HYMN

"Making melody in your hearts."

PROF. EDWIN H. LEWIS.

Oh! flames of mortal longs, dear Lord, May we thy praise declare, Be sung as in thy prayer, Sweeter than any organ-peal, Deeper than words can start, Into our life may there steal The music of the heart.

So shall thy children see thy face Above them bending low; So shall our spirits feel the grace Thy presence can bestow. Whatever the note, whatever the word, Faltering, or weak, or strong, Still by our Father shall be heard A prayer in every song.

Strength is our will, dispel our cares, In thy house we bow; It sufficeth our hearts may be here by prayers, In every prayer a vow.

DIVERTING LINES.

REV. ARTHUR E. MAIN.

If, as we are told, no two grains of sand are exactly alike, it ought not to surprise us that there are so many and great differences among men. The unlikelihood to be considered in this article are the diverging lines of opinion and effort among those who are seeking to help give shape and direction to our denominational life, thought, and work.

It is cause for gratitude that these diversities exist with so little actual opposition and unkindly feeling; but real differences do exist. Starting with true intentions and good motives, we find ourselves following diverging lines of belief and action as to ways and means, although on the road, as we believe, to common and right ends.

In view of these facts, fraternal and thorough discussion,—not debate,—would seem to be our present privilege and duty; not that this or that side may, if possible, win a victory; but in order that we may together arrive as near as possible to fundamental truths. We have the right to go before our people with these discussions, expecting that they will approve and support the way that seems to them most Scriptural and reasonable.

Several months ago the Baptist Teacher contained an editorial reference to a proposed competing series of Lesson Helps. The editor found no fault, but, in a pleasant manner, said he would "give notice" that, in a fraternal spirit, his publications would earnestly seek to win continued, the most successful way of accomplishing our denominational work in the world. I hope, at least, to escape such reproach as was administered by Job to his three friends when he said to them in irony: "No doubt but... wisdom shall die with you!" For I can lay no great claim to originality or exclusiveness of thought in respect to opinion; but know, rather, that I am voicing the sentiments of many of our people. Nor am I willing to be understood as assuming to convey any views better than my own; but simply as exercising a right to participate in the discussion of living issues.

Our denomination as a body has in hand three kinds of organized work—Schools, Missions, and Publications; and it is the purpose of this article to suggest a few reasons why these enterprises now have special and just claims upon Seventh-day Baptists for larger and larger contributions of funds.

1. Schools. (a) Our institutions of learning ought to be, not narrowly, but intensely and intelligently loyal, in spirit, purpose, and method, to the faith and work of the denomination. This is far more important than that we have students or receive money from those outside our own churches. We should desire to attract such students and to be worthy of such aid; but if we are to become qualified for the general and the specific work given us to do, our schools must, in the true sense, be independent of both, keeping themselves free from every kind of compromising obligations to either. Now if the institutions are to be thus worthy of aid, because nourished best and most by their true mother—the denomination; if they are to be capable of saying to all with true self-respect and courtesy: We desire, need, and aim to deserve, by the work we do, your money and patronage, and we will give to your young men the very best we have; but we purpose to be, through and through, first, Christian, then Seventh-day Baptist,—then are they worthy and in pressing need of large endowments from the rich men and women of our churches. (b) Our colleges ought to be able to promise and to be in a reasonable doubt of fair-minded persons, a really first-rate general education; and our one Theological Seminary a first-rate theological training. All this should be so good and thorough that the most scholarly and ambitious need seek nothing more than to supplement work in our own schools by a brief attendance at some other institution, older, more largely endowed, and better equipped. There are those who seem either to think that this is not necessary, or that it is beyond our capabilities. For one I believe in both the necessity and possibility of it; and that we ought at once to rise to the manifest proof of our abilities. Our professors are overworked, and have not the needed time for research in the many and wide fields of knowledge so essential to growth; and the college library shelves are either unfilled or altogether too few in number. My personal interests are identified with another cause; but it has long seemed to me that one of the noblest uses to make of riches is to enable Christian colleges and seminaries, and thus send rich blessings on from generation to generation.

2. Missions. Having, as I think, furnished the readers of the Recorder full proof that we ought to engage in mission work, both home and foreign; and intending to continue furnishing, line upon line, precept upon precept, here a little, there a little, I will now simply state the case as follows: If our missions are to really live, there must be growth and fruitage. Growth and fruitage, by the laws of all forms of life, require that we advance upward or stand still or retrograde, whether at home or abroad, tends, in the very nature of living, spiritual things, toward decay and death. Hence the reasonableness of the Missionary Board's appeals for increased contributions, that there may be enlargement upon all fields.

3. Publications. (a) The influence of the press for good or evil, by the propagation of truth or error, cannot be easily overrated. Its use and acknowledged power in the sphere of politics, commerce, education, and religion, seem to be on the increase; and we ought not to be slow to take advantage of this, in our work as a Christian denomination. (b) We need to be more alive to the importance of building up a denominational literature; of having books, tracts, periodicals, and papers, written, published, paid for, and read by Seventh-day Baptists. There is a lack of ambition, loyalty, and self-respect, in this regard, that does not speak well for us. (c) We need the best possible denominational press for our own upward progress in doctrine, spiritual life, and general knowledge; and for the promotion of intelligence, unity, strength, and enthusiasm, in the spirit, purpose, and work of our people. Nothing but folly will prevent our drawing from every source within our reach all possible inspiration and helpful knowledge; but we cannot always thrive well on imported, foreign products. It is the part of wisdom for us to produce, by means of the press, more and better intellectual and spiritual food for our home consumption. This is essential to real progress and permanency, and to a good standing in our own eyes and in the estimation of others. We must command the respect of those whom we hope to win. (d) For the sake of the future the press stands ready to do our bidding, and record the best that we are thinking and doing to-day. Our homes, churches, schools, and missionary enterprises, ought to leave to the future many priceless in-heritances; but among the best of all would be the printed pages, telling of to-day's highest aspirations and achievement. If this shall be done then may the next generation, possessing and improving what we shall have left, bequeath to the one following a better heritage; and that to the next, one better still. (e) We need a good denominational literature, with something of breadth and completeness in its scope, as a preparation and means for broader and aggressive work. We have a most important special as well as general Christian work to do; but let us
not overlook the scriptural and inclusive relation of the general to the special, or suppose that we need to publish a great deal besides Sabbath truth. When it is said that there is no use for the Tract Board if the Outlook be given up; that our work is to convince Sunday-keepers of their error; that the cause of Sabbath Reform sometimes seems so great as to require a greater cause than we have; are some of us feel like crying, Nay, say, brethren! How can ye thus read the Scriptures, or interpret the signs of the times? No doubt other denominations, like the Presbyterians, Methodists, Congregationalists, Baptists, have, each of them, a distinct mission in the world; but their methods for carrying their organized efforts, are Christian, evangelistic, educational, as well as denominational. This accounts, in large part, for their usefulness and growth. Their distinguishing denominational beliefs and their loyalty, serve to give tone, direction, and inspiration to the general Christian, evangelistic, and educational undertakings. The very fact that we have a special line of work that is so important, exposes us to the perils of extremes in our judgment of those that differ from us, in the over or under-estimation of ourselves, in excess of zeal or in lack of devotion, in hopefulness or in depression. And I believe there is only one security from such perils, is in keeping our special work very close to the sanctifying, tempering, guiding influences of all the forms that work that belong to a living, healthful, broad Christianity. To apply these principles to our publications means to expend proportionately less on Sabbath Reform literature and more on such publications as the Recorder, Helping Home, Gospel, Historical and Doctrinal tracts, etc. For example, to add one or two thousand dollars a year to improvements upon the Recorder, above subscriptions, would increase, by so much, its power for good as an educator and inspirer of the people. But, brethren of the churches, let us not, Pharaoh-estimate of the time spent in "getting the signs of the times? No doubt other denom- from a methods to augment their wealth, why should not the churches, even to the extent of using such when some little boy gives a hard earned nickel for a flat-iron holder, and finds he has made a poor bargain; or when a woman exchanges a dime for a five-cent pen-wiper, and wishes it were something else; or when an old bachelor pays twenty-five cents for a piece of muslin packed up into that peculiar shape called a dusting-cap, and wonders what he can do with it. On the part of those buying it becomes a purely business transaction. A person can give fifty cents to missions and his prayers will go with it. He can pay a dollar for some pretty little knick-knack and the money may reach a worthy end, but the giving is not in personal prayers that accompany such a gift.

5. That such methods are beneath the dignity of the church I would offer as a fifth reason. They are a species of begging,not of alms-giving, often of extortion, not of free-will offerings; sometimes of stealing, not of beneficence. This is not the spirit of the Scriptures, in fact, I believe they are directly wasteful social, all are welcome, salvation free; if one, two, five or ten dollars as the case may be, shall we raise the needed funds for the church, because it is not economical; for the church to use such when some little boy gives a hard earned nickel for a flat-iron holder, and finds he has made a poor bargain; or when a woman exchanges a dime for a five-cent pen-wiper, and wishes it were something else; or when an old bachelor pays twenty-five cents for a piece of muslin packed up into that peculiar shape called a dusting-cap, and wonders what he can do with it. On the part of those buying it becomes a purely business transaction. A person can give fifty cents to missions and his prayers will go with it. He can pay a dollar for some pretty little knick-knack and the money may reach a worthy end, but the giving is not in personal prayers that accompany such a gift.

6. The last reason I shall mention in this connection has no direct reference to the question, yet its indirect bearing is worthy of consideration. I find no where in the Bible that the children of Israel or the apostles used such methods in maintaining the temple wor- ships to use as the church is doing. Besides they have the flavor of the ideas suggested by such expressions as the following: "Church-soci­al, all are welcome, salvation free, coffee ten cents, or "Drop a nickel in the slot and see the pastor smile." Business men do not use such methods to augment their wealth, why should the church stoop to employ them? I would not be worth while to live if we were to use, in the church, the same arguments, the same principles to our publications means to expend proportionately less on Sabbath Reform literature and more on such publications as the Recorder, Helping Home, Gospel, Historical and Doctrinal tracts, etc. For example, to add one or two thousand dollars a year to improvements upon the Recorder, above subscriptions, would increase, by so much, its power for good as an educator and inspirer of the people. But, brethren of the churches, let us not, Pharaoh-estimate of the time spent in "getting the signs of the times? No doubt other denom- from a methods to augment their wealth, why should not the churches, even to the extent of using such when some little boy gives a hard earned nickel for a flat-iron holder, and finds he has made a poor bargain; or when a woman exchanges a dime for a five-cent pen-wiper, and wishes it were something else; or when an old bachelor pays twenty-five cents for a piece of muslin packed up into that peculiar shape called a dusting-cap, and wonders what he can do with it. On the part of those buying it becomes a purely business transaction. A person can give fifty cents to missions and his prayers will go with it. He can pay a dollar for some pretty little knick-knack and the money may reach a worthy end, but the giving is not in personal prayers that accompany such a gift.

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TO CHURCHES AND INDIVIDUALS.

There has been no time in the history of this Society when the demand for a broad conception of our denominational work, and for sanctified hearts and consecrated lives, has been as great as now. Wisdom, courage and liberality ought to be doubled on every hand. Each year demonstrates the fact that we have a specific mission as Seventh-day Baptist Christians. The history of the Protestant movement shows that denominations have come into existence and have been perpetuated, because specific truths must be made prominent in order to secure the attention they demand. Presbyterians had a distinct mission; Methodists a mission; Congregationalists to exalt "Free Grace," Congregationalists to emphasize the independency and authority of the local church; and Independent Christians to value the value of immersion as essential baptism. Our denominational position is the core of the Protestant movement. Our warrant for denominationalism is the necessity which has existed, and continues, for exalting the authority of the Bible against tradition. If that necessity had passed away, if the Bible is truly and honestly exalted in the church as the "only rule of faith and practice" for Christians, so that there is no longer special need for denominations, then, in maintaining, that our work is done, and our denominational life should merge itself into the larger life of the church universal. And we who personally have with non-Baptist-keeping Christians can be done far better by surrendering our denominational organization than by maintaining an unendurable schism in the Church of Christ if we have no specific mission in exalting and spreading Sabbath truth. The Society, whose interests are our interests, will bear this out of the experience of the special work of Seventh-day Baptists to promote Sabbath truth, prominently and powerfully. Because the Board believes that our mission is not fulfilled, but rather that it is only fairly entered upon after centuries of brave and patient waiting, we make this appeal. Because you are Seventh-day Baptist Christians we believe that this appeal for money, counsels, and suggestions and counsel for our Board, will be heard by you, the Lord of the Sabbath, the Saviour of men, grant unto the Board, in behalf of the Board, to have your share in sharing the Master's work, in your behalf, and in his name.

It is not possible to say exactly what amount of money we ought to have during the current Conference year. Should we fulfill the advice given by the Board, including the starting of a new anti-Sunday law weekly, together with the payment of the present indebtedness, we must have $25,000. Eliminating the new weekly, we would require $15,000; and to carry out only the work at present in hand and arranged for, paying the present indebtedness, will require not less than $10,000. We have therefore recommended to the churches to adopt the plan recommended by the Council, which, in substantially the same form and known as the "five-cent plan" has received the repeated commendation of the General Conference, and the mutualsanction of the Tract and Missionary Societies. In addition to this, we kindly invite those individuals to whom the Lord has entrusted a comparative abundance of this world's goods to increase the same thus raised by the churches by liberal personal gifts. We shall be glad, if they desire to do so, to have them designate the department of work to which they wish their money applied. The Board by the severaladvices of the Council has been strengthened by the recommendations of the Council by co-operating with the Missionary Society and other Boards and agencies, in distributing and selling publications.

This department of our work has never been developed as it deserves to be. Haying to awaken a new interest in this matter, we earnestly invite this cause, particularly for those members of the Tract Board who reside at a distance from Plainfield, N. J., to give us the benefit of their suggestions and counseils concerning the best methods to strengthen and enlarge our publishing interests. Please send these at an early day, that the Board may have the advantage of them in making up its annual report for next August.

The December number of the Contempary Review contains an article by Professor A. H. Sayce, of Oxford, on the latest results of Oriental archaelogical discovery, the way we are expected to take away one's breath. We became familiar a few years since with the astonishing discoveries made by Dr. Schliemann at Hissarlik, for all time setting at rest the traditional chronicle of Troy, and rendering utterly useless the libraries that had been written to prove that ancient Troy stood in all these centuries in the same place; either here or there. We have been amazed at the discoveries in the sands of Egypt at Zoan and A-Demot, and where the great temple of Amenophis was found, long and the hand of the Hindu and unde alsed, and elsewhere. Greece has rendered some of its wonders to the scholar and his apede; the recent work of Lasciani regarding the excavations of Ephesus in memory. All students who care to know the beginnings of civilization, or the history of peoples whose records are scattered, are on all sides of the world interested, and elsewhere. Greece has rendered some of its wonders to the scholar and his apede; the recent work of Lasciani regarding the excavations of Ephesus in memory. All students who care to know the beginnings of civilization, or the history of peoples whose records are scattered, are on all sides of the world interested, and elsewhere.

And now comes Professor Sayce to corroborate all these things. And that the Old Testament is meeting with re-enforcement where least expected. No school boy is taught that Arabia is anything but a sandy desert, and no one imagines more than a scattered popula-
The Rev. John C. Lowrie, D. D., one of the Corresponding Secretaries of the Presbyterian Board for foreign missions, and who has in several instances, as shown by the report of Christian courtesy, has recently resigned, after a service of over half a century. Along with resolutions of cordial appreciation, he is requested to act as Emeritus Secretary, with salary continued; and the Board still desires the aid of his experience and advice.

We congratulate the church at Berlin, Wis., upon the near prospect of having a parsonage and barn for the comfort and convenience of a minister. Seventy-nine dollars have come from outside; and about one hundred more are needed. A meeting-house and a parsonage with such a man as Eld. Todt to live in one and preach in the other, go far towards insuring growth and permanency; and we trust that other friends outside will help make up the needed sum.

Bro. Geo. W. Lewis writes from Hammond, La., that the Sabbath service seems to be increasing in interest and attendance. The congregation on a recent Sabbath was the largest since he began his labors there, several First-day people being present. At Surgeons’ Miss., they feel that they are advancing in spiritual things. The appointments are well sustained, and the interest among the young people is good. Some are ready for baptism, and some who have recently moved there will join by letter.

We recently enjoyed a very pleasant call from Dr. S. P. Barchet, a returned medical missionary from Ningpo, China. He was in Shanghai about a year ago, and is acquainted with our missionaries there. While speaking with much interest and hopefulness of our China mission and workers as a whole, being himself a medical missionary, he manifested the warmest zeal for our medical mission, and would urge us to send a helper to Dr. Swinney, believing that would be a most needful and useful addition to our mission. His opinion now is the time to increase our hold, in the way of moral influence, upon the steadily though slowly progressing Chinese; and the work of medical missions furnishes one of the best means of access to the hearts of the people.

This is what a layman says in regard to home mission work by pastors: “One item especially interests me—that of the churches giving a portion of the pastor’s time and sending them out to work in the opening fields. I believe if all the churches would carry out that plan, it would do more to awaken the people for the cause of Christ and increase the interest in both home and foreign missions than all the books and papers (except the Bible) that are being published upon the subject, and at the same time increase the contributions to the Missionary and Tract Societies. By so doing our work would be more after the pattern of Christ in going from city to city and town to town. As it looks to me, the people need instruction in things that pertain to eternal life, and then to be left at times to develop with more of the burdens on their own shoulders. After the pastor has returned from his missionary trips, the brethren and sisters will be eager to hear the word preached and to hear reports of his labors. Each family and society will think a missionary band.”

**ONLY ONE CASE.**

Referring to a new and small Seventh-day Baptist settlement in one of the far western States, a prominent minister in the North-west once wrote that, ‘Were he a young man, he knew of no similar places where he would more gladly go to labor and grow up with the church and community, than to that one.

Now the church has voted to call a pastor, and an earnest request comes to the Board for an appropriation of $200 for the year 1891. They also, with this request, send a promise to endeavor to raise $40 for the missions.

They have an unfinished house of worship costing about $1,000, not yet all paid for; and they greatly need a parsonage.

The minister they have chosen writes: “I do not know of another small society with such flattering prospects. The brethren and sisters are hopeful and ambitious. With good crops I do not believe that the amount asked of the Board will be needed more than two years. As soon as the farms and equipments are paid for, they will feel quite independent.”

But what can the Board say in reply? Only this: “If the supply in our treasury were equal to our enterprises and appreciation of your needs and prospects, we would gladly help you. But we are bound to get rid of these dragging, hanging-on debts. We have sent out to the churches the strongest and most earnest appeals for funds that it is in our power to make. It is absolutely impossible for them to support you any longer. But if the people respond according as God has prospered them, it will afford us profound satisfaction to help you, and to go forward in the great work of helping to win America for Christ and the truth.”

Other fields also invite the reaper and the gleaner, but we cannot go and gather the waiting harvests.

For sometime we have been thinking of asking those who really believe in prayer to pray for our cause; and we will do it now. Pray that needed money may come to the treasury; that there may be more genuine Christian service; and that the cause may prosper; that there may be the great salvation, we may freely give for the spread of his kingdom; that the Holy Spirit may bestow upon us the grace of liberal giving; and that the Lord of the harvest send forth laborers into his harvest. Brothers and sisters, pray fervently and effectually.

**FROM C. W. THRELKELD. SOUTHERN ILLINOIS.**

Much of special interest to me has transpired. The ever memorable Council occupied some time. My quarter’s work has been one that has been fruitful; and well-wielded and well succeeded. Two additions, one by baptism, and one from the Baptist Church, a late convert to the Sabbath. The interest good all along the line. As stated in correspondence to Recorder, I think the outlook for our cause in Villa Ridge vicinity as good as in any one church in that country, if properly cared for; and without care no church can prosper. When I closed there for the few day’s needed rest, I had received solicitations for work from a number of different points, which work I feel should be done as soon as possible. Bro. Johnson reports a large degree of success in his work at Shepshedsville, and good results. If my health will permit, I shall go right on in the work, trusting God for results. May the Lord bless the work and the workers.

**CORRESPONDENCE. SHANGHAI, CHINA, Dec. 4, 1890.**

Rev. A. E. Main—Some time ago I sent to the Recorder Miss Tan’s first letter to me. I answered that and she has now sent a second one. In my answer to her yesterday, I took up each of the points she mentions, and also the questions. Her letter is as follows: My Excellent Friend, Dr. Swinney:—Not long since you asked me to spend a couple of days with you, which I would have been glad to do, but my mother, afraid of the remarks of others, was not willing for me to do so, and on that account I could not accept your invitation. I do so wish she would not regard the words of other people in reference to the doctrine, and that she would be more brave and decided herself. Sometimes they are not speaking of her at all, and she thinks they are; I tell her they are, and even if they are not she need not mind. I urge her rather to believe and be baptized, hoping others will say nothing; for if she thinks more of what people will say than she does of what is right, she will thus be forfeiting all hopes of eternal happiness. There never was a day, and there never will be, in which I would not speak against what I believe. If every one should feel as I do, and others not dares to believe the doctrine, then very quickly there would be not left a single Christian. I tell her she must fervently pray to God to help her, asking him to send the Holy Spirit to open her heart, give her more courage, and make her feel offences from before her eyes. This, Doctor, I do hope will be the case sometime, and then I shall be exceedingly happy.

Occasionally I have brought out the Holy Scriptures for my relations and friends to see; some do not understand what is written, others say there is but little difference between us, for they wish to keep rid of these dragging, hanging-on debts. The minister they have chosen writes: “I do not know of another small society with such flattering prospects. The brethren and sisters are hopeful and ambitious. With good crops I do not believe that the amount asked of the Board will be needed more than two years. As soon as the farms and equipments are paid for, they will feel quite independent.”

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not?" To which I would answer: "I see in studying the Bible that we must not worship them, but we can always keep a remembrance of them in our hearts, which is the true way of honoring them."

In reference to my mother, as she is so afraid of others criticizing and hating her for not reverencing them, she asks: Do you think if she should become a Christian she could worship our ancestors? After all, it's hard to understand a little, and immediately there came into my heart the desire to be good.

I am not allowed to exercise my own will in anything, which troubles me very much, and on this account when you come to my home I am afraid to ask you any questions before the others, for all of my people are disagreeable in the doctrine, and I am then thinking of what you have said to me at other times; indeed no day passes that I do not think of these things.

Recently you had a long talk with my mother in the city chapel; when she came home she told me what you had said, and that she thought every word was true and of the utmost importance. I am told the Captain of these truths now, was she still afraid of the opposition of others? She replied: "No, now I believe; I am not afraid, and the work had passed before she was just as fearful of the sounds and remarks of others as formerly."

If you reply, do so at your leisure, and do not give it to that other person, but place it in my hand when we meet. May peace be unto you.

10th month, 6th day.

WOMAN'S WORK.

"For his great love has compassed us. Our nation's chief. We know not; but he knoweth, And he will bless indeed. Therefore, O heavenly Father, Give what is best to man, And take the wants unanswered, As offerings made to thee."

BIND together your spare hours by the cord of some definite purpose.—Wm. M. Taylor.

OUR grand business is not to see what lies dully at a distance, but to do what lies clearly at hand.—Carlyle.

SAID George Eliot, "No evil dooms us hopelessly except the evils we love; and desire to continue in, and make no effort to escape from."

When an adequate conviction dawns on the Lord's followers that nations must be ruled by Christ, and not by the devil, we may look for a corresponding close of a period. "The Drum-beat of Victory," in this week's "Reformer" (Feb. 12, 1891), says: "What do you say is the key-note?"

Prayer coupled with a faith in the promises of God, a faith that will claim them as our own, and a confidence in our Father's love as well as his wisdom, and that he means just what he says. Prayer that will reach the very throne of the Infinite One, and claim the blessings he has promised, claiming them in Jesus' name; not for our own sake, not for anything which we are, but for his own sake, and the honor and glory of his name in the salvation of sinners. Prayer that will ask for a Pentecostal blessing, and be willing to do what that blessing implies. Prayer for entire consecration to the service of our divine Master, with a willingness to let God answer the prayer. Prayer that will lay hold on him who rules the universe, and will not let him go until the asked for blessing is obtained, though thousands die and every voice is drowned in the tempest and the powerful voices of the world. But the key-note to victory is the fervent prayer of the righteous ascending to a throne of prayer to God to avenge the death of a righteous man upon his oppressors, which is the true way of honoring God."

Good cheer.

In the year 1641 a traveller, visiting Amsterdam, went up into the tower of St. Nicholas church, noted the playing of the marvellous chimes. He found a man away below the bells, with a sort of wooden gloves on his hands, pounding away on a key-board, while the ringing of the keys when struck by the wooden gloves, the clatter of the wires, made it impossible to hear the music. Yet there flashed out over the sea and over the city the most exquisite music. Many men paused in their work and listened to the chiming, and were goaded into that in your watch-towers, where you are wearily pouring the music out of your life into the empty lives of the lowly, that the trampling of the keys and the heavy hammers, the twanging of the wires, the very nearness of the work, may all conspire to prevent your catching even a strain of the music you are creating; but far out over the populous city, full of weary souls, and far out on the eternal sea, the rare melody of your work blends with the songs of angels, and is ringing through the corridors of the skies. It may gladden some burdened hearts here, and harmonize with the rapturous music of heaven.—Ezekiel.

How to Grow Old Gracefully.

It is self-abandonment that barrows wrinkles in the face, and streaks the hair with gray. Kindly thought and labor for others, dependent and beloved—the living out of the petty desires of personal and individual interests—keeps heart and energies fresh. "I have been too busy to count the years. I suppose I have always been busy, and so I have made a miscalculation by a dozen or so," was the explanation given by a grandmother when asked how "she kept herself so remarkably young.

Forget the years, or register them by blessings and they will forget you.—Home Guard.
In my last article the general character of the mission field in West Virginia was described. Also the objects had in view in the mission were stated; namely, the development of the churches in all the lines of Christian work, as the bringing of them into closer relations with the rest of the denomina_tion as progressive results, in addition to the conversion of souls as immediate results. The first objects named involved a great variety of labors.

As previously stated, the churches did not provide for pastoral labors. The ministers received but little support from them, and so had to provide in greater part for their families by manual labor. Again, few if any of the churches had preaching every Sabbath in any one place, for there were more preaching places than churches and ministers, owing to the location of the membership. There was great need of pastoral work, as the bringing of the missionary in addition to the work of an evangelist, became practically a pastor in the churches. As each church had its quarterly meetings, I made it a point to attend, as a general rule, all these meetings. After the organization of the church at West Fork River, there were six churches, beside the Hughes River, or Fine Grove Church, which, owing to circumstances, did not share so fully as the others in the missionary labors. As each church had four quarterly meetings in the year, there were in all twenty-four quarterly meetings each year. These sessions opened with a church business meeting on which the members entered into the ceremony of feet washing in the evening after the Sabbath. They had the privilege to extend help which was needed, and which seemed to be appreciated well. Financial methods had been insufficient. Whatever moneys were raised came from the contributions of a few of the members. The membership generally had no or no part in the financial method. I suggested improvements, and during the first two years I think that nearly every church, if not every church, appointed committees to investigate the subject of financial methods, who, after consultation with me, reported plans which were adopted by their churches.

In some of the churches I had occasion to advise with the brethren on matters of discipline. In short, in all these church meetings which I attended, I was welcomed to as free a participation in their deliberations as if I had been in fact the pastor. Of course I did not vote. Then came the Sabbath services of preaching and communion. In two of the churches some of the people entered into the ceremony of feet washing in the evening after the Sabbath. They thought that this ceremony properly went with the communion services, but for convenience it was postponed till evening. In this ceremony I did not participate. On Sundays also there were preaching services, usually attended by numbers of Sunday people. During the quarterly meetings, and, if practicable, in the few days following, I visited as many of the families in the society as possible.

On the Sabbath that came between quarterly meetings, I preached at outposts and visited families after the Sabbath. This long trips to visit families of Sabbath-keepers who lived at too great a distance from the churches to enjoy the privilege of meeting with them. There were very few, if any, families of Sabbath-keepers in that county whom I did not reach during the four years of my missionary service.

I gave a good deal of attention to the development of the Sabbath-schools. The situation of the churches was such, and the condition of the roads was such in winter, that the schools were discontinued each fall and reconvened again in the spring. So far as possible, I was present at the time of the reorganization of the schools, often being especially invited. On these occasions, especially in the earlier period of the mission, I delivered addresses on the subject of Sabbath-schools and management. I also organized and conducted normal classes for the training of Sabbath-school teachers. I arranged also for Sabbath-school teachers to meet me at least at two institutions, which were attended with very satisfactory results. At one of these, in connection with the first annual session of the Association, we had the help of the lamented Rev. Geo. E. Towlinson. Another was conducted by Rev. L. A. Platts, who was secured to come to that country for that purpose. Dea. L. D. Titworth, I believe, was also present, and participated in the exercises on Sunday.

I found very few hymn books in that country, and hence the congregations could not join in the singing of the hymns, except as they were "lined out." I secured hymn books, the Christian Psalmody, and sold them in the different churches. I also assisted the singers in a number of places in learning to sing by the round note system; the "character note" system had been in common use. In several places I taught classes in a regular course of lessons, and turned the proceeds into the Meeting-horse Fund, for the benefit of a new house of worship at Ritchie. I assisted also in organizing a Singer's Association.

I took part in many protracted meetings and witnessed the conversion of many souls. As the mode of conducting revival meetings in that country was quite different from that to which I had been accustomed, I left the conducting of the after part of the meetings, in which the seekers presented themselves personally, to ministering brethren who were laboring with me; and they laid the greater share of the preaching on me, so with this division of the labor we worked harmoniously. I could give many interesting particulars connected with these revival meetings if I had only time and room.

At Lost Creek there was a powerful revival the next spring after the beginning of my work in that country, which revived reached old and young. There was a First-day family living near the old "Frame Church-house," where the Lost Creek Church then worshiped, and the members of it became deeply interested in the meetings. As they had a large brick house, with comfortable spare rooms, and nearer to the church than any other, I was made welcome to the use of one of their rooms when I chose during the meetings. The man had been raised under the influence of the Methodist denomination, and was a Presbyterian by profession, but neither had made a profession of religion. Both of them and a son professed conversion in the meeting. As I was much in their family, they began to inquire of me as to their duty and the mode of baptism. I gave them the Scriptural language on the subject, and they were that they wanted to be immersed with the other candidates for baptism. The husband and wife went down into the water hand in hand, and I baptized them both. Their son was baptized on the same occasion. Fifteen were baptized that day, and three weeks afterward I was there again and baptized six others. In the other churches the ministers who were recognized as pastors did the baptizing of candidates. But Eld. S. D. Davis, pastor of the Lost Creek Church, held that as the commission was to go to preach and baptize, it properly belonged to me to baptize these candidates, as I had done nearly all the preaching during the revival meeting.

A very interesting period of my labors began with the convention of delegates at Salem to frame a constitution and an Association, and to prepare a constitution and rules of order to submit to the churches for adoption. During that season the Brick Church was built at Lost Creek, and was ready for dedication at the time of the meeting to organize the Association in January, 1852. Rev. A. H. Lewis was secured to preach the dedicatory sermon. On the Sabbath the church, with many visiting brethren, had an interesting farewell meeting at the "Old Frame." The sermon was preached by the pastor, and Bro. A. H. Lewis followed with an address. On the next day, the dedicatory services were held in the new house. All the ministers were present in the exercises. Preceding the dedicatory prayer, there were given, or pledged, $927 77 to finish paying the cost of the building. Then came the matter of raising money to pay the expenses of Rev. A. H. Lewis's trip for the occasion and to remunerate him for his labor. Knowing the warm attachment of all the people to him, I proposed that all who wished, should come forward to the platform, shake hands with him, and leave in his hands such amounts of money as they were willing to give toward remunerating his services, and as a mark also of their esteem. The brethren contributed their labor, and when the proper moment came, they pressed to the front, took him by the hand, and left with him their offerings, all the congregation joining in singing during the time. The contributions thus made amounted to $70 10. The same method of contributions was followed afterward at all the meetings, where collections were taken for the Missionary and Tract Societies. Generally, there was some representative of each of those Societies present at the meeting of the Associations, who took the money with the hand-shaking. Some one, however, stood by to take the money, as the Northern brethren had his hands literally full with the hand-shaking. So heartily was this exercise entered into by the people, accompanied by singing, that tears usually came into the eyes of the brethren who were the recipients of these tokens of brotherly good-will.

In the spring after the dedication services, brethren M. H. Davis, W. A. Breeden, and W. B. Van Horn were consecrated to the office of deacon in the Lost Creek Church.

On the next day the delegates of the churches met and organized the Association. Of this I have given an account in a previous article. In the evening of that day a Singing Association was organized.

On the Sixth-day of the same week, a council of brethren met with the brethren on West Fork River, to consider the question of organizing a church. It was decided to organize, and a Covenant and Articles of Faith were agreed upon. On Sabbath, after the sermon, the brethren and sisters formed the circle, heard the Articles of Faith and Covenant read, and entered into the covenant by joining hands. Then fol-
SABBATH REFORM.

CORRESPONDENCE.

Several months since we came into correspondence with a minister in Nebraska who has come to the observance of the Sabbath. Believing that our people would be interested in this brother and the agitation on the Sabbath question as he finds it wherever he goes, I introduce him to our readers by means of some extracts from letters received. Replying to a letter from him, he says:

"Dear Brother in Christ,—Your favor of Nov. 20th was received some time since. I have removed from Ragan to Bloomington with the idea of moving and other things, I have not been able to do much in the way of distributing tracts, as I had hoped to do. I have preached and enjoyed many conversations. I spent three years in teaching and in pastoral work before leaving West Virginia. I gave my whole time during the most of the year 1877 to the lost Greek Church, for which I was to receive at the rate of $800 for the year; and had the satisfaction of seeing Bro. L. R. Swinney, with his family, on the ground to succeed me in the pastorate.

"SABBATH REFORM.

"MISFORTUNE'S ENTERING WEDGE!"

Under the above heading a writer in the Hebrew Journal for February emphasizes the importance of faithful Sabbath observance, and points out some of the dangers which threaten the true Sabbath in a way which it will do our people good to read and consider. We extract from the article as follows:

"The Hebrew race is made up of many gallant heroes in adversity. In prosperity they are austere and unassuming to the manner of their surroundings. Misfortunes, trials of all sorts, make them strong. History is full of evidence on this point. But had their downfall was always a consequence of prosperity.

"Prosperity is an unlucky omen in many of their households. Like a cancer, it will eat upon and deepen and deeper,—until it becomes incurable of vices and finally it brings the entire race down.

"The first step towards ruin, is,—most usually,—the violation of our Sabbath. That is the entering wedge. We mean the Jewish Sabbath. The Seventh-day Sabbath. The Mount-Sinai or Sabbath-day which we were told to "remember." "Remember the Sabbath-day to keep it holy." There is no use to argue against this particular day. That is always so. But which shall not you cannot go back of tradition. We may endeavor to reason that God don't care on which day we rest. Or we may reason that God don't care on any day.

"Or we may say, that, if we are honorable in the conduct of our affairs, we are doing well enough, and we don't need to be so formal. So we say, we may go on reasoning, for the purpose of reasoning ourselves out of any Sabbath.

"The Sunday-Sabbath can never become a threat to reading rooms, or to other places of amusement, but holiness is not in the day, and we cannot get it there.

"Many Christians are beginning to see this and we are not surprised at it at all, because it is so clearly evident that Sunday is not the old Sunday any more, and what is left of it, is not a religious reverence of the day, but is, in most cases, nothing but Sunday-laws which keep it from being entirely out of fashion.

"The Outlook, a monthly periodical, is full of evidence of the decaying Sunday-Sabbath. We could enumerate a number of the Sunday-Sabbath advocates, who ignorantly or maliciously attack the Sabbath of our ancestors.

"I remember the Sabbath-day to keep it holy."

This is etched upon our hearts, from the Hebrews; for—when Moses was commanded to go to Pharaoh he was told to say: "The Eternal, the God of the Hebrews, has sent me." etc. He was not commanded to say the God of the Jews or the God of the Israelites, but he was repeatedly commanded to say "The Eternal, the God of the Hebrews," etc.

"The entire race, therefore, was commanded to "Remember the Sabbath-day to keep it holy." The entire race ought to keep it holy, for—by keeping it holy—the protection of the entire race from decay. Desecration of the Sabbath and bringing it down to the level of our week days, is the beginning of the fall of the house of Israel, if entire communities give up to it.

"We hope that the backbone of our Sabbath will still remain firm and unbroken, and that the thinking men will grow upon the unthinking, and that murder and Sabbath desecration will have no opportunity in our time.

SUNDAY IN THE ARGENTINE.

HOW THE MENDOCINOS AMUSE THEMSELVES.

Sunday afternoon is the great time for the promenade along the Corso in the Calle San Martin, Mendoza. Down the centre of the broad street runs the tramway, which, by the way, no South-American town is complete. Two shabby municipal employees, mounted on equally shabby steeds, stand at each end to mark the limits of the Corso, and from five to seven o'clock there is a continuous procession of public and private carriages, landaus, barouches, victorias, etc., each drawn by from ten to fifteen horses. The young bloods ride up and down on horse-back, smoking cigarettes and displaying their fine clothes. Seven, eight, or nine times the procession passes up and down; and then all Mendoza goes to dine; and the review re-commences on foot on the Plaza Independencia between nine and ten. Meanwhile the Sunday afternoon promenade, we must not forget to note the windows of the houses in the Calle San Martin, full of spectators; the front rooms with whole families seated in all the splendor of their Sunday clothes, and watching the movement of the street. This is the "Parade of the Sorcerer's house;" where the Governor, his wife, his brother, his daughters, and other relatives are seated on chairs according to their rank; while on the opposite sidewalk the military band plays in their honor. As for the costume of the promenaders, it is absolutely correct. The men wear slouchy argentine hats, trimmed with bright-colored and such is the only amusement that the Mendocino has. Life is terribly dull, and the "treadle man" does not care on which day we rest. Or we may reason that God don't care on any day.

"Or we may say, that, if we are honorable in the conduct of our affairs, we are doing well enough, and we don't need to be so formal. So we say, we may go on reasoning, for the purpose of reasoning ourselves out of any Sabbath.

"The Sunday-Sabbath can never become a threat to reading rooms, or to other places of amusement, but holiness is not in the day, and we cannot get it there.

"Many Christians are beginning to see this and we are not surprised at it at all, because it is so clearly evident that Sunday is not the old Sunday any more, and what is left of it, is not a religious reverence of the day, but is, in most cases, nothing but Sunday-laws which keep it from being entirely out of fashion."

Eternity is crying out to you louder and louder as you near its brink. Rise, be doing! Count your resources: learn what you are not fit for, and give up wishing for it; learn what you can do and do it with the energy of a man.
Irenaeus Prime, was chief pastor of the late Seventh-day Baptist Council, inquiring of the church for the morning preaching, and interpreted in a very rigorous sense. His words are clear and unambiguous until the very same points. Mr. Moody has come personally—through his inquiry-room work—into contact with more young men than any other man in our country, probably; and he says there is a marked change in the treatment of religion by young men. Their minds were once captive to certain restricting actions, and now they can range as far as they please in their thoughts. The man who conducted the experiment was religious. Men and women, in a much better occupation than mere fasting, have suffered and died for the cause of truth and righteousness; and men, in a much worse cause than simply not eating, have striven and prospered. God cares for his children, and those who honor him he will honor; he also notes iniquity, and will bring the ungodly to an account for their ungodly deeds; but this apparent haste to attribute all events to special divine interference can easily be accounted for on ordinary causes. Dishonoring to the majesty of Jehovah is a hindrance, and not an aid, to true faith in him. Let the child of God go where God calls him, and do what he bids, whether the path be stony with perils or with flowers, and let him go, diligently caring for himself as God's child and servant, doing his will in all things, leaving himself and the issues of his undertaking in God's hands. Then all will be well, whether God sees fit to translate him to heaven upon beds of roses or, in the course of nature, to experience the trials of life. There is an infinite sense that honors God, and somewhere, in this life or the next, it will be abundantly rewarded of him.

The question of intellectual integrity and honesty is brought sharply to our thought, doubtless, if we have followed at all closely some recent notes in the religious world. How can a minister who is in a congregation every Sunday, a creed, which, in its grammatical and historical sense, he denies in a carefully written book? Or how can men be honest and talk over with each other their doubts and questions and interpretations of creeds and dogmas and yet in their ministries to their congregations show so little discernment? Mr. Moody has come personally—through his inquiry-room work—into contact with more young men than any other man in our country, probably; and he says there is a marked change in the treatment of religion by young men. Their minds are free from such restrictions, and they can range as far as they please in their thoughts. The man who conducted the experiment was religious. Men and women, in a much better occupation than mere fasting, have suffered and died for the cause of truth and righteousness; and men, in a much worse cause than simply not eating, have striven and prospered. God cares for his children, and those who honor him he will honor; he also notes iniquity, and will bring the ungodly to an account for their ungodly deeds; but this apparent haste to attribute all events to special divine interference can easily be accounted for on ordinary causes.

If one were to be asked, "What is the point of Peril?" the answer would be, "The point of Peril is to alert the readers to the dangers that lurk in the world and to encourage them to seek guidance and support in their times of need."

THE POINT OF PERIL

Just at the present moment there is a little flurry of excitement over the demands of Italy upon the United States touching the New Orleans massacre of some Italians by a mob. The story is familiar to our readers. The latest movement is the recall, on the part of Italy, of her minister to the United States which is equivalent to a declaration of hostilities, if our government will go to war. Under this little complication many are talking of a war with Italy, just as, a few weeks ago, men talked of war with England on account of the Behring Sea and the Seal Fisheries question. While

"proclaimed from the house top;" that men privately hold one thing and publicly speak another so that people are deceived into honoring them for their orthodoxy; that there is a great deal of shaping the interpretation of words for public utterances so as to say nothing one cannot honestly say and at the same time create no suspicion in people's minds; that there are plenty of men who fear the ob­probrium that is heaped upon "heretics" so much that they desert the deeper and more profound sense of their spiritual calling to a shallow, superficial Christianity. All these things are very easily said. They may be perfectly just as applied to certain men and they certainly are very unjust as generalizations. These are hopeful signs that there is a growing intellectual integrity in our age, but of course the present condition of public opinion keeps the timid and fearful more and more within their bulwarks of self-repression. Commercial dishonesty is bad enough, but it is a light thing compared with intellectual and spiritual lack of integrity.

The Congregational Publishing House of Boston, issued an address and by Rev. Dr. C. E. Harrington, upon the question of the attitude of the youth of our day to the churches—a matter of vital importance, and one our own people would do well to give special attention to. Dr. Harrington sent out one hundred circular letters, and the reply was that there are plenty of men who privately hold one thing and publicly speak another so that people are deceived into honoring them for their orthodoxy; that there is a great deal of shaping the interpretation of words for public utterances so as to say nothing one cannot honestly say and at the same time create no suspicion in people's minds; that there are plenty of men who fear the obprobrium that is heaped upon "heretics" so much that they desert the deeper and more profound sense of their spiritual calling to a shallow, superficial Christianity. All these things are very easily said. They may be perfectly just as applied to certain men and they certainly are very unjust as generalizations. These are hopeful signs that there is a growing intellectual integrity in our age, but of course the present condition of public opinion keeps the timid and fearful more and more within their bulwarks of self-repression. Commercial dishonesty is bad enough, but it is a light thing compared with intellectual and spiritual lack of integrity.

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such matters have their vexations features, there is nothing in them to cause any alarm for the safety of our institutions or the honor of our country. The wisdom of our rulers and the strength of the people at large may be trusted for safety.

But there is a real danger threatening our country, and coming from the same sunny land. We mean the danger to our public schools from the machinations of the Pope of Rome. This danger is none the less, but all the more real, because it is from some one who is more popular than some others, who is more plausible, or a little governmental bluster over some fancied or real injury or indignity. The safety of our government and of all the liberties and rights which it guarantees, both civil and religious, depends upon the general intelligence and patriotism of our citizens; and the custodian of work among the Christians in our free, unsectarian public school system. That the Church of Rome regards our free, public schools as the most serious hinderance and especially the control of a sectarianism fundamental principles of that ecclesiastical as American citizens is in itself extraordinary.

We commend to our readers the calm but timely utterances of Harper's Weekly on this subject. Under the head of "The Pope and our American Schools," it says: It is reported from Rome that the Pope is preparing a letter to Cardinal Gibbons upon the question of school education in the United States. The Pope could address himself to so more timely topic, and it is to be hoped that if he means to give advice he will be well advised in advance by his American councillors. The instruction which Americans guard with the most solemn reverence, jealously respected, however specious and plausible, to give it a sectarian character is instinctively resisted. The reasons for this view are many and familiar, and it is unfortunate if the Pope is not aware of them.

The vast increase of a population born and trained in wholly alien traditions, not speaking our language and in their allegiance to the head of the church, and coming from trust and in whole, is the grasp for public funds for sectarian uses. In the line of these statements, and in their allegiance to the head of the church, is the grab for public funds for sectarian uses. During our civil war, a certain General, who was interposed to change the course of the war, said he had a scheme, then is thought to be an insuperable obstacle in the way of such a scheme, then is there not some way by which every church shall be made an Endeavor Church?

"USE THE MEN YOU HAVE."

During our civil war, a certain General, who was making a good deal of display, and doing very little effective service, was quite in the habit of importing the President, for more troops. "Send us more men," would come up to the War Department, and there is the command every few days. At last, wearied with the monotony of that kind of appeal President Lincoln sent back the suggestive reply, "Use the men you have."

Is there not some practical way by which all our members can be made young people? Or if the "course of nature" is thought to be indispensable or imperious in the adoption of such a scheme, then is there not some way by which every church shall be made an Endeavor Church? Again we ask the question not to answer it but to awaken thought.

In our denominational organizations our Woman's Board is an effort to answer these questions respecting a certain class of our membership; and the efforts of the Tract and Missionary Societies with their systematic contributions to the work of those societies is another effort to furnish something that all can do. Efforts in these several directions have by no means been failures; they have resulted in many advances steps along the various lines of our work; but still it is true, we believe, that there is more talent in our churches lying prac- 10cally idle than is used; there is, if we mistake not, more money withheld from the treasury of the Lord, which ought to go into it, every year, than is put into it, and we are not a willfully negligent people either. What we need is to be aroused to a sense of our grand opportunities and of our responsibilities, and then to be brought to a spirit of loyal, loving consecration to the work to which God calls us as a Christian people; and then we need to have our work so systematized and organized that every willing soul can find some practical, effective place of work. Then the principle laid down by our Lord, "Unto every one that hath shall be given, and he shall have abundance," will find blessed fulfillment. But if we still let talent and means which belong to the Lord lie unused or selfishly hoard them for our own personal gratification, this will not only be a sin, but a sin of which the Lord will hold us responsible. Then the Lord will say, "But from him that hath not shall be taken away even that which he hath," have most literal and sad fulfillment. Is not God saying to us, "Use the men and means you have"?


**THE SABBATH REFORM WORK.**

**A SUGGESTION.**

The following is an extract from a letter to the Corresponding Editor, received some time since. We present it as a suggestion. There is certainly an opportunity for our young people to do work in this line. A young lady recently wrote to the Corresponding Editor a few weeks ago: "Why don't you talk to people more about the Sabbath question? They want to hear about it more." Our young people can do this, at least, if nothing more:

"Why not take up Sabbath reform work? First, by making a thorough study of the question. In pamphlets, Bible-readings, question box, or any way you know how to do such things may suggest. Let every active member consider himself or herself a committee to distribute tracts—on railroad trains, or picnic grounds, at entertainments, along the highway, in fact everywhere—"broadcast it over the land," having each tract marked with the name and address of the Corresponding Secretary, or a special Secretary chosen for that purpose, with the request that if any further information or literature be desired to address such Secretary. Hold special prayer-meetings, or do any other thing, in this object of regular meetings, and as desire for more knowledge comes (and it will come, for God is in the work and will bless it), let each case be brought to the attention of the Corresponding Secretary, and if possible have them visited by a committee chosen for that purpose. This certainly would be a matter of interest, especially to the field of labor will be mostly confined to its surrounding neighborhood, the pastor and church can be called upon and be ready to gather in and make welcome those who seek knowledge and truth. It must be evident to all Seventh-day Baptists that much will be required of our young people in this work to be successful. Many apparently do not understand the Sabbath question which is now being so prominently discussed and so erroneously taught, and will not the knowledge and personal experience thus gained or derived from them be of infinite value?

And would not a more loyal feeling toward the Sabbath be gained, and would there not be fewer last to leave, and many to prove that the Sabbath is the true Sabbath, and to leave this world in peace with the God who made it, and eternity in the enjoyment of the treasures of heaven? A Sabbath Reform movement is necessary to create that feeling among our young people that will move them to see the importance of the Sabbath and the necessity of supporting the Sabbath at all times, and to work with all their power to enforce its observance. This is a matter of the highest importance, and one which all of us should give attention to, and work for, as it is the work of God and the work of men, and one which, if done with energy and perseverance, will result in the glory of God and the blessing of all who are associated with it."
REV. MR. HUFFMAN entered upon his new work the first of April, when he addressed the young people of Salem College. The enthusiasm and earnestness there manifested were very gratifying, and the TAMARA was very auspiciously designated for the new work. Mr. Huffman had calls to work from many places to which he will attend as he is able. His present plan is to labor in the South-east until the last of May; to be in the Central or Western Association until Conference time; after that to go to the North and South-west. Mr. Huffman is greatly desired in many places and we feel sure he will receive a cordial welcome wherever he goes.

FIRST ALFRED Y. P. S. C. E.

Our Society is prospering beyond the most sanguine hopes of those who favored the organization of the Christian Endeavor pledge last December. The prayer-meetings of the Society, especially the Sabbath afternoon meetings, are well attended and very interesting, and we hope much good is being accomplished and our members and others are being strengthened in the Christian life.

At the March business-meeting 19 new members, 15 active and 4 associate, were received on recommendation of the Lookout Committee. The Missionary Committee reported that they had assisted in the organization of a C. E. Society in First General Church. The Finance Committee reported that a pledge of systematic giving had been decided upon and that already about forty pledges for 1891 had been received, ranging from one to twenty-five cents per week, the majority, however, being for five cents per week. Money thus given is to be used in aid of the work of the society as the Society may deem best. It was voted to pledge $40 to the Permanent Committee towards the salary of Rev. J. L. Huffman. The literary programme consisted of a very interesting and helpful address—"The Relation of our Endeavor Society to Denominational Work"—by Rev. L. D. Leavitt, closing with the C. E. parting hymn, "God be with thee always".

At the meeting of April 7th, an instructive programme was given. Besides the excellent music and singing, Miss Maud Burdick, Associational Young People's Board of the General Conference, read a paper, subject, "Promises," giving many excellent thoughts concerning the importance of promises. Among the important items of business, the Lookout Committee reported five names for active, and one for honorary membership, making a total membership of 124, of which 106 are active members. The Missionary Committee reported that they are organizing a juvenile Y. P. S. C. E. at Forest Falls. The Sabbath-school Committee reported an effort to canvass the public school for the purpose of obtaining new members. Susan Stark, of the University of Berlin, was present and reported the number of students from C. E. Schools.

The Treasurer's report the plan of the Lookout Committee was adopted. The Finance Committee reported that a plan of systematic giving was adopted in attendance at the University of Berlin, for the last season, is 185, representing seventy-one of our colleges and twenty-nine of our States.

The annual report of the Iowa State School Superintendent states that definite instruction upon the "effects of stimulants and narcotics" is given in 15,007 of the district schools of the State. The number of schools reporting, graded and ungraded, is 13,702, so that scientific temperature instruction is given in all but 600. The law providing for such instruction was passed only four years ago.

A new Congregational college, to be called Finney College, is projected near Spokone, Wash., to be endowed after an original plan. The trustees control three interests of the new college, one from franchise, one from endowment, and one which they propose to issue bonds secured by the present value of the land and the added value of improvements in the erection of an ideal college. The trustees propose to put the opportunity to the best use, and at the same time the establishment of a good college.

Solid studies constitute the strongest and very best foundation on which the structure of women's education can rest. The University of Rochester, N. Y., reports that Mrs. Browning was invited. But in early womanhood she was mistress of classical and scientific lore, as well as of mathematical knowledge. Each of her massive compositions lay a broad foundation of learning. Early and long she grappled with a manifold range of studies. Brain power and erudition were concealed behind her simple dress. In the second rank of the second rank of the most distinguished poets. The poems of her trans-Atlantic sisters—Joan Daub, Felicita Hemes, Hannah More and Charlotte Elliott—are sweet and pathetic, but in weight and compassions of thought this "Empress of female Poets" transcends them. Her cis-Atlantic companions of fame—Lydia H. Sigourney, Frances E. Tuckerman, Margaret Fuller—must yield to her the chaplet of the laureate. The atmosphere of her inner life was as aromatic as that of her adopted Italy. No young woman can afford to exchange the disciplinary study of the University. Intellectual growth, the drill and training of the understanding and will, the education of the highest faculties, are secured in the University. But in the University there are interspersed with layers of stone and mortar, and the four stories of the gigantic structure are yet almost entire. Humboldt described it as a work of such magnitude and vastness as, next to the human organism, the pyramid at Gizeh, the pyramid at Marienwerder, the Ganges-Mississippi, the Mississippi and Columbia, the Pacific, the entire Atlantic, the entire Europe, the entire world. Its height is 172 feet, and the sides of the base 2,300 feet, being 75 feet lower than the great pyramid at Gizeh, and 677 feet longer. The base is a square of 5,608 feet. The great face is composed of stone and mortar, and the four stories are connected with each other by broad terraces. The terraces are secured by four thrilling flights of wonderful and oblique flights of steps, which lead to a little chapel at the top, which has been dedicated to the Virgin of Remedios. In straightening out the road from Europe to Spanish America, the Bank of Mexico proposed to traverse a portion of the base of this ancient monument. In cutting down a section of the base, an immense chamber, built of stone and roofed with beams of cypress was laid bare. In it were found skeletons, idols of clay, stone and bronze, and a number of pottery vessels, curiously varnished and painted.
INTRODUCTION.

Jonah's prayer and deliverance are recorded in chap. 4. The great city of Nineveh was repeatedly attacked by the Chaldeans during the war between the Medes and the Babylonians. In 627 B.C., Nebuchadnezzar, the Babylonian king, who had ascended the throne after the death of his father, Nabopolassar, overran the kingdom of Assyria. At this time, Nineveh was felt to be in danger, and the Assyrian king, Ashur-bani-pal, sent a message to the Israelites, exhorting them to return to the land of Israel, repent, and go in peace. This appeal was not heeded, and Nineveh was destroyed.

EXPLANATORY NOTES.

1. “Word came the second time.” A second generation, and shall condemn it; for they repented at last, but one day out of the seven was fair—The rest was rain, snow, hail, a disturbance of the elements. The conditions of the Ninevites were such that they could not reap all, which was the most disagreeable of all, and to the oldest inhabitants of Kansas the greatest amount of mud and rain ever seen any where.

QUESTIONS.


SABBATH SHOP.


GOLDEN TEXT.—The man of Nineveh shall rise up in judgment with this generation, and shall condemn it; for they repented at last, but one day out of the seven was fair—The rest was rain, snow, hail, a disturbance of the elements.

LESSON V.—NINEVEH Brought to Repentance.

For Sabbath-day, April 25, 1891.

For the purpose of ministering to the public, especially to the people of this city, the Church of the Brethren has established a Sabbath School. The object of the Sabbath School is to help people to understand the Scriptures, and to apply them to their daily life. The Sabbath School provides a place for adults and children to worship God, learn about the Bible, and grow in their faith.

HOMENews.

RHE Island.

WESTERLY.—The general health in Westerly seems, in comparison with other places, remarkably good for the season. There have been a few cases of scarlet fever, and la grippe has fastened its hold upon several, but there has been nothing like an epidemic of either malady. After ten days of beautiful weather, April 2d and 3d gave us the characteristic smiles and tears which personify this month, with somewhat of the flurry and bluster of March thrown in. Rev. Mr. Whitford preached his farewell sermon on the Sabbath of March 26th, to a large and attentive congregation in many of the other churches of this place being present. His thoughtfulness manifested in the exhortation for the sympathy and hearty support of the church to be freely given. The use of the baptized and unchristian population is the most disagreeable of all, and to the oldest inhabitants of Kansas the greatest amount of mud and rain ever seen any where.


The Rev. James C. Rogers died at his home in Milton Junction, Wis., on Wednesday morning, April 1, 1891. About one year ago he had a severe attack of la grippe from which he never fully recovered, at last he had a complication of difficulties and general decline. Last June he visited the scenes of his boyhood, hoping to be benefited in health by the change. He returned in September, apparently much better, but it was not until the ordination, when he soon began again to fail, medical skill and kindly nursing by willing hands proved unavailing, and he closed his earthly career beloved by all who knew him.

The funeral was held at the Milton Junction Seventh-day Baptist Church on April 3d, and was largely attended by those of nearly all shades of belief. The sermon was preached by the writer, Elds. Wardner and Dunn and Pres. Whitford assisting in the services. Eld. Bond assisted at the residence.

Mr. Rogers was born in Waterford, Conn., and was converted to Christ and united with the Waterford Seventh-day Baptist Church in the autumn of 1837, under the labors of Eld. Alexander Campbell. In the year 1840 he took up his residence at Preston, N. Y., here he labored in revival meetings as a lay worker.
Dr. Daniel Lewis, Corline P. Randolph, Clarence C. Chipman, and Herbert G. Whipple were elected a committee to take such steps as may seem best to effect this purpose. The committee are actively engaged in making preparations for a meeting to be held in this city early in May, when President Allen and other prominent Alfred men are expected to be present and deliver addresses.

SECRETARY.

NEW YORK CITY, April 6, 1891.

LE ELOW.

The subject of this notice, Le Erlow, was born at Lion, China, and died at Shanghai, China, Feb. 8, 1891, aged 51 years. He was the last of a son of Lion, among the members of our little church at Shanghai. The father was one of the constituent members, and the first who received baptism at the hands of Eld. Carpenter in China, the rite being administered Oct. 26, 1849. On April 12, 1892, the mother and Erlow were baptized and united with the church. In less than one year from this time the father passed over, in the hope of the church triumphant, and in the summer of 1896 the companion departed also.

In childhood Erlow was under the care and instruction of a Christian father, and was also sent to our Mission School, where he got a fair knowledge of the Christian religion, and received Christian instruction. He often related reminiscences of those early days. He would tell how Eld. Carpenter, for fear of spoiling the child, could not spare the rod, and he would speak from experience, too. He very much enjoyed telling what Eld. Carpenter said about certain passages of Scripture, or certain subjects. The following quotations are taken from the Shanghai Church record of 1863, and will, I trust, be of interest, showing the official relations that Erlow held to this church:

Oct. 4. Church met at the house of their pastor, Eld. Carpenter, and elected Tuan Hau Loo pastor, to enter upon the duties of the office when Eld. Carpenter shall leave the country, and Kiang Kwong and Erlow as elders; also Chang Yeen and Tsang Sze-pai. The ordination took place at the Sabbath of Oct. 6th, 1893. Sermon, consecrating prayer, right hand of fellowship, and charge, by Eld. Carpenter. The bishop, elders, and deacons, elected in the same occasion.

From the time of his ordination till Bro. Davis came to this field, I find no record concerning him. After that time he was variously employed in the mission as preacher, teacher, and assistant in the dispensary. There seems to have been a meeting of the missionaries and church held Oct. 29, 1890, to consider certain charges against Erlow. These charges referred to certain reports and certain evidence that he had fallen a victim to the opium habit. The fourth charge says:

That Erlow be suspended from employment in mission work for two months, or till complete satisfaction is given that he has thoroughly repented and reformed in regard to the use of opium and the use of opium and liquor.

I have known no further public action taken with regard to this matter; but he continued to attend public worship, and occasionally took some part in the services. So far as could be ascertained his conduct was exemplary, and there was no evidence of indulgence in his former habit. Last summer he was employed in the Boys' Boarding School. This position he continued to hold till the time of his death. In the duties of the school-work he was efficient, and did well till the influence came to us. It grieved his immense frame and seemed to wrack it. He never rallied from the effects of this attack, and fell an easy prey to pneumonia, which ended his life.

With the subject of this address, I believe the reader will agree, that the subject of the opium opium and the influence of the opium habit on the young, is of very great importance.

THE ALFRED ALUMNI ASSOCIATION OF NEW YORK.

To the Editor of the SABBATH RECORDER:

A number of old students of Alfred University, desiring it desirable that an Alumni Association should be formed in this city, sent out invitations to those remaining in the neighborhood with this end in view. The meeting was held at the office of Dr. Daniel Lewis. Although the weather was quite stormy, the call met with an encouraging response.

A temporary organization was effected by electing Dr. Lewis, President, and W. G. Whipple, Secretary, and the Association was provisionally conducted on the basis of the constitution of the Association as given in the last meeting in the Union, and the minutes of that meeting were referred to as the constitution of the new Association.

The purpose of the meeting was to organize an association to be known as the Alfred Alumni Association, to be composed of such old students of Alfred University, whether graduates or not, living in and near New York City, as may desire to become members.

G. W. H.

RESOLUTIONS.

Since it has pleased our Heavenly Father to take unto himself our dear sister, Mrs. E. Lee Babcock, whom as President of our Society for Christian work, we sadly miss and deeply mourn; therefore

Resolved, That we shed tears of sympathy with her family, and mourn with them their loss, we lovingly point them to Jesus, her Comforter, in whom she trusted, and with whom she now rests, and who waits to comfort all who mourn.

Resolved, That as we bow our heads in submission and sorrow, to the Divine will, we yet strive to look upward with Christian cheerfulness, and to the one source of ultimate and all-sufficient comfort, that in the end we may know who will be the next. He leaves a wife, two sisters, a daughter, and many friends to mourn his loss; but they are not left as those who have no hope of the heavenly mansions.

G. H. FITZ RANDOLPH.

THE HOME-COMING OF MR. AND MRS. DAVIS.

When the Rev. Lyman Jewett returned to America for needed rest in 1892, after having labored in China fourteen years, and Mr. Allooga, he was met by the encouraging fact that the Baptist Missionary Union were seriously contemplating the abandonment of the mission, because the results, as seen by the Board, did not seem commensurate with the amount of funds and labor bestowed. When the matter of sending his missionary work over to America for renewal was brought before the Union, and considerations urged in justifications of such a step, he was sadly disheartened, worn out as he was by his long continued labors, and the lack of sympathy from those to whom he had a right to look for aid, because of the gospel privileges which they enjoyed.

But, Jewett was firm in his belief that the Lord had "much people" among the Teleogougs, and that it was the duty of the Bap­ tists of America to give them Christ's gospel. He believed that the prayers already sent up to heaven would yet be answered; that the labors, sacrifices, and efforts of the sacred agency had been far laid upon the altar of God for the salvation of the Teleogougs, but had not been squandered, but would, in due season, bring forth a rich harvest.

"The Union may abandon the field," said Mr.
Jewett, "but I will bear no part of the fearful responsibility involved in that abandonment. If encouragement and aid are refused me by the Union, then I will return alone and spend my remaining strength and days among the Telogoo.

The Lone Star Mission, as that to the Teloggoos was called, was to Mr. Jewett, precise beyond expression, and he never relaxed his confidence in its ultimate success. With the vision of faith he beheld the day breaking for the millions of that benighted people, and his confidence was unbounded, faith, and determination prevailed to have the mission reinforced. The gracious success which followed further labors upon that field, the thousands who have been gathered into Christ's kingdom from that people, bear witness to the wisdom of sustaining the work. Their feelings of our brother and sister Davis, on leaving the China mission for needed rest, are akin to those of Mr. Jewett on leaving his beloved work among the Teloggoos, and his long ago experience is brought to mind by the words of Mrs. Davis, written before leaving China, and published in the Recorder of March 6th. Her words have touched a chord of sympathy in many hearts, and were read by some through blinding tears, because of the circumstances which called forth such a "plea" from our devoted missionaries. "The fear," Mrs. Davis writes, "that we may be detained away from the field longer than a reasonable time for rest and change, takes away half, yes, I must say most, of the joy in going. We both feel that if we knew we could not return we should prefer to take the risk of life in remaining. The demands of the work are great. Labors are few. Life is short. But we know our times are in God's hands. He has been with us all these years, enabling us to acquire somewhat of that difficult language that we might be able to tell the story of the cross, and the love of Jesus, the Saviour, to this people."

Mr. and Mrs. Davis have given eleven years of self-sacrificing labor,—eleven years of seed-sowing on that vast and perishing field. Eleven years! and during all that time the crying needs of China's millions who have never yet heard the story of a Saviour's love, have been rolling their burden with ever-increasing pressure upon their hearts. Can we wonder that they feel it an imperative duty, yes, an exalted privilege, to be the messengers of such glad tidings of great joy to that benighted people? We should wonder, and mourn, and feel that they had not caught the true spirit of the gospel were it otherwise.

But there is a loving service to be rendered by every believer and every individual in the denomination, if the home-coming of our missionaries is made as bright and joyous as it should be. Doubtless their reception will be a joyful surprise to them, for we believe they are mistaken in the impressions they have gained as to the sincere loyalty of a large proportion of our people to the work to which they have devoted their lives.

We must remember that they were far away out of the general current of loyalty that obtains for both home and foreign missions among a very large number of our devoted people, and that their impressions were gained by the ripples and side eddies of thought and feeling that found expression now and then in our denominational records. We do believe that our people are coming more and more into sympathy with all of our missionary enterprises, and our faith is strong that they will sustain the Missionary and Tract Boards in the arduous burdens imposed upon them, and make it possible for them to carry out enlarged plans of operation.

We believe, furthermore, that our returning missionaries will be met with that cordial sympathy which can only be expressed by a liberal support of the work to which they have dedicated their lives, and that they will be made to feel from the first that they will not be detained in the home-land longer than they may desire.

MRS. C. M. LEWIS.
ALFRED CENTER, N. Y., March, 1891.

THE SEVENTH-DAY ADVENTISTS.

I have been greatly impressed with the success and magnitude of the work of Seventh-day Adventists on the Pacific Coast. I have found them almost everywhere I have been; their publications in public places, especially railroad depots, and even churches in nearly all the larger towns I have visited. Here at Oakland, our Pacific Press Publishing House, and two other buildings connected therewith, the church, and boarding-house, and even our own residences, have their people, cover nearly an entire block in the central part of the city. Their publishing house does an immense business, both of their own and job work. I was told that in the last year they had sold $750,000 worth of the publications of the whole denomination. A few months ago they sent out a ship named "Pitcairn," to do mission work in the Pacific. It has already visited Pitcairn Island, whose inhabitants had been converted to their faith, and nearly a hundred souls, all upon the Island except the children, have received baptism at their hands, and been organized for work according to the principles of their faith. Their Bible-readers, male and female, are trained and sent out all over the country, and in fact the world. For their numbers, I doubt whether any people can be found doing more than they are in the line of publishing and scattering their views to the whole world. They stand at the front, toiling for Christ, they have a church in San Francisco of between one and two hundred,—a college at Healdsburg, and Sanitarium of three or four hundred members here, and one in San Francisco of between one and two hundred,—a college at Healdsburg, and Sanitarium I believe, at St. Helena. There are some able debaters among them, and defenders of the faith. They met Rev. D. M. Carright when he visited this coast in the churches of the Sunday and anti-Adventism, and clinched a victory in the debate, inasmuch, as they say, they lost none, but afterward received a dozen from their opponent's ranks.

I have, however, been disappointed and chagrined to find a narrow spirit among the leaders in Oakland in their treatment of the First-day Adventists. This was not true at Fresno. I could ask for no better treatment than that accorded me there, and it was certainly appreciated and I hope not abused. But I have been utterly unable to get the use of our church here in which to give a Sabbath discourse, though I offered to pay gas and janitor bill, and did not ask for an appointment on the night I desired it. Neither their elders nor trustees were willing to grant this favor. This is the first time I have been entirely refused. The Presbyterians have given me their church for a week of gospel service. The First-day Adventists, Quakers, and Christian denominations have opened their churches and grounds to Sabbath discourses; the First-day Baptists have furnished a fine building for our church organization, but it was left for the Seventh-day Adventists of Oakland, who have God's Sabbath in common with us, to refuse us the privilege of circulating that Sabbath in their house of worship. As I was awaiting their decision, I saw their books, some entitled: "The Spirit of Prophecy," and I thought, they may have the spirit of prophecy, but they yet have lessons to learn in the spirit of Christ, and Christian. I trust, however, that this is an exceptional case, and that the whole denomination is not to be judged by it.

G. M. C.
OAKLAND, Cal., March, 1891.

There is nothing will make you a Christian indeed but a taste of the sweetness of Christ. "Come and see" will speak best to your soul.

SPECIAL NOTICES.

The address of Mr. and Mrs. Carpenter is at Mary's Lodge, 156 Albion Road, Stockton, Newlon, N.

Rev. J. W. Montgomery desires his correspondents to address him hereafter, till further notice, at North Look, Nebras.

Rev. J. L. Hoffman desires his correspondents to address him at Salem, W. Va., instead of at Lost Creek, as heretofore, until further notice.

The Quarterly Meeting of the Otegon, Lithicton, DelMeyer, Coyler and Scott churches will be held with the Church at Cuyler Hill, April 25, 26. All are cordially invited to attend and help make the meeting a mutual blessing.

L. E. S.

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-23, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale at Col. Carpenter's library is complete without it. A copy should be in every home. Address John P. Mosher, Agt', Alfred Centre, N. Y.

The New York Seventh-day Baptist Church holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. for Bible study at 10:30 A. M., followed by the regular preaching service. Strangers are cordially invited to attend, and all persons who may go in and out of the Sabbath Church are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, 246 West 4th street, between Charles and West 16th streets, New York.

The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3:20 P. M. The Mission Sabbath-school meets at 2 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and a copy should be sent by a distance are cordially invited to meet with us.

JONES' CHART OF THE WEEK can be ordered from this office. Fine cloth mounted on rollers, price $1.50. Every student of the Sabbath question—and all of us should be that—ought to have one of these charts hanging in his study. It is the only answer to the theory that any day of the seven may be regarded as the Sabbath, proved people are agreed in doing so, and all classes of theories yet made. The uniform testimony of the languages is that one particular day, and that the seventh—the last day of the week—is the Sabbath. See the chart.

WANTED.—Is a Seventh-day Baptist family on a sea-side farm, a girl or middle-aged woman to assist in general house-work. Permanent situation, fair wages, and comfortable home for the right person. Reference given, and required. Address Mrs. M. A. Langworthy, Westernly, B. I., box 286.

A SABBATH-KEEPING young man who understands plumbing, or steam fitting, or hot-water heating. Address Onomr & Co., 256 West Madison St., Chicago.

A SABBATH-KEEPING young man who understands plumbing, or steam fitting, or hot-water heating. Address Onomr & Co., 256 West Madison St., Chicago.
THE SEVENTH-DAY BAPTIST MISIONARY SOCIETY

George Greeman, President, Myrtle, C. O. \( T. \) Swift, Secretary, Westfield. A. E. Main, Corresponding Secretary, Asayaw. The regular meetings of the Board of Missionaries opened Wednesday in January, April, July, and October.


WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.


[Business Directory continues]

THE BARBOCK & WILCOX CO: Patent Water-take Steamer Bolltn. 1890, 500 lbs. 800.20 Cortlandt St.

C. POTTER, JR. & CO.: PRINTING PRESSES.

12 & 16 Spruce St.

C. POTTER, JR., A. E. F. PRESS: JOS. M. TOWNSON.

Plainfield, N. J.

ARABIC SABBATH TRACT SOCIETY: EXECUTIVE BOARD.

Chair, Potter, President, Plainfield, N. J. B. F. Husdon, Treasurer, Paterson, N. J. L. P. Husdon, Secretary, Paterson, N. J. Gifford, Asst. Secretary, Paterson, N. J. A. F. Husdon, Asst. Secretary, Paterson, N. J.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

Rev. Potter, President, Plainfield, N. J. E. S. Potter, Secretary, Paterson, N. J. W. S. Potter, Treasurer. The Seventh-Day Baptist Memorial Board was organized at a meeting of the Board of Directors at Plainfield, N. J., the second Monday in January, 1890.

TRACTS


SABBATH-DAIE ADVERTISMENTS.: SOME OF ITS RESULTS. Written by the late Rev. L. E. Austin, of Yale University, 1890.

PAPERS AND NEWS: A Collection of Papers on the Sabbath, by Rev. W. S. D. Davis. 18 pp. Published by the Board of Missionaries, 1890.

PAPERS AND NEWS: A Collection of Papers on the Sabbath, by Rev. W. S. D. Davis. 18 pp. Published by the Board of Missionaries, 1890.

IT IS DEEDFUL TO MAKE THIS AS A COMPLETE SABBATH TRACT TO BE SENT TO THE MEMBERS OF THE BOARD OF TRUSTEES, WHERE THEY CAN ORDER THEM TO BE SENT FREE. FROM VARIOUS SCHOOLS AND SABBATH SCHOOLS, ETC.

HELPING HAND IN BIBLE SCHOOL WORK.

A DECADE OF BIBLICAL LEADERSHIP, A DECADE OF SERVICE TO THEcause FOR CHRIST, A DECADE OF PLEASING TO GOD, A DECADE OF FEELING THE SPIRIT OF THE AGE. 40 YEARS OF BIBLE IN SCHOOLS, BY REV. W. S. D. DAVIES, 1890.

TREASURY OF PAPERS ON THE SABBATH, BY REV. W. S. D. DAVIS. 1890.

TREASURY OF PAPERS ON THE SABBATH, BY REV. W. S. D. DAVIS. 1890.

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TREASURY OF PAPERS ON THE SABBATH, BY REV. W. S. D. DAVIS. 1890.
...er and patron. He was active in the Independence Society of Christian Endeavor, making his home church the headquarters until called away by sickness. His funeral was held at Newburgh, attended by many friends. He was a member of the First Church of Newburgh, the Masonic Order, the Odd Fellows, the Independent Order of Odd Fellows, the Independent Order of Good Templars, the Independent Order of Buffaloes, and the Independent Order of the Knights of Labor. He was a strong supporter of the Democratic party.

Sarah was a kind and generous woman, who always had a smile for her friends and neighbors. She was a member of the First Baptist Church of Newburgh, where she attended services regularly. She was noted for her kind deeds and her unselfish service to others.

In conclusion, we remember Sarah and Francis with fondness and gratitude for the many ways in which they enriched our lives. Their love and support were an inspiration to us all. May their memory be a blessing to us all. 

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The content of this text is based on a fictional scenario and is not factual. It is written in a style typical of historical newspapers, with a focus on family history, community involvement, and religious affiliation. The text includes references to local churches, family members, and community events. The content is designed to be consistent with the style and format of a historical newspaper of that period.