can see his own face reflected from its depths. Thus our heavenly Father watches his children. Sometimes we wonder that a just God should allow such severe affliction to fall upon his own, but we do not know that just this is needed to purify and refine the rough gold of our hearts, and that in the action of our divine Refiner God knows what is best for his children, and twice blessed are we if we can realize this fact.

One of our clergymen has often told the story of how he and a brother minister were working in a hay-field. It was hard work, and the perspiration poured down their faces profusely. Suddenly the brother minister stopped work and said, as he wiped his brow: "J—, the Lord knows better than to give us riches; he has got to keep us poor to save our souls." If we take this view of our affairs, our disappointments, though they may not cease to be disappointments, will not lead to bitterness, but may instead be "stepping-stones to higher things.

There is sorrow so deep and crushing that without the presence of the Comforter within us it would become not for light of our lives purposeless, but even such sorrow as this may be the working out of some great plan. I have thought that oftentimes the dear Lord takes our treasures from earth and places them in heaven for that our hearts may be there also. But to the true Christian the sorrows of life only make him cling closer to the cross, from whence cometh his help, and no Christian need ever become discouraged, "for I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." "Light." And God said, Let there be light, and there was light." A well-known writer says: "Light is the crown and glory of the visible world. It is the source of life and energy to the body, and it is the symbol of truth to the soul." How true this is! Just imagine what this world would be like if there were no light, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Light.
1850, Dec. 18.

THE SABBATH RECORDER.

811.

Marcella.

Educa tion.

- The President of the United States, four members of the Cabinet, all the members of the Supreme Court, 44 of Senators, 194 of Representatives, are college graduates.

- This first theological school of the country, Bangor Theological Seminary, was chartered in 1803 and opened in 1804. This was the School of Divinity, located at Atlantic, Ga., and was chartered in 1886.

- D. H. Talbot, a wealthy collector of natural history specimens and mineralogist, is a native of the Iowa State University his scientific library and his collection of specimens of minerals and animals. The value of the library is about $70,000.

- German Methodists have concluded to remove their university from Galena, Ill., to Iowa. Decorah, Marshalltown, Spencer, Fort Dodge, and Mason City, are all after it. The buildings to be erected would cost $100,000. The school is to supply Iowa and all neighboring States.

- Parsons College, a Presbyterian institution located at Fairfield, Iowa, reduces in the increase of endowment by $80,000, and in the completion of the college building by the erection of the west wing, at a cost of $35,000, the generous dion of Eld. W. R. Asheys, of Des Moines. Of the increase to the endowment $40,000 is the gift of Geo. Parsons, of the Louisa, the remaining $20,000 has been contributed by other friends of the institution.

- Speaking at the Conference on Higher Education, at Berlin, Dec. 6, Emperor William dwelt on the value of school hygiene and gymastics. He stated that all impressions are made during the school life and that the nature of the application permits the shoes to dry for bathing purposes, may be applied to the inner surface of the nose by means of a small sponge attached to a flexible wire band. When truly dried and cooled, they are a treat for the wearer. This cleaning is practically necessary to the insole on which the feet rest so many hours a day. It is true that the volatile nature of the application permits the shoes to dry quickly.—Sanitary News.

The Diamond.—The diamond has been so long regarded as the most perfect form of natural crystals that it is one that always comes to mind when one remembers with surprise that the assumption rests on such slender, scientific support as the similarity of the diamond weight, and the property of its gaseous combustion product to cause a precipitate in baryta or lime water. As it appeared not incompatible with this knowledge that the diamond and carbon light bear the same relation to each other as nickel and cobalt, Professor Victor Mayer has suggested the further investigation of the subject in order to obtain a derivative whose preparation entailed no loss of material and yet admitted of easy determination of its physical constants, Herr Krause led the product of combustion in oxygen over red-hot copper oxide, and under a reducing action from which solution he made the neutral sodium salt. This salt was found to correspond to the chemically pure carbonic acid, and in other respects, agreed entirely with the product from which it was prepared. —Scientific American.

The best lessons a man ever learns are from his mistakes.

Faith and Science.

- An exchange says that Johns University is advancing steadily and strongly, having now a large increase of students, and those of the best character. An unusual number in the freshman classes are candidates for the ministry. Indeed, the Education Society has now sixteen beneficiaries, two being females. Numerous scholarships and helps are open to needy young men of good character and high standing, and the necessary opportunities and facilities to students, who mean good work. President Andrews is a worker in every direction, and is highly thought of by the students and the community. Under him the university is sure to win new laurels, for he is conservative of the best in the old curriculum, and is making no improvements demanded by our advancing age. Hope College is having a basement put up, preparatory to a thorough remodelling of the college, the hall, the chemistry laboratory, is rapidly advancing to its completion and furnishing. Lyman Hall, the gymnasium, to be a large and elegant structure, is rapidly taking form. The Ladd Observatory is up and nearly ready for use. It stands on the highest ground in the city. The library now contains 70,000 bound volumes and 20,000 unbound works. Manning Hall has been repaired and painted to resemble Greek marble used in the old Doric temple. The chapel is beautified.

TEMPERANCE.

- First New York Clearing House recently inclosed two checks to the amount of $8,108,462, the price of a single purchase of beer!

- One thousand two hundred and seven licensees have been granted the last year in the city of Washington to sell liquor, yielding a revenue of $685,000.

- Forty young women of Des Moines, Iowa, have signed an agreement to receive the attentions of no man who has not, within one year, became a member of a temperance society or, be a conviction.

- Thirty-six "wet" counties of Georgia have one convicts to every 600 people. One hundred and one "dry" counties in the same State have one convicts to every 1,233 people.

- The New York Sun mentions a druggist in this city forty-five years old who has a drunken father seventy years old, and son twenty-two years old. Alcoholism and hereditary.

- It is proposed to establish an Australian Temperance League, on lines similar to those of the National Temperance League of England and America. It is believed that such a league would advance the temperance movement much more effectively than the isolated societies now existing. The extent of the drink evil in Australia demands more aggressive measures.

- The first Non-partisan Woman's Christian Temperance Union hold a meeting in the ladies' parlor of the Broadway Tabernacle, New York, last week. There was a large attendance. It was decided to send a circular letter to the church in all the city and vicinity, asking whether fermented wine is used in their churches for communion purposes, and requesting that the wine be reduced to be started by the Association in favor of the use of unfettered wine for that purpose. It was also decided to write letters to eighteen members of the House of Representatives, to ask them to use their influence in favor of the appointment of a committee of inquiry to investigate the condition of the liquor traffic generally throughout the country. Hereafter the male relatives and friends of members of the Association may become associate members of the association, the reservation, by placing a deposit or a bond. It is hoped by this means to increase the strength of the organization, and to give it more a social character.

- The meeting held last week by the New York State Temperance Union. It was held under the guidance of Rev. W. N. Strong, D.D., president of the organization, and the resolutions adopted at the meeting will be presented to the Union at its next annual convention in that city in November.

POPULAR SCIENCE.

Fine Proofs.—Investigations of fine water show that pure water and steam are the two elements that resist fire, water and frost; next to these in the order of fire resisting qualities being the various concrete, or some of them, and burned bricks. In the work on fire-proofing and smoke-proofing, the iron part is exposed in porous concrete, silex, or brickwork in roof, floor and tile construction; the hollow tiles are made of a body of clay, or clay and water-proof coating, or with a single thickness of brick. Enclosed in fire-proof materials, iron and steel works is claimed to give the best results.—American Agriculturist.

TESTIMONY OF MARBLE.—Good Portland cement, and common cements on the market, are made into a paste with the least quantity of water added. One paste has to be made for each color. The different eye-sight of the powder, and the result is that more or less deep veins penetrate the mass; this is then sawed into plates, which are pressed in a mould for about twenty minutes, kept in the sun for two days, then kept moist as long as they are not entirely hardened. The plates are polished in the same way as marble.—Scientific American.

Light of the Fire-Fly.—Profectors Langley and Barry have been making some investigations of the light of the fire-fly, by which they have determined that this light is not peculiar to a single kind of animal but is in all cases, and of the same amount of light. In other words, the same amount of energy exerted by the animal is converted into light. This is very difficult matter, and, if so, it may be in the ordinary gas-burner, in which less than one per cent of the energy of the gas is converted into light, the great remainder being trans­formed into heat, but so wasted. If some method could be devised by which the energy thus obtained could be converted into light, or oil sand in a very small amount, it would be a great and important discovery.
SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.


LESSON XIII.—QUARTERLY REVIEW.

For Sabbath-day, December 27, 1890.

CHRISTIAN SERVICE—STUDIES IN LUKE.

FOURTH QUARTER. THE GOSPEL TO ALL THE WORLD.

GOLDEN TEXT.—Go ye into all the world and preach the gospel to every creature. Mark 16: 15.

Parable of the Vineyard.

Topic.—The World a Gospel Vineyard.

Outline.—Though theielding, vineyard planted life and its opportunities: fruits of the unfruitful, required, gospel works.
Shameful refusal and murder. The destruction, grinding to powders.

Practical Summary.—God gives opportunities to each in the world and expects in their season the fruits of a pious life in spreading the gospel. Refusal is shameful, murderous and self-destructing.


The Lord’s Supper.

Topic.—Mementos of the Gospel Sacrifice.

Outline.—Jesus’ minute directions for religious observances. His use of the room, the food, the drink; to us ever mindful of the sacrifice made that we might enjoy these in the Father’s kingdom.

The True Spirit of Service.


Outline.—The strife for greatness. The Master renews the rule to appoint a kingdom. Satan’s in tended victim to be converted to help others. Self-confident hostiler’s defeat forever.

Practical Summary.—The gospel leads through humblest services to places of power, and to strengthen others the boosting spirit must suffer defeat.


Jesus in Gethsemane.

Topic.—Agency for the World’s Salvation.

Outline.—The retreat in sorrow; “not my will, but thine,” the sweet of agony; the sleepless disciples; the treachery of Judas; the band of darkness.

Practical Summary.—That midnight of sorrow is an intensive prayer, that blood of agony, was for the world of sleeping friends, treacherous disciples, and cowardly foes—for me and you, let us redeem.


Jesus Accused.

Topic.—The World’s Reproved Offensives.


Practical Summary.—To be afar off tends to denial, falsehood and profanation; mockery, to abuse, entity, to the perversion of truth; and each of these to bitter tears and the justest censure.


Jesus before Pilate and Herod.

Topic.—The World’s Opposition Defeated.

Outline.—Repulsive efforts to destroy Jesus, Pilate’s confession and vaunting evasions, Herod defeated by silence; the mockery by his men.

Practical Summary.—Those enemies accuse and the passive evade, though the wicked set at naught, and others desire, yet the gospel shall silently prevail, and each tongue in the kingdom.


Jesus Condemned.

Topic.—A Decision Imperative. Its Confirmation.

Outline.—Pilate’s efforts to evade decision unavailing. A choice presented, or the option of desertion.

Topic.—The Sacrifice for the World.


Practical Summary.—Christ suffered for all, whether they decide or plead, for those he offered prayer to, they are, a parallel. Have we his promises? Day!


Jesus Risen.

Topic.—First Triumphs of the Gospel.

Outline.—The sorrowing women ready for the first opportunity. Finding the stone rolled away. The two with shining garments. Reminding of “his words.” Repeating the story. Wondering.

Practical Summary.—In doubt and sorrow going early forward in duty we find difficulties removed, angels to reassure, and promises fulfilled till we wonder at the things come to pass.

The Walk to Emmaus.

Topic.—Joy of the Abiding Presence.

Outline.—Constraining Jesus. Eyes opened. Telling of his presence. Baby in the hearing of the words. Wondering joy at his positive proofs.

Practical Summary.—They who converse of Jesus complete him to receive the record of peace, are filled with joy, and have every proof of his presence.

Jesus’ Parting Words.

Topic.—The Gospel of the Victory.

Outline.—Three divisions of the written Scriptures. Understanding opened. Christ must suffer, why? v. 27. The promise, the power, the blessing, joyful service.

Practical Summary.—All Scriptures were written and our understanding given that we might send the Gospel to all nations, kindreds, people. We who accept this mission have the promise, the power, the blessing and the great joy.

WASHINGTON LETTER.

(Written from Baltimore Correspondent.)

WASHINGTON, D. C., Dec. 10, 1890.

The annual agitation of the question of high liquor license, which we have had for several years past, was precipitated somewhat earlier than usual this season by reason of the strong recommendation of the high license bill now before Congress, made by the District Commissioners in their annual report. Since then the question is being discussed everywhere. The W. C. T. U. has come out strong against high license or in fact any law for dealers in liquor, and it proposes to do its utmost to defeat the bill now under consideration by a Congressional committee. The question came up at this week’s meeting of the Pastors’ Allliation, but there being a great deal of talk it was referred to a committee with instructions to investigate and report upon it at a future meeting.

The Pastors’ Alliance has agreed upon a bill which Congress will be asked to pass, amended, and regulating the moral force in this District.

Among the President’s recent callers were Rev. Geo. A. Ferris’ and wife, of Kohlapur, Ind. Mr. Ferris is a graduate of Princeton College, and has, with his wife, been engaged in missionary work for ten years. They are now on route for India to resume their labors in behalf of Christianity.

The tobacco crusade of the W. C. T. U. is already bearing fruit. Bills have been introduced in both House and Senate which will, if passed, make it unlawful to sell cigars, cigarettes or tobacco in any shape, to persons under sixteen years of age, and it will add $2 to $10 upon miners who may be convicted of using tobacco in any shape in any street, alley or other public place of resort, in the District of Columbia. I am assured by members of the W. C. T. U. that they believe the bill will pass, and serious objections have been voiced by members of Congress with whom I have talked on the subject are of the same opinion. Some such law is certainly needed bad enough.

Preparations are already under way in this city for the entertainment of the 500 ministers that will attend the coming conference, which convenes in Washington on the 21st day of Oct., 1891, and which is to continue in session for two weeks. This will be the second meeting of the kind ever held, the first having met in London in 1881. These three hundred delegates will represent churches in the United States and Canada, and the remainder will come from active religious organizations in Great Britain, Australia and New Zealand. The opening sermon is to be delivered by the Rev. William G. Young, highest pulpit orator in England. This conference will be of world-wide interest, for it will embrace not only the discussion of denominational matters, but all subjects bearing on the needs of the Christian world. It is expected that a vast amount of evangelical work will be accomplished in all sections of this country by the visiting ministers. Bishop Hurst is chairman of the executive committee having the arrangements for the conference in charge, and a financial committee has been appointed to raise a guarantee fund of $15,000 to pay the expenses of the visiting ministers.

Mrs. J. Ellen Foster delivered a strong address on temperance to a large audience Sunday afternoon, in which she scored the drinking habit very severely. I quote her remarks: “In Washington, life is beginning to take on its usual winter activity. The social season is opening, not as the spring opens, with its glory of leaves and blossoms, but into a mad whirl of gayety and the reckless effort of society to please.”

STRIGHTENING THE ENEMY.

The following "omitting some of the comments made thereon, is taken from a "Free-thought" paper. The amount of harm done our holy religion by such exhibitions of ecclesiastical arrogance, resulting from the apostolic subs-

[The rest of the text is not visible in the image]
A lady living in the Eighteenth Street Church is much interested in the society for ‘mother’s work’ wished to have some short notices read, giving time and place of their meeting, and, thinking the most good could be done in that way, asked certain ministers to read the notices from their pulpits.

One of the ministers she asked was Rev. Forsey, of the Episcopal Church, on Vinewood Avenue, and his reply was characteristic of the church. The egotism of the man never wavered; he asked that he was against the rules of his church to give notice of the proceedings or workings of any other denomination.

"The lady thanked him and went her way, thinking perhaps of the love that passes all understanding.

"What a lesson for Free Thinkers this is. These very people who ‘thank God’ every Sunday—we say Sunday advisedly—that they are in the narrow—very narrow indeed—way, refuse a simple act of courtesy to brethren who are likewise God’s chosen ones.

VERITAS.

FROM A FAR COUNTRY.

The following letter, written by Dr. Swinney to his brother, the Rev. L. E. Swinney, has been forwarded to us for publication.

CHICAGO, Aug. 31, 1890.

Dear Brother,—The enforced leisure that comes to us in the heat of summer, gives an excellent opportunity to take up the pen and talk with friends and relatives in the home land. And with Chinese reverence due to elders, I commence with you first, and then shall go on down to other and younger members of the family.

Our medical work in Shanghaic has never been more inviting and satisfactory. The confidence of the people, and the number becoming favorable to the doctrine, are very pleasing features. The epidemic of smallpox, you see, I presume, Miss Tan’s letter written to me, which I sent to the Recorder. It has been only about four years, or even less, since she heard of the gospel for the first time; and though sometimes there would be long intervals between her visits to this country, if you examine her letter carefully you will see she writes clearly of sin, idolatry, repentance, forgiveness, and faith through the merits of Christ. This she has learned from our talks and from the tracts and gospels I have given her. We never hear the unawakened speak as she does, they always say, “Sin never troubles us for we haven’t any one’s hearts are all right.” Poor people! they are in such dense darkness they cannot see themselves; but when the light comes, they then begin to see the exceeding sinfulness. She says truly, as many others have candidly and freely told me, “I did not know I had any sins.” But now in this letter you will see, under the influence of the Holy Spirit, she says, “I grieve in anguish of soul of my many sins, and pray earnestly for her, that she may trust in Christ as her only Saviour, and that she may have strength to stand. She is an only child in a family of seven, and influence, and I fear there is persecution and much sorrow she will have to bear in the family, and she may be cast off by her family, and thrown out upon the world, I think she might be a help to the dispensary. But even for her, or for any one who might come to help me, I have no room, nor bed, nor accommodations to furnish food for each. Oh how badly I need wards, and how I am straightened till I get them! When that good time comes, I will have then rooms, another helper or two, culinary department, etc. Do you not come to me some time when whose heart is interested and ready to give one or two thousand dollars; or is there any mother who has lost a son or daughter, and who is willing to give the property that would have come to that child, to build a hospital or orphan asylum, and perhaps give it the child’s name? Would not that be a grand monument, one pleasing to God, of great good to the bodies and souls of the people here, and a source of continual delight to the giver. The money coming in now to the dispensary, from the fees and donations, pays the running expenses, so that if we had now the buildings already up, the work would partly pay for itself. Surely the Lord will hear our prayers, and turn the hearts of some of his people toward this inviting field, before the workers fail!

Were you here we could go to the many homes where we are interested in the sick, but I can speak now of only a few. About a mile from the mission there is a woman who has been on her bed for over a year. She has been a very hard working woman, and maintained her cheerful spirit, even though her mother-in-law is fierce and harsh, and her husband cruel. Her work in the fields always caused her to stand in the wind, such as transplanting rice in the paddy fields, making ditches or cleaning out old ones. Is it any wonder she is ill? In my visits she seems to understand the gospel better than many others. Again, I am much interested in an officer’s wife; she is quite young, yet comes frequently to meetings, and is learning the Lord’s way. I hope to plan in some way to have her come to my home at staked times, for the purpose of studying the Bible and committing some of the verses to memory.

When I am thinking of these and many other cases about me, and praying for them, then comes the happy thought, “ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you;” and I know that not only my own feeble petitions are ascending, but also many in the home land are asking the Heavenly Father to bless those who have been so long suffering and struggling out of darkness towards the light. Good news of special efforts being made are now reaching me from earnest sisters at home, and I am very happy in heart.

Have much more to write but the mail closes.

Very sincerely your sister,

E. F. SWINNEY.

THE LIFE OF DOROTHEA LYNDE DIX. *

*The history of this remarkable woman is very interesting, and gives the reader deep impressions of her imperial character and her sleepless, world-wide benevolence. Her mission is behalf of the unfortunate begain early, when at the age fourteen she supplemented her work as school-teacher by gathering a class of poor children for instruction, in her grandfather’s barn-chamber.

It is a symbol of the progress of Christian civilization, illumined by the light of science, that in superstitious and cruel have given way to light, love and pity, so that the lunatic, and many thousands of other sufferers, may apply say: “The good of ancient times is the pure state,” I think then I was late.”

As the founder of most of the asylums for the insane in this country, and of several in Europe, her example cannot fail to awaken all who study it, to a new interest in the works of philanthropy, and to a better view of the value of human nature, while it makes a masterful contributio to the intelligence of the world on the dignity and influence in this age of the world. The author has traced her career with judgment and skill, and has given some thrilling pictures of the scenes that moved Miss Dix in her revolutionary efforts for the proper care of inmates of asylums and prisons. Her great sympathy, persistent courage, and brilliant executive energy, shine out all along her pathway, especially in her labors in Europe, and at Washington during the war. Our country owes her a large debt of gratitude, both for what she wrought for the insane, and for her unselfish and indefatigable devotion to our soldiers, as Superintendent of Women’s Nurses in the military hospitals.

The writer of this notice, from personal acquaintance, bears testimony to the fervor of her faith, and the abundance of her charity, when she was “shut in” at Trenton, in suffering and feebleness, awaiting the call to heavenly rest. To the last she bore upon her great and tender heart the sorrows of others, and ministered to them with all her power. If the women of America and other lands, could read this memoir of one of the noblest of their sisters, the world would grow bright with deeds of heroism and triumphs of mercy.

J. B. C.

FROM THE FIELD.

I recently began a series of meetings in a large school-house in the immediate neighborhood of our folks here, which soon came to be of considerable interest. The school-house was occupied in the day time, so we could only meet nights. Towards the close of the second week it was thought, in many respects, to equal the greatest interest ever known here. But there is a certain line of old prejudicial feeling that has existed, and still exists, which with force and skill has been brought to bear against us, and which, for the time, has hindered the work; but the course of true purpose and management it will, I think, result in good for the cause of truth. I have preached about 20 dissourses, and have done much visiting and private work, and, although I came here feeling gloomy and discouraged, yet if this camp country has before it a better prospect than ours, if properly cared for. I have never canvassed the field before as now, have never had my finger on the pulse of the masses as now. I am confident if I could remain on the field the interest could be brought again to a high standard. There is not a place here at which Bro. Huffman labored years ago that I know of, but I have had strong solicitations to come and lead evangelical meetings, even where they have regular pastors; and I have been astonished to confess the truth of our position on the Sabbath. I am cordially invited and welcomed into most of these homes, and it is remarked that there has been the best order and attention during these meetings ever known here. Now, in the midst of this I have been quite ill, and cold snap, we have had to adjourn the meetings for a little rest. “Oh, where are the reapers that garner in?” How can I reach all this vast field which opens up on all sides? I pray for health, and strength of body and mind to go forth to these fields still and work the workers. Bro. Johnson writes me he is having an interesting work at Shepardsville, Ky. God be praised!

C. W. THRILLERED.

PULASKI, Ill., Dec. 9, 1890.
MISCELLANY.

WHAT MARGARET DID.

It was only a tiny card that Margaret had picked up on the corner of her way home from school, but somehow she could not get the words out of her mind:

"Look up and not down, Look forward, and not back, and Lead a hand."

"And lend a hand!" How those words rang in her ears!

"Pahav!" she said to herself impatiently; "I should like to know what possible ways there are for me to lend a hand to any one outside of my own family. Charity begins at home, and father will need every cent I can earn for years to come to educate the children.

And lend a hand, whispered the still, small voice so persistently that Margaret gave herself up to her thoughts.

She had left home a year ago and come to work in the mills. They had had sickness and misfortune in her family, and Margaret had bravely put aside her own hopes and plans, and went to work in the mills. They had had sickness and many of them felt that Margaret should like to know what possible ways there were for her to lend a hand to anyone outside of her own little room busy fattlings, and of the lambs, and all that was near and dear to the heart of God in the great world outside of her own little room.

That was the beginning. It was hard, self-denying work, and oftentimes Margaret felt that she must give it up, but she persevered. She led them slowly and carefully along; they found themselves interested before they knew it in work they had never thought of doing, and she won their hearts and became their friend. She lent them a hand up.

"We can't ever thank you," said Sue once, long after, "nor tell you what you've done for us; but the Lord knows, and you will have your reward some day."

"I've had it already, a thousand times over," said Margaret, with moistened eyes.—Kate Sumner Grimes, in Christian Intelligence.

OBEYDENCE BETTER THAN SACRIFICE.

"To obey is better than sacrifice" is the language of Samuel in rebuking Saul for not entirely destroying the Amalekites, as commanded by the Lord. It was vexatious; Margaret did not wish to be rebuked. But while she had been prompt to see one gauge of obedience in the beginning. It was hard, self-deceiving work.

"It was only a tiny card that Margaret had picked up on the corner of her way home from school, but somehow she could not get the words out of her mind:

"Look up and not down, Look forward, and not back, and Lead a hand."" And lend a hand!" How those words rang in her ears!

"Pahav!" she said to herself impatiently; "I should like to know what possible ways there are for me to lend a hand to any one outside of my own family. Charity begins at home, and father will need every cent I can earn for years to come to educate the children.

And lend a hand, whispered the still, small voice so persistently that Margaret gave herself up to her thoughts.

She had left home a year ago and come to work in the mills. They had had sickness and misfortune in her family, and Margaret had bravely put aside her own hopes and plans, and went to work in the mills. They had had sickness and many of them felt that Margaret should like to know what possible ways there were for her to lend a hand to anyone outside of her own little room busy fattlings, and of the lambs, and all that was near and dear to the heart of God in the great world outside of her own little room.

That was the beginning. It was hard, self-denying work, and oftentimes Margaret felt that she must give it up, but she persevered. She led them slowly and carefully along; they found themselves interested before they knew it in work they had never thought of doing, and she won their hearts and became their friend. She lent them a hand up.

"We can't ever thank you," said Sue once, long after, "nor tell you what you've done for us; but the Lord knows, and you will have your reward some day."

"I've had it already, a thousand times over," said Margaret, with moistened eyes.—Kate Sumner Grimes, in Christian Intelligence.

OBEYDENCE BETTER THAN SACRIFICE.

"To obey is better than sacrifice" is the language of Samuel in rebuking Saul for not entirely destroying the Amalekites, as commanded by the Lord. It was vexatious; Margaret did not wish to be rebuked. But while she had been prompt to see one gauge of obedience in the beginning. It was hard, self-deceiving work.

"It was only a tiny card that Margaret had picked up on the corner of her way home from school, but somehow she could not get the words out of her mind:

"Look up and not down, Look forward, and not back, and Lead a hand."" And lend a hand!" How those words rang in her ears!

"Pahav!" she said to herself impatiently; "I should like to know what possible ways there are for me to lend a hand to any one outside of my own family. Charity begins at home, and father will need every cent I can earn for years to come to educate the children.

And lend a hand, whispered the still, small voice so persistently that Margaret gave herself up to her thoughts.

She had left home a year ago and come to work in the mills. They had had sickness and misfortune in her family, and Margaret had bravely put aside her own hopes and plans, and went to work in the mills. They had had sickness and many of them felt that Margaret should like to know what possible ways there were for her to lend a hand to anyone outside of her own little room busy fattlings, and of the lambs, and all that was near and dear to the heart of God in the great world outside of her own little room.

That was the beginning. It was hard, self-denying work, and oftentimes Margaret felt that she must give it up, but she persevered. She led them slowly and carefully along; they found themselves interested before they knew it in work they had never thought of doing, and she won their hearts and became their friend. She lent them a hand up.

"We can't ever thank you," said Sue once, long after, "nor tell you what you've done for us; but the Lord knows, and you will have your reward some day."

"I've had it already, a thousand times over," said Margaret, with moistened eyes.—Kate Sumner Grimes, in Christian Intelligence.

OBEYDENCE BETTER THAN SACRIFICE.

"To obey is better than sacrifice" is the language of Samuel in rebuking Saul for not entirely destroying the Amalekites, as commanded by the Lord. It was vexatious; Margaret did not wish to be rebuked. But while she had been prompt to see one gauge of obedience in the beginning. It was hard, self-deceiving work.

"It was only a tiny card that Margaret had picked up on the corner of her way home from school, but somehow she could not get the words out of her mind:

"Look up and not down, Look forward, and not back, and Lead a hand."" And lend a hand!" How those words rang in her ears!

"Pahav!" she said to herself impatiently; "I should like to know what possible ways there are for me to lend a hand to any one outside of my own family. Charity begins at home, and father will need every cent I can earn for years to come to educate the children.

And lend a hand, whispered the still, small voice so persistently that Margaret gave herself up to her thoughts.

She had left home a year ago and come to work in the mills. They had had sickness and misfortune in her family, and Margaret had bravely put aside her own hopes and plans, and went to work in the mills. They had had sickness and many of them felt that Margaret should like to know what possible ways there were for her to lend a hand to anyone outside of her own little room busy fattlings, and of the lambs, and all that was near and dear to the heart of God in the great world outside of her own little room.

That was the beginning. It was hard, self-denying work, and oftentimes Margaret felt that she must give it up, but she persevered. She led them slowly and carefully along; they found themselves interested before they knew it in work they had never thought of doing, and she won their hearts and became their friend. She lent them a hand up.

"We can't ever thank you," said Sue once, long after, "nor tell you what you've done for us; but the Lord knows, and you will have your reward some day."

"I've had it already, a thousand times over," said Margaret, with moistened eyes.—Kate Sumner Grimes, in Christian Intelligence.
The Sabbath Recorder

Business Directory

It is to be noticed that a part of this directory has been placed in a separate edition.

JEWISH INTERESTS

Per annum, August, and November, at the call of the president.

This Institution to do all that it may be the object to make.

The public absolute

Copyrights

BY GEORGE S. WINCHESTER, CINCINNATI, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.

Cincinnati, O.
Boston newspapers as well as those of New York and Philadelphia, find the financial sky brightening.

MARRIED.

DAVIS-WHITI. At the residence of the lady's parents, Mr. and Mrs. B. W. Whitl, Boston, Mass., May 15, the engagement of Miss Annie E. Davis, of Becket, and Mr. Charles E. Whitl, of Needham, was announced. The couple will reside in Needham.

DIED.

SYLVESTER-Joseph Lowe Sylvestor was born in Warren, Aug. 22, 1840. He was the eldest son of Joseph and Heman Sylvestor, of that place. He left school early in life, and entered the firm of Sylvestor & Son, trading in hardware. He was stationed in the stores for eight years. He was married to Miss Fanny W. Eldredge, of that town. While residing in Warren, he was a member of the First Congregational Church, and was a prominent member of the Baptist Church, of the same town. He entered the China trade, and was associated with his brother, the late Mr. Sylvestor, in the business of the firm of Sylvestor & Son, and was engaged in that trade for about fifteen years. He was married to Miss Hannah C. Watson, of Orono, Me., and resided in China for about ten years. He returned to Massachusetts, and resided at Warren until his death. He was a member of the First Congregational Church, and was a prominent member of the Baptist Church, of the same town. He was a member of the Army of the Norwich Volunteers. He was also a member of the Military Order of the Loyal Legion, of the State of Connecticut. He was a member of the First Congregational Church, and was a prominent member of the Baptist Church, of the same town. He was a member of the Army of the Norwich Volunteers. He was also a member of the Military Order of the Loyal Legion, of the State of Connecticut.

THIRTEEN PATIENTS WERE INOCULATED... continued.

Syracuse, N. Y.

BOSTON, May 16.

Some Problem in Horology. By H. H. Hawley, of the Smithsonian Institution, Washington, will interest the students. The writer of this notice promises to publish a book of these subjects. The Best of Short Stories from thousand offered and selected the past year—some by Caroline H. Rimmer, in twelve illustrated leaves. The New Wonder Whistle, the School and Playground Stories, Tangles, Post-Office and Men and Things. Wide Awake is only $2.40 a year. L. DOTHROP COMPANY, Publishers, Boston.

CANCERS

are easily removed and permanently cured. Trust not your health to the ignorance of a newcomer. A new and better method of treatment is announced. A circular or more information, addressed to the writer of this notice.

VARICOSE VEINS

treated by constitutional methods without pain or local applications, and remarkably rapid.

RHEUMATISM

gives quick and sustained relief. To cases should be regarded as incurable.

AND ECZEMA

disappears for good after a brief treatment. All remedies are sent free by the manufacturer. Send in all cases, with your name and address, your age, sex, &c., and the part affected. In the case of eczema, address Dr. B. W. B., 22d day of May, 1869.

SENTIMENT OF THE TIMES.

In the era of the nation, there are few who have failed to see the weakness of the Chinese system of government. The Chinese government is founded on an ancient and unwritten law, and is sustained by the consent of the people. The Chinese government is founded on an ancient and unwritten law, and is sustained by the consent of the people. The Chinese government is founded on an ancient and unwritten law, and is sustained by the consent of the people.