It is no doubt well, even necessary, that each generation should magnify its own opportunities and responsibilities. Accordingly the writer feels justified in saying that it seems to him that if there was ever one time more than another when Seventh-day Baptists needed to get down to bed-rock in theory and practice, as individuals and churches, and in our organized denominational movements, the present is that time.

Two statements of a personal nature may help to a better understanding of this article. They relate to the writer's interest in missions and in the spreading of Sabbath truth.

It occasioned him to ponder the question of whether and how it might be possible to fulfill the task of spreading the Sabbath message. He knew that the interest in missions, but not always the zeal for it, had been manifested for decades. In this the writer saw a special opportunity for Seventh-day Baptists to show their faith in Christ and their love for the people of the world. He believed that the work of missions was a vital part of the faith of Seventh-day Baptists and that it was their duty to support it.

The writer expressed his belief that Seventh-day Baptists should be more involved in missions and that they should do more to support it. He believed that the work of missions was a vital part of the faith of Seventh-day Baptists and that it was their duty to support it.

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printed word. (3) The receipts of the Tract Board ought not to be leased, they ought to be remembered by the followers of the Sabbath Work for the work of the Missionary Board needs to be changed, by a very large increase of missionary funds. Did we honorably, loyally, and generously sustain our own publications, that would give very material financial help to the Tract Board. We ourselves greedily need reforming, a fact that should not be overlooked in our zeal for the reformation of others. But besides our subscriptions and purchase money, bringing us equivalents in value, thousands of dollars are needed for the publications intended for outside, aggressive work. Listen now to what has been substantially and practically said; For this work we will give one dollar; and toward the conversion of a thousand million of our fellowmen who never heard of Christ, for the spread of a parer gospel in Europe, and for home missions greatly enlarged and so planned as to include such Sabbath reform work as can be done only by the living messenger of truth, for all this, we will, give another dollar. Brethren, this is not dividing our funds on bed-rock principles. And the writer is a member of the Tract Board, and was never so enthusiastically interested in the canvassing of our publications as at this time.

In the matter of laborers, there are changes that would bring us nearer the bed-rock of consecrated talent and New Testament methods.

(1) Next to character, a minister's influence generally depends on his pulpit power; but our members are leaning on this too much, and themselves doing too little religious work. If pastors were occasionally sent away for a month of home mission labor, and the usual "sermon hour" occupied by two or three of the more gifted brethren and sisters, much, in the end, would be gained in every way. (2) Traders are not lessened by the study of books. Acquired theoretical knowledge is put into practice at the various stages of progress. Our Lord's disciples were sent out to preach before their graduation, and before they were clothed with power at Pentecost's great baptism. There are now eight or ten young men engaged in theological studies; and many look forward to all the years necessary for the best possible preparation; but let them spend four months of each year outon the field, by appointment of the Missionary Board, or at the call of churches, preaching, aiding in the Christian Endeavor and Sabbath-school work, leading in prayer-meetings, and circulating our publications. Perhaps our young people would like to contribute toward the carrying out of such a plan.

But if our Boards should reach bed-rock in their comprehension of our great work, and in the choice of methods and means, there would still remain very much to be done by us, the churches and the people, in the way of great results. We must get into bed-rock in our living and giving. Jesus Christ, who gave himself for us, is our pattern and helper. The bed-rock principle of true life is self-denying deeds for the good of others, greatness through service, glory through suffering. Our fears need not be for the Sabbath Work. Seventy or eighty years later, let us seek out and conform to this world become our destruction, and the Lord "let out the vineyard unto other husbandmen, which shall rend him the fruits in their season."p

After making large allowances for exaggeration in reports, the spirit and methods of the American Sabbath Union, at its recent annual meeting in Philadelphia, must have been very

discreditable. The late chief Secretary, Rev. Wilfer F. Craftis, and the Presbyterian and Episcopal followers, appear to have been in hot strifes for the control of the Union, present victory being on the side of Mr. Shepard and his party. And advocates of a "better observance of the Lord's-day" are now confessing great friendship for the work of the Sabbath Union, seeking to secure his political support, and recommending a platform so broad that Presbyterian and Socialist "can cooperate against the combined forces of greed and appetite longed against the world's great rest day."

Let us tell the workman that God and the ten commandments are his best friends, and that religious human law-makers will most surely promote his welfare, when they fall into harmony with the Divine Legislator, the Author of the only true "world's great rest day." And the late National Seventh-day Baptist Council was a Providential omen that we have no room for bitter strifes and divisions and that in independence of thought, speech, and action, sanctified and guided by the Holy Spirit through the truth, and in loyalty to our Lord, in guarding distinguishing articles of faith and practice, and not in centralization of ecclesiastical power, we would seek our highest unity and strength.

In the very darkest hour of the Netherland struggle for freedom, and in gratitude for the heroism of its citizens amid indescribable sufferings, the University of Leyden, afterwards illustrious, was founded. The number of votes for a Presbyterian platform, is said to have been about equal to our present number of communicants; and yet Abolition principles prevailed.

To contemplate the possibilities before us of usefulness in the world, if we are only faithful, is soul-lifting. But the days sometimes appear dark, the path is beset with sorrows, and our numbers are so few. Nevertheless, in very gratitude for the past and present, and in hope for the future, let us raise united enthusiasm in the work of building for God and a ransomed humanity a visible and righteous tabernacle. Ten stones, beautiful and strong—some unithen, shall be its foundation. Of gold, silver, and precious gems, shall the temple be. Calvry's cross, with its shadow, shall be its lineament, and its crown. And the brightness of the beauty and glory of all shall shine near and far, until the uttermost parts of the earth shall learn of Jesus, the Light of the world.

DO THYSELF NO HARM.


2. The tobacco habit predisposes to many diseases, and actually produces some. Here is a partial list of the diseases which result from the use of tobacco, given by Rev. Edward P. Thwing: "Of the diseases and infirmities which result from the habit may be mentioned cancer, especially of the lips and tongue, disfigurement and deformity of the sense of smell, perversion of taste, dyspepsia, emphysema, hemorrhoids, palpitation, spinal weakness, chronic tonsillitis, anorexia, emaciation, caries of the teeth, coriza, ozena, epilepsy, hydrochloris, paralysis, apoplexy, tremors, delirium, insanity, besides a weakness in another direction. The uses the tobacco, the more that may have their roots in the tobacco plant. Will any one say that this is not a bad record? This does not claim to be a complete list, and I firmly believe that it is not. It will answer our purpose, however, for the present. Just think of a quarter of a hundred, and one for tally. They are not all of them small diseases either, as I will now try to show. We will begin with the first one

the hated cancer. There is scarcely any disease that the tobacco habit causes dyspepsia, and quite a number of tobacco users claim the opposite. Here are some sample statements made by the highest authorities. Dyspepsia from the use of tobacco is considered with the same symptoms as when the disease is

Mr. A. was a gentleman about 58 years of age, of a strong, wiry frame and healthy constitution. None of his relatives ever had a cancerous affection. He was observed to articulate with difficulty, his tongue being too large for his mouth. His tongue was enlarged, firm, with a white crust. There was a furrow in the center of the tongue, with a bright red line at the base. He was a devoted victim to the weed, and was told that his disease would kill him, so he threw away his tobacco forever. The disease continually got worse, when, in May, 1833, he consulted a gentleman named Cooper. The patient asked him a very important question, which was: "Had I come early enough, could I have been cured?" to which he made this significant reply: "Sir, there never was a time early enough to have warranted an operation; every fiber, every papilla of your tongue diseased, and only a few deadly arsenical to have clapped a pistol to your head the instant the disease began." Here is another evidence of the degeneracy of the human system produced by the habit; for the moment the disease began the die was cast, his doom was sealed.

In spite of medical advice advanced with rapidity inconceivable; for by the end of June the anterior portion had mouldered away. When the tongue was cleansed with the chloride of soda, the fteor which came from the tongue was intolerable. Sleep had to be induced by morphine; and his pulse ran up to 100. Still the disease increased. The ulceration had extended to the fauces, and surrounding parts. Swallowing was now painful, and soon his tongue had all mouldered away, the stump presenting an irregular, lumpy surface, covered with a foul, dirty, greenish-white deposit, and there was a spasmodic difficulty in swallowing. The grossness of the great moral depravation of mind. The disease went on day by day, from bad to worse, until the end finally came, which is described in these words: "All his symptoms became aggravated, the salivation more profuse, the perspirations more abundant, and the difficulty of breathing unendurable; and after three hours of intense suffering he expired."

His medical attendant said: "that all the death-bed scenes and death-bed sufferings he had ever witnessed were comparatively easy to the individual agonies and gaspings for breath this kind and amiable man was destined to endure. What a terrible picture this is. Will the sufferings of the lost in hell exceed it? What a dispensation of Providence that was, some will say? Another says, "If that is the kind of a God you Christians believe in, I am not a Christian." Will a man cut his own head off and then turn around and call it religious? There is one thing very peculiar, that many medical men of high standing affirm that the tobacco habit causes dyspepsia, and quite a number of tobacco users claim the opposite. Here are some sample statements made by the highest authorities. Dyspepsia from the use of tobacco is considered with the same symptoms as when the disease is
produced by drinking, or glutony, and want of exercise in the open air. Dr. Hoescck, of New York, says, "That the recent great increase of dyspepsia among us is attributed in part to the use of tobacco." Prof. Hitchcock says, "It excites indigestion." The Journal of Health, says, "That most, if not all, of those who are accustomed to the use of tobacco, labor under dyspeptic symptoms." Such statements could be increased almost without limit were it desirable. There is abundant evidence that tobacco produces insanity, for the opinions of the very best judges are to be believed. There are some who believe that tobacco will cure the dyspepsia, so I will add a statement on this point. It was told of a man who had the dyspepsia, and who was advised by the doctor to use tobacco for its cure, which seemed to help him. After a number of years he thought he would leave the habit off, and the disease came back with redoubled vigor; so he had to take the habit up again. Again the third time he thought he would break up the destructive habit if it took his life. It was feared he would die, and he was prevailed upon to try it again, and was restored again. This was supposed to be the result of the use of tobacco. There are a number of people who believe that tobacco will cure the dyspepsia, but perhaps I am hard to convince. Is it possible that all these high medical authorities are mistaken? Why is it that we are not enough to destroy a life by the use of tobacco? Dr. Hosack, of the French Academy of Medicine, says: "Narcotic paralyses constitutes the excess of the number of male lusitians." Also, "The disease is derived from tobacco, insanity, general and progressive paralysis, softening of the brain and spinal marrow, and cancerous diseases of the lips and tongue." Thus says one of the Frenchmen starved, that is, that of the deaths occurring in that country between 18 and 35 years of age, one-half die from tobacco. A very slight effect of the disease is to say that "tobacco burns out the blood, the teeth, the eyes, and the brain." Says a British physician: "There is no other disease so intimate and so private as smoking. For the most part it is to unite or to unite a fractured bone in a lovelorn smoker; his constitution seems to be in the same vitiated state as is one afflicted with scurvy. Another writer says: "The die hard boys, to whose hearts tobacco has left the impression that they are only the more disposed to demonstrate that tobacco was good for them, have had repeated opportunities of observing that individuals addicted to the use of tobacco, especially those who gave it up, are more disposed to attacks of that disease, and generally in its more malignant and fatal form." In cholera and typhoid fever, which have much in common, we find that those who have smoked are always the worst. Concerning the action of the brain occurs almost only in those much addicted to smoking, but it has been witnessed even in a very small degree. In a recent case in the person of an agent of a cigar firm, who had afebrile and swollen constipation, as if he combined the bottle with the smoking, but the stomach affirms that addiction is a very common form of smoking in excess. It occurs with or without congestion of the brain. It is not always in a way to say about deafness, nervousness, apoplexy, palsy, loss of memory, etc., to the end of a long list. One author says he has found thirty people of whom he received for consumption, and he wondered if king alcoholism can make a worse record than this. Such evidence is almost unlimited with the frequency and variety of the diseases. Would conviction be stronger by reading such testimony for a week? I think not. (To be continued.)

THE GOSPEL AND THE POOR.

That which was charged against Christ as dishonorable in the sight of the Jews, is rightly esteemed now of all professions as one of the chief beauties of the Gospel. It is difficult to say which is the more respectable, the man who mingles with the corrupt and debauched because he loves that kind of company, or he who, considering himself too good and pure to associate with those who are not quite so respectable. Jesus was neither of the one nor the other. He has not of that fragile kind which fears contamination by contact with one less holy. We may not be entirely recovered from Pharisaism, but we have been induced to believe that our religion is not polluted or disgraced by saving the most wicked from their sins.

There are some special and powerful reasons why the Gospel may be preached with peculiar hopefulness to the poor. In the first place, the great majority of people who have offices of religion are in the meaner classes. If men are ranked according to their possessions, the ranks diminish in numbers very rapidly as we rise in the scale. The poor get to be the most point of millions. Even those in moderate condition are far outnumbered by the poor. People that live by themselves or others, or share the bounty of others, are spread abroad. The very poor are crowded together in tenement houses or hidden among the poor. They live very cheaply, they die much sooner, and we forget them or underestimate their numbers. The poor part of our cities is the one place where the poorest of the poor are most surely imperfect and long. They are living and dying, and there is not as much wealth in those lands, and what there is, is unequally distributed among millions of Afrika and Austral and Indus lands are few, if any, above American beggary. Christianity has made the earth rich for men. The great masses to whom the elevation of the poor is not complete, are not only in darkness, but also in great pov-

erty. If salvation were only for the rich, all these multitudes would be left out. Justice requires that the poor will have the message of life for the rich. Not that the gospel puts a premium on poverty, or locates heaven nearer a boulder than to a palace. The poor are not the least, but many of their souls are represented as having equal value; but there is a reverential and becoming humility in the soul of the poor, that is very compatible with great possessions. Very poor people are not usually affected with worldly minuteness to the same extent as more prospers; they are not able to count the numbers and absorb time and heart and attention and feeling. The god of this world is still offering kingdoms and power and glory to the poor. The poor are not enough to destroy a life by the use of tobacco.
Missions.

The Board has voted that "traveling expenses" of missionaries shall be understood to include all reasonable expenditures for conveyance, food, and lodging, when they are away from home.

The Board, with approval of the sentiment, desires to call attention to the practice of all of our missionaries to that part of the Council Report on Sabbath Reform, which says that more Sabbath reform work should be done by the living teacher, and missionaries sent out by our Society should consider this a part of their evangelical work.

While everyone, certainly, has the right to decide how, where, and for what he shall give, the Board believes that unity and efficiency would be promoted, if, as a rule, contributions were made to the general fund, rather than for particular fields or objects. But, as has been said more than once, the Board solicits helpful information and counsel, in order that they may better know what is wisest and best.

The Missionary Board requests all missionaries to use every reasonable endeavor to promote the circulation of the publications of our Board, by means of free distribution, sale, according to the nature and design of the particular publication; and to incorporate an account of such work in their regular quarterly report to the Missionary Board. Copies of the publications, with the prices and any other needed information, of course, be obtained from the Cincinnati office.

One of the signs of the times, in which Seventh-day Baptists ought to have a particular interest, was a recent conference in the First Mth-day Episcopai Church of Chicago, on the past, present, and future of Israel. Addresses were delivered on Jews and Jewishness, the relation of Christians to the Jews, upon such subjects as "The Attitude of Nations and of Christian People toward the Jew," "Why Israelites do not accept Jesus as their Messiah," and "The Religious Condition of the Jews to-day, and their Attitude toward Christianity." The object of the conference was to give information and lead to inquiry, on the basis of mutual kindness between Jews and Christians. One thing has of late awakened in our own mind feelings of great surprise and deep regret, namely, that, so far as our experience goes, when the subject of gospel work among Jews is under discussion, in no place is there a disposition to encounter controversy with remarks than among Seventh-day Baptists, a people who, for Christ and the Sabbath's sake, ought to be foremost in plans and purposes for the redemption of Israel. It seems to be thought an unanswerable argument, when we are pointed to those Jews by whom we have been deceived. But are we prepared to apply this principle everywhere? In one part of our home mission field, that has aroused more interest in the denomination than any other one, over one-half of the ministers that professed to have come to us, have proved unworthy of their consecration. But fortunately, the claims of Christ upon us for self-sacrificing effort for the redemption of all men, do not rest upon the fidelity of professed followers, but upon the unchangeable word of God.

SYNOPSIS REPORT OF THE SHANGHAI GENERAL CONFERENCE.

GIRLS' SCHOOLS.

"The darkest clouds of heathenism hang on the minds and hearts of the Chinese, and it is of the very first importance that they be instructed and enlightened." A Chinaman who recently graduated with high honors from one of the best institutions in the west, has said: "The crying need of China is the elevation of her women and their liberation from the social shackles that bind them. She must remain stagnant so long as she allows her daughters to be made household drudges, and denied the right and opportunity to cultivate and cherish an interest in things beyond the four walls of their homes. That those who need help most should be helped first, is a truth that is as old as the hills. My country women should have the first claim and attention, sympathy and charity of the Christians in more favored lands. The need of a man's faith, in the providence of God, is planted in his heart by his mother, and no one else can do it half so well. The surest way of bringing these heathen Chinese women and Europe is by giving to her daughters the advantages of a Christian education.

In early days of mission work, in a certain place, instruction was given only to men, for a time the results were supposed to be satisfactory, but in a few years it was found that the next generation of this class of heathen Chinese mothers, had fallen back to the plane from which their fathers had been elevated, showing conclusively the mistake that had been made. School work must hold an important place in the education of the women and girls of China. The work in boarding schools, as compared with some other kinds of work, has the advantage of expenditure of funds, and time, and strength, and it is important that the best methods be employed for obtaining the best results. A mission school should always be regarded as an evangelical rather than an educational agency. It will sometimes be found that one or the other of these will be made to take a secondary place, the precedence should always be given to the former. The object of mission schools is different from educational schools in our own countries, where religious instruction reaches the mind and heart through so many channels. The essence of the Christian's training is his training of the work connected with the school work as being an important factor. Also of the day schools she gives several instances that show this work to be a great help to the advancement of the cause of missions. She gives the honor of organizing the Christian Endeavor Society to a company of Chinese women, who, on their own suggestion, formed themselves into a society of this character. From a school opened in 1872, 150 of the scholars have been received into the church, and of this number 78 have been employed as helpers in mission work, and have given good satisfaction.

GIRLS' SCHOOLS.

MISS LUCY A. HAYGOOD.

Are schools for girls a necessary adjunct of missionary work? What part have they in preparing the way for the coming of the kingdom of our Lord and Christ? Is our commission to the children as well as to the men and the women? Is it true to-day, as three thousand years ago, "In the streets of the cities, in the highways, and by the ways he should go, when he is old he will not depart from it"? Is our commission to the children? Can we ask the question since the Lord himself has said, "Suffer little children and forbid them not to come unto me"? Does not the command go to us as truly as it did to Peter? "Feed my lambs." Are these less dear to the great shepherd because they are not yet grown up? Is his heart not "over his fathers and mothers of China, that a child shall lead them" to light and truth, when older and wiser people have failed? These things granted, there can be no question as to schools for girls being a necessary adjunct of missionary work. The only question is how they should be organized and conducted. These schools may be grouped under two general heads, Day and Boarding Schools. In opening a new station the day school should have the precedence. The girls of a Christian family should be brought under Christian instruction. The training of the daughters can be a means of elevating the Chinese, since the names of the mothers, whose names are found upon our church registers, are many whose faces, turned toward the east, have cast the first rays of the sun of righteousness, but whose eyes are only partly opened, who as yet "see men as trees, walking," who would be but blind leaders if they were left to bring their children to Christ. There are few mothers who, having had even a taste of the "good word of life," will not be glad, even if it may cost them some sacrifice, to send their children to Christian schools. The children will not of necessity be the little boys and girls. The school may be too large for a village and those that are not Christian. It would be better to have the boys and girls in separate schools, but where it is impracticable they might be taught in the same school. It is important that the teacher be a Christian, and though a Christian, should be under the close supervision of the foreign missionary. In my experience the work I have not found a Chinese teacher uninterested, able to conduct a school with even approximate success. Frequent tests of the teachers' work should be made by examinations of the children in the books they are studying; although we allow them to study the Christian books in the Chinese way, I think in the study of the Christian books we should show them a better way.

Among the ends to be kept in view must be the securing for every child the ability to read in her own colloquial the New Testament; and such a familiarity with the Old Testament as to enable her to hear and understand the preached word. Thus prepared, they will be able to receive instruction from sermons and Christian books. This ability the average Chinese woman does not possess. In giving our girls a Christian vocabulary we have also planted seeds of heavenly truth in immortal souls, which watered by the dews of heavenly grace have grown up and burst forth in the love and glory of God. Girls thus taught, going day by day to their homes, telling the story of Christ's love and its power, will prepare the way for the visit of the missionary and the Bible woman.

Boarding schools are a imperative necessity for the training of girls. In the Palestine schools, they are as much a necessity, as are theological training schools for the education of evangelists for the preaching of the gospel. Indeed I believe them to be more important, for men have a better opportunity than women to obtain, outside the school, the training necessary to fit them for the work without which Chinese girls should be made in the strictest sense a normal school. Except in rare cases only the girls of Christian families should be admitted to such schools, and of these only..."
such as show aptitude for study. These girls, while they are being taught more thoroughly and more systematically than would be possible in their own homes, the habits of order and cleanliness, quite foreign to the home life from which they have been taken, should also be taught everything that would reasonably enter into the duties of a Chinese home. To be more specific, she should be taught to cook her own food, to cut, make, and wash and keep in order her own clothes, to care for and keep in order her bed and room, to understand the sick pupils and to assist those that are younger and weaker than herself in all sisterly ways, and to learn the common courtesies of Chinese life. But first, and last, and all the way through their school life, they should be taught the truth as it is in Christ; the God in whom she should trust, the master of all, in whose defense she should labor. For this reason, the text book should be rooted and grounded by the faith, "Line upon line and precept upon precept." They should be made familiar with both the colloquial and the classical scriptures, and should be trained to use them wisely and well for the instruction of others in righteousness.

The foreign teacher's work in connection with such school work is filled with the greatest responsibilities, but let such a teacher be anointed from on high for this service, let the presence of him who is "wisdom and righteousness and redemption," be given, and we may hope that in the Chinese church of the future the daughters will be found "as corner stones, fashioning after the similitude of a palace."

**Woman's Work.**

The crown and glory of all true union is for each unit to be at its best. The links, and not the impersonal chain, hold the anchor. —Bishop Hurst.

**Do They Pay.**

"Do the women keep up the payments as they are due upon the salary of our teacher in Shanghai?" Such is the question not infrequently asked.

Yes, and so far, promptly. The first year's payments being extra by the amounts required in travelling expenses and freight, were all paid with more than promptness, if that may be. It was done with something quite like the darkly's complaint of being "too previous." Money has come from the first "previous" to dates of due. The salary for the six months covered by Jan. 1, 1891, to July 1, 1891, is paid. More than one hundred dollars lies in the hands of the Missionary Society treasurer, advanced for the second half of the year 1891, and other moneys are, by the way, this very day sent to this same treasurer, which will make us more than half paid for the second half of 1891. It is required of us that we make our payments by December and June, but the General Board may be sure of its money for its January and July payments. We have, therefore, asked, for the months of November and May for the collection of any moneys not by the end of December and June fully due on our part to meet the general Board with pledges fulfilled. Appropriations have been made, first by the Woman's Board for each Association, and for these severally by the Associate Secretary, to cover just the amount of the salary—$600. Not all of the local boards have paid, nor have all of them pledged to pay the amount requested of them severally; but so far, deficiencies have been met by our weak societies that have judged themselves to be not warrantable in pledging to certain annual remittances, and by individuals who have volunteered the personal gift because they have desired to give, and to do so without paying the family from which they have been and are hereby requested to make their payments at any time in the year which will suit them best, leaving with us this one proviso, that in case of failure to receive a sufficient amount, we shall be at liberty, in the months of November and May, to call for said deficiencies. By a vote already acted upon, when moneys shall have accumulated to the amount of $50, they will be forwarded as advance payments. This will stop some of the little holes which sometimes appear to the appalling of the debt despair when Boards are obliged to hire missionaries and money is not forthcoming for their salary. It does not make the value offered by these payments small ones. It was a boy's hand thrust into a tiny break in a Holland dyke, and held there through the night until other help could come, which once saved one of those famous dykes from destruction and death-dealing devastation. Why should the Church so publicly state these things? asks one. "Are you not afraid of its influence in the holding back of funds?"

No, not afraid. Frankness is fairness. It is often a great encouragement to somebody, and its withholding is a type of secretiveness which carries detriment somewhere to someone. Not the Church and its work is going to pay less than they have pledged to pay. No strong society is going to crawl out for some weak society to be its surety. No weak society is going by this to feel its blessed privilege of giving curtailed. That is not the kind of women we have. To point the question bluntly, that is not the kind of work we are. It is quite common for women to be counted, as a class, as poor business managers. The woman does not have, possibly, sufficient respect for or trust in the various turns which may be made legally, and for convenience, too, such as a man often trusts to help him through tight places and around sharp corners. But she does have great practical respect for the continual dropping of the mites which wear like a mighty influence upon the stone of impending debt. She believes in the cash in hand as being a very satisfactory means of payment, and to her it is a necessity that she keep this cash on its war path. This method of procedure holds an honorable position in business conduct, after all that carpers can say against woman in the matter of business. Faithfully adhered to all along the line of denominational benevolence, it would tell for an immense amount of good. No, my sister, not one of all your works can justly criticize the promptness of payments so far made in our first venture in special work. A continuance of the same promptness will bring continually its own legitimate reward.

Cheerfulness in the giving lies at the bottom of the question. It is the key to it. This cheerfulness is beeded in love to the Master, and pity for the great world of uncared-for women. It is a key worth the trying on locked doors and crowded-out opportunities.

**ONE NEED OF OUR WOMEN.**

(Read at Conference on Missionary Day.)

Women, as a whole, are more in need of an increase of missionary zeal than are men, because of their natural vocation by selfish motives. This may arouse a protest from those who have been accustomed to regard women as patterns of unselfishness and self-sacrifice, and yet it is true. Women are, personally, wonderfully self-sacrificing, but this self-abnegation is almost always in behalf of the few loved ones intimately bound to them. It is a double contribution he has had it in mind to give for the benefit of heathen children across the sea, or for neglected children on the frontiers of our own land. While with him the feeling may go no further, still it will result in just so much substantial good to the cause. The world is to be judged by his side the effect is quite different. Into her mind, when she thought, "Will my son, will my daughter, want to leave me for this work?" If there is any danger of that she will shut her mind to the truth, and go where she may not hear it. It is not with her a question of withholding money. She is very careful to give what she is willing to offer; she would do without luxuries for herself, provided she might have the assurance that in her family missionary work would be confined to giving money, not service. This is not true of all women, but it is true of very many.

Where there is one woman who will, like Mrs. Swinney, "go, leaving her whole household naked", and in the capacity of a whole man, to take upon herself the burden of the mission field, there are ninety-nine women who would absolutely refuse their consent did their sons or daughters desire to engage in direct missionary labor. Their self-sacrificing and all-absorbing love for their own dear ones renders them selflhess regardless of the dying multitude. It is the duty of us Christian women to have to consider with some care the kind of service which we can render, and in its aspect of a defense of children by their parents it cannot be called wrong. For every young person is not fitted to be a missionary, and it may even become the duty of parents to refuse their consent when they can plainly see that this is not the work which this particular young man or young woman ought to do. But in so far as this reluctance to give up our children is a bar to the success of our King-dom, it is the duty of us Christian women to conquer it in ourselves. While we should be very, very careful how we encourage any young woman to enter into missionary work, yet we plainly ought to refrain from that clinging, idolatrous fondness, that "I will not let them go," to which our mothers are so prone.

There are living in New York City two Christian parents who, influenced by some such dread, yet too conscientious to refuse their co-operation in God's work, devoted their energies to home missions, and publicly threw all the weight of their influence against the work of the foreign field. When their eldest daughter grew to womanhood she married a Presbytertian minister, and they found she was "not fitted for the foreign mission field." It is not pretended that this was a judgment upon them for the course they had pursed, but it certainly shows that the Lord does direct work, and that he will see that it is done in spite of human opposition. The point is simply this: Here was a family who through many years had been devoted for the King-hood of Christ has expressly commanded shall be done, and thus deprived the cause of the help which they were so well able to give, as a safeguard against fear of an event which ultimately took place in spite of all their efforts. How much better to leave self out of account in this matter, to do our part, to educate the conscience, to gain interest in all departments of missionary work, and then leave to our heavenly Father the directing of their life's work, assured that he will always do that which is best.

Mrs. A. N. DALAND.
HISTORICAL & BIOGRAPHICAL.

HISTORY OF THE SHILOH SEVENTH-DAY BAPTIST CHURCH.

BY THE REV. THOS. L. GARDNER.

SEVERAL ACTS OF THE CHURCH.

The need of a larger communion service had long been felt, and in 1857 a new set was purchased, and the old one was presented to the Marlboro Church. About this time the church began recording the amount contributed for benevolent purposes. The figures for 1857 will interest many, as showing the objects for which money was given.

Bible Union $ 10.00

Cumberland County Bible Society $ 10.00

American and Foreign Bible Society $14.00

Seventh-day Baptist Missionary Society $17.00

Total $ 42.00

Eld. James Bailey, then pastor at Plainfield, assisted the pastor in a series of meetings beginning in February, 1858, which resulted in a gracious outpouring of the Holy Spirit, when many backsliders were reclaimed and sinners found the Saviour.

LADIES' BENEVOLENT SOCIETY.

In 1860, the ladies organized a Ladies' Benevolent Society. Its object, as defined by its constitution, was: “To minister to the necessities of the poor and afflicted, first at home, and then abroad, as we may be able to do. Also to devote our efforts to any department of benevolent work that may appear to be our duty.”

A glance at its records shows that it did excellent work during the war, in ministering to the necessities of sick and wounded soldiers; and has prepared many a barrel of goods for the Home for the Friendless in New York City, and similar institutions.

The members thereof have ever been to the front as busy as bees, whenever the church was embarrassed by debt, or any repairs or improvements were needed upon the church property. The poor in their own community have often had occasion to bless this society for kind attention and benefits received.

The home of the pastors has, many times, been brightened, and the hearts of their inmates cheered, and their burdens lightened, by the kind hearts and willing hands of the Benevolent Society.

ELD. GILLETTE DISCOURAGED.

When Eld. Gillette had served them twelve years he became greatly discouraged. The desire of the few who wanted a change of pastors had begun to be felt. One of the most of his congregation; and as usual church would gladly have held him longer, but church, as showing the objects for which money was given.

The church as a body paid him the vast majority of his salary, and no offense had been taken as therein directed. The words of the 18th chapter of Matthew, 15, 16, 17th verses, are the basis of all true church discipline, and all true church discipline, and any offense should be reported to the church until the preliminary steps have been taken as therein directed.

Third. Sabbath-keeping is an essential part of obedience to the law of God; therefore, he who violates the Sabbath knowingly, thereby forfits his membership in the church of Christ.

Fourth. The Lord's Supper is an institution of the church in its organic state being "open communion," is at once logical and unscriptural.

Fifth. The use of intoxicating poisons, such as ardent spirits, tobacco, and the like, permitted by competent medical authority, tends to insanity, physical disease, and immorality; therefore, we deem it wrong to use directly or indirectly in their manufacture, sale, or use.

Sixth. It is the duty of Christians to obey God in all things; to seek both holiness and purity, harmony and peace, and to abstain from all appearance of evil.

In 1870, after seventeen years of service, the pastor once again offered to resign. There were a few who continued to urge a change. Whereupon the church voted 92 to 14 for him to remain.

About this time, brethren Charles Potter and E. J. Hubbard, of Plainfield, N. J., asked the church to release him for six months to labor in West Virginia, they to pay all expenses of the mission. This the church consented to do, with the express understanding that he resume his labors as pastor at the end of six months at the close of the labors.

He arrived April 1, 1870, accompanied by his good wife; meanwhile the pulpit was supplied as opportunity presented.

The Ladies’ Society, in 1872, took hold of the work of kaisoming the audience-room, which was handsomely done at a cost of $197.

THE RESIGNATION OF ELD. GILLETTE.

In the spring of 1873 Eld. Gillette felt so sure that he had better go that he entered them to release him. The vast majority of the church would gladly have held him longer, but there was no alternative this time, for the terms of his resignation made its acceptance imperative.

The church as a body paid him a handsome tribute in resolutions full of regrets for the circumstances that drove him to his final decision, and with good wishes for his future good.

During his pastorate of twenty years, he received 305 into the membership, of which 245 were by baptism. He married 122 couples, and served at 431 funerals. He was popular among neighboring churches, and was often called to preach in their pulpits.

After an absence of eight years in New York State, he returned to Shiloh, where he spent his last days, and died February 12, 1880, when his remains were laid to rest beside the fathers whom he served so well.

PASTORATE OF REV. A. H. LEWIS.

The canvases for a new pastor resulted in the call of Rev. A. H. Lewis, who entered upon his labors in May, 1873, at a salary of $1,000, and was soon to be followed by his younger brother, Rev. W. H. Lewis, from Alfred Centre to Shiloh. His pastorship continued until June 30, 1876, a little more than three years. Early in his ministry, the church was blessed with a gracious revival, and a goodly number was added to the membership.

A new code of laws and statement of principles.

The somewhat cumbersome code of rules had become antiquated, and the "statement of principles" that the church had drawn up in 1857 was in need of revision. It was necessary to adopt a new code of rules and a new "statement of principles".

WHEREAS, We believe that the Word of God is the only standard of Christian faith and practice, we do hereby agree to accept that Word as our guide in all cases of duty or discipline; and we hereby repeal all special rules passed previous to Dec. 28, 1873, relative to duty or discipline. But that we may better understand our duties relative to certain important points, we here-fore adopt the following statement of principles, which we deem to be in accordance with the Word of God:

First. It is the duty of Christians to obey God in all things; to seek after holiness and purity, harmony and peace, and to abstain from all appearance of evil.

Second. The words of Christ as recorded in the 18th chapter of Matthew, 15, 16, 17th verses, are the basis of all true church discipline, and any offense should be reported to the church until the preliminary steps have been taken as therein directed.

Third. Sabbath-keeping is an essential part of obedience to the law of God; therefore, he who violates the Sabbath knowingly, thereby forfits his membership in the church of Christ.

Fourth. The Lord's Supper is an institution of the church in its organic state being "open communion," is at once logical and unscriptural.

Fifth. The use of intoxicating poisons, such as ardent spirits, tobacco, and the like, permitted by competent medical authority, tends to insanity, physical disease, and immorality; therefore, we deem it wrong to use directly or indirectly in their manufacture, sale, or use.

Sixth. It is the duty of every member of the church, and therefore, he who violates the Sabbath knowingly, thereby forfits his membership in the church of Christ.

Seventh. The Lord's Supper is an institution of the church in its organic state being "open communion," is at once logical and unscriptural.

Eighth. The use of intoxicating poisons, such as ardent spirits, tobacco, and the like, permitted by competent medical authority, tends to insanity, physical disease, and immorality; therefore, we deem it wrong to use directly or indirectly in their manufacture, sale, or use.

Ninth. It is the duty of every member of the church, and therefore, he who violates the Sabbath knowingly, thereby forfits his membership in the church of Christ.

The church found it necessary to add a seventh article to the constitution: "The Lord's Supper is an institution of the church in its organic state being "open communion," is at once logical and unscriptural. Therefore we require our church members to abstain from it."

(Continued.)
Drive the wedge along the "Bible alone" theory of authority, and in doing that they have the support of the great majority of men in the other two classes. They admit that whoever grieves himself on "Bible alone" theory of authority, has no escape from the charge of "false." For instance, Cardinal Gibbons, in "The Faith of our Fathers," p. 111, says: "Not to mention other examples, is not every Christian obliged to sanctify Sunday, and to keep Sunday holy according to the prescriptions of the Church?" Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from this angle, and not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify. Many such things, perhaps this itself, have been published in the United States during the last quarter of a century. Edwin D. Mead, in the Unitarian Review, April 1877, regarded as "Adventist truth: "Their argument was, of course, that there was no authority in the Old Testament for changing the Sabbath from the seventh-day, as originally commanded, to the first day of the week, as is reflected by churchmen at their own instance; in clear disregard of an explicit ordinance; and men to whom the Bible is final authority, especially those who point to the fourth commandment as the ground and warrant of Sabbath observance, are deprived of their rights, and are obliged to forego their Sabbath, and thus inflict loss upon men with whom they have entered upon business, as a mail clerk or agent. They want to compel others to follow the character of the work to be performed, and the time will be required to work. The Sunday-Law advocates a man engages his services to an establishment that runs seven days in the week; he invariably knows that fact beforehand.

SUNDAY-LAW SELF-DECLARATORY.
The inconsistency of the plea for the Sunday law, made by the friends of the American Sabbath Union, and others, is forcibly set forth in an article by W. N. G., in a recent number of the Signs of the Times. The writer speaks of the Sunday law movement in California, but on general principles, his words are true anywhere.

"Thus, then, Jesus went to the disciples, and said, It is required to have a day's rest, and today is that day of rest. But the Pharisees, saying, He is in the sabbath day, they said unto him, Why do ye the commandment of God, after the tradition of men, instead of the commandment of God, which ye have broken? And when he had looked round about on them, he said unto them, What man is there of you, whom, when he hath fallen into a shoepit or well, will not his fellow-men help to draw him out? And when he was about to send the third servant, he said unto him, Take heed how thou goest. Behold, I have put a talent upon thee. Go, trade with it. But he took unto him one talent, and went, and traded with the same. And he that had received the five talents came and presented them unto him, saying, Lord, thou deliveredst unto me five talents: behold, I have gained five more besides. His master said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." - Matt. 25:27~30.

"If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake shall find it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? For what shall a man give in exchange for his soul? But whoso shall deny me before men, him will I also deny before my Father which is in heaven. But whosoever shall confess me before men, him will I also confess before my Father which is in heaven." - Matt. 16:24-27.
THE SABBATH RECORDER.

M. A. FLATFIS, D. D.,

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MRS. W. HALLETT, W. W., Miss. and Women's Work.


W. G. WOODWORTH, D. D., Milton, Wis., History and Biography.


J. P. MOREY, Business Manager, Alfred Centre, N. Y.

We have all read, with more or less interest, about the treatment which Russia bestows upon all her subjects who are either guilty, or suspected of plots against the person or authority of the Czar. We have noticed, with just indignation, how this spirit has found vent upon the Jews who dwell in that country. The prison sentences of one who is personally known to us, a member of the First Alfred Church, brings the subject to our minds and hearts with a vividness which no other narrative could so well give. For this reason we have given, in last week's issue and this, Bro. Simeon Greenwood's Story of a Russian Prison.

Is Christianity losing its hold upon the people? So say infidels, pessimists, and chronic grumblers. Not so say the facts in the case, if statistics of increase in adherents, etc., are of any value. Indeed they show very satisfactory and encouraging results. Says the Herald, of New York, commenting on some recent returns: "A gain of nearly eleven hundred thousand in membership in one year, with a corresponding increase in the number of churches and ministers, indicates that Christianity is marching on with no uncertain stride." And the Independent, of the same city, forcibly says: "It is in itself a most overwhelming refutation of the assertions we hear now and then from various quarters that Christianity is losing its hold upon our people and that our churches are declining."

A recent issue of the Sabbath Outpost says that the Seventh-day Baptist Church at Texarkana, Ark., has removed to Fouke, and by an action of the church the name has been changed to the Fouke Seventh Baptist Church. Since October there have been ten additions by letter. The first Sabbath in December was a convenient and communion occasion. The feeling was most harmonious among the members, and the day was one of great spiritual invocation to the church. The church holds prayer-meeting on every Sabbath evening, and Sabbath-school at 10 o'clock each Sabbath, and preaching at 11 o'clock. And on Sunday after the first Sabbath in each month the church holds its business meetings, and preaching at 11 o'clock. The attendance of the people of the neighborhood is very encouraging.

A Missionary Concert Exercise has been prepared by Bro. H. H. Clarke, of Independence, and published by The John Church Company, New York, Cincinnati, and Chicago, which will be a great help to Sabbath-schools, churches or missionary societies in giving an evening entertainment on the subject of missions. It may be used entire, or parts of it may be taken with other matter which those using it may be able to add, according to their circumstances and needs. In either case the exercise will prove helpful and instructive. It contains some choice music, both selected and written for the exercises by Bro. Clarke, interesting incidents touching our own missionaries and missionary work are related, a poem written by Mrs. Lucy M. Curr, and a fine song on missions and a poem by Mrs. J. B. Clarke are given, together with other original and selected matter. This is not an advertisement for the benefit of the author or the publisher, but for the benefit of any who may wish to avail themselves of something to help them in getting up a good Seventh-day Baptist Missionary Concert.

Our readers have several times been reminded of the kindness of the pastor and trustees of All Souls Church in Chicago, in granting our late Council the free use of their house for its sessions. The Council, through a committee, expressed its appreciation in the presentation of some resolutions, and in other ways. The chairman of the committee has received the following note, addressed to the committee, which will be read with interest:

Gentlemen,—I am directed by the Executive Committee of the All Souls Church, to acknowledge receipt of Engrossed Copy of Resolutions of thanks, together with table and lamp; and to express to your organization, through you, their high appreciation of the memonient. I have the honor to be, etc.,

LLOYD G. WHEELER,
Sec. All Souls Church.

MISCELLANEOUS.

The slenderest business man may, if he has done business honestly, give to the country no other than his share of useful, charitable, and important institutions which those using it may be enabled to maintain, and, by their wise generosity, render a debt of obligation to the country in which he lives for the just laws under which he has been able to prosecute a safe and successful business, and to those institutions which have given tone and character to society, without which his best achievements were as nothing to him. If he has done business honestly his debt to the country has been paid at maturity. His property has paid its just share of government expenses, and the business which he has done has acted upon other business interests near and far, and thus he has performed his just part in his relations to the government and to business society. But how much the refining, purifying, and uplifting influences of schools, and churches, and charitable institutions done to give value to the products of his industry? Why, for example, are the fine fabrics of the silk manufacturer worth more in New Jersey than in the heart of Africa, but for the finer texture which religion, with its refining and uplifting influences, has given the former? Why is residence in the United States more desirable than in Russia, but for the freedom of conscience and those blessed charities which are born of, or are fostered by, our holy religion? In the answer to such questions as these every business man may, if he will, find an unwritten law of demand upon him for a generous support of the institutions of religion, learning, and charity; and if he does not pay these demands as he goes along, the general public has a right to ask, at his death, how much did he leave to such and such a cause?

In no other way does a remembrance of one's obligations in this direction reach out into all conditions of society, so far or so potently, as in gifts and money. The greatest care must be exercised in learning. We are glad to record our beliefs that business men are more and more coming to recognize this obligation, and to meet it liberally, both during life and in the final distribution of their property as it passes into other hands. A notable example of this kind is found in a letter recently received from light to the munificent gifts of the late Daniel B. Fayerweather, to a number of the principle colleges of this country. An exchange justly remarks that the bequest of $2,100,000 to twenty different colleges, and $85,000 to five hospitals, brings the name of Mr. Fayerweather, a New York lawyer who recently deceased, prominently before a public to which he was, while living, comparatively unknown. The largest beneficiary is Yale College, with $300,000, of which the Sheffield Scientific School receives $100,000, while Cornell and Columbia each receive $200,000. All the bequests, large as is the total, were made with a proper discrimination, for the purpose of widening the scope and strengthening the forces of established institutions which aid to afford facilities for a liberal education to the largest possible number of those who will grasp it.

Mr. Fayerweather, without the advantage of much schooling when young, and with an environment which made it necessary for him from his earliest days to earn his own way in the world, was himself an example of one of the best educated of men, in the best sense of the term. His associates in the leather business demanded him in the exercise of the calling at a meeting held at the time of his decease as being, above all things else, a model business man—thoroughly conversant with every detail, with an energy equaled by few, an uprightness and purity of personal character which no shadow could touch, and with a most winning presence. But there was this further about him—there was no useless lumber in his brain, no idle or purposeless efforts found occupation for his hands; and for an individual to attain a self-mastery which renders such description a truthful one, is but to reach the end to which all thorough education is directed. He did not derive his sense of responsibility directly from diligent study of the higher mathematics, nor were his powers of application strengthened, and his mental forces trained by the discipline of the classics, but, with the broad intelligence which is almost a birthright of every American citizen, he united a mental equilibrium and insight, from diligence, a habit of purpose, which, supported by tireless application, seemed to remove without effort every obstacle in the way of his success. He was always simple, practical, and conscious of his own limitations; but, although he was extremely modest and diffident in manner, his view embraced a wider field than those of many who knew him were aware of. He was harnessed to hard work all his life, and, dying at the age of sixty-nine years, leaves the greatest part of his accumulations to promote the cause of higher education in the world. It has been said that to know Shakespeare was a liberal education in itself; to know, and to love, and to be Fayerweather, as he was in business and in private life, was to be familiar with traits of character certain to insure success in any calling, without the help of fortuitous circumstances, and with a help that is ever open to our countrymen to exercise a wise generosity. He was a high exemplar of American business men of the very best class.
THE STORY OF A RUSSIAN PRISON.

(Conclusion.)

The door was locked after me, and as soon as I stepped into the room a great number of pris­

oners gathered around me, one pulled me by the sleeves of my coat, another by the chains of my hands; another took off my head the gray prisoner's cap and another pushed me to one side. This was all over before I was able to com­
tinue for about ten minutes, until the chief prisoner came and pushed away all the prison­
ers who surrounded me and said: "We see that you are a new prisoner; we noticed that from your head, which is newly shaven, so you must pay us a prison fee — tell why you were brought here — we must tell you this con­

trary if we find out afterwards that you have de­

ceived us, we will send you to carry a message to your great grandfather to take you in his lodging house. But you ought not to be afraid of us, if for you are a thief we will agree with you; if you are a murderer we shall not hate you, if you are a nihilist we shall honor and love you, for the most of us are true and de­

voted nihilists."

I gave to that chief prisoner one rouble and told him all that occurred to me during the last four years. This chief prisoner (as I afterwards learned) was 29 years old, had been a regiment leader and belonged to the Russian nobles. He stood with his regiment at Chernig­

gof, but was sent in 1885 to St. Petersburg. There he made acquaintance with some nihilists and was imprisoned for distributing nihilistic tracts in the army and among the saloons. He was kept in prison for three years and then sent to Siberia, where he spent one year, escaped to the Russo-German boundary where he was caught and put in the prison where I met him.

Two weeks later the prisoners elected him chief over them.

After telling my story to the chief prisoner, he called a prisoner and commanded him to find me a place on the bench among them. The room was about 30x35 feet, and received its light from only one window clad with thick iron grates placed in the side of the prison yard.

The furniture in that room consisted of a large, sloping bench, filling the center of the room, leaving a narrow aisle at the walls. This slop­
ing bench was triangular in shape, with two hundred, perhaps at that time we were but eighty-four), for a bench, a table, a bed and a floor, because we had to sit, to eat, to sleep and to walk on it.

The next morning I received 14 lbs. of bread for a day's food. We could bring water twice a day from the prison well. Every Sunday we got soup, which was simply potatoes boiled in water and salt. Such is the food furnished the nihilists, and those who are accused of being nihilists, all the time of their imprisonment.

After two weeks' lodging in that comfortable room, I, with several others, were called one morning to go with the escort to Warsaw.

We were locked into the yard where soldiers stood by us in full armor. We were called, one by one, into a large room for examination. As we were pass­
ing out of that room, an officer sitting near the door cried out, "examine, and fetter them to­gether. A soldier then came and examined our pockets, took two together and put us in line. Then he made another line of four prisoners; so he did until the end. After­

wards the soldiers took two long chains and locked up with them all prisoners in the length of the line. Then came the escort officer, who called a captain and his band of soldiers, the latter standing beside us with drawn swords while the officers numbered us. There were of

the prisoners 308, and 154 soldiers were placed over us and we were marched to the railroad station six miles away. There we were locked into the prison cars, guards were placed at the doors, and the soldiers marched back. When we arrived at Warsaw, more soldiers met us and es­
corted us to the State prison. I was in that prison nine days; and then came the escort officer, who said: "Now Dr. Simeon Greenwood.

WHY NOT?

Bible study is in the air, the Christian Church is being stirred by it. Colleges and universities are adopting it. Thoughtful men, whether Christian or not, are beginning to feel it. Scarcely a college in the United States but is

moving towards, or has already adopted, regu­

lar and systematic Bible study, and scholarly men the world over are being compelled to ex­
amine and form some definite opinion of the Word of God.

As the 19th century closes up, the Christian Church and the thinking world are turning as never to before to the Book of God.

But why not study the Bible as we study the rocks and flowers and animals — carefully, sys­
tematically, reverently? Why not study the laws of God, written in the Book, as scientifically as the laws written in the material or ani­

mal world? This is just what the Christian world is demanding in this year of our Lord, 1890.

We have spent enough time scolding the infidels, why not use our moments in gathering up the marvelous testimony stored in language and history, in monument and ruin, that has be­
come so overwhelming the last few years that scholars in heathen as well as Christian lands are saying, "This must be the Book of God."

Now Dr. Harper's "Inductive Plan of Bible Study" meets this want. It is emphatic­

ally a study of the Book, chapter by chapter, verse by verse and word by word, carefully, sys­
tematically and reverently. It does not oppose the international system, but is the blossom and fruitage of that noble plan. Something like a half million in college, school, and church are going into it next year. Why do not Seventh­
day Baptists at least keep up, if they do not stand in the front-front.

But the test of all study is the examination. This is the result of the best experience of cen­
turies. And in Dr. Harper's plan of Bible study examinations are provided for during the year, and especially at its close, very similar to Regent's examination in the State of New York.

Next Tuesday, Dec. 30th, throughout the United States, the examination for this year on the gospel by Luke will be held. This will test us, to see how much we know and just how much we can use of the life of Jesus as given by the beloved physician.

I believe we have the examination for all of our churches and for others who desire to enter. How many Seventh-day Baptist churches in their various localities may hold this examina­tion I do not know, but why not every church and Sabbath-school and lone Sabbath-keeper begin their systematic study of the Bible next year, and be ready for the examination in De­
cember, 1891, of the gospel by John? T. B. S.

TRACT SOCIETY.

Receipts in December.

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Simeon Greenwood.
1 Cor. 2: 2, where Paul makes a declaration which we believe should be our motto. Suppose you, and those who join with you, take this vow as a motto of Christian living. I would not have you go about preaching at unsavory times and in inappropriate places. It is the unconscious Christian influence that tells. Men are not driven to Christ, but are drawn by the power of his love, and the example of his pat­tern of life and holy life. Christians are the media through which this love is made manifest, and the closer we pattern after the example, the greater the influence on those with whom we come in contact. To say you intend to be a thorough Christian will do you no good if it is not better. Avoid idle words and fickle conversation, and when you speak, say something you can refer to with pleasure when you are casting up the day's account with God. 'For out of the abundance of the heart the mouth speaketh.'

"A kindly consideration of other people's feelings, courteous treatment, and gentle conduct is often the 'open sesame' to hearts hungering for a more elevated companionship. That is the duty of the Christian, and especially of the young Christian, to furnish this more elevating companionship is beyond question; but how to gain the strength of character which will enable one to lead others upward is a question to be considered. To be a Christian is infinitely more than to be good. A desire or a determination, however resolute, to be like Christ, will be utterly fruitless if the aspirant does not know Christ. An artist might struggle ever so resolutely to paint the sunrise upon the mountain top, but if he never took the pains to ascend the mountain at all, he would look little like the true scene. So if the Christian would be like Christ, he must know his character, his methods, his life. A college student once asked a Professor where he got that deep understanding of Christ's character which enabled him to discern so eloquently upon it. The Professor replied: "From the study of some old books written in the first century." These books have now been compiled in one volume, commonly known as the New Testament. If the Christian would study Christ in the Bible more, and take him as a personal friend and companion, he would unconsciously grow like him, and by the unconscious power of this like­ness draw others to Him who is the way, the truth and the life.

Our committee is in trouble. It does not know what to do. It has laid the matter before the young people. It has asked for suggestions. Let us help if we can. Let us try anyway. I myself am fully in accord with the letter of Bro. A. E. Main. Some of us are not. Can we compromise? If we cannot unite in one line of work, let us try two fields. Suppose we make the following proposition to the Missionary Board: "If you will employ and undertake one-half the support of a man to travel on the home field, we will undertake one-half the support of a foreign worker. The man on the home field shall not be only an organizer, but a organizer and on the foreign field shall be an assistant to Dr. Swin­ney." In this way we shall be giving of our "efforts, money, sympathy, and prayers, both to Home Missions and to the work for the spreading of the gospel in heathen lands."

Perhaps if the Board sees that the idea of the proposed "organizer" is more than simply to form societies of Christian Endeavor but to unify, to enthrone, to encourage, to evangelize, to do just what work is most needed in each place, and perhaps if the Board sees that we are desiring of helping along the foreign work, such a proposition as the foregoing may possibly meet with favor.

Edwin S.

Our Mirror.

Corresponding Editor,—We promised some details of our way of doing things at the literary services of the Independence Society of Christian Endeavor. The pastor and another young man are a committee to furnish programmes. Singing of sacred songs, with an occasional variation, also an organ or piano solo furnishes us refreshment of that character. The recita­tions and poems (often original) speak of the better life and furnish happy thoughts. Then there are readings from the best of authors and upon subjects inspiring us to endeavor more earnestly the following day's; a question box brings up Scriptural information; other knowledge, profitable knowledge; occasional map exercises, as a journey of Paul's, or a temperance blackboard exercise, by the pastor, and then, the greatest variety of all, our Christian Endeavor Local, a journal of no little worth to us.

Last summer the pastor gave two lectures, illustrated on blackboard, on "The Christian Astronomer," and later still a Sabbath afternoon sermon on the Endeavor motto, "For Christ and the Church," which was followed by a conference meeting. These, with missionary concert exercises and our holiday missionary concert exercise and our holiday missionary lecture and our holiday missionary concert exercises, with our holiday missionary concert exercises and our holiday missionary lecture and our holiday missionary concert exercises, and our holiday missionary lecture and our holiday missionary concert exercises, and our holiday missionary lecture and our holiday missionary concert exercises, were together the presents of the church to the fathers to pay their cigar bills. But few for the youth to give for Christ.

Allegany.

There is inestimable blessing in a cheerful spirit. When the soul throws its window wide open, letting in the sunshine and presenting to all who see it the evidence of freshness, it is not only happy, but it has an unspeakable power of doing good. To all the other necessities may be added, "Blessed are the joy-makers."—Willis.

There are some souls that have power of sympathy, perception of beauty and of truth, insight into character and affairs, but no executive power, nor any power of personal influence, no resonant or resurgent. Such souls when they are alone in the world, have much private suffer­ing, and when they find their mates are extremely happy, and thence go on in useful ways of living.

Life is too short and time is too precious, for good men to give their talents and strength to magnifying the mistakes and ignorance of their weaker fellow beings. The example of Peter and John at the beautiful gate of the temple is as applicable now as nineteen hundred years ago. Loving, tender words have always lifted men out of the misery clay, and those who desire sincerely to reform men should be kind and not caustic.

National Home Protector.
EDUCATION.

Mr. Thaw Arose, a prosperous merchant of Foo Chow, has just given $10,000 to found a Anglo-Chinese college in that city.

This gift is overrunning the French people as much as the Germans. Among the senior boys in the different French colleges more than 46 per cent are near sighted.

It is the last of the campaign to introduce gas into the boys' dormitories at the Brooklyn and Up to now candles, stuck in a vase candle-stick, have been used. Each candle cost about $10 a month. Now, they can blow out the candles and put the stick outside the door.

Saxon Evans has secured for Howard University, Washington, copies of all law-books where there exist duplicates in the New York and Judicature libraries.

He has introduced a bill appropriating $15,000 annually for the maintenance of the law department. The theological duplicates in the Congressional and Judicial libraries.

In the last ten years, took honors in Greek, French, and Latin, and at the University graduates, or else be graduates would be ungracious to insist upon German.

Melbourne University Miss Rappeport, when aged 19, is a native of Canada, and after a year's study in the University of Montreal, and 2 years in London, she returned to Canada, and after a year's study in the University of Toronto, entered the University of Melbourne, and has taken her degree with the highest honors. She has been elected to the fellowship of the Royal Society of Victoria, and is now engaged in the study of geology, with a view to entering upon a scientific career.

The science of geography in the United States is receiving great attention, and it is said that the public school of Boston, where he is "formed," is giving more attention to geography than any other city in the United States.

The city of Boston has appointed a commission to make a careful examination of the geographical appliances used in schools and libraries.

It is said that the State's first business in the education of the youth. Teachers must, first of all, be university graduates, or also be graduates of high, very high, high, of secondary schools, employed less for the purpose of education than for almost life, and are pensioned when grown old, in the public service. The schools stand at the head of the public schools.

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To EMERGE A GEOGRAPHICAL COLLECTION.—Since last spring the Department of Geography of the Brooklyn Institute has been engaged in the collection from the United States and from the pages of New York and other leading cities. It will then be returned to the Brooklyn Institute to form a permanent collection, when the student will be led in studying and comparing the best products in the geographical line will have ample opportunity for doing so.

In connection with this work the department is also collecting from all over the country the geographical textbooks used in the schools, and methods of geographical instruction. Over a thousand circulars containing lists of questions have been distributed, and are being returned with each feature of the work. Voluminous information is being received, and these reports will be compiled and published. It is expected that this publication will be a great benefit to the teachers and be of great benefit to the students.

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SABBATH SCHOOL.

INTERATIONAL LESSONS, 1890.
FIRST QUARTER.

Jan. 3. The Kingdom Divided. 

Jan. 10. Idolatry in Israel. 


Feb. 1. Ahab and Jehoshaphat. 

Feb. 8. Elijah Taken to Heaven. 

Feb. 15. Elijah's Successor. 

Feb. 22. Elijah's Defenders. 


LESSON III—God's Care of Elijah.

For Sabbath-day, January 17, 1891.

SCRIPTURE LESSON—1 Kings 17:1-16.

1. And Elijah the Tishbite, who was of the inhabitants of Gilgal, 
2. he went to Zarephath. And when he came to the gate of the city, behold, the widow 
3. She said, Look now, I pray thee, the son of thy servants is here with me;  
4. And it shall be, that thou shalt deck of the brook; and I have commanded the ravens to feed thee there. . Who became king of the ten northern tribes.? Why 
5. Then said he unto her, O woman, cometh the patience.  
6. And bread and fish in the morning, and bread and fish in the evening. The promise made to the prophet was in part fulfilled; but there was nothing in the new 
7. And it came to pass, that the brook dried up. In this way Elijah was sure that the drought was upon the land; for a whole large section of the land was known to be a dangerous 
8. And he called unto the name of the Lord of heaven, I pray thee, looking in the name of the Lord.

GOLDEN TEXT.—They seek that the Lord shall not want any good thing. Prov. 3:10.

INTRODUCTION.

This lesson belongs to the time of Jeoshaphat, king of Judah, and Ahab, king of Israel. Jeroboam received several prophetic warnings in regard to his idolatry. He was called a vessel of honor, and the mountain of his house was exalted to the very name of the prophet, while he was yet a child, and had thus spent his 

EXPLANATORY NOTES.

V. 1. And Elijah the Tishbite. There is much in the very name of this prophet that is significant. It expresses the belief of his parents in opposition to the paganism about them. The Tishbite denotes the place of his birth or residence. Who was the inhabitants of Gilgal? Was he the descendant of King Saul? Was he the son of a priestess? Since the name means an inhabitant of Gilgal, we have here surely introduced with no ac­count of his parentage or his previous life because his public ministry was all that properly fell within the scope of the sacred history. And since this ministry had great influence in the affairs of Israel it is given in minute detail. Said unto Ahab. He came suddenly into the presence of Ahab and delivered his message hence to forsake his wicked Ashtoth and Jezebel. Before whom I stand, there shall not be dew nor rain these years. He introduces his fearful announcement with a solemn oath, which affirms at the same time the personal assurance that Jehovah is God of Israel as in contrast with the senseless idol to whose service Ahab was enticing Israel. Before whom I stand. He affirms himself to be a servant of Jehovah; as a prophet he lived by the promise, and by the blessing of the Lord faithtul to perform them. . .of his promises, and that the child shall be his. She answered, Thou speakest falsely. She added, But the Lord hath not sent me to bring bread and fish. An explanation of the mighty works which were wrought for her child. Jehovah imposes these conditions upon the faithfulness of the child. She must announce a respite through him. Thus the miracle was an indisputable sign that Elijah was indeed sent of God. V. 2, 3. Saying get thee hence, and hide thyself. His message was a solemn announcement, hence it was needful for Elijah to disappear as abruptly as he came. He is directed explicitly where to conceal himself from the king. Ahab. This is the king of the ten northern tribes. Israel. This is the kingdom of the ten northern tribes. The prophet needed to have his own faith tried. V. 4. Thou shalt drink of the brook; and I have commanded the ravens to feed thee there. Only his necessities should be provided for him. To make this journey the Golden Text say about this? What are some of the dangers that the prophet might have faced on his journey? V. 14. “For thus saith the Lord; By the prophets, and by the seers, and by them that visioned, in the da. It was on his own work; it was not needful that Elijah should remain in the country of the Israelites. What are the duties? V. 16. Fear not. Now it is Elijah's moment to prepare for his work. When would Elijah's mission begin? What are the duties? V. 19. Arise, get thee to Zarephath. To make this journey safe and provide for her child. Fetch me, I pray thee. A little water and a little flour. She called the ravens to feed her. The confidence of the prophet had been sustained. She responded to the command of the prophet. It opens the way for the prophet to intercede for the widow. V. 21. And he took a pin, and took an altar of a grove, and a drink offering. It is clear that the prophet was going to present the widow before the Lord. This is a sad chapter in the history of the Church. It tells the story of a wondrous Holiness. The Church had suffered and died in the Lord's service, and now we see a world filled with the spirit of paganism. It is a sad chapter in the history of the Church. The Church had suffered and died in the Lord's service, and now we see a world filled with the spirit of paganism. It is a sad chapter in the history of the Church.
Home News.

First Alfred.—On Sunday, Jan. 4th, Prof. F. S. Place was ordained to the office of deacon in this church. Pastor Williams conducted the examination in the forenoon, which was most satisfactory. At the service in the afternoon, Prof. L. C. Rogers preached the sermon, Rev. Joshua Clarke offered the consecrating prayer, Rev. S. G. Phillips gave the charge to the candidate and to the church, and B. F. Langworthy, the senior deacon of the church, gave the hand of welcome. The entire service was very impressive.

Independence.—We pass from the old year to the new with regrets, sadness and gratitude. Regrets, that so little has been done for the Master when there was need of so much. Sadness, that so many during the year past have been taken away by death. But we have occasion to thank God that he has counted us worthy to do something, and now have the privilege of redeeming the time. Eph. 5: 16. The weekly collections were continued during the year, and though the times have been unusually hard among farmers here, yet a large share of the giving was from the rule of the Sabbath-school and others is bearing precious fruit. The first Sabbath in the new year was one much enjoyed by many, and the second was a day of prayer and fasting, the thoughts of which were on the Lord's Supper, the redemption of the nation, and the extension of the Gospel. Then, in the evening of the Sabbath, the church was filled with the music of the organ. The service was an adaptation of the 12th Psalm, with a series of songs of thanksgiving, and the prayer meeting was held in the forenoon of Dec. 30, 1890, which nestled 879 26. The occasion was very pleasant and socially enjoyable. We would, through the Recorder, express our thanks for the same.

New Jersey.

Plainfield.—The last Sabbath of the year was one of special interest, and was greatly enjoyed by our church and Sabbath-school. The morning service was adapted to the Christmas time. The sermon by the pastor was directed especially to the young men and women, and was both powerful and practical. The singing, led by a choir of eleven voices, was soul-stirring and inspiring. The choir also sang several songs which were very appropriate. At the Sabbath-school session in the afternoon, the lesson review was so combined with the Christmas exercises as to make the occasion one of much pleasure and profit. In place of the old time Christmas tree, and the custom of bestowing gifts upon ourselves, we adopted the plan of giving cards, papers, etc., to some who are not so highly favored with wealth; and in this way the money was collected. With this object in view each member of the school had furnished a package, and these were presented by the classes, each class having chosen its “speaker,” who, in making the presentation, recited an appropriate passage of Scripture. These packages were boxed and shipped to localities for distribution, where we have been assured they would be gratefully received. The recent revival services in this city, conducted by Brother B. Fay Milla, are being followed by blessed results. About four hundred and fifty have already united with the various churches, while many others have been converted and will join soon. Many church members have also been greatly revived. Thus in God's hands, and by his chosen instruments, comes about one of the most remarkable seasons of blessing and others is bearing precious fruit. The first Sabbath in the new year was one much enjoyed by many, and the second was a day of prayer and fasting, the thoughts of which were on the Lord's Supper, the redemption of the nation, and the extension of the Gospel. Then, in the evening of the Sabbath, the church was filled with the music of the organ. The service was an adaptation of the 12th Psalm, with a series of songs of thanksgiving, and the prayer meeting was held in the forenoon of Dec. 30, 1890, which nestled 879 26. The occasion was very pleasant and socially enjoyable. We would, through the Recorder, express our thanks for the same.

Iowa.

Garvin.—We are enjoying delightful winter weather thus far, no snow on the ground and no cold days while the roads are as good as could be asked for. On the evening after Christmas many of the pastor's numerous friends, sixty-seven in all, gathered at the parsonage to celebrate the exchange of visiting cards and make our Christmas hearty and pleasant. The Sabbath-school was also of unusual interest, and the prayer-meeting following it was largely attended, and we were greatly encouraged by many evidences of reconciliation to God's service.

J. D. B. West Edmonston.—Our Sabbath-school, on Christmas eve, gave a very interesting entertainment for the young people. The first part was a series of short tableaux representing incidents in the life of Jesus, also a solo, duet and chorus singing appropriate to the occasion. The house was tastefully decorated for the occasion by the young people, who deserve much praise for the heartiness with which they worked to make the entire entertainment a success.—A donation visit for the benefit of the church was held on Tuesday evening of Dec. 30, 1890, which netted 879 26. The occasion was very pleasant and socially enjoyable. We would, through the Recorder, express our thanks for the same.

Pastor.
THE BISHOP AND THE COMMERCIAL TRAVELLER.

One day when Bishop—who does not wear clerical raiment, but has somewhat the appearance of an active business man, was in the cars on one of his missionary journeys a commercial traveller, espying the bishop's grip-sack and mistaking him for a fellow "drummer," said:

down beside him and opened conversation as follows:

"Good morning! You're a travelling man I guess?"

"Yes," said the Bishop, who looks a little snappy, "I'm on the road a good deal."

"So am I. What's your line of goods?"

"Solemnities," said the bishop. "Oh, boots and shoes you mean. I carry gen's furnishing goods.

"I do something in that line too, in the higher grades of goods. Have you been on the road long?"

"About a year," said the young man. "I travel for Loud & Noise, of Chicago. Which house do you represent?"

"Christ, Church & Co. A fine firm it is too; I am proud of them."

"I'm, don't know as I ever heard of them. Is it a new firm?"

"No, a very old one. I have been with them twenty years myself, and we have branch houses all over the world."

"So? Do you never hear of them? How's trade with you now? Getting many orders? I find things rather dull. Competition is so sharp in our line that a fellow has to hump round lively to hold his own."

"Indeed," said the bishop. "I am sorry for you. We have some rivals, but our firm is so strongly established. The chief trouble we have is with an enemy who is always on the watch to spoil our goods and injure our customers. But we are sure to get him, I think. I'm keeping up some good work, and we are obtaining new orders constantly."

"You're lucky there. Is your house good?"

"Yes, excellent. I can draw on the firm for compensation whenever I please, and my drafts are full paid at sight, no discount. Then I frequently have to stage homes of the house in one town, and always get something extra for that."

"By Jove," said the drummer, "that's a good hold. Say, does your house want any new men? I'd like to take my chance."

"Yes," replied the bishop, "our house is always on the look-out for good men, especially travelling men. We offer better rates in China, Japan, Africa, and all over the world, but the firm is particular about its men and will not employ any but Christians."

"That's a queer notion; but I don't blame them. Jews are a mean lot for traveling men. Say, I believe I'll write to Loud & Noise and ask them if they would take me and go with another firm. What did you say the name of your house is?"

"Christ, Church & Co."

"Why, is your house a new firm?"

"In Jerusalem," answered the bishop.

"In Jerusalem! I thought you said they were Christians. I don't fancy those foreign Jews!"

"So they are Christians; but the Head of our firm lives in the New Jerusalem now. All the employees have been invited to meet him there and have a great supper. He will bear all the expenses of our journey thither. I would like to have you for the firm, too, if you are a Christian. If you are, I'll make you one before the time for the great supper comes."

"I don't know about turning Christian," said the drummer, "but I'd love to go to you the great supper; but I say," he continued, catching the bishop's eye, "what are you giving us? You're fooling, aren't you?"

"No, I am perfectly serious. I would like to have you turn Christian and work for Christ and the church."}

"Oh, I catch on now! You're one of those travelling men who do that, I reckon."

"It's my town, too, said the drummer, "and I'd like to go and see your branch house, as you call it. I would not mind turning Christian and working for your house if all the parsons were as sharp as you; but all those I meet are such awful milk sops and duffers."

"Come on, then," replied the bishop, "we like to get hold of wide awake fellows like you. If you only knew what a glorious thing it is to work for Christ and his church, I am sure you would join our company and go with us to the great supper when our travelling days are done."

---Standard of the Cross and the Church.

Said an infidel to another, of christianity:

"If it be false, it can do no harm; but if it be true, you will be a great gainer."

SPECIAL NOTICES.

Brother F. J. Barkey wishes his correspondents to address him at Katsinschekir, near Rotterdam, Holland.

The next Quarterly Meeting of Hebron, Hebron Centre, and Shingle House Churches, will convene with the Shingle House Church the second Sabbath of January 9th, 1891. Prayer and conference meeting Sixth-day evening, at 7 o'clock, Preaching by J. Sommerfeldt; 2 P. M., preaching by B. E. Fisk. Further arrangements will be made. Meeting will continue through First-day. A cordial invitation is extended to all.

To complete the proposed set of Conference and Society Reports for Bro. Velthuysen the following numbers are needed: Conference, 1825, and society reports to 1821. Missionary Society, 1845, 46, and 47. A full set of Denomination Reports would be of great value to Bro. Velthuysen, and we are anxious to send them to him at the earliest. Any information you may have in your city over the Sabbathists are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, 245 West 4th street, between Charles and West 10th streets, New York.

The 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, 3rd Ave. and 11th St. and 3rd Ave. and 326 West Madison St. Meeting for Bible study at 10:30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbathists are especially invited to attend the service. Pastor's address, Rev. J. W. Morton, 1158 W. Congress Street, Chicago III.

WANTED.

For a man of experience, especially in farming or running a sawmill. Would work by the month or year. Good reference can be given. Address P. O. box 120, Brookfield, Madison Co., N. Y.

A SABBATEE-KEEPING young man who understands plumbing, or steam fitiing, or hot-water heating. Address Ordway & Co., 305 West Madison St., Chicago.

A SABBATEE-KEEPING young man who is a practical cutter, or tailor, and who is willing to become identified with a tailoring business that has been established in this city for twenty years. Address Ordway & Co., 305 West Madison St., Chicago.
JANUARY 8, 1891.

THE SABBATH RECORDER.

SABBATHLY WRENCH.

THREE-DAY BAPTIST MISSIONARY SOCIETY.

GEORGE GREENWALT, President, Mystic, Ct.

C. H. THOMAS, RECORDING SECRETARY, WESTFIELD, N. J.

ALFRED T. CROWE, TREASURER, WORCESTER, BOSTON, MASS.

The THREE-DAY MISSIONARY SOCIETY held its meeting Tuesday, January 11th, 1891.

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MILTON COLLEGE, Milton, Wis.

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E. H. LEWIS, Recording Secretary, Plainfield, N. J.

THE BIBLE AND THE SABBATH, containing Scriptural passages bearing on the Sabbath, Price 2 cents.

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Within three years, if the plant of the Delaware, Lackawanna and Western Railroad Company, which is now being built, succeeds, the company will have a large thriving business, and will be able to make a large profit.

A failure of the first season's crops.

families on the public lands of Brazil.

foreign advice on the affairs of the Empire.

19th century, estimated at between $25,000,000.

A model railroad.

To the Pacific Coast.

The calendars that come in the fall are as numerous as the flowers that bloom in the spring. Many resemble the flowers in that they come after being sent for, and fade after a very short existence.

The most seasonable and business-like crops we have seen come from the farm of N. W. Ayer & Son, Newspaper Advertising Agency, at 35 and 37, Howard Street, New York.

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The Burlington Route, C. B. & Q. R. R., operates a fine line of railroad between St. Louis, St. Paul, Omaha, Kansas City, and Denver. For safety, speed, comfort equipment, through-car service, it has no equal. The Burlington gains new patrons but loses none.

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To the Pacific Coast.

Go to California via the through lines of the Burlington Route, from Chicago, St. Louis, to Denver; and thence over the new broad gauge, through car line of the Denver and Rio Grand or Colorado Midland Railways, via Leadville, Glenwood Springs, and Fort Collins, to Los Angeles and neighboring cities.

A model railroad.

DIED.

FIRE.—In Whiteville, N. C., Dec. 24, 1890, of the suicide of a young man, the son of Dr. and Mrs. J. H. Driver of this place.

DIED.

Sister Catherine, will turn over her entire fortune amounting to at least $7,000,000 and $2,000,000, in February to the new order which she intends founding, and which will be known as "The Sisters of the Holy Sacrament," and have headquarters near Washington, D.C., for two years, and thereafter at Andalusia, near Philadelphia.

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