ASSURANCE. 

By ISA. PAINTER.

"If a man die shall he live again?"

Where hast thou flown, oh! friend of mine?

My soul goes forth in search of thine,

To search our land and sea.

From far-off hills of glory bright,

Through scenes of ancient light,

Upon whose feet on the holy light,

Canst thou not come to me?

A single word, a touch, a sign,

The closing of that hand of thine,

One moment as of yore,

To show me thou dost not forget,

To tell me thou dost love yet,

And I will ask no more.

I would not have thee linger here,

But show me that thou lovest me, dearest,

That death no triumph knew

Beyond the frail and crumbling clay,

Blown by his icy breath away.

Like drops of morning dew.

Through treacherous spaces I fain would fly,

With yearning strong and bitter cry,

The cry of soul for soul.

Searched and sobbing, as if

Where'er through darkness thou hast flown

To reach thy heavenly goal.

Turns to a mariner on thy sea

And give to night a glimpse of day,

Assurance so divine;

The life which death could not destroy,

Thy free, glad life shall touch with joy,

And there forevermore with me

My glory they shall share.

Enough, I need not clasp thy hand,

Since thou art with the angel band,

Nor could I hear thee call,

For deaf and dumb and blind am I,

To sign or language of the sky,

But Christ rests in it.

DO THYSELF NO HARM.

By REV. W. B. BROWN.

These were the words of the Apostle Paul to the jailor, Paul and Silas had been cast into prison.

You will remember that Paul had a vision to go to Macedonia, and he went immediately. He came to Philippi, and in the course of time he was troubled with a damsel who had a spirit of divination. After many days he cast the spirit out, which caused a tumult, and they were cast into prison as a result. They were put into the inner prison, and their feet made fast in the stocks. They were secured as the worst of criminals, and the keeper received a special charge with reference to them. It was death to the keeper if he allow any one to escape from his prison. Instead of mourning over their condition, Paul and Silas at midnight prayed and sang praises unto God, and all the prison doors were opened by an earthquake and the prisoners were loosed from their bands. When the keeper awoke from his sleep, supposing that they were all gone, and that he was a doomed man, he took his sword to take his life.

At this point Paul cried with a loud voice, saying, "Do thyself no harm, for we are all here."

The jailor had gained the idea that his life was of little value to him, and that he might as well take it as for some one else to do it; but Paul saw that there was no occasion for doing such a deed.

His life was a long, much thorny one, but thus thrown away. It has been given to you for a noble purpose, and God will require of you that you carefully provide for its sustenance. You are to live through the eternal ages either in a condition of joy and reward or of sorrow and punishment. A great deal depends on the way you use your body. It is not only true that you have no right to do yourself harm for your own sake, but also for the sake of others. Your own family has a claim upon you for all you are worth, but society also has a similar claim. If we add this text to these two:

"He that delites the temple of God, him will God destroy," and "Know ye not that your body is the temple of the Holy Ghost?"

they will make an array of Bible truth which cannot be ignored with impunity. These texts have a very appropriate reference to anything that harms the body in a physical sense.

Paul says (1 Cor. 9:27), "Every man that striveth for the mastery is temperate in all things.

Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means when I have preached to others, I myself should be a castaway.

Paul clearly states here that the use which he makes of his body should be very far to decide his future destiny. It would seem to be the most particular thing to care for that which we have in our possession. How can it be safe to ignore this consideration? If ye live after the flesh, ye shall die; but if ye through the spirit, do mortify the deeds of the body, ye shall live.

This shows us that we are to possess ourselves of our members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things the wrath of God cometh upon the children of disobedience.

Col. 3: 5. We will endeavor now to point out what is our duty in reference to tobacco and drink.

Tobacco and its effects.

Tobacco, was thrown out any particular way, it would be taken for granted by the reason of this condition of things: the degenerated condition of his system, produced by the use of tobacco, so that the result of days of sickness was arrived at almost from the start.

I am not speaking of its tendency toward any particular disease, but rather is weakening the general constitution so as to make it an easy prey to any disease.

James J. Corbet is a trained boxer and prize-fighter, and an experienced trainer of others for various athletic contests. His business consists in making the strongest possible physique. He must study the laws of our body practically, and know how to make a strong man. He says: "In the four years I have spent in studying the laws of our body, I have found no other thing of days of sickness in the body, ye shall live."
credit. By its so general consumption we must become changed in both corporeal and mental faculties; we cannot fail to be enslaved in both mind and body, and become a deteriorated race. There can be no doubt, from what has occurred in the war just ended, that had the Turks never indulged in the vicious habit of smoking tobacco, and abrogated the female attire, the assistance of the French, Sardinians, and British. It is stated that the Sikhs never smoke tobacco, it being contrary to their religion. I may ask, are there any soldiers in India equal to the Sikhs? Let us pause here a moment and see if their cause was not worth the sacrifice of those brave warriors, and of the assistance of the French, Sardinians, and British.

It is manifest that it is not the individual alone that is effected, but the entire nation as well. It can be thus plainly seen that the influence of this terrible habit is all pervasive. Rulers have seen the importance of providing against this tendency in their realm. It is stated that Abbas the Great, who smoked tobacco at the beginning of the seventeenth century, denounced opium and tobacco; and that, when leading an army against the Cham of Tertyary, he proclaimed that every soldier in whose possession tobacco was found, should have his nose and lips cut off, and afterwards be burnt alive. Mr. Meadows states that there are those who smoke tobacco at the beginning of a circus, he bought

As for the meetings now being held in various parts of the country, where they are not the fruit of children when they speak in meeting and at the same time growing insincere; and if there were honestly enough to confess it there are many people in the same case. Now I do not say that of necessity there is danger in having young people and children speak in meeting, but it is possible to go so far in a right direction as to be nearly as far wrong as if the direction were the opposite one; but in the right direction? It is right to have the young in attendance on the prayer-meeting, but is there no danger of insincerity and forwardness in the present practice of pushing them forward? There is a saying that a young man should keep his mouth closed till he is thirty, meaning that he should learn to let his feelings go unexpressed till he is old enough to speak when he has learned something. I am old-fashioned enough to believe that children need instruction more than they need to express thoughts they do not have, or which are utterly insincere and worthless. The church is helping on the impertinence and effrontery of the young by making them do what they would not do for my oldest and best friends. The discipline is much better in the public than in the private schools, and you can stand a great deal of dishonesty in college. If you have good boys, and there isn't a teacher in the public schools who doesn't know a great deal more than you do. A young man, a great many, would find it ten times more than you will, even after you have been out of the university several years. If you remain in the public schools until they teach you that they know you cannot do anything without your gymnasium; which is a very bad habit, and them. It is so much easier to tell kids, thanks to you know, the things being equal, natural abilities-trained in youth or they will not become his-By Robert J.,

Somebody has sent me a comradura—what Would you do, if you were a boy, for your health, for your education, for your future career? A boy who is making a man, is likely to require some help from his father and mother in this. A fellow to thinking. It is so much easier to tell other boys what they should do, than it was to do it yourself; just as it is easy to pull a string, when we were boys. St. Paul and myself agreeing in so many things and resembling each other in so few, were never more harmonious than when we both lived. The good that I would do, I do not; but the evil which I would not, that I do. My son, it is evident, will not carry out my rocks, and I could not find where they are, when by flying a signal he can get a pilot who knows all about them.

For my health, I would do just as I did when I was a boy. Out of school hours, summer and winter; rain or shine, I would spend a great deal of time in the gymnasium. I am a strong believer in education, and I think that training. I had the advantages, which you may not possess, of one of the best equipped gymnasiums in the country in which to build up my body. I extended to the greater portion of Pesqui, Temple, Woodford, and Stanley Counties, Illinois. I could walk, climb, or coast where I pleased. When I went hunting, which was often, I had to double back to get to camp. I could go on a great deal of dust and cinders to the hunting grounds. I walked both ways. When I went to go anywhere, I would have to find them, which was frequently the case with my hat, I knew how to get there. At home I had a private gymnasium, in which I exercised regularly. Mr. Meadows states that in his school, and the furnishing white oak and limb-hickory, "buck," saw, and hamrind at his own expense. The gymnasium in that city was in the ground of the church, and public, was perfect. The air came with a free sweep from the sunrise to the sunset. There was sunshine, all the way from the blossoms, flowers, and grass, and glazed situations, under the trees. I don't know so much about gymnasiums hedges in with walls and roof, and ventilated by machinery; but I know they are better than none. On my eighteenth birthday I enlisted in an infantry regiment, and shouldn't a man's musket. The active service is to be into every fight and on every march with my regiment; never was marked off duty one day by reason of sickness; never saw the inside of a hospital; never but once took shelter in a tent, and encamp, at night when my regiment did; and many a time when I saw some big fellow lying "played out," and called for some corse to come and carry him as big a load as any man in the regiment, unless it might be some convalescent with a haversack like a feather-bed, I felt grateful for my gymnasiums, private and public, a mass of prairie and forest. And to-day, with, the tranquil digestive powers of an ostrich, as I know the length and breadth of my county, he has the wood-pile. Live out of doors all you can, my boy. "Walk a heap." The open air, the free, pure air and sunshine are as good as the exercise here.

For your education? Well, mine began at "Himn's School," in Pesqui, and ended in the high school of that city. Naturally, I have the same love for the public schools that I have for my oldest and best friends. The discipline is much better in the public than in the private schools, and you can stand a great deal of dishonesty in college. If you have good boys, and there isn't a teacher in the public schools who doesn't know a great deal more than you do. A young man, a great many, would find it ten times more than you will, even after you have been out of the university several years. If you remain in the public schools until they teach you that they know you cannot do anything without your gymnasium; which is a very bad habit, and them. It is so much easier to tell kids, thanks to you know, the things being equal, natural abilities-trained in youth or they will not become his-By Robert J.,

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come home knowing so much less than they did when they went away that they are disqualified even from the jury, you know the kind of a boy, which you are not, why, of course, you had better not go to school at all.

The Sabbath Recorder. Ah, my boy, can you tell me so much about that as yourself? You know your own tastes better than we do; you know your imagination at work, furnishing for the mind; they don't agree to furnish the mind, too. You have to take that to school with you.

The Right of Control. Senator Wilson's right of control within Congress till transit ceases, and the existence no name. If he means foreign treated (foreign) importation crime, uses, for example, those of full, and useful purposes, and selling them for the done for comment. But abolishing in effect the original package itself upon its arrival in the State where its transit terminates that distinction will stand. All honor to Senator Wilson for setting it up as a national one. - National Temperance Advocate.

REFORMS IN THE WHITE HOUSE.

PRESERVATION OF HISTORIC FURNITURE.

The disappearance of nearly all the massive old furniture, and more particularly the rosewood, of the White House, and the vanishing of nearly every piece with a history dating back more than a century, is due to a new testament to Mrs. Harrison when she came to the mansion. "Why, where is all the old furniture?" Mrs. Lincoln or Lane Johnson asked, when shown through the private rooms a year since. There has been poor housekeeping at times, and a stupid indifference to the value and interest of anything that once belonged to the home of the Presidents since the century began. Servces dinner sets have been given by the government and bought by our government in administration and bought, but not a piece of table porcelain now in the mansion has an authentic history antedating President Washington's day. A table or chair, however incomplete, or the mistress or steward considered it out of fashion, it was condemned, sold at auction, or employed to buy new ware. No later than the last admiral, in the rosewood chairs of the state dining-room, with carving legs and heart-shaped backs that dated back fifty years, were employed or put in storage. Cheap and commonplace modern chairs substituted. Mrs. Harrison found seven of the old rosewood chairs of the "Great Hall" and "painted and upholstered in bright brocade, thrown over the shoulders of the library. It is her wish to establish a garde meuble after the French order. A list has been made by her of every piece of furniture of past use, or out of harmony with the style of the day, such articles are to be labelled, and put away in the spacious garret. In time they may return to their former positions, and old chairs and curios and interesting relics of by-times gone. No cheap and trifling things should be bought for the White House. The cabinet should be responsible for the keeping, and not allowed to dispense the relics in their charge.

To illustrate the spirit in which the contents of the White House are to be arranged, one mistress of the White House had some pieces of old mahogany condemned and sent to auction. At the sale they were bid for in her, and cut into pieces, and were valued ornaments in an ex-President's home. While not dishonest, since the government received all that the articles could bring. Such an attitude is too often unjustly condemned as done for comment. But the White House act simply curios and interesting relics of by-times gone. No cheap and trifling things should be bought for the White House. The cabinet should be responsible for the keeping, and not allowed to dispense the relics in their charge.

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We congratulate the Baptists of England upon the amalgamation of the General (Arminian) and the Calvinistic Missionary Societies. The Calvinistic and Arminian do not cease to be such; but they do agree "to cooperate in preaching the gospel in all the world and to every creature—a co-operation that must be pleasing to the Lord and helpful to the great missionary enterprise."

At Nottingham, England, in 1784, an Association of Baptist ministers drew up a Memorial inviting their own people and other denominations to join them for one hour, on the first Monday in every month, in earnest prayers for the out-working of God's spirit on pastors and churches. In October of the same year there was organized the *Particular [Calvinistic] Baptist Society for Propagating the Gospel among the Heathen.*

At the conclusion of a series of meetings in the Providence Church, Missouri, Ed. Skaggs preached two discourses upon the Sabbath doctrine, and the Spirit of God seemed to pervade every mind present. In the Plum Valley Church he preached several times until Nov. 23, "the time the First-day Baptists had appointed to commence a protracted meeting. Two First-day Baptist ministers came to the meeting. They and the writer continued the meetings day-and evening, and on the Sunday of the 28th a good congregation, and when a call was made for an expression twenty-two gave their hands for prayer. Seven were converted during the meetings, and when we called to prayer the entire congregation bowed down to call upon God for mercy. And now I must leave these beloved brethren and sisters. I never was in any place I was treated more kindly than I have been here by this people, and they seem to want nothing but the Bible. I have not yet preached specially upon the Sabbath, but have upon baptism and the perpetuity of the moral law. The people here are poor in this world, and good, but some at least are rich in grace and truth. They gave me $5.50. I think this is one of the best openings for doing good, and I have become very much attached to the people. They want me to preach there once a month, so I have agreed to commence a meeting on the evening of Dec. 29., to continue until after the fourth Sunday.*

Dear Brother Kein,—A clergyman (Church of England) in Wales, who says he is a convert to the Sabbath through reading the *Sabbath Memorial* and other Sabbath publications I have sent to him, has written several articles to the *Hereford Times* on the subject, one of which is quite lengthy, and all to the point. Let us hope that good will come out of it. Another Sabbath-keeper has come to light in London, a sub-editor. On the 16th instant our colporteur offered himself and was received a member of the church. We have known him for more than a year. We feel assured that the time is not far distant when his wife expects to join the church. Pray for us. Yours as ever, W. M. Jones.

**SYNOPSIS REPORT OF THE SHANGHAI GENERAL CONFERENCE.**

**WOMAN'S WORK IN CHINA WAS THE NEXT GENERAL SUBJECT CONSIDERED BY THE CONFERENCE.**

**GENERAL VIEW OF WOMAN'S WORK IN CHINA, AND ITS RESULTS.**

From Miss F. G. Safford.

An old eastern proverb says, "The ax-handle is of wood, the tree is not cut down, save by a branch of itself." A woman can best understand and interpret the work of Christian women for heathen women, in helping to cut away the roots of idolatry, has become "one of the component parts of foreign missions."

This work has been prosecuted at the oldest stations for about fifty years; at first chiefly by the wives of missionaries in connection with the work of their husbands, or in part independent of that. In later years single ladies have largely augmented the force. We are building on foundation laid by others; we have entered into the fruit of their labors. It is just that we to-day embalm their names in grateful hearts. Many of them have passed away, but their works do follow them, like memory smells sweet and blossoms from the dust.

This work of women may be classified into educational and evangelistic. Closely related to these are the departments of medical missions and literary work. The educational work may include day and boarding schools—schools for the training of women, and industrial classes. The great aim is to bring them to Christ, and to make them better and stronger in every way for their life-work.

Ladies have also assisted in the teaching of boys' schools as well as in the training of students of divinity. This is woman's work for man. But Christian men have done so much work of their husbands, or in part independent of that, that women have been instrumental in separating clearly those results. To some degree the work of the sexes must be distinct, but there should be a limit to this divergence. The highest good is only to be perfectly attained and represented by the co-operative endeavors of man and woman. As to girls' boarding schools the general opinion is, where they have been in the hands of woman, and particularly well conducted, they have been beneficial in training and educating women for the work of the church. In the days school work is done is less stable, the reaping time is in the future. Many of the pupils have been improved in knowledge, manners, and morals, and have carried into the world that simple, unassuming spirit, and many of them will probably never sink so deep into the superstitions of their fathers. These schools are educating China's faith and conscience toward the dawn of a better day.

There are various kinds of schools for the training of women, both heathen and Christian. At several missions, boarding have been erected where women from far and wide are received for a few weeks or months, under a missionary lady, according to the time they can spend from home. From one school opened in 1872, fifty women have been employed as helpers in different missions, and nearly all have given great satisfaction. In another school "in about four months those who have studied here have met with men from most of them only a few months, and most of them have learned to read." By these efforts women previously unable to read or understand a sermon have in some measure developed a new character. Their instruction has struck the key-note of reaction against pride, superstition, and the degradation of womanhood. The ascriptive work of women goes hand in hand with the educational. It consists of from house to house visitation, telling the gospel message, and receiving visits for the same object; and holding prayer-meetings and Bible-readings with Christian women, and frequently extending to non-Christians.

Much good seed has been sown in this way in hundreds of villages, and countless pages of truth have been circulated, and a nucleus for the establishment of churches formed. In this work native women have rendered great assistance.

Medical work by lady physicians has largely depended upon some permanent establishment, which have been of great service and of great importance. Much seed has thus been sown, in the improvement of race, and in the diffusion of scientific treatment and suffering women, and which has favorably impressed alike those treated and the outside population. The training of intelligent native female assistants with the view of their becoming in time physicians and nurses to their countrywomen, and with the help of the days of woman in the branch of this work, from which much is hoped.

Woman's work has contributed to the enlightenment of the Chinese by the publication of school-books and books for general circulation, in both the Wen-je and the different dialects, and by the publication of missionary periodicals for stimulating and sustaining an interest at home in the distant stations, and where the dyings have been beneficial in some way, and there is encouragement to all. The longer we live in the less we feel inclined to give the pre-eminence to any special department of work over any other.

Woman's work has created an appreciation for education which has shaken the belief that women were helpless creatures, without brains and incapable of being taught; and with this higher idea of the womanhood of woman there has been given an impulse to social and moral reforms. Wherever Christianity comes it creates a sentiment against infanticide, foot-binding, early betrothals, and early marriages; and it will put the relation of the mother and the daughter's husband in the right light, by teaching that "a woman's duty is not that of slavery to another woman, but of loving companionship to her own husband." On the whole, woman's work in China exhibits growth in the use of the old methods, and in reaching out after better developments of the new.

May it ever be founded on the Word of God, and through the doctrine and practice of a pure Christianity, continue its endeavors to plant in the minds and hearts of the Chinese women, a God-fearing, Sabbath-loving, and Bible-reading culture," until this empire owns the sway of "Him who is the King of kings and Lord of lords."

The committee appointed by the Conference to consider the subject of woman's work presented the following resolutions:

1. That the Conference desires to express its cordial approval of the able papers read by the ladies appointed to write on the various subjects presented.

2. We greatly regret to record an increased number during the past ten years, both of lady helpers and of native workers, and the corresponding advance-ment of the work among the women and girls of China in all departments as set forth in these papers.

3. That we fully agree with the idea brought forward in these papers, that all of our mission schools, whether male or female, shall be given to intellectual and physical training; the first place must always be reserved for religious instruction, and the first object must ever be to bring the people to a knowledge of, and belief in Christ as their Saviour.

4. That the importance of schools for women, church
ye shall serve the Lord your God, and he shall bless thy bread and thy water.”

Ex. 23: 25.

What I possess, or what I crave, brings no content, great God, to me, if I lack, or if I have.

Be not possessed and blest in these:

With what grace or what virtue,

In making that have it, Thine.

—Quarles.

When the woman's work was put into organization many were averse to the making of special reports, particularly of the specification of funds. The thought of the expense to be incurred by compiling the report, was not to be fully acquainted with the working of the right, was used as if for argument persuasive. Time has marked the growth of feeling and expression of it. This growth has had its stages. First, those who feel that our women who are working with both hands may be in a country to show its colors, led off with the desire that moneys be here reported, but under cover of summaries. This feeling was largely the outgrowth of another one, namely, that the debit and credit side would both be so small as to seem insignificant. The summarized report was the outgrowth of the report, which could not be fully acquainted with the working of the right, was used as if for argument persuasive. Time has marked the growth of feeling and expression of it. This growth has had its stages. First, those who feel that our women who are working with both hands may be in a country to show its colors, led off with the desire that moneys be here reported, but under cover of summaries. This feeling was largely the outgrowth of another one, namely, that the debit and credit side would both be so small as to seem insignificant. The summarized report was the outgrowth of the report, which could not be fully acquainted with the working of the right, was used as if for argument persuasive. Time has marked the growth of feeling and expression of it. This growth has had its stages. First, those who feel that our women who are working with both hands may be in a country to show its colors, led off with the desire that moneys be here reported, but under cover of summaries. This feeling was largely the outgrowth of another one, namely, that the debit and credit side would both be so small as to seem insignificant.

SILENT LIVES.

Sometimes we speak of silent lives. In reality there are none such. Like chattering children we are never silent, except when we are asleep. Indeed, the most silent of all the silent are the most solemn of all the silent. The angels are those who are silent. The angels are those who are silent. The angels are those who are silent. The angels are those who are silent. The angels are those who are silent.

—Mr. Sparrow.

Like as the gnomon doth ever behold the north star, whether it be closed or shut up in a coffers of gold, and ever never losing its nature, so a faithful Christian man, whether he abound in wealth, or be pinched with poverty, whether he be of high or low degree in this life. He continues in faith and hope surely built and grounded on Christ, and to have his heart and mind fast fixed and settled in him and in following the will of the Lord, and in all the dangers, the storms and waves of envy, malice, hatred, evil speeches, railing sentences, contempt of the world, flesh, and the devil, and even death itself, be it ever so bitter, cruel, and tyrannical, yet never lose sight of Christ, never to give over faith, hope, and trust in him. —Robert Cudworth.
HISTORICAL & BIOGRAPHICAL.

HISTORY OF THE SHILOH SEVENTH-DAY BAPTIST CHURCH.
IN THE REV. THOS. L. GARLAND.

PASTORATE OF ELD. DAVISON.
In March, 1846, Eld. Samuel Davison was called to the pastorate, and began labors the following month. He was formerly a First-day Baptist, and came two years before from Reading, Pa., where he had a pastorate, and united with the Shiloh Church. He was also a convert to the Sabbath, and had spent the intervening time as pastor of the Plainfield Seventh-day Baptist Church. He served this church until Oct., 1848, two years and six months, when he also resigned to go on mission work in the West under direction of the Board. During his pastorate, about twenty were added to the church.

During Eld. Davison’s sojourn, Eld. George W. Wheeler and Hannah, his wife, came from Salem, N. J., as converts to the Sabbath. He was brother-in-law to Davison, a member of a Baptist church in Salem, and a licensed preacher, formerly from Olney, England. The church asked for his ordination at the General Conference which was held in Shiloh that year, and he was ordained to the gospel ministry, September 13, 1849. He thereafter became pastor of the Marchapon, and was a member of these two churches until called to his rest. He was the father of Eld. Samuel R. Wheeler.

PASTORATE OF ELD. LANGWORTHY.
In November, 1848, a month after Eld. Davison closed his labors, Eld. Giles M. Langworthy came to minister unto the church four months, which resulted in a unanimous call for him to “serve the church two years, at a salary of $400 per year.” He therefore entered upon his regular pastorate in April, 1849. He was a young man, and in quite delicate health, and had been teaching in DeRuyter Institute for some time previous to his call here. He entered into the pastorate with great promises of success, and was rapidly gaining the affections of his people. But only a few weeks passed before he was compelled to seek rest and health in the North. In June of the same year he asked to be released, as his health was so completely broken down that it would be impossible to go on. The church reluctantly granted his request, and he died of consumption in Adams Centre, N. Y., the following year.

SUPPLIES FOR A SHORT TIME.
Eld. Wheeler was now asked to supply the pulpit until further arrangements could be made. Eld. Enoch J. Barnes, of Hooefield, N. Y., a delegate to the Association, was secured to labors six months with the church, after which a determined effort was made to obtain a pastor.

Calls were extended to Alexander Campbell, W. B. Gillette, and Elders Barnes, Irish, and Utter, only to be declined. The church appointed a special meeting to supplicate the throne of grace for a blessing upon their efforts to find an under shepherd.

LABORS OF ELD. WM. M. JONES.
Finally, after being without a pastor a year and five months, they secured Eld. W. M. Jones, who entered upon his duties, Dec., 1850, and served until last days of March, 1853, being two years and three months; when he also left them to go as a missionary to Palestine. During a few weeks in the summer of 1852, Eld. Jones being absent, Bro. Wm. G. Whitford, then Principal of Union Academy, supplied the pulpit. The church manifested quite a renewed activity upon the question of total abstinence, and committees were appointed, month by month, to circulate a pledge, and to report at each business meeting.

The church had hitherto been contributing to the various Bible Societies, but quite an earnest was taken upon learning that some of these Societies had been guilty of perverting some Chinese translations so as to favor the First-day as Sabbath; and the church “resolved that our contributions for the Bible cause be sent to the Missionary Society, requesting them to furnish our missionaries with means for distributing Bibles.”

The blessing of God attended the ministry of Eld. Jones, and quite a revival sprung up during the first winter, in which twenty-four were added by baptism.

NEW MEETING-HOUSE.

The old meeting-house, built in 1771, was beginning to disintegrate, and the congregation having quite out-grown it, steps were taken towards a new one. A day was set apart for special services to be held for this purpose. The work progressed rapidly, and in Feb., 1851, the present commodious and substantial brick church, 42 by 64 feet, was dedicated to the service of the Lord. It cost $800. The dedication services were held four days in connection with the Yearly Meeting, which met here at Shiloh until this time. Elders Thomas B. Brown, Lucas Cranfill, Walter B. Gillette, David Clawson, and George R. Wheeler were the preachers who took part in these meetings. A good degree of interest was manifested before the close, and the way was clear for pastor Jones to reap the harvest referred to above.

SABBATH-SCHOOL WORK.
In October, 1852, the afternoon meetings were changed from a “conference,” to a “Bible-class.”

Just when the first Sabbath-school was organized in connection with the church does not appear, but could easily be ascertained. There is an old record book of the “Sabbath-school Society,” bearing date of 1829, containing record of classes and teachers. The very oldest men of to-day were boys in those classes. Some of them tell of a still earlier day, when all the school stood up in one long class around the old meeting-house and recited from the old catechism; probably the one edited by Eld. John Davis.

This change of the Sabbath-school that gave it the place of the afternoon meeting marks a new era in this department of church work. Few churches of to-day have any better or larger classes, and the work has progress continually. In October, 1853, the afternoon meetings were changed from a “conference,” to a “Bible-class.”

The church lived through its ministry and served him to be absent for a blessing upon their efforts. It seemed as if the old catechism; probably the one edited by Eld. John Davis.

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The church lived through its ministry and served him to be absent for a blessing upon their efforts. It seemed as if the old catechism; probably the one edited by Eld. John Davis.
While we have believed, and do still believe, that the Union is working from a wrong basis, and for wrong ends, we should adopt the same methods to secure any help to the spread of the true-Christian religion, we cannot look upon this wrangling among Christian men without pain and regret. Why should we leave the word of God and appeal to courts in order "to have the Sabbath generally observed as a day of rest and worship," and aid in exciting this movement, and urging more and more changes, and urging us to secure any other religious observances? For the declared object of the Union effectually sweeps away the fiction of a "civil Sabbath merely," about which we have heard so much of late. Let us have all religious observances and all public duties performed upon it by the word of God and quickened by his spirit. All else is but empty form so far as any religious character is concerned, and such disgraceful political wranglings as were witnessed at Philadelphia last month, are but the legitimate result of the civil laws, which appeal carries with it political methods.

SUNDAY SACREDNESS WANING.

A very lively meeting was held in the Camberville Public Library, South London, on the 18th of November, for the opening of said library on Sundays. A large number of the rate payers (who are taxed to support the library,) found a good deal of gratification in the discussion, and the visitors in attendance. The chairman pointed out that an expression from the rate payers was necessary if the commissioners were to reconsider the matter. Mr. E. Jones said there were three classes who largely used the library on Sundays—the people in means, and the visitors were in attendance. The chairman, in his opening of the lecture meeting, said that, in his own mind, he was glad of a substitute for the same benefit for others.

A SPIRITUAL BAROMETER FOR THE CHURCH.

It is the annual collection taken in the church for Foreign Missions, because it registers, as far as any visible instrument can, the changes, and the influences about the pulpit and every pew. A glance at the collection plate will show you: A. The state of the measure of Christian intelligence in your church. The question is inevitably raised as to whether men have been taught there the principles of their religion to a perishing world, and the extent to which they have been informed as to the work being done by them. 2. It is the most infallible test as to the genuineness of the Christian profession, in owning or disowning. All dis-owning or treating them lightly. It is a fair test to put to the value of redemption for one's own soul, to ask the efforts made to secure the same benefit for others. Some qualities of faith bear transportation, else we had not known of Christ. 3. It is conspicuous above all other marks of Christian benefaction, in the honor paid to Christ. "Yes," some may say, "I help Missions in the far off lands. Their utility I see, and foreigners are here and paganism at our doors." But utility is not the motive of the gospel. It is obedience. The Rev. Mr. Thorne twitted the Vicar of Greenwich with being an outsider, and having no locus standi to instruct the people of Camberville. Then followed uproar, then two ladies and several gentlemen spoke, and then the vote showed fifty-nine rate payers' majority for Sunday opening. I now send to those speakers whose addresses are known a few Sabbath publications which may moderate the zeal of those who hold so strongly to the unscriptural institution.

W. M. JONES.

11 Northampton Park, Camberwell, London, N.
The Sabbath Recorder.

G. A. Platt, D. D., ... President.
COMMISSIONING EDITOR.
Rev. A. E. Main, Asbury, R. L., Missions.
Mary E. Bailey, Milton, Wis., Women's Work.
W. C. Whitford, D. D., Milton, Wis., History and Biography.
Sabbath Reform.
Jno. P. Moseley, Business Manager, Alfred, Conn., N. Y.

The Indians.
Recent movements among the Indians have been the occasion of much comment among the newspapers. While the gatherings and peculiar demonstrations near the agencies and along the borders have occasioned some alarm for the safety of the settlers, it appears to be the general belief that these are religious demonstrations, and not in any sense part of the red men, unless some unfortunate event or ill-advised counsel should precipitate an attack. The steady advance of civilization has continually narrowed the limits of the Indian hunting grounds, the game has been largely destroyed, and the free range, which the Indian enjoyed, has given way to the more exacting requirements of civilized life. Against all this the Indian has protested in vain.

In spite of all his longings for the broad, free prairies, with herds of buffalo, deer and antelope, he has been compelled to see those prairies broken up by the plow of the white man. Meanwhile missionary enterprise has taken to them the gospel of another life in which the faithful find hope of compensations for the privations and ills suffered here, through the mediation of a blessed Redeemer. Failing to catch the spiritual meaning of a life which is the essence of the Christian religion, the Indian has learned to look for some mysterious restoration of his old hunting grounds and the wild freedom of his primitive life. Thus he pictures to himself the coming of an Indian Messiah who will take sudden vengeance upon the white man, and without the use of modern implements of war, and in spite of the skill of the civilized race in the arts of self-defense, will sweep them away, destroying all cities, villages and other fruits of civilized toil and industry, and will restore primitive forests and plains to the hands of the red men. This doctrine of an Indian Messiah, it is said, began to be believed and taught some ten years ago, but during the past few months has spread with wonderful rapidity, messengers running great distances, from tribe to tribe, carrying the good news. The mysterious gatherings, the ghost dances, etc., of the past few weeks, are believed to be connected with the worship of this Messiah, and necessary preparation for the vindictive and restorative work soon to be performed by him.

When we consider the naturally superstitious character of the Indian mind, his unwillingness to adopt the conditions and duties of civilized life, and his utter inability to comprehend the spiritual side of the mighty changes going on about him, the progress of which he is utterly powerless to stay, it is easy to see how such a hope would take possession of his whole nature, and rose him to a mad frenzy of enthusiasm for its speedy fulfillment. On the general subject of the Indian improvements during the past year the London Spectator speaks as follows: 'The Indian is a hunted man, not in his former position, but seeking from the White man a place in the general community, which lies at the bottom of this whole theory, we have not much to say. There is no doubt that unscrupulous government agents have dealt treacherously with the Indians, and that avarice and greed of gain has again and again robbed them of their just possessions, but these, being comparatively insignificant, do not affect the main features. The fundamental difficulty in the whole matter is the irreconcilable difference between the conditions of civilized life on one hand, and the wild, barbarous life of the Indians on the other. These, in the nature of the case, cannot ever be until one gains the mastery over the other.

Could the Indian be converted to the principles and conditions of civilized life, he would have little to complain of and less to take vengeance on. Upon this point the London Spectator makes some remarks which are well worth studying:

In the first place, the sentimental talk about the "original owners of the soil" is talk merely. The owners of the soil in the sense in which the Mexicans or the Peruvians were owners of their dominions, were never owners of the soil. Each was a savage, never a million in total number, and more probably not 500,000, usually nomad, always supporting a warlike and roving existence on the [unreadable] the merest fractions of the soil, chiefly by female labor, in the rudest way. The Europeans treated them exactly as the English treated the New Zealanders; that is, they landed the land and turned it to use, fighting as seldom as might be—it ever being dreadfully Indian wars—but still maintaining the Indians in any other way other than it treats its own children. It has never tried to enslave them, or ban them in any way whatever. Any Indians who give up their tribal organization are free to become citizens. The people have never felt, certainly have never realized, that the descent and race who has so grievedly been added to the misfortunes of the blacks, nor has there ever been any attempt to enslave them by invasion. The American Indian family would feel no shame at a cross of Indian blood, nor is a man debared from any career because he is a half-breed. The descent of the Indians has arisen from their own action. They have refused to merge themselves in the mass of the population, to give up their tribal organization, or to maintain themselves as civilized are compelled to maintain themselves, by labor. They have, in fact, the separate, free, and independent community, but unlike them, they have remained warriors, they have kept up the tradition of campaigning, have retained arms, and have nourished an anathema to the intrusive races which may be well founded enough in a sense, but which induces them, at intervals of about a half generation, to set out upon the most sanguinary attempts at vengeance. No people in the world will bear that kind of thing, and America has long since come to hate it, and it is in India, and if men like the Gypsys tried it in England we should make short work of them.

Revival in Nortownville, Kansas.
We have been enjoying a glorious work of grace in the Nortownville Seventh-day Baptist Church. The pastor conducted meetings two weeks, during which time four expressed the desire or purpose to become Christians, and about the same number asked for prayers. Sabbath-day, Dec. 6th, we asked a Methodist minister to preach. Rev. Mr. Maggs, who had been assisting in a very successful revival in the village M. E. Church. At the close of the service he invited the interested to come to his room, and as many church members seeking reconsolation. We persuaded the brother to remain with us two weeks, and from this auspicious beginning the work went gloriously on. About fifty from this and other communities have come to the front seats as seekers and a large number have been saved, and many have been brought forward for reconciliation and the Spirit's baptism. If anything, the work inside the church has been greater than that outside. Many have experienced the grace of humility, and confessions and reconciliations to God and between one another. Several of the meetings have been simply wonderful.

A new baptistry has been built in the church, and thirteen were baptized last Sabbath, and we
PETERSBURG high schools, and as, roads have been, is to return to-morrow, when we will resume the work, believing it is not yet finished. Bro. Magge, though only 33 years of age, is a power in this work. He is full of the spirit, and has such a kindly, sweet and pleasant manner, that he never offends, though he protests truth. hotly. His sermons delivered without a scrap of notes, have been masterly and most fittingly chosen for each occasion. It hardly seems that Moody could have done so good work, and some who have heard both, consider this brother much the best and most effectual of the men, we have met. The goodness of the work is shown by the reformations it effects. One gray-haired man quits his tobacco; one who has lived in a back-aliened state for some time, pays to the church quite a large sum to make up for his neglect in the past; many others take the first steps in making acknowledgments, even though they thought themselves the aggrieved party. Surely, this is the work of God, and this none other than the gate of heaven.

G. M. COTTRELL.

DECEMBER, 24, 1850.

PLEDGES IN GIVING.

Some good people do not seem willing to pledge any definite sum for benevolence. They seem to forget that in other matters they make pledges perpetually. They pledge certain sums for various expenses and other personal purposes. Every teacher and every business man and every wage-earner must make pledges, and without it is impossible to conduct any of the affairs of life. Those whose word is as good as their bond are the pledges of business circles just as impossible to carry on Christian enterprises as any other, with everything dependent upon an unexpressed general sense of obligation, with everybody unpledged in regard to specific duties and labors. Christian discipleship means, that we have given ourselves and our substance first to the Lord, and then to our fellowmen by the will of God.

The Herald and Presbyster says that, "Generous giving does not depend on one's ability. The poorer Christians often shame the richer." According to Bishop Warren, the members of the Methodist Church in Germany, average in their contributions, $4-40 per member annually, while the largest incomes among them do not exceed $125 per day. This showing is highly creditable.

Seventh-day Baptists gave something over $29 as the average sum per capita last year, for both Mission and Tract work. If all had given as from $2 to $5, the S.S. Societies would be free from debt, and have abundant funds for future needs. Duties of benevolence grow out of the principles of Christianity, and all who take no pleasure in giving have not the spirit of Christ.

Again and again it has been said that the pastorate does the most at fault. For the less than half of the rest of the church, though it has nearly one hundred members, some of whom are worth eight or ten thousand dollars, or more. He says that "while many pastors are blameworthy, many churches are also blameworthy, and will not respond to the efforts made to train them to Christ's living.

The boundary referred to is not one of our own, but after all, there are far too many among us who are not swayed by missionary enthusiasm, and who lack true devotion to the cause of our Lord.

J. B. C.

THE STORY OF A RUSSIAN PRISON.

The Russians, who belong to the Graeco-Russian Church, have long been trying to bring into their church all the nations who live among them. For this purpose the Senate at St. Petersburg gave various strict laws which forbid the other nations from living in the great Russian cities, from buying land for their own property, from attending the governmental high schools, and many other things. The strictest of these laws are for the people of the Jewish nation. They are not permitted to live in any of the northern, western, and several of the central States of Russia. They are not permitted even to attend the fairs, which come twice a year in the great cities, except by special permission and a fourteen-days extra passport, which costs about $30; and if a Jew is found there after these fourteen days, he must pay 150 rubles fine or suffer three months' imprisonment. The Jews have not the right to own land in any part of the Russian empire, even in east or south-east Russia where they are permitted to live. They may not hire Russian servants, nor send money to them, nor rent land of them. If a Jew tries to buy land in Russia, he has not the right to require it of him again. They are not permitted to educate their children in the universities, academies, or high schools. They are not permitted to perform any official service, neither have they any voice in the government. The Jews who serve in the army are not permitted to be promoted to a higher rank. These are only a few of the many terrible restrictions which are placed upon the Jews in Russia.

With this brief introduction, I will now speak of the causes which led to my recent visit to my native land, and of some of my experiences on that visit.

For nearly twelve years my mother has lived in the State of Archangel, near the White Sea. Since my father's death, nearly eight years ago, she has lived alone and supported herself by weaving baskets in the winter and knitting woollen shoes in the summer. She lived on very good terms with the Russians and Finns who were her neighbors, and was content with her lot. Her brothers and sisters, who live in Little Russia, often invited her to come and live with them, but she would not leave the place where her father's death came to this country.

Two months ago I received a letter from my mother saying the government had commanded her to leave Archangel within two weeks. They would pay for her property, but it would require her signature and mine to make the transfer. But as it would be at least six weeks before I could get her letter, and nearly as much longer before I could reach her, the government extended her permit, and I made haste to join her. Leaving New York by the Bremen line, May 10th, I arrived at Bremen on the 19th, and on the 223, by train, at the Russian boundary. Arbis was sent to carry the papers. The government had promised that he would do all he could for me if only I would show that I knew how to appreciate his kindness, which meant, in plain English, that I should put into his hand a liberal amount of good money.

Simeon Greenwood.
Young People's Work.

Two years have gone by since this page was established in the Sabbath Recorder.

It was begun with the view of helping our young people to help themselves. In this it has enjoyed a measure of success.

It is intended to be a medium of communication between the young people of our Seventh-day Baptist societies, on whatever subjects concern them as young Christians in every phase of their life. The degree of its success in this regard depends upon our young people themselves. It will not avail our young people to complain that there is no satisfactory medium of communication or of making public their "news" or their "views," if they do not use what they have; namely, these columns.

During these two years the corresponding editor recollects refusing to print but one or two communications, because they were unbecoming. He has certainly not been over censorious in the matter of passing judgment upon the fitness of articles for publication. He would simply say again as a sort of salutatory for the year 1891: All communications pertinent to the life and work of young people are welcome, if courteously expressed. They will be given a place in our Forum, with or without editorial comment according to the judgment of the editor. Essays and articles, bright and interesting, are solicited from all. If suitable they will be given a place in the first or second column of the page. News items will be given in the last. Contributions sent to the Sabbath Recorder, Alfred Centre, will appear promptly. Communications cannot ordinarily appear under two weeks' time. If possible they will appear in the next issue after they are received, but this cannot be promised. Articles may take a longer time. Do not be discouraged if your production does not appear immediately. But write, O ye young people! Write in chorus, write in quartets, trios, or duets. Write in solos, major or minor, allegro or adagio, as the mood finds you. Write honestly, write sensibly. Do not write too much at length, but say all you may, say nothing you may, have something to say, say it; then stop. We shall be glad to give you all a chance. Who'll be the first?*

The Power of Prayer.

In a neat but plainly furnished parlor a girl of eighteen summers is seated at an organ, playing and singing that old familiar tune, "Rock of Ages." Her voice trembles as her one listener sings in a firm voice, "Wash me, Saviour, or I die." The minister who, for twenty years, has been pastor of the village church which she has attended has called to bid her good-bye. His place is soon to be filled by a younger man, and the gray-haired minister is going away.

As the girl ceased playing she turned from the organ, and in a sad tone said, "When do you leave?" "Next Monday," he replied. "I know not that I shall ever come here again, or see you and many other warm friends I am leaving." I shall miss you all very much. One thing I wish to speak to you about ere I leave. During the past years you remember I have often spoken to you about seeking Jesus. You remember the day you stood on the river's bank and witnessed the baptism of your sister and brother, and the other times you have been a witness of a similar scene. Well, I must say good-bye; but promise me tell before I go your thoughts to Jesus. Do you pray and read your Bible? Wiping the tears from her eyes, she responded, "I would like to live a better life; I try to pray, but to me, a wicked, sinful girl, the way seems so rough and steep, I don't know where to begin." And the tears again streamed down her face.

The good man then talked to her as a father to his child, and at last added, "I must not tarry longer. Now bid me good-bye, and promise me to let all worldly things go and seek Jesus with a whole heart." The girl placed her hand in his to express her feelings. He replied, "Keep thank-you for all your kind words, and don't cease praying for me. Good-bye." He held her hand for a moment, and then with a "Good-bye and God bless you," the noble pastor was gone.

About a year later the minister, in a far western home, received a letter containing these words: "I have found Jesus and am so happy. May God reward you for all your kind words to me when I was struggling to find him."

O that the writer, who has related this true incident, might help some one to seek Jesus! Readers of the Recorder, have you dear friends who are natural children, who talk with them cheerfully of a Christian life. Do not let them get the idea as did this young girl, that it is a life hard to live. Teach them that there is no happier life than a Christian's. Surely we who are servants of the Lord Jesus ought always to wear a bright, cheerful face, having such a bright hope within us. God help us all to do more earnest work in his vineyard, and when at last our work is completed, may we all meet in that land where partings never come.

Our Forum.

Pioneers in History.

We learn from Webster that a pioneer is one who prepares the way for others. Let us now glance, for a moment, over the records of the past; and immediately there comes to our mind the story of our first parents, who, by their disobedience to a known law, were driven from their beautiful home and compelled to toil in a strange land. So, too, in the path of righteousness. We all remember the story of Noah and his family, who, by their faith and trust in God, helped prepare the world for a new era. Another step takes us to Abraham, who, chosen of God, left his home and kindred and journeyed to a heathen land. Day by day he toiled in a strange land; yet he was stopping now here, now there, to erect an altar to the Lord, until he reached Hebron, in the land which God had promised him. Soon we reach the interesting story of Joseph, who was a pioneer of necessity, as he was taken from his father's home to a strange land among strange people. His mission was to prepare a home for his kinsmen. In one sense he was among the most successful of pioneers, since he lived to see many of the fruits of his labors. Still further on we find Moses. He seems, in leading the children of Israel out of Egypt, almost to be undoing what Joseph did, yet his labor was to prepare the way for them to reach the promised land. The story of John in the wilderness of Judea is truly one of the pioneer work of the world. The title of the present number is a fitting one, as we consider the life of the First Alfred Church. The membership is divided into three classes: 1. Active members, young people who wish to be known as Christians, who take the initiative to attend the meetings with regularity, and be fairly active in the work of the church. 2. Associate members, or those who are not Christians, but who are interested in religious matters, and who will pledge themselves to attend the meetings of the society. 3. Honorary members, consisting of persons who, though no longer young, are interested in the work of the society, and who are willing to show their interest by attending meetings, contributing to the funds of the society as they are able, etc. No pledge is required of this class. The change is to take effect Jan. 1, 1891. So far about fifty active members have signed the constitution, and two honorary members.

Corresponding Editor.—What did you say about there being much news scattered about ready for your department? Did you mean Independence or some larger place? We thought we were so far from the railroad, and were doing so little of that which tells for our cause, that silence would be a virtue. And yet, Mr. Editor, we have an Endeavor Society over in Independence, N. Y., and we have a President now in the person of D. E. Livermore, who knows how to create interest in the literary exercises of the Society. We are somewhat over a year old, and have thirty-seven members, with promises of more. We lost by death a noble, active member, Mrs. Alice Livermore. We are hardly reconciled to so great a loss, but she has gained more than we all in our endeavors, and found triumph in faith. You will be sorry to hear this, but we have no Young People's prayer-meeting other than the regular church service held on Sabbath evenings usually, sometimes changed to suit the seasons. It may be that we love entertainment more than religious conference, for our literary exercises are best attended. The programmes, however, are made up of religious subjects, some teaching a better living, and helpful in more ways than one. If you wish to know more about us and our work we will write again in a week or two.

Our Mirror.

Endeavor Society No. 15, in the North-Western Association, is talked of at Smyth, South Dakota. They have written for constitution, papers, etc.

The Young People's Society of Christian Endeavor of the First Alfred Church is being reorganized with the pledge, constitution, etc., of a fully organized society. The membership is divided into three classes: 1. Active members, young people who wish to be known as Christian, who take the initiative to attend the meetings with regularity, and be fairly active in the work of the meetings of the society and the church, to read the Bible daily, to take part in the prayer-meetings, and to hold themselves in readiness to perform any duties upon the various committees which may be required of them. Associate members, or those who are not Christians, but who are interested in religious matters, and who will pledge themselves to attend the meetings of the society. 3. Honorary members, consisting of persons who, though no longer young, are interested in the work of the society, and who are willing to show their interest by attending meetings, contributing to the funds of the society as they are able, etc. No pledge is required of this class. The change is to take effect Jan. 1, 1891. So far about fifty active members have signed the constitution, and two honorary members.

Corresponding Editor.—What did you say about there being much news scattered about ready for your department? Did you mean Independence or some larger place? We thought we were so far from the railroad, and were doing so little of that which tells for our cause, that silence would be a virtue. And yet, Mr. Editor, we have an Endeavor Society over in Independence, N. Y., and we have a President now in the person of D. E. Livermore, who knows how to create interest in the literary exercises of the Society. We are somewhat over a year old, and have thirty-seven members, with promises of more. We lost by death a noble, active member, Mrs. Alice Livermore. We are hardly reconciled to so great a loss, but she has gained more than we all in our endeavors, and found triumph in faith. You will be sorry to hear this, but we have no Young People's prayer-meeting other than the regular church service held on Sabbath evenings usually, sometimes changed to suit the seasons. It may be that we love entertainment more than religious conference, for our literary exercises are best attended. The programmes, however, are made up of religious subjects, some teaching a better living, and helpful in more ways than one. If you wish to know more about us and our work we will write again in a week or two.

*Some one has suggested a department of answers to correspondents. We shall be glad to start this right away, if some one will give us a few easy questions to begin on.

Con. En.
LEAD, KINDLY LIGHT.

Cardinal Newman's universally popular hymn, "Lead, kindly Light," which has been sung in concert with his liturgy, is curiously enough, seldom if ever heard in Roman Catholic churches. It is not included at all in any authorized collection of hymns. It is for the most part only known to Catholics as a sacred song sung in the privacy of their own homes. It was composed about ten years before it was sung to the Roman Catholic faith, and it will endure for all time as a monumental expression of the feelings of a noble soul surrounded by doubt and darkness, and painfully longing for the light. But these conditions of its composition are a bar to its admission within the confines of the church, to which it belongs, the dominant note of which is authoritative certainty.

EDUCATION.

Anton Rowntree has resigned the directorship of the St. John's College School in Toronto. - The Fast Post.

Bedford College, York Place, London, is rejoicing in the completion of its laboratories, the only ones in the metropolis exclusively for women.

Science students, two women, have been awarded salaries of $1,000 and $1,800, as principals of public grammar schools, and one woman, on the Board of School Supervisors in Boston, has a compensation greater than this.

While co-education is slowly and surely gaining ground, Colby University seems to have gone a step backward. It has abandoned the system of co-education on the campus. For this reason a large annex has been added to the college buildings.

The German Theological Seminary of the General Synod of the Evangelical Lutheran Church was established in 1872 at the corner of Augusta and Avenue street, and last year had an attendance of twenty students. Prof. J. C. Brodoff, of the faculty, was an interested member of the late Sabbath School, the best known in the Union. It is said that substantial and useful information, such as a student would be in need of, can be had. A small handbook of the co-ordinate system. For this purpose a number of booklets have been awarded to the schools which might enforce the great principles of morality common to Jew and Gentile, atheist and believer, Protestant and Romanist alike. More than this we ought not to demand; more than this those opposed to education ought not to concede. - R. S. MacArthur.

TEMPERANCE.

John's Loyalty.-John Bailey was hurrying home from a meeting of the Musical Association of the late Sabbath School, when Mr. Giles was out on the proprietor of a sort of store and saloon combined. He kept a stock of groceries, flour, and a few arti­cles of furniture and hardware. The last time John was there, there was, of course, the most profitable part of his business. John stopped and turned and looked back at Mr. Giles' call and stood waiting.

"How would you manage to earn a chance to buy some nights and mornings?"

"First-rate."

"I thought so. Well, I need a boy to help me in the store, especially evenings, and I thought I'd give you a chance. You see there are a many coming in after working hours for their beer, and serving them and carrying out the packages, and cleaning the shop, and shining the floor, and I don't want to do all that. So I thought if we could agree on a price, I'd like you to come in and help. You are a likely sort of a boy, I think."

John thought he had gone specially forward, and taken a new in for himself, a dress for mother, and no end of books and papers, to be bought with money he should earn; but his hopes sank as rapidly as they had risen. He had not thought of the beer.

"I don't think that I could come," he said.

"Why not?" asked Mr. Giles, in surprise. "I thought you would jump at the chance."

"So I did, at first; but come to think of it, I couldn't."

"But why?" and as Mr. Giles insisted upon an answer, he stated: "You see, John, you will always be a child, and I don't want to cause the betrayal or the thing, I am Ided to fight for."

"Cause? Fledged to fight for? What do you mean?"

"I mean the Temperance cause. I can't sell beer.

"Oh, oh, that is it! Well John, I won't ask you to sell beer; you may confine yourself to the grocery department."

"I don't think that would do, either," replied John.

"It would look bad, anyway, and hurt the cause. Maybe I can use you."

But Mr. Giles persisted. "I will pay you well," he said; and finally, as John became more decided in his refusal, he said, "I will give you a position of large wages, and John, growing desperate, said: "Mr. Giles, I am not worth so much; but I am not for sale, what there is of me;" and finally, as he left the store, Mr. Giles hurried home to tell his mother the story of his interview and get her approval, for he was sure she would approve.

He told her, she said, "John, you make me think of General Reed."

"Who is General Reed?" asked John, who was not us.

"He was an officer in the American army during the Revolutionary War. It was during the winter of 1777-78, the very gloomiest period of the war. The soldiers were suffering from all sorts of hardships and the officers were getting discouraged. The English people were proposing measures for the settlement of the difficulties, but the brave General who was at the head of the army, had faith in the success of the cause, and would listen to no terms of peace which did not include an acknowledgment of the independence of the colonies. Then bribery was tried, and General Reed was offered a large sum of money in order to induce him to surrender the adjust­ment of matters between the two countries. His reply was: 'I am not worth purchasing, but such as I am, the King of England has no right to buy me.'"

And Mr. Bailey smiled encouragingly upon her earnest-faced boy whose dark eyes kindled with true patriotic fervor, as she added: "Hope, John, you will always be in a position to say that your country has paid you enough in all the world to buy you. Your name may not go into history alongside the patriot of 1777, but you will be worth more than a name in history."

POPULAR SCIENCE.

The web of a spider is spun from a thread formed by the action of more than four thousand smaller threads, so fine as to be almost, if not quite, invisible to the naked eye.

Recorded information relative to the famous "Sink or Mountain" in Java, is given, to show that while gradually sinking all the time, its disquiet is remarkably augmented periods of earthquakes disturbances occurring in some portions of the globe. It is said that mention of this will show that the effect of the great earth­quakes in Java, a few years since, Sinkong Mountain lowered itself at least ten feet.

The World's Thieves.-The following is given in the latest number of the Outly Member, in麻s from the "New York World," and is as follows: From the beginning of 1889, Europe, 133,000; America, 190,000; Asia, 17,800; Africa, 5,200; Australia, 10,000; total, 357,000.

It is said that in 1887, 357,000 men were arrested in forty days, 40,000 are in America and 90,000 in the United States alone; 11,000 miles were opened in 1885, 17,000 in 1886, 23,000 in 1887, and 30,000 in 1888; showing that the changes in rapidity of railway construction in this country have been closely followed in other parts of the world.

Gold Leaf.-Gold leafers, by hammering can reduce gold leaves to such minute thickness that 260,000 must be laid upon each other to produce the thickness of an inch. Yet each leaf is so perfect and free from holes that it can be used for printing paper, and the appearance of solid gold. They are so thin that if formed into a book 1,000 would only occupy the space of a single leaf of book paper. A single volume of a gold leaf book would occupy in thickness would have nearly as many pages as an entire library, 1,500 volumes of common books, even though the volumes averaged 400 pages each.

Leaving Power of Plants.-Experiments of a peculiar character have been carried on at several of the noted agricultural colleges of the United States during the past summer, the object being to ascertain the lifting power of the growing plant. The one result which has, perhaps, attracted the greatest atten­tion is the discovery that a weight of two and a half tons can be lifted by a single covering of a plant. The plant was attacked in the course of its development. Dr. Carpenter relates the story of a plowing stone weighing eighty-three pounds that was raised from its bed (when joined by others on all four sides) by such a soft piece of fungo as the com­mon mushroom. And still another and more remarkable story is added to the above. A man having a cask of sweet wines placed it in an empty cistern to mature. When examined several years later it had risen from the floor of the cellar to the ceiling, having been borne upward upon the lighter discharge of a vine fungus, with which the cask was filled.

Steamer Saved by the Use of Oil.-At Halifax, N. S., Dec. 9th, the steamer Miranda, which arrived from St. John's, N. F., was saved from foundering on her return to the north by the use of a paraffin oil which was filled. - The Fast Post.

A Steamer Saved by the Use of Oil.-At Halifax, N. S., Dec. 9th, the steamer Miranda, which arrived from St. John's, N. F., was saved from foundering on her return to the north by the use of a paraffin oil which was filled. - The Fast Post.

"We left St. John's last Saturday night. On Monday a south-east gale was encountered, and that night the wind veered to the north, and blew with hurri­cane force, and they were reduced to their last resources. We had then about fifty miles east of Casco, and when the gale struck us we were obliged to turn about and run before it. After proceeding about sixty miles the ship was hove to. The storm was now at its worst, and we hardly expected to weather it. The ship, which was heavily laden, was completely submerged, and all thought about tacking was abandoned. This time I ordered the ship to be used, and about thirty gallons was put on the sea, some being used in bags and a quantity being poured down the cloths. The effect of this was wonderful. To the use of the oil we owe our lives and the safety of the ship. There were about thirty first and second-class passengers on board."
unt to their lord, even unto Rehoboam, king of Judah. The religious life and loyalty of a people have a powerful influence over their politics and national loyalty. And they should be so influenced. For thus he is conscious of the strongest motives for keeping his peace away from the altars of Judah.

V. 22. While they were sacrificing..... With his counsellors, or the heads of the nation who had helped him to the throne, and made two calves of gold. The people of the kingdom of Judah, and the colossal cherubim of Solomon's temple. If they had been in imitation of the Egyptian idol the Israelites most likely would have revolved; but since they were brought up in the holy temple in which they could the more easily be persuaded to accept them, not as objects of worship, but as symbols through which they might teach the people of the godhead. They are taught a spirit of independence by suggesting that it would be too deconsecrating for Israel, henceforth, to depend upon the Jewish people for any spiritual light. They can now have the symbols of worship in their own high places. Their king has made ample provision for their worship.

And he set the one in Bethel, and the other put he in Dan. To avoid the appearance of monopolising the worship he established two great national altars in extreme points of his kingdom, and places a golden calf in each. With this act he also assumed the right of doing this for the convenience of the people. Bethel was on the southern boundary of the kingdom of Israel. If anyone would desire to worship he necessarily had to pass this place which had been established by their king as a place for their religion. There was something sacred in this copy of the high places of the lowest of the people, of the lowest of the J. But Jacob saw his vision, and named the place Bethel (Gen. 28:11-19); here Samuel judged Israel (1 Sam. 7:10). The northern kingdom was to have a separate national altar of worship at Dan, and thus save themselves the long journey, so that on the whole Jeroboam's establishment of national worship would seem very beneficial to the people, who would have no apprehension of his ambitious and wicked designs.

V. 30. And this thing became a sin. It resulted in sin. It naturally led to idolatry as well as to the perpetuation of the king's own altar of Bethel, which was the prime object of the king. For the people went to worship before the one, even unto Dan. The whole people went to worship before the one or the other.

V. 31. And he made a house of high places. "A house of high places" means a place of worship, which was originally built on a high place, hence the term means a place of old age, and the shrines were usually such places. He built such a house at each of the two places, Bethel and Dan. And made priests of the lowest of the people, which were not of the sons of Levi. He created a new class of priests for the worship he established. Of the Levitical order for the ancient priesthood. "Priests of the lowest of the people," signifies that his priesthood was chosen from the common people, and not from the Levitical order. He could not have chosen himself, or any other person, or any priest of the Levitical order, he had to choose from the lowest class of the people, a set of men, a scheme for consolidating every class of people.

He doubtless had the best of reasons for not employing the sons of Levi, for they had all remained loyal to their service in Judah, and most likely had been banished from his kingdom and its property confiscated by Jeroboam.

V. 32. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the same month, a like feast unto the feast of Jerusalem, a feast of wine and of fruits. He must have had a very strong will to establish religious festivities in imitation of the festivals of Judah; but while he fixed their occurrence on the same day of the month, he made it independent of his own and the ancient customs. And he offered upon the altar. Literally, "He went up upon the altar." In this way he gave the worship all the dignity he could have done upon the altars he had made. He was particularly anxious to make the worship in Bethel as imposing and popular as possible. His goal was Jeroboam, to make the priesthood in Bethel as strong and popular as possible.

V. 33. This verse seems to be largely a repetition of the family copies made out of the great mass of important facts of what had gone before. And ordained a feast to the children of Israel. This would seem to be a special feast in honor of the children of Israel, designed to constitute an alliance with the Gentile peoples. And he set the altar and burnt incense. In this he is represented as himself officiating, thus giving to the service the highest possible veneration. For the sake of his own heart hardening. They are fighting against the light of their own conscience, and that conscience becomes the tool of Satan.

DUTIES. Devotion to God should always be rendered free from all ulterior motives. What is the duty of every soul towards the God of the Israelites? What did he imitate in his symbols of worship—the calf or the cherubim? What was the capital of Israel and the kingdom of Judah? Where were the Jews when Jeroboam said to render this new worship popular? What is the result of the demands of a soul towards God? What doctrines are taught? What duties are incurred?

TRACT SOCIETY—BOARD MEETING. The Executive Board of the American Sab- bath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Monday, Dec. 14, 1890, at 2 P. M. Vice President, Geo. H. Babcock presided. Prayer was offered by Rev. J. T. Witherspoon. There were present nineteen members and one visitor.

Minutes of last meeting were read. The Corresponding Secretary reported having secured tracts and copies of the present works from various sources, which would be presented to the committee at the earliest possible moment.

The following correspondence was presented:

From the Publishing House concerning delinquent subscribers to the Recorder, also reporting editions run out of certain tracts. The list of prices was made up in 1891 in number and amount: $1,224 86 in amount, for the two years or more prior to Jan. 1, 1890. After a general discussion in relation to these arrangements the following resolution was adopted:

In view of the large amount now due from subscribers to the Sabbath Recorder, Resolved, That the Business Agent be instructed to prepare a circular letter to be sent to each delinquent subscriber in the State of New York, remitting an immediate payment of the arrears due from them and stating that the Board plan to hold a special meeting of the Board three months from Jan. 1, 1891, will be reported to the Board for such action as shall seem best.

For the information of the General Conference, the following important points were opened in reference to sending an assistant to Bro. W. M. Jones; O. U. Whifford in regard to the same; J. P. Mosher concerning tracts of H. B. Maurer and the Rev. Mr. Eells; W. C. Daland heartily endorsing Mr. Eells; N. A. Brightman enclosing tracts; L. A. Planse referring to the Editorship of the Sabbath Reform, and certified by N. A. Recorder; J. B. Clarke acknowledging the receipt of the resolution passed at the last meeting of the Board, and referring to the distribution of tracts and copies of the Recorder; V. A. Hymn copy of Citation to the President and Recording Secretary to appear in the Recorder, in the name of the Rev. W. J. Palmer, of Otsego county, N.Y. for the position of assistant to Dr. Bro. Jones, and for the position of assistant to Bro. Jones, and for the position of assistant to the Recorder. The general distribution of the Tract and Copy Committee.

Central Truth.—The first step in rebellion leads di-rectly to multitudes of subsequent steps in rebellion and false life. This is the way that God's people set their hearts to disobey his commandments that he blesses their hearts; in other words, the right path is one of self-denial, heart hardening. They are fighting against the light of their own conscience, and that conscience becomes the tool of Satan.
The following report was received and the Committee discharged:

Your Committee on forwarding stereo-plates of book numbers of the Edith to Ch. Th. Locke would report that the books were sent as directed by Mr. Locke to W. Pales, Alhambra Buickland, Joliet, Ill. The amount of the bill was $8 84, for which is in hands of the Treasurer. Respectfully submitted. D. E. FITZWORTH, Com.

Dr. A. H. Lewis reported informally upon his attendance at the annual meeting of the American Sabbath Union, recently held in Philadelphia, and offered some general suggestions in relation to our publishing methods.

And the Treasurer was voted Dr. Lewis for his expenses to Philadelphia.

Upon motion, the following Committee was appointed to consider the recommendations of the late Council to this Board: G. H. Babcock, A. H. Lewis, J. F. Hubbard, L. H. Livermore, Stephen Babcock.

The convention's statement showed funds in hand, $1,036.97; and bills due, $1,084.85. Bills were ordered paid, and the minutes read and approved. After the benediction by A. H. Lewis, the Board adjourned.

Arthur L. TITSWORTH, Rec. Sec.

**HOME NEWS.**

New York.

ALFRED.—It was a pleasant and an unexpected surprise at the home of Bro. Geo. Shaw, to which we were invited Sabbath evening, Dec. 26th. The evening but one hour before had been selected for the reading of the New Testament. The wind and snow closed all the roads and doors, and put a stop to all proceedings for the time. But the Red School-house District was on the alert, and the first opportunity was embraced. The newly-fallen snow, the mild atmosphere, and the bright moon of the 26th, united in saying, "Come now." So the Sunday-school opened, and we went. The gathering was small, and, for a time, it seemed necessarily so, will be decided on a location for a future home.

**SOME NEW BOOKS.**


To the very large number of readers of the _Sunday School Times_ it will only be necessary to say that this book grows largely out of the practical experience of its author in the training of children, and that it is written in the plain, simple, and direct style so familiar to the readers of that paper. There are thirty chapters on the nature and scope and methods of child training, and the chapters deal with practical questions relating to the physical, intellectual, and religious training of children, and recognize the fact that all successful training in any particular, must proceed along the lines of natural tendencies and the natural laws by which these tendencies may be channelled into right channels, and assist in the normal unfolding of the true child nature. Particularly suggestive and useful are the chapters on Training the child as a questioner, Training the child's faith, Cultivating the taste in reading, Guiding a child in companionships, Training the child in the duties of the Sabbath and the others of his duties. But where all is good is difficult to discriminate. It has been truly said of this work that it is the ripest result of the life-time study and experience of a Christian educator, in the sphere of the home training of children, as distinct from their teaching in the week-day school or the Sabbath-school.

Every precept in its pages has been tested by the author in his own experience, and by actual experiment in more than one generation of little ones. It is a very suitable and helpful book to put into the hands of young fathers and mothers.

The _Inexplicable Rock of Holy Scripture_, by the Right Honorable William E. Gladstone, M.P. Handsomely bound in cloth, gilt top, with portrait and facsimile of the author's signature. Published by John D. Wattles, 1.051 Walnut street, Philadelphia.

It is refreshing to come upon such a book as this, for at least two reasons. First, so much of that which is written in recent years upon the general subject of the scriptures is written from the standpoint of the specialist, either upon some particular philosophy and by actual experience in the ascent and affection of all classes. Both Mr. and Mrs. Whitford have ever been first and foremost in the promotion of the spiritual welfare of the community; and their loss from our philanthropic organizations, it is feared, will be crippling in effect.

West Virginia.

LOST CREEK.—On the evening of the 30th of November a Missionary Concert was given under the direction of the Ladies' Aid Society, consisting of essays, recitations, item box and addresses, interspersed with excellent music. The collection for the cause of missions amounted to over $3. Quite a number of those who took part in the exercises are studying in Salem College, and reflect credit upon that institution. Thus, already, the churches are being benefited by the work of our school.—We are in the midst of a protracted meeting with a good interest.

E. A. C. H.

**NORTH LOUISIANA.**—Pleasant weather continues. The roads are as dry and smooth as a pavement. The mercury stands at 70 above zero today, Bro. Crandall is still holding evening meetings, and some portion of the church are now attending church regularly, and Monday morning last, having paid for his farm and every dollar he owed elsewhere, he donned his best suit and went a-hunting for a future home. R. combined their art to make attractive in form and matter of the "majestic grandeur," of the "Impregnable Rock of Holy Scripture." They were first written for the _Sunday School Times_, and then revised, amended and enlarged for the book. The printer and the book-binder have combined their art to make attractive in form that which the distinguished author has made so interesting in matter.

**NEBRASKA.**

Some of this work that it is the ripest result of the life-time study and experience of a Christian educator, in the sphere of the home training of children, as distinct from their teaching in the week-day school or the Sabbath-school. Every precept in its pages has been tested by the author in his own experience, and by actual experiment in more than one generation of little ones. It is a very suitable and helpful book to put into the hands of young fathers and mothers.
MISCELLANY.

TELL IT TO GOD.

They couldn't play St. Augustine, and he came and helped me up, and brought you to say it to him. Whatever care doth break the rest, what they tell that sweethlest, they have no care. And to change, and change substance prayer.

--But then.--

It was a queer name for a little girl, and it was not her real name—that was Lizzie—but everybody called her "Lil." Then...

"My real name is prettier, but then I like the other very well," she said, nodding her brown curls merrily; and that sentence shows how she came by her names.

If Willie complained that it was a miserable, rainy day, and they couldn't play out-of-doors, Lizzie answered brightly: "Yes, but then is a nice day to make our scrap-books."

When Rob fretted because they had so far to walk to school, his little sister reminded him, "by boy, do you read the words from thy bath? To thy Redeemer take that care, and change anxiety to prayer.

Heavenly is the best time to give up this...
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Two immense steel steamers standing on the stocks at the yards of the Chicago ship-building company, at South Chicago, are nearly ready to be launched. These 1,000-ton ships are built for the Minnesota Steamship Company. They are expected to be launched about the same time. They represent the first season's successful work of the Chicago ship-building company. The whole contract, when completed, will have cost $210,000. The carrying capacity of each will be 2,500 tons.

It is said that the Erie railway is to make an innovation in the building of passenger cars, which will greatly facilitate transportation. Entrance is to be given through the sides and not through the ends of the cars, and large double doors, sliding as one piece, will render entrance and exit easy and rapid. There can be no rid ing upon platforms, for there are none to ride on, no draughts from the frequent swinging of doors and doors, no icy steps to slip on in winter when entering or leaving a car. The present system of making a whole car of people slide in and out of a narrow passageway does discredit to American ingenuity, and necessitates long stops at stations.

MARRIED.

TAYLOR-COBB.--At the Seventh-Day Baptist Church, Pleasantville, N. Y., Dec. 20, 1890, by Rev. J. Allen, Mr. Rensford C. Taylor, of N. Y., and Miss Cora W. Cobb, of Alfred, N. Y.

HALL-MANHATTAN.--At the parsonage in Shiloh, N. Y., Dec. 9, 1890, by Rev. F. R. Stevens, Mr. W. H. Hall, of Shiloh, and Miss Minnie A. Coon, of both of Shiloh.

DIED.

FALCMER.--At Brookfield, N. Y., Dec. 14, 1890, after a lingering illness, Mrs. Alice A. Falcmcr, wife of Mr. A. A. Falcmcr, of South Kent, Conn. Aged 44 years.

STAFFORD.--At the home of his son, H. R. Stafford, Pleasant Valley, near Norwinton, Kansas, Dec. 18, 1890, of heart disease, Mr. W. W. Stafford, aged 76 years, a member of the Seventh-Day Baptist Church since his youth, and a consistent worker in the Christian Life, and died trusting in the Saviour he had so long loved and served. He was buried in the Cemetery at South Kent, Conn., Jan. 24, 1891, and leaves his widow, two sons and a large circle of relatives to cherish his memory, and who will be his friends all our days.

A Model Railroad.

The Burlington Route, C. H. & Q. R., operates 7,000 miles of road, with terminal in Chicago, St. Louis, St. Paul, Omaha, Denver, Kansas City, and Dodge. Passenger, express, and freight service is equal. The Burlington gains new patrons but loses none.

CONDENSED NEWS.

Germany has officially recognized the United States of Brazil.

Mary, widow of Edward Brown, died in Providence, R. I., recently, at the age of one hundred years.

The Russian Government has decided to expel the building of several iron clads now in course of construction on the Black Sea. There will also be increased the number of torpedo boats in the Navy.

The Board of Allenmen at Richmond, Va., has voted to give the Confederate Memorial Literary Society the use of the Jef ferson Davis mansion for a museum for war relics. This was the Executive Manorial Literary Society, was occupied by Davis during his residence in Richmond.

The San Francisco Chronicle says the fruit industry of that State is bound to be of much value than all the gold mines that were ever discovered there, for the reason that while the mines were necessarily worked out, the orchards will last for centuries, with proper care, and the yield will be perennial.

The newspapers of Berlin report that 10,000 Russian Hebrews are expected to arrive at Hamburg soon, and that arrangements are being made to send them to Brazil. It is stated that a committee is now being formed in Hamburg to take charge of the army of immigrants on their arrival.

The certificate of incorporation of the New York State Synodical Institute was approved by Justice Andrews, Dec. 20th, in the Supreme Court. The institute is to be established for the study and gradu ated treatment of diseases.

There will also be a Roch department and a Pasteur department for the treatment of tuberculosis and hydrophobia.

Wyoming's rich first silver strike is reported from the mine of State Senator Chatterton, near Saratoga. The manager sends word that at 250 feet in the tunnel, they uncovered a six-foot vein of silver ore, and that assays gave not less than 6,000 to the ton. This mine is across the Platte from the Bannock Creek, where the gold finds have been made, and the report apparently bears out the theory that the mountains of southern Carbon county are rich in minerals, as the range continues into Colorado.

CANCERS

Tonic and Antiseptic.

Book giving history of microbes and the Microbe Killer. F. J. Fife, Address, 7 light St., New York City.

GRATEFUL-COMFORTING.

FRAZER AXLE GREASE

BEST IN THE WORLD.

PROVEN SUCCESSFUL BEFORE THE WORLD'S FAIR IN CHICAGO.

FREE SAMPLES ON APPLICATION.

For Sale by Dealers Generally.

FARM FOR SALE.

The undersigned offers for sale lease the farm of 125 acres, situated three miles from the Seventh-Day Baptist Church, in Joppa Valley, Ky. The farm is enclosed, fenced in, and good well. One-half cleared, and one-half forested; for particulars address, J. B. K. Turner, Danville, Ky.

Note to Creditors to Present Claims.

Pursuant to the order of B. H. Anstett, receiver under proceedings to wind up the affairs of the late Mr. Alfred, notice is hereby given to all persons having claims against said estate, to present the same, with the vouchers thereof, to the undersigned, at his residence in Hornellsville, N. Y., on or before the 22d day of May, 1891.

MINUTES WANTED.

To complete a set, the minutes of General Conference for 1890, 1891, and 1892, which fifty cents each will be paid.

Geo. H. Barrocc.

PLAINFIELD, N. J., June 10, 1890.

SABBATH RECORDER.

PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY, AT ALFRED CENTER, ALLEGANY CO., N. Y.

TEMS OF SUBSCRIPTION.

For year in advance, $ 5.00

Papers to foreign countries will be charged 50 cents per annum, advance. Papers to Harper's Ferry, $1.00 per annum, advance.

No paper discontinued until six months' payment is made, unless by special order, accompanied with full payment.

ADVERTISING DEPARTMENT.

Advertisements will be inserted at 50 cents per inch, $5.00 per column inch, for the first insertion; subsequent insertions, 25 cents per column inch. All advertisements must be typewritten. Advertising rates subject to change, at the discretion of the publisher.

Address advertising matter to the Office Manager, Alfred Center, Allegany Co., N. Y.