DE PROFUNDIS.

MRS. E. R. H. EVERETT.

"Can the waves of the sea yield the beautiful dead To my arm's reach?"

"Yet even the sea may the Lord command To cast up my dead to the sand, And the eyes that are sealed be unsealed to me, And the heart of the soul be given to me.

"But not from the gate of that uttermost hell, Where the hopelessly dwell; When unto the ear of the Lord I cry, I must pray, 'Let him die!'

For their lips cannot praise any more than the dead In their narrow bed."

God hath opened the grave in that terrible land, By his own right hand. And the inexpressible sweetness of that sea Raised my dead unto me! And he brought back my heart from the depths of despair, When he answered my prayer.

JOHN THE APOSTLE.

A STUDY.

H. R. MAURER.

Notice the following expressions:

James the son of Zebedee and John his brother. Matt. 4: 21.

Jesus tooketh Peter, James and John his brother. Matt. 17: 1.

They entered the house with James and John. Mark 3: 17.


James Cephas and John who seemed to be pillars. Gal. 2: 9.

Two things are noticeable in these, a few of the many similar, expressions found in the New Testament, that in the order in which the names James and John appear, James is always mentioned first and John is always called his brother. This order of names, or the simple order of the names we may learn some things that not only throw light on the subject of our study, but also set before us a principle that will often enable us to interpret Scripture on other subjects. It is not directly stated that John was the younger of the two brothers mentioned, yet we know that John was the younger, as is evident from the common practice of placing the elder of two brothers first when mentioned together, and from that other common practice of mentioning the oldest of a man's sons as his son and the rest as the brothers of the oldest; hence when we read "James the son of Zebedee and John his brother," we know that John was the younger of the two brothers.

There is throughout Scripture a use and recognition of this principle and practice in common language. Expressions are used as found among the people, and no explanation is given of them for that reason. Everybody to whom the words are addressed understands just what is meant. In our times allowance is not made for the natural usages, and oftentimes controversialists will, because of these unexplained references to current modes of expressing thought in Bible times, and also unexplained references to existing institutions, take an unfair advantage of their opponents, and see an argument where none exists, and thus bring the Scripture into disrepute by making them seem to lack clearness and give some apparent basis for the infidel's sneer. "Your God has written a book which no two persons understand alike." What is true of the use of current expressions applies also to existing institutions, which are alluded to familiar to everyone, and hence needing no explanations. Hence all references to baptism are in the terms familiar to the people and hence all explanations of what baptism is, which have become so extended that in one institution alone—the college library at Princeton—there are 3,000 pamphlets and 2,000 bound volumes on the subject, are necessitated by the fact that after the apostolic age the ordinance was altered by men without authority from God. In Bible times the word baptism, as all candid scholars admit, meant nothing else than immersion, and did not have that flexible meaning now attached to it, which necessitates so much explanation.

In the gospels, in the Acts covering a period of about 30 years after our Lord's resurrection, and especially in the gospel of John, the last of the New Testament books written, the Sabbath is alluded to as an existing institution. Whatever of explanation there is in the gospel on the subject has to do only with the manner of its observance, for leniency in which our Lord was six times called to account. Now, because there is no direct command concerning the observance of the Sabbath in the New Testament, some, to extricate themselves from a dilemma, assert that under the new dispensation there is no Sabbath. But all unprejudiced and fair minded persons ought to see at a glance that the very absence of such commands, if they were not needed, since the Sabbath was too well known, as seen by the many references to it, as a familiar institution existing among the people.

Now most biblical scholars cannot fail to see the point in the expression "James and John his brother," that by the common uses of language John is the younger of the two, although it is not stated, but when it comes to a stronger proof that they were not needed, since the Sabbath was too well known, as seen by the many references to it, as a familiar institution existing among the people.

One of the precious minerals which lies bedded in the mines of the Sabbath-school lecture for a half a year now, and has probably, 1891, is the confirmation of Bible history at the hands of old Assyrian and Egyptian monuments. Upon discovering the vein, the writer feels the impulse to make share-holders of those of you who are not going to take the time to search it out, of something of the pleasure which lies embedded in this line of study. It is fair to say that while this type of oriental research had had about it a bewitching charm, its zest was greatly stimulated upon seeing with one's own eyes the wonderful stone books of the East which have almost miraculously accumulated within the last quarter of a century at the British Museum; and beginning that the visit to the Museum was under the enthusiastic guidance of the friend to so many of us, the Rev. Wm. M. Jones, of London.

The writer would at this time speak of simply one of these stone books.

The Stele of Moesh, on the Moabite stone, is spoken of by some of those learned commentators in connection with the lesson for Jan. 17th, to illustrate the fact that the monuments confirm Bible history. Strictly speaking its inscription covers the history given in 2 Kings, 3: 24-37. The Moabite stone is in the Louvre in Paris. A tablet was given to the British Museum. Rev. Klein, a well-known authority, mentions that the tablet was inscribed by the Moabites in August 19, 1686, at Dibban in the land of Moab.

It was standing half buried in the ground at...
the foot of a hill among the ruins of Akaba. It was broken in the digging, and the surface badly injured; but by fore-thought the discoverer of it had an impression made of it before the stone was removed. This enabled the scholars at the Louvre to complete the text by reproducing the lost parts on a scale smaller than that on the damaged portions of the surface. About two-thirds of the stone, consisting of twenty-eight fragments, have been recovered. It is a stone of black basalt, two feet, ten inches high; two feet in breadth, and fourteen and one-half inches in thickness, and is rounded at the top. It contains an inscription of thirty-four lines, about one inch and one-quarter apart, running across the stone.

"The inscription is 'written in the Moabite dialect, i.e., in a language which is, with slight difference, that of the Bible. The characters are the ancient Hebrew, the so-called Samaritan or Phoenician ones.' It is said to be not only the oldest Hebrew literary monument in existence, but the most ancient specimen of alphabet writing. King Mesha erected the stone to Kemosh, the god of his country. Please read another text.

2 Kings 3: 4, 24-27, and compare Khemosbgad, the black basalt, two feet, ten inches high, an ancient Hebrew law code. The text here referred to was erected by Moab king Mesha, in the days of King Ahab of Israel, to Kemosh, the god of Moab. It is a ������ of the Bible. Kemosh was, it seems, a local god, and is more a national than a religious name.

The text reads: "I am Mesha, the son of Kamos-bagad the Dibonite. My father reigned over Moab thirty years, and I reigned after my father, and erected this sanctuary to Kemosh in Kartha because he assisted me against all my foes, and let me feast my eyes on all my heart's desire. And I, Moesh, the god of my country, raised Moesh many days, for Kemosh was with my heart. And his son followed him, and he also spoke; I will oppose Moesh. And I, King Mesha, built the royal palace kind of smoke would have this tendency were it produced in a furnace, but it has one-half the tendency nearer resembling the horrible Stygian smoke of the pit that is bottomless."

A recent writer observes: "If there is any one act of criminality which nature staves with especial abhorrence, and punishes with more or less certainty ultimate woe, it is the use of tobacco. Others, it is that of the parent who, by marrying his own organization and vitiating his own functions, bequeaths irreparable, physical decrepitude."

4. There are two subjects allied to this which I will briefly consider: 1st. The tendency of the habit to create a thirst for strong drink. 2d. The harm that comes to others from our use of it.

It is at least generally conceded that the tobacco habit has a tendency to make drinkers of its victims. The reason why tobacco does this is because it produces a thirst which is not likely to be allayed by water. How poisoned smoke could help doing it I do not see. Perhaps any kind of smoke would have this tendency, unless it was not poisoned. We wish the thirst moistened, but also stimulated to action. This is a demand for strong drink. This is satisfied only by the stronger alcoholic beverages. Hence you find that almost every drinker is a tobacco user, and the reason why there are so many of the tobacco users who are not ashamed to be boozed is that we hold the power of society. We are wonderfully held by our surroundings. This, therefore, is a part of the great temperance problem, and ought to go with it. Any reformation on this line that does not include this will not be permanent. The tobacco curse ramifies through the whole life and controls all our powers. It encourages every evil and opposes every good. A careful observer makes this strong statement: "The pernicious habit which the abuse of tobacco is spreading through the country will, ultimately, in my opinion, prove more pernicious than the serious abuse of intoxicating liquors."

There are ways in which the tobacco habit impairs the health of another. Diseases may be communicated to another in two ways. By using the same pipe, that terrible degeneracy, the syphilitic taint, has been conveyed from one to another. There are those who have not a sign of the disease except on their lips, and must remain in ignorance of it. This is in the very nature of the case; for the very worst side to this. If the tobacco users take it from each other, it is not so very bad, but they are not always satisfied with taking the tobacco men. It would seem that some of those who would not touch the article are sometimes obliged to breathe the air polluted by others, and are thereby receiving the harm directly. This is
taken."

If this is true, will such parents beget healthy children? Impossible. This physician declares that, "If the evil ended with the individual who, by the indulgence of a pernicious custom, injures his own health and impairs his faculties of mind and body, he might be left to his enjoyment (his so-called paradise) un molested. This, however, is not the case; in no instance is the sin of the father more strikingly visited upon his children, than the sin of tobacco-smoking. The enervation, the hypochondriasis, the hysteric, the insanity, the dwarfish deformities, the consumption, the suffering lives and early deaths of the children of a physically weak parent, have been testi
timony to the feebleness and unsoundness of the constitution transmitted by this pernicious habit." This, therefore, becomes a national question. If we pursue this course as can we help retrograding and going down as a nation? We ought to rise as a nation, to sanitation, and by all other means, and endeavor to cast out the intruder, this evil spirit that is in league with Satan himself and is poisoning our purest blood, and noblest prospects. Under another head I showed how nations had deteriorated on account of the tobacco habit, and how they had been deprived of the advantages and Kings were so much cast down by James's counterblow against tobacco. It is the close of a work on the use of tobacco. "Have you not reason to be ashamed, and to forbear this filthy novelty, so basely grounded, so foolishly received, and so grossly mistaken in the right use thereof? A custom loathsome to the eye, offensive to the nose, dangerous to the brain, dangerous to the lungs; and in the black fume thereof nearest resembling the horrible Stygian smoke of the pit that is bottomless."

A recent writer observes: "If there is any one act of criminality which nature staves with especial abhorrence, and punishes with more or less certainty ultimate woe, it is the use of tobacco. Others, it is that of the parent who, by marrying his own organization and vitiating his own functions, bequeaths irreparable, physical decrepitude."

3. The tobacco habit entails a weakness upon our posterity. I refer here to a physical weakness, which is said to destroy him as the mite does its victim, but takes the innocent yet unborn, and fixes upon him its destroying influence, without his consent, knowledge or co-operation. A physician in a dispensary, who has 16 years' experience, and therefore should be credited, says that leeches, when put on the body of an infant, are killed by the tobacco principle, and dropped off dead; and that flies and bugs know better than to molest them. If this is

"Do thyself no harm." Rev. W. H. KENNY.

3. The tobacco habit entails a weakness upon our posterity. I refer here to a physical weakness, which is said to destroy him as the mite does its victim, but takes the innocent yet unborn, and fixes upon him its destroying influence, without his consent, knowledge or co-operation. A physician in a dispensary, who has 16 years' experience, and therefore should be credited, says that leeches, when put on the body of an infant, are killed by the tobacco principle, and dropped off dead; and that flies and bugs know better than to molest them. If this is
they will get nothing worse than blanks. $80,000 for a blank prize must be a paying investment. The most hopeful cannot expect anything better than a hundred. This lottery is not one that belongs to Louisiana or Dakota. It is in every State. It is in every neighborhood, and in almost every family. I believe it to be a thousand times worse than the regular lotteries of the country, which are prohibited by law. To think of something it makes me sick. I see under my eyes the very best blood of this nation being poisoned day by day, and what can I do about it? I am powerless, I am like a man standing by the banks of the Niagara River and seeing a man going over the falls. What can he do? I repeat what can he do? He can only petition the throne of grace. It may be that God has some way of saving even from this dire calamity.

ASSURANCE.

That the same doctrine of full assurance is taught in the Scriptures it one can doubt, but as to what it implies there may be a question.

For myself, I think it implies a perfect faith in Jesus, the pardon of sins and the witness of the Spirit. All these pertain to the present time. But there is another thought or element of assurance which has reference to the future. It is final salvation in heaven, called eternal life. The latter is the former.

Let us see if this is according to the Word. "Now faith is the substance of things hoped for, the evidence of things not seen." Hope looks to something future, something that we do not now have, for if we have it, "why do we yet hope for it?" "Which hope we have, which anchor of the soul, sure and steadfast. There is the beginning of our faith in Christ now.

The ending is conditioned by the beginning. For we are made partakers of Christ if we hold the beginning of our faith in Christ steadfast to the end. See Heb. 3: 14, also 6, "If we hold fast the confidence and rejoicing of the hope steadfast unto the end." This partaking of Christ is the faith of/Jesus, the faith in language and faith in Christ brings present salvation so far as sin is concerned. It brings full pardon of sin, and brings the soul into harmony with the law of God. We are not under the law but on the law, and this is the bridge that will lead us to the goal. At the center set upon the race set before, and to obtain the prize the goal we are to run in the way of the commandments. We are safe as long as we obey and no longer.

Here begins two theories. One is that God did, from eternity, predestinate certain ones to be heirs of eternal life, and that these were given to Christ who redeemed them. These will be converted and brought into the grace of God, and consequently they can never fall from grace. That was the case of the electing predestinated, all the means to that end and were likewise predestinated.

The other idea is that God in his infinite love had pity upon the race of men called the world, that he gave his son to redeem the race, and made possible the salvation of all, and therefore all are invited to salvation. "Come unto me all ye ends of the earth and be ye saved." "Let him that heareth say come, and whoever will let him take of the water of life freely." This class teaches the liability of falling from grace. Yes, the possibility of being finally lost. "As ye have received Christ Jesus, the Lord, so walk ye in him." We receive Christ by faith, therefore we must walk in him by faith. "Take heed brethren, lest there be in you an evil heart of unbelief, in departing from the living God." "Let him that thinketh he standeth, take heed lest he fall." Jesus says, "Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, will be saved." Again, "Ye shall be hated of all men for my name's sake, but he that endureth to the end shall be saved." "Be thou faithful unto death, and I will give thee a crown of life." It is certainly a singular thought that if no one could depart from the way of salvation and from the love of God after conversion, Christ and the apostles should so faithfully warn men not to do so, when they must have known there was no such thing possible. Again Jesus says: "I am the true vine, ye are the branches." "He that abideth in me and I in him the same bringeth forth much fruit, without me ye can do nothing. If a man abide not in me he is cast forth as a branch not fruitful; but ye are cleansed in me." Now ye are clean through the word I have spoken unto you. "I am the vine ye are the branches.

The apostle: "We holdfast the confession of our hope without wavering; for he hath promised;" "To him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy."

It is a fearful thing for those who have been enlightened, and have received the knowledge of the truth, as to apostasy. "If we sin willfully there remaineth no more sacrifice for sin." Those who disobeyed or sinned under Moses suffered the penalty, and died without mercy. "How much sorer punishment shall he be thought worthy, who hath despised the Son of God, and hath counted the blood of the covenant profane, whereby he hath sanctified an unholy thing; and hath done despite to the spirit of grace?" Here is one of the sanctified ones under the gospel, who is more culpable than sinners in the days of Moses.

Every promise has its condition. Knowing this, I know that Christ has raised us up in heaven, therefore cast not away your confidence, for ye "have need of patience, that after ye have done the will of God ye might receive the promise." "But my just one liveth by faith, but if he withdrew himself he shall not please my soul." —(Vulgate). "There remaineth, therefore, a rest to the people of God." "Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief." (Hebrews 4:11). "Seeing then that we have a high priest, let us hold fast the profession of our faith. If there is no danger of falling away and being lost, it is very strange that so much is said about it. If Paul and Christ knew there could be no such thing, why did they not tell us so? Why not try to impress us with such warnings?

IS THE HEBREW A DEAD LANGUAGE?

The question has been raised, Is the Hebrew a "dead" language? So it is popularly understood. It is not the language of Judea as of old, and it has had but little recognition among the spoken or living languages for centuries. Yet it has been used for various purposes and shows signs of a dwindling power. True, the Jews scattered among various nationalities generally adopt, for commercial and ordinary purposes, the special dialect which prevails in the country of their adoption, yet they have by no means abandoned their own language. Not only national and study, as it do thousands of Christians. Besides, it is not only the literary language of nearly five million Jews in Eastern Europe and Western Asia, but it is to a certain degree a language among them. Not the fact be overlooked that large numbers of books and periodicals are published in Hebrew. But it is more important to itself, as well as a striking evidence of the living power of the Hebrew, is that tens and thousands of copies of Silliman's and Delitzsch's translations of the New Testament that have been sold. Novels, like Eizer's Joshua, have been translated into this language, and find a ready sale. Yet it is certain that Rabbinowits, who has charge of the Christian movement at Kisharow, preaches in the Hebrew. The language of the Old Testament can hardly then be regarded as extinct. God still keeps it alive. When his covenant people again inhabit their native land it will once more be a dominant dialect. It is clear to millions. Not only Jews, but Christians love the language of David, and Jesus, and of other holy penmen, and desire its preservation because of its sacred associations, and its importance in the restored national life of God's ancient people in Judea.—Presbyterian Observer.

A colored man, of Jacksonville, Fla., thus describes the way in which his teacher taught and prayed: "I never had any education and I always envied the ministers, and I determined to learn how to read. I studied and studied, but it was all Greek to me. I never could learn one word. So I took to my knees and prayed that I would be made able to read. I prayed and prayed, and I got so far that I was asking God to teach me how to read. The other night I felt a curious feeling, like an old rag wrapped around my brain, and something told me I could read. I visited the Bible from a neighbor and it was all plain to me. I can read it very plainly and can prove the words myself. I tell you, boss, I believe in prayer."

It is a law that influence must not stay at its source, but must flow forth like the river. Niagara Falls is not made on its course for a time. As long as it is fed the river will continue. The source of influence is lost and the potentiality of being finally lost. "As ye have received Christ Jesus, the Lord, so walk ye in him." We receive Christ by faith, therefore we must walk in him by faith. "Take heed brethren, lest there be in you an evil heart of unbelief, in departing from the living God." "Let him that thinketh he standeth, take heed lest he fall." Jesus says, "Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, will be saved." Again, "Ye shall be hated of all men for my name's sake, but he that endureth to the end shall be saved." "Be thou faithful unto death, and I will give thee a crown of life."

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"To know the Lord." That is a bold aim for finite soul, and yet my soul will be satisfied with nothing less. It is not by searching they cannot find God out, it is by following him. Dr. Matheson.
Elder Joshua Clarke, missionary pastor at Andover and vicinity, writes that although none have been added in the past quarter there are encouraging indications.

**Evangelism by Sabbath-keeping workers**

means more than in the case of others, for it must include, this part of the widely neglected but unusually needed truth of God's Sabbath.

Bro. U. M. Babcock continues his labors with the Long Branch Church, notwithstanding very inadequate financial support and heavy discouragement, and writes that he is "passing through the darkest period of his life."

Bro. J. T. Davis, missionary pastor at Hor- nellsville, writes: "There is, I hope, an increase in the general interest, and, I think, an increased attendance. I spent a portion of the vacation in visiting and looking up Sabbath-school families in the city, and I found several that had not been represented at our meetings, in which there were those keeping the Sabbath. I still hope to be remembered in my work."

NOT QUITE.

After the bowling, "A Great Movement," the Baptist Missionary Magazine says:

We call special attention to the article by Rev. Reuben Saillens, "A Baptist Awakening in France." Mr. Saillens, while always a Baptist, has been one of the leaders in the work of the China Mission, but he finds that he can no longer continue to cooperate with the work, since it is alluring itself more and more with the churches which are supported by the State, and which are not Bashets. His article shows us that there are a large number of the devout Catholic women of France who are in sympathy with him in his views. It will be read with great interest. This movement is but another illustration of the fact which has been proved repeatedly—that the Baptist position is the only one from which efficient opposition can be made to the Roman Catholic Church, because it is the only one which is free from the errors which that church has incorporated into the Christian system. Baptists stand strong when they stand firm on Baptist principles, even though they stand alone.

Your claim, dear brethren of the Baptist church, is not boldness to say, Almost but not quite right; for the Roman Catholics themselves, being witnesses, the position of Seventh-day Baptist is the most consistent of all Protestant denominations. Cardinal Perrone says that Protsts have no authority for the "Sabbath," or "Infant Baptism," outside the "traditions of the church." In your own schools, we taught loyalty to the Word of God, and how the Bible and history are on the side of the Baptist church. Come on and away from church traditions, we beseech you, and, taking the only logically consistent Baptist position, plead with the rest of the Christian world, with all your mighty strength, to come back to the Sabbath of the Bible, and to the whole New Testament order of faith and practice.

FROM C. W. THEKELD.

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

How to reach the women of China.

Miss C. M. Bickley:

Received from an evangelistic point of view, the women of China resolve themselves into two classes—the rich women, who are never seen outside their own door except on special occasions; and the peasant women, who are found engaged in various avocations of life. The houses of the rich are not so accessible as those of the peasantry. Having secured an invitation, it is seldom difficult to pay even the rich a visit. The mere fact of being a lady from the West will often secure admission. In China, elsewhere, it is true that it is hard for the foreigner to secure permission to visit even the most delighted to see an unusual sight, a foreign lady, to see her peculiar dress and to hear her strange language. But being in easy circumstances they care but little for a heaven that is far away, or for the pardon of sin, whose burden they have never felt. The weary and toilsome life of the peasant woman is too humdrum to enable them to hear the story of Christ's love to the world. They, too, are curious to see a Western lady and to hear what she has to say. Little companies of women may be gathered in almost every town without much difficulty. The farther removed from the coast the easier it is to collect a crowd. The work to be done is to cast-bread the seed. But the seed must be cast into prepared ground and not thrown into the air. "Prepared ground!" some one will say, "How can the heathen be prepared ground?" God has sent us to sow the living seed of his own gospel, and he is, therefore, much concerned about the preparing of the ground. We have remarked this morning that he now thought that if I could go right on indefinitely, giving assurance that the cause would be looked after, that it would again come to as good or better condition than it has ever reached. We have been having a rest for a few days, but are to begin again to-morrow night. Had a cold blast on two or three days, but it is now milder. With all the rush and demand, I find myself this morning almost pushed to the wall by my throat trouble, from which I have suffered more than the grip last winter. This cold wind almost runs me, till I fear I shall soon have to drive myself from the world and go to the friends in Memphis, Tenn., on the 29th of this month, to pay my son a visit, and if that is of some advantage, I will try to get further south until I can get better. It just seems as if I can't stand the thought of giving away, or going down right in the midst of this demand. The work is so far from one eye has one another, and I know it is not every man that is adapted to this particular work and field. But if I don't get better soon I shall surely have to stop awhile. If I were able I should want to spend the cold weather in Florida."

From O. S. Mills;

We have labored as best we knew how, principally for the Ritchie Church. I have preached once at Pleasant View school-house, and spent one Sabbath with our people at Lost Creek, but a rain prevented holding services there. The work in our Church and Sabbath-school seems to be engaged in with more than usual interest. We have a good trial to keep the Sabbath, and looking up Sabbath-schools, we find engaged in various avocations of life.

Rev. J. B. Clarke preached five times for us, including one Sabbath, and Eld. Davis gave a funeral discourse on another Sabbath.

Ms. E. M. Bickley:

Regarded from an evangelistic point of view, the women of China resolve themselves into two classes—the rich women, who are never seen outside their own door except on special occasions; and the peasant women, who are found engaged in various avocations of life. The houses of the rich are not so accessible as those of the peasantry. Having secured an invitation, it is seldom difficult to pay even the rich a visit. The mere fact of being a lady from the West will often secure admission. In China, elsewhere, it is true that it is hard for the foreigner to secure permission to visit even the most receptive of the women of China, who are not only kind, but zealous to learn anything that will help them to be Christian. The farther removed from the coast the easier it is to collect a crowd. The work to be done is to cast bread the seed. But the seed must be cast into prepared ground and not thrown into the air. "Prepared ground!" some one will say, "How can the heathen be prepared ground?" God has sent us to sow the living seed of his own gospel, and he is, therefore, much concerned about the preparing of the ground. We have remarked this morning that he now thought that if I could go right on indefinitely, giving assurance that the cause would be looked after, that it would again come to as good or better condition than it has ever reached. We have been having a rest for a few days, but are to begin again to-morrow night. Had a cold blast on two or three days, but it is now milder. With all the rush and demand, I find myself this morning almost pushed to the wall by my throat trouble, from which I have suffered more than the grip last winter. This cold wind almost runs me, till I fear I shall soon have to drive myself from the world and go to the friends in Memphis, Tenn., on the 29th of this month, to pay my son a visit, and if that is of some advantage, I will try to get further south until I can get better. It just seems as if I can't stand the thought of giving away, or going down right in the midst of this demand. The work is so far from one eye has one another, and I know it is not every man that is adapted to this particular work and field. But if I don't get better soon I shall surely have to stop awhile. If I were able I should want to spend the cold weather in Florida.
to eat? To which she answered, "Am I thinner than you?" 2d. Another means of reaching the woman is through their residence in the hospital. Many of these hospitals are frequenty seventy or eighty women patients, often remaining many weeks, and seldom less than a week or ten days. These women hear the gospel at the morning and evening services. 3d. The visiting of country stations is another means of reaching the women, and this we do by the assistance of an accompanying Bible woman. Our visits to the Christians is a great stimulus to them, and affords an opportunity to preach the gospel to their heathen neighbors. 4th. The last method I will mention, and that most closely connected with reaching the women, is the training of a female agency. Our plan at present is to take any of the women of the church who are free to come for two or three months, and teach them as best we can the gospel, simply and plainly, and to impress on their minds that they are to convey to others what they have received. Out of these we choose the most reliable Christian characters and train them for Bible women. Thus they, though they do not become evangelists, are better prepared to tell the gospel to their heathen neighbors. By some such instrumentalities as these we hope to reach a great many of the women of our general and our church, and win the light of God, before death wraps them in the impenetrable folds of the outer darkness.

**Woman's Work.**

"Among so many, can He care? Can special love be everywhere? Can He love the lowly ways?—And God's eye over every place?"

"I asked, my soul bathed in this, in the very place of His Where He hath put and kept you, God hath no other thing to do!"

A small newsboy was asked by a friend who met him dressed in his best, with clean hands and face, "Where're ye goin' Jimmie?" "To a missionary meeting," and as he said the look of surprise on his friend's face, he said: "Yer see I've got money in the concern, and I wants to see what they're goin' to do with it." That settled it, for there's no questioning a man's level-headedness when he is on the watch for the safety of a money investment.

"All that a good many struggling churches need," says some very sensible and wise-headed body, "is a buoyant, optimistic, joyful leadership. There is inspiration in the grip of a man who lives in the sunshine. His words are tonic. Soulfulness is blessedly contagious." The same spirit reignant in woman's organized work for the church, would create similar influences. It would bring into the atmosphere of the overworked woman in the kitchen, broaden her vision, and lead to her, and to many another whose trials are like her own except in detail, a chance to think and to act outside of, and above, the annoyances and anxieties of daily routine in homely duties.

**Why Make a Thank-Offering?**

"I thank you" is the language of Christian cultures. Our language, the language of love, is love, but never love and gratitude. Any thought or affections of the heart is increased many fold in strength and force by being given expression, and per contra any thought or affections is weakened and smothered by silence. The child that is not taught to give frequent expression of love, faith, and gratitude, is deprived of one of the most powerful forces of life.

If we would be renewed from the ignoble and degrading power of ingratitude, we need often to give expression to gratitude; we need often in word and deed to say, "Father, I thank you."

Our annual thank-offering may be a profound experiment of spiritual power in the church. To be such, it must be a conscientious and sincere thank-offering. In amount it must be a fitting "I thank you" for your heavenly Father.

Two turtle doves for the poor. A lamb for the rich. The Jews were commanded to pay tithes and give offerings; our regular contributions may be regarded as a portion of the tithes which we owe to the Lord. While in time with something of the reverence with which high priests presented holy holies, we enter the courts of the Lord with gifts, the myrrh and frankincense of gratitude and prayer. The plan is biblical, and experience has proved it fruitful of spiritual power. Christ stands against the treasures and with one hand points to the millions to whom he has not spoken; with the other to this class of Christian women who cannot afford to lose out of their lives the sweet power of the thank-offering. Not more do heaven men need what we are able to give, than Christ women need the uplifting which sacrifice and service alone can give. Such is God's plan of two-fold blessing.

"If you or I fail to bring a grateful offering. What then?—Mrs. Moses Smith in Mission Studies."

**Mrs. Weston's Lesson.**

"KATE S. GATES."

Mrs. Weston was thoroughly vexed, and indeed she had some cause for her irritation. The ladies of the church had organized a mission circle and were much interested in the work. Just now they were trying to raise money to educate a young heathen girl. Mrs. Weston was one of the most active members of the circle, and on one of the committees of which she was chairman was another lady who had the unfortunate reputation of making trouble wherever she was.

"I knew from the first just how it would be if they put Mrs. Potter on any committee!" Mrs. Weston said ominously, the night before. "She always interferes and does something she has no business to. Then she will invariably shirk all the hard work, but when it is done she comes to the front and gives outsiders the impression that she did it all. That is what she is doing now!"

Somehow or other the matter troubled Mrs. Weston. "Robert is always so particular, said Mr. Weston sympathetically, but don't say anything you will be sorry for afterwards."

Some days later rather troubled Mrs. Weston. "Robert is always so particular," she said to herself as she went about her work. "I am perfectly justified in speaking plainly, and I going to be. She will find she cannot run over me in this fashion any longer." Accordingly, after her morning's work was done, Mrs. Weston seated herself at her desk, pen in hand, to write. But just as she was about to begin, her daughter Lulu passed through the hall singing.

"Take your hands and let them move At the impulse of thy love." Mrs. Weston's pen slipped from her fingers: her words were familiar to her, it was a familiar tune. From the language of Lulu, it seemed like a special message to her. Was the impulse which was prompting her now born of love? Would the Lord be pleased with this work of her hands? Would not this note make a bad matter worse?"
Historical & Biographical.

History of the Shiloh Seventh-Day Baptist Church.


Providing a Parsonage.

In 1874, the society purchased the present commodious parsonage property, located about two miles from the church, at a cost of $1,500, which, together with cost of rebuilding and repairs, amounted to $2,847.44. A portion of this sum had been raised by subscription, but there remained a debt on the parsonage account of $2,190.64, which, added to the sum hired to pay the former pastor for his services, amounted to a debt on the society amounting to $3,000.

The experiment of raising money for church expenses by taxation was resorted to, each person to pay an honor on how much property they were willing to represent on which to levy the tax. But this proved so unsatisfactory that it was abandoned in favor of a plan for voluntary contributions, which, added to the voluntary contributions, would bear 30% toward the support of the church. During this plan was made for the seat-rental and voluntary contributions was alternately for ten years, but no plan has ever been successful to suit all parties. During the third year of this pastorate, by a special effort on the part of the church and people, every dollar of the old church debt was paid. This was truly a day of thanksgiving and praise. The church returned to the monthly prayer-meetings for missions, at which each payment was always taken.

The members of the church, during the labor of the church, have met the monthly contributions to which they have been paying, and have added to the same.

The church then called Rev. David H. Davis, of Verona, N.Y., who entered upon their duties, July 1, 1876, at a salary of $800 and $100 for his moving expenses. His pastorate lasted three years and four months, when he asked to be released, in order to accept a call from the Missionary Board to enter their mission in Shanghai, China. For eleven years now, he and his wife have been in that service.

Upon entering the pastorate at Shiloh, he soon found his people weighed down under their burdens, and felt himself at work of helping them out of it. In this he was favored with a good degree of success, and when he left them it had dwindled to about $1,700. During his last year the church adopted the plan of selling the unoccupied "jewels of grape" for the sanctuary, which has since been their constant practice.

In February, 1879, ten months before the present pastorate began, and after years of expedients for raising funds for benevolent and church work, the present plan of regular contributions by the envelope system was adopted. It was carefully arranged by the committee to cover "church expenses, missions, Tract Society work, and the poor," and was offered and recommended by their "senior deacon," who was chairman of the committee. A few years later this plan was made to include pastor's salary as well, and so continues to this day. It has proved to be the best thing yet tried, and has been attended with less trouble than any previous system.

Bro. Davis's labors were blessed of God, and resulted in 21 additions to the church, of which 20 were by baptism.

Pastorate of Rev. Theo. L. Gardiner.

His pastorate closed with November, 1879, and was succeeded by Rev. Theo. L. Gardiner, of Mystic, Conn. It was the second call extended to him by the church, and he entered upon his duties as pastor, December 1, 1879, and continued until the last of November, 1890. The salary was $600, and $100 for moving, and after serving a year and four months, it was raised by the church to $700.

In 1880, there being much dissatisfaction over the matter of sale of pews in the church, a large proportion of the membership being in favor of making God's house free to every man, the plan of free seats was adopted. Many fears were expressed lest they could not raise the funds for current expenses upon the free-will offering plan. But the pastor offered to set the measure on foot, and to lose on his salary all that might be lacking at the end of the year, after every one had been paid, including interest on the debt.

The plan worked well, financially, for three years; but some of the older members were still wedded to the rental system, and some felt that they could not attend unless they had a seat of their own, and so began to withhold their contributions; whereupon they were returned to sale of pews. Both plans have been tried alternately for ten years, but no plan has ever yet been found that will suit all parties. During the third year of this pastorate, by a special effort on the part of the pastor and people, every dollar of the old church debt was paid. This was truly a day of thanksgiving and praise. The church returned to the monthly prayer-meetings for missions, at which a special collection for the China Mission was always taken. This is a free-will offering independent of the envelope system, which is still in use by the church.

In 1884, the Ladies' Society expended $2800 in building a fine front porch, picture window, and title outdoors. The ladies also furnished the church with a fine modern pulpit and suit, at a cost of $100. And in 1885, the inside of the church was beautifully decorated in oil paints, both walls and ceiling, at an expense of nearly $800. One year later the large building was furnished with a fine roof, at a cost of $1586. Early in the pastorate of Eld. Gardiner the pulpit platform was lowered, a suitable place adjoining it built for the choir, and the organ was removed from the gallery.

For many years the church had been in a service at 10 o'clock in summer, and 10:30 in winter; but in 1888 the time was changed to 10:30 the year around.

Seasons of Revival.

There were several precious seasons of revival, in which pastor and people joined in the harvest of souls. The church built the present convenient baptistry at the close of the last revival in January, 1890. In one of these revivals the pastor and members renewed their covenant in one day; and 140 were more or less active in the use of their gifts during the progress of the meetings. There were no two consecutive years without baptism; and during the eleven years of Eld. Gardiner's labors with this people, 144 were added to the church, of whom 135 were by baptism. He served at 141 funerals, and married 61 couples, and preached over 1,200 sermons.

Work of Young People and Children.

The church was greatly blessed in the more thorough work to which the young people set their hands; the Sabbath-school being officered by these alone. The children were also organized into a children's praying band, and proved to be a great source of strength to the social and religious growth of the church.

The brethren have practiced the sending of the pastor to all annual meetings of the denomination for many years, always paying his expenses.

Closing of Eld. Gardiner's Pastorate.

About the middle of his eleventh year with them, the pastor became convinced that a change would be better for the church, and offered his resignation. This the church declined to accept, keeping him, by a vote of 97 to 4, to withdraw. But after some months of careful consideration, this name signed his acceptance, and closed his labors in November, 1890. The church as a body expressed deep regret at the circumstances that pressed him to this final decision, and published resolutions expressing the warmest sympathy and good wishes for the future prosperity of the church.

The pastor elect is Rev. Ira Lee Cotrell, of the First Hopkinson Church, Rev. L., who enters upon his labors about the first of December. May God's blessing rest upon his labors, and give him many souls for his hire.

(Signed.)

Sabbath Reform.

What Shall the Future Sabbath Be?

(From the Outlook, by G. D. Potter, M. D.)

Will our country in the near or more distant future become a Sabbathless country with all the evils connected with such a state of things? Will the Sabbath with us become what it has ever been in continental Europe, Mexico, and South America,—a work day, a holiday, or a day of pleasure and dissipation, or shall it be one which God will delight to honor and call his own? These and questions of the utmost importance to every citizen of our nation are questions which should interest every person to-day, rather than next year or a few years hence. The future Sabbath will depend largely upon what Christians now do to make it what we wish it in the future to be, an honor to God and a blessing to man. The time is rapidly passing when results can be shaped to our own wishes. The crisis is now upon us and will not await lengthy inaction. The battle is now raging and the reinforcements must hasten or all will soon be lost. Shall we have a Sabbath or shall we not? A few facts need to be squarely faced that we may see the importance of our course.

1. Sunday, as a Sabbath-day, is fast passing away. We think this statement is so generally believed as to require no proof, and therefore we will spend no words to prove it. There is scarcely a religious association, conference, or convention held but some resolution deplores the rapidly increasing desecration of Sunday, and tries to save it. The question whether the sacredness of the day may be preserved.

2. The former Sabbath character of the Sunday of our country can never be restored. This proposition will seem to many as both unwaranted and unanswerable; but it is neither. Let us suppose the proposition is not true and that former sacredness of Sunday can be restored.

(a) By civil legislation. To prove that it cannot be done by this means, we need only to observe the faith our Puritan ancestors had in the divine authority of Sunday as the Sabbath, and also to study the history of the early Sunday legislation of this country.

No one among the voyagers of the Mayflower ever doubted that Sunday was the Sabbath by divine appointment, and to use it for other than
holy and sacred purposes was a crime as great in their estimation, as the breaking of any of the other of the ten commandments. These men and women who came to the new world to establish civil and religious liberty were so earnest in their endeavors that they could not bear that any should neglect these duties. Hence they soon began to compel every person to do his duty, as well religious as civil. Soon after Roger Williams came to this country in 1631, he was sent to Salem as assistant preacher, and there found that people were often fined or punished for Sabbath-breaking and other infractions of the law because he was opposed to the exercise of civil authority in matters pertaining to the first table of the Decalogue, where he was driven from the town. His doctrines were heretical and disturbers of the peace of society, and therefore were not to be tolerated.

In 1639, Samuel Gorton, with six other associates who were accused of being disturbers of the peace because of their opposition to some of the tenets and practices of the church, were banished from the Massachusetts Colony, and soon after, in 1642, they purchased of the Indians a tract of land in what is now Warwick, R.I. Continuing to propagate their heresies, a company of soldiers was sent from Boston, under the command of Captain Cook, to arrest them and bring them to Boston for trial. They claimed to be beyond the jurisdiction of the Massachusetts Colony and therefore resisted arrest. Nevertheless they were taken to Boston, and then sent to various towns for imprisonment.

In 1651, it was enacted that anyone neglecting the seventh day to the first day of the week by divine authority, shall be condemned to death. Nevertheless they were 'taken to Boston, in each town to execute the sentence. There are no records of their execution, but it is supposed that they were executed in the streets of Boston.

In 1658, travelers by horse or on foot, bearing burdens or carrying packs, were fined ten shillings, or be publicly whipped. The Church of England, and other dissenting churches, and put all such into a cage set up in the market place in Boston and other towns.

At the same time this court directed that constables shall make diligent search for all meetings of Quakers, especially on the Lord’s-day, and if any such assemblies are found, and the constables deny admittance thereto, they shall break down the doors of the rooms in which they are assembled and arrest all the frequenters thereof. Should the constables fail to discharge their duties, a penalty of forty shillings was imposed.

In 1760, it was ordered that Sunday should begin with sunset on Saturday. Absence from public worship for one month was fined with ten shillings, and twelve wardens were appointed in each town to execute the Sunday laws, and in Boston they were to patrol the streets every Sunday through the week. The laws of these colonies were carried over into the several States substantially as we see them here, and continued with little modification until the present century.

During all this time scarcely one of the towns could be in the right. If one or two believed in the divinity of the Sabbath, and its life is fast ebbing away and must soon expire. It cannot live.

If, then, there is no hope for the revival of the Sabbath, and no way to preserve what we now have, must our country become the Sabbathless country of France, Germany, or Mexico? Has the civil conscience, as it were, perished in those countries? There can be but one alternative.

This lies in the adoption of the Sabbath of the Lord. It must be God’s Sabbath or no Sabbath. God has said, “The seventh day is the Sabbath.” He made its observance a sign of loyalty to him. He has designed the first day of the week as a Sabbath, and therefore it must come to nought if God’s law prevails.

If nearly all Christian people were now observing the Sabbath, as the Sabbath, instead of the first, would there be any to stand up and proclaim that Sunday is the Sabbath by divine appointment? Could they find any support for such an assumption? Such a claim is no more absurd than one now could to proclaim that Friday is the divinely appointed day. None would then question that the Sabbath would be in the right. If one day is God’s appointed Sabbath when so observed by the large majority, it can be no less so if observed by a small minority.

Sunday was also observed by the English as the Sabbath, which we shall not do.

The time for deciding this important question is fast passing. When all Sabbath-observance is gone away, the Sabbath will have become so dead that it cannot be aroused by anything less than the trumpet calling the remnant of Israel in the same manner. The Sabbath is saved before this time arrives if the Sabbath is saved.

Every Christian has a responsibility in this matter. He can fulfill his duty to his country and to his God whether another does or not, and he will be judged according to his decision of this question. Every one must stand or fall for himself. Shall we obey God or shall we not?
CONSIDERABLE interest is being manifest in religious matters among the students of Alfred University. They, together with the Faculty, have adopted the motto, "Alfred University for Christ."

The death of two eminent men marked the close of the year 1890. One of these was Gen. Francis E. Spinner, for so many years United State's Treasurer, and the other Professor Schleemann, the eminent Greek scholar, and the explorer of ancient Troy.

That a great name may live after all who bore it have passed away, is being forcibly illustrated just now. About a month ago Edmond de Lafayette, the last male descendant of the great General Lafayette, died in Paris. From this time onward the illustrious name will not be worn by any living man, but the name itself will live as long as history endures. Although a Senator of the French Republic, it is said that Monsieur Edmond was usually referred to as the grandson of the great General Lafayette, a term which he rather enjoyed. Speaking to a friend of morals the illustrious name, Revolution, which was observed a year ago, and of the honor paid to his grandfather by Minister Reid, General Franklin, and others, he said, "C'est vraiment le plus beau jour de mon vie," "It was truly the most delightful day of my life."

It is related that for many years an old man had found occupation in sweeping the walls near the House of Parliament in London, receiving for his labors the chance pennies which the passers-by saw fit to drop into his extended palm. One day he was not in his accustomed place and a city missionary sought him out. He found him in an attic on a back street, in a poorly furnished room. In answer to some inquiries of the missionary as to whether any one had visited him, he replied, "Yes, Mr. Gladstone has been to see me. He sat on that low stool by my bedside, and read to me from the Bible. Thus a great statesman finds time and the dignity to administer comfort from the Word of God, to a street-sweep. Nor does he lose anything by it either in dignity or general greatsness."

In the second paragraph from the bottom of the third column, first page, compare with the original for Jan. 8th, which has been made. Bro. Main say that the Missionary Board deserves the generous help it received from certain brethren of the Tract Board. We presume Bro. Main would be slow to deny the truth of this statement when made by another, though his own good taste would restrain him from making so public a proclamation of it. What he wrote was that the Missionary Board deserves such aid.

Those who have been thinking that the recent delinquencies of Mormon leaders meant a practical end to the iniquitous system, will be surprised to learn that they have made foot to purchase a large tract of land in Mexico, along the Pacific coast, for the purpose of establishing a Mormon Colony. This report is confirmed by a capitalist in San Francisco, who entertained Mr. Cannon on his return from Mazatlan, where he had perfected all arrangements for the colony. It is stated that the plan is to found a colony which will be a place of refuge should more stringent measures be enacted in the United States to suppress the evil of polygamy. Error dies hard. Evil practices may be suppressed by law, but only the power of divine grace, creating a clean heart, can make pure the fountains of life.

TEMPERANCE LEGISLATION.

The following extracts from a paper read before a Baptist ministers' meeting recently, are sent us by a friend for publication, with a suggestion that the arguments used by the writer are just as much as we may have occasion to use in opposing the enactment of Sunday laws. It will be conceded that the men that write the laws can by the power of the law, in the use of the power in question, use the phrase "political prohibition" in the sense of prohibition by law, no matter by whom enacted. In other words, it is the principle of prohibition which the Doctor is opposing. But we will let the extracts speak for themselves.

It is said that the only objects aimed at by prohibition, but my judgment and my conscience do not permit me to approve of political prohibition. I am as earnest as any man to see law and order properly protected, and I am as willing as any to see all things—not only the saloon—that interfere with this prosperity removed, but I want all these reforms effected in the right way. I should be sorry to see licenses in any form succeed, because it seems to me to be a very evil step. It appears to give a limited approval to the traffic in intoxicating drinks. Yet I cannot approve of the principles of political prohibition, because to me it doesn't seem to be scriptural.

3. As Baptists we claim the Bible as the only rule of faith and practice.

2. Distinct from this are our obligations to law and personal responsibility and freedom. To this it is objected that the scriptural law is prohibitive in its character, it says: "Thou shalt not." I reply that it is not prohibitive in the sense quoted by our political prohibition friends. Their idea of prohibition is the removal of all influence. Their idea carried out would only say, "Thou shalt not swear," but they would cut out the tongue to prevent an oath; they would not say "Thou shalt not steal," but they would look up everything and learn the duties of the law.

The principle of political prohibition is antinastic. We do not believe in the union of Church and State. We do not call upon the State to enforce the moral law. We have no right to call for anything more than protection in the exercise of liberty of conscience—our liberty to serve God. It is right here that the political prohibition takes his stand and claims he is only seeking protection, but he is not only seeking protection for himself, but protection for others also. We have no right to impose it.

It is impossible to disguise the fact that prohibition —accepted in the modern sense—is politics. It is further impossible to disguise the fact that the principle upon which prohibition stands as a political issue stands in a political issue with that upon which the Roman Catholic Church based its action when it called upon the civil arm to enforce its law concerning deposition. A Roman Catholic Church, as a religious body, never burned anybody. We should note the fact that the church first tried the person, and then turned him over to the civil arm for punishment.

I wish to call attention to the fact that with the increase of this attempt on part of well-meaning Christian people the saloon power has increased proportionately. These Christian people have ceased to believe in the power of the gospel, and have begun to place faith in the power of the State. They are turning their backs on the principles of the Holy Bible, and are attempting to enslave this people, and to appropriate its property and its time to their own ends. They are attempting to overshadow the power of the Bible, and enslave the people once more. This is the work of the publicans, and this is the work of the world. And in this work Satan is very much interested. He would have us believe that the Bible is not a book of power, and that the power of the Bible is not the power of the Church.
grievous a crime that it becomes also a sin against God. There is not another crime in all the list for which such a plea is made. It is a legitimate function of the civil law to restrain men from the commission of crime; it is the work of the gospel of Christ to bring to the hearts of men the renewing grace of God which takes away the desire to do wrong. There is not the shadow of a reason why efforts in either of these directions should beispensable. It may be done in one way, or in the other. And if there is one evil in the world in relation to which increasing efforts should be made along both these lines, it is the liquor evil.

As to the suggestion that the argument of Dr. Lawrence, on this subject, would furnish Seventh-day Baptists with good ammunition to charged with the responsible duty of saving his law and every other question, it has always been the  

The principle that applies to the slothful servant as an individual applies to a denomination; and there is no doubt that there are men among us whose talent has been taken away because they did not use it, and given to another who could and did use it. This is in accordance with the law of mind,—to use is to develop, to be idle is to lose. Have we not ample demonstration of the truth of this principle both in our denominational and in our personal experience? What, then, is the duty of the hour as laid upon us by God, in connection with the revelation of his providence, but to set at work every man and every woman who is faithful and intelligent, independent of any and every other circumstance, being wise in our policy, setting every one to work in his own proper place, for which he or she may be adopted? We must, if we would be saved, employ all our power as a people, charged with the responsible duty of saving men and glorifying God, go forward in solid phalanx, occupying the advanced ground of truth. In such a way we may fill our mission, but never by employing a part of our strength, and hiding the rest.

AN OPINION CRISIS IMPENDING.

Any reform must rise to its crisis to be triumphant:—It may be long on the way; tedious and checkered may be its history, but at last it must break through the domination of evil and destruction to the accusing evil against which it wages war. In India, Burma, and other hitherto, tens of thousands of opium shops, some of them horrible dens, are thronged by hundreds of men, women, and children, in a promiscuous mass. They are to be seen almost any hour of the day or night. Here is the power and poison of the enemy. Everything is sacrificed to the craving of the terrible appetite. It overpowers and holds in bondage its multitude of victims. Such an enormous vice, like another form of more world-wide drunkenness, should be checked and destroyed. The Christian public of Great Britain and America, and of the whole world, is becoming aroused to resist its ravages.

Many of the wan and emaciated and impoverished sufferers are pleading tearfully for a remedy to cure the overmastering habit by which they are enslaved. A missionary tells of a man in China whose eyes were put out to save his ancestral home, and murdered by his family for the drug. In this country a woman, addicted to morphia, sold her clothes to get it, since her husband took her all other means to procure the indulgence. These are typical cases.

It is said that for Christians to know their duty is to act, and it is to be hoped that they may be moved to suppress the traffic, and clean from these sordid dens of Satan. There are some signs that seem to show that God is stirring his people to put away this great iniquity, and other sins of no less magnitude. A missionary at Peking says that in China there is no public opinion, as they have no newspapers to form one and give it expression. He also thinks that native Christians, scattered over the Empire, will form a large factor in molding public sentiment into uncompromising opposition to opium.

Anti-opium societies are in successful operation among Christian converts who are trying to meet fully their responsibilities. And what is more surprising is the existence among the heathen, of influential and influential organization of a kindred character. Chinese statesmen, it is claimed, share with missionaries the belief that God is coming to the rescue in the great emergency. Heart-sick, with hope deferred, they despair of doing much themselves. It will stimulate their hope to have the sympathy of others, and to know that they are alive to the impending conflict. God led the way to the breaking off of the fetters of millions of bondmen in our own land, and may do as effectually, if not as suddenly, set free the more miserable slaves of opium and ruin, and other forms of vice and corruption.

HOME NEWS.

Rhode Island.

First Westfield.—At a regular church meeting, held Dec. 12, 1890, Mr. James A. Saunders was chosen to the office of deacon by a unanimous vote of those present. Mr. Saunders having accepted the call, has been arranged for the ordination to take place Sabbath afternoon, at 2 o'clock, Jan. 10, 1891. We are having a Friday night prayer-meeting. It is quite well attended, but with the hope of reaching some who do not now attend we are to have a half hour preaching service in connection therewith. The Sabbath-school had a Christmas treat, and entertaining the children, last Christmas; refreshments were served, and all seemed to be enjoyed by the house-full that were present. Some of us are much interested in the suggestion of Dr. Ellis F. Wight to his brother, which appeared in the Recorder a week or two since, and wish his desire might be realized; and without doubt it could and would be soon, could we come to realize,—as did the Apostle Paul, the fulness of counting all loss for Christ.

Iowa.

Grand Junction.—Bro. D. F. McWilliams was ordained deacon of the Seventh-day Baptist Church of this place, on First-day, Nov. 30th. Eld. E. H. Swowell preached from 1 Cor. 12: 27, and examined the candidate; Eld. M. Babcock confirmed the consecrating prayer, with the laying on of hands, and Eld. Swowell gave the charge. At the meeting on the Sabbath, just preceding this service, six were added to the church, five by letter and one by baptism. Thus we feel encouraged to go on in the name of the Lord.

Gawain.—On the last Sabbath of the old year we enjoyed a visit from Rev. J. H. Wallach, of Gladbrook, Iowa, and listened to a practical and interesting sermon from him; also we enjoyed the music rendered, some of which was of his own composition. The snow storm New Year's day was the most severe that has visited this place, on First-day, Nov. 1, 1891. Assuming that we stand upon the eternal principles of truth, and the claims of that law upon man-kind, employing all the power and ability he has put in our hands? Are there not scores of men in the denomination who have been doing more or less work of the ministry, unemployed, and with comparatively little effort being put forth in the direction of their employment. Yet we ask, and expect, God's blessing upon our efforts to aid in the salvation of men by the proclaiming of his truth. Is this wise praying and working? Our position is a difficult one, our work unknown, and we ought immediately to reform or disband. But, assuming that we stand upon the eternal principles of truth, how imperative is the demand upon us to employ all our powers to proclaim the truth in its power to save! Every man, and every woman too, having available gifts or ability sufficient to make any effort of the kind, should be employed as respectable as scholars and preachers; but there is a class properly called uneducated, using the term in the light of such attainments as the schools afford, yet these may be men taught of God, having faithfully studied the Bible under the guidance of the Holy Spirit. Some of them, at least, are such men. These are frequently exercised to work for the church, but no door is open to them. Sometimes we say that we have not the means with which to employ more men than are now employed. There may be two answers to that. One is, many of these men need moral, Christian encouragement more than financial support; and the other, it may be our system of policy is at fault; we may be wanting in faith or confidence in God. But the command is upon us, "Occupy till I come."

The times are not so hard here as they are further West, though somewhat more so than those whose life is called worse than to others. The worst difficulty is debt and mortgage. Our church and parsonage were painted last summer and fall, and inside out, and made to look like new ones, insomuch that the people all about thought that the church was a new one. The pastor and his excellent helper did almost all the work of painting themselves. Two new stoves have been put into the church which were greatly needed, for the same stove that went in, has faithfully served until the present time, which is about 24 years. The first blizzard and snow of the season came on New Year's eve. The weather has been very fine all the fall and winter, and is very nice at this writing, Jan. 5, 1891.

Anon.
THE SABBATH RECORDER.

[Vol. XLVII, No. 3.]

Young People's Work.

A TRISAGION.

"Holy, Holy, Holy!"

Isaiah.

"In Him was Life."

John 1:4.

"God is Light."

1 John 1:5.

"God is Love."

1 John 4:16.

O Holy Life! The source Thou art
Of holiness and sweet delight;
Of Thee alone within the heart
Springs hope that can endure.

O Holy Light! From Thee Divine
A comfort in our need;
Which in our darkness ever shine,
A comfort in our need.

O Holy Love! Thy tender heart
Inclines our will to Thine;
Those genial graces to impart
That make our life Divine.

Thus we adore Thee, our Life and Light,
And love beyond compare;
Abide with us, that pure and bright,
Our lives of Thine may share.

If we try to live without God we simply exist. But without him we could not even exist. Verily in him is life!

Without the light of divinely revealed truth how dark our life! How we would vainly grope after higher things! Few, if any, will ever fulfill all our dreams of heaven and of God.

But for divine love as shown us in God, who made himself known to us in Jesus, our life, even if illuminated by rays of truth dazzling in brightness, would be barren of spiritual joy and pleasure. We would also fail to exhibit to others the grace of Christian love which is the "greatest thing in the world" in very truth. It is the only thing which can sweeten our corrupted humanity.

SINGleness of Aim.

The Rev. E. P. Saunders.

We often admire the man who, having a diversity of gifts, can, with equal facility and success, turn his attention in either of many directions successively. The development of all his gifts, finds himself out of wind, and life is too short for perfected structures. We often admire the man of one idea who rises to the utmost height of his power, and then, finding every obstacle in his path, yields to the temptation to abandon all. But do not turn back. It were better to cast aside from the line of your purpose. You will to the full have the satisfaction of a noble endeavor; and the fruits thus raised will be placed in the hands of the Missionary Board, to be expanded for both home and foreign missions, as occasion may require. And the young people who among the strength of thy charity; let the lips of our young men and women be raised in the work and its earnest prayers for its success.

Resolved, That the First Alfred Christian Endeavor Society express its entire confidence in the wisdom and discretion of the above Committee on Denominational Work; and,

Resolved, That this Society hold itself ready to adopt and support any method agreed upon by the Missionary Board and Permanent Committee; and,

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ECLUSION.

- Paragraphs regarding educational activities and initiatives in various cities and institutions.

- peeled to the use of art to foster cultural and educational values.

- The Columbia College library is said to be the best managed in the world. Writing materials are furnished for the use of any student who are supplied to the students too busy to leave their work.

- At Georgetown College, N.C., a recent revival was the means of the conversion of all but six students. The methods employed were thirty and nineteen female students were converted.

- The Paris Technical School for Girls was started by Mrs. Eliza Lomax, who spent nearly twenty years in the work of teaching girls, chiefly among Negro religious friends. The committee on management is made up of J. Simon, Floquet, Ferry and Manual (wife of the poet).

- The London University has recently returned from a visit to the colleges of this country, in the course of a mission to promote the general educational interests of all those countries. The reports of the tour are of great interest. The university has just held its annual meeting in New York. Bishops Hurst are members of this Board, with the representative of the Pope, who left them with the wish that the Board might be more active in the work of aiding candidates for the ministry is preferred. The Board has been active in the work of aiding candidates for the ministry is preferred. The Board has been active in the work of aiding candidates for the ministry is preferred. The Board has been active in the work of aiding candidates for the ministry is preferred. The Board has been active in the work of aiding candidates for the ministry is preferred.

- The University of Colby, recently, Professor Edward A. Morley, of Adelphi College, Cleveland, and Professor William A. Rogers, of Colby University, succeeded in measuring, by means of the wave-lengths of light, the changes in the length of barium, and of the time of temperature, measured by a machine constructed by Professor Rogers for the special purpose was employed, and changes in length were measured in millimeters of an inch. The experiment has been successful, and Professor Rogers was engaged as a professor in Colby University. The list of contributors was large, and represented many well-educated men.

- The physical laboratory of Colby University, recently, a series of experiments, which have been conducted, in connection with the American Historical Association, in Washington, D.C. The programme embraced papers on the following subjects: Canadian History, European History, American Colonies, American Economic History, and American Historical and Political Science. The list of contributors was large, and represented many well-known writers. There was a large attendance.

- The American Philosophical Society, which was started in 1731, and died in Troy in 1787, is now the oldest institution in the United States. The programme of papers read during the meeting numbered upward of fifty. James D. Dana, of New Haven, Conn., was president of the society, and Alexander W. Michell, of Ohio, one of the vice-presidents.

- It is proposed to erect a statue in Troy, N. Y., to that famous educator of other days, Mrs. Emma Willard. She was born in 1787, and died in Troy in 1872. All former pupils of the Troy Female Seminary, all children and relatives of deceased pupils, and all who think the memory of the pioneer in the cause of woman's education is worthy of remembrance, are asked to send a contribution to the fund for the erection of this statue, and thus join in raising a lasting memorial to the teacher of her sex. It is believed by the trustees that for this purpose about $15,000 will be needed.

- Methodist Episcopal Church Education.-The Board of Education of the Methodist Episcopal Church, has authorized, by a resolution adopted in New York, the establishment of a fund for the benefit of students preparing for the ministry and other branches of church work. The total amount of the fund was $225,000. The total receipts of the Board for the year just closed were $89,308. All aid to students is in the form of a loan with no interest until two years after the borrower has completed his studies at any of the churches' institutions, at which time the loan becomes due in full. This method of aiding candidates for the ministry is preferable to direct aid by gifts, as it protects the men while they are learning for the cause, from the temptation of leaving the church.

- When the young lady visited the colleges of this country, in the course of a mission to promote the general educational interests of all those countries. The reports of the tour are of great interest. The university has just held its annual meeting in New York. Bishops Hurst are members of this Board, with the representative of the Pope, who left them with the wish that the Board might be more active in the work of aiding candidates for the ministry is preferred. The Board has been active in the work of aiding candidates for the ministry is preferred. The Board has been active in the work of aiding candidates for the ministry is preferred. The Board has been active in the work of aiding candidates for the ministry is preferred. The Board has been active in the work of aiding candidates for the ministry is preferred.

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SABBATH School

- INTERNATIONAL LESSONS, 1900.

JANUARY


FEB. 3. Deborah - The Prophetess of Israel and Judge of Israel ..... 1 Sam. 4:17-22.

FEB. 10. Haggai, the Prophet of the Return of the Temple ..... 2 Chron. 32:3-5.

FEB. 17. The Scriptures' Role in Religious History - The Dollar Days of the Levites - The Law and the Prophets ..... 2 Sam. 8:14-19.


LESSON IV—ELIJAH AND THE PROPHETS OF BAAL

For Sabbath-day, January 24, 1891.

SCRIPTURE LESSON—1 Kings 18:20-46.

THE SATURDAY LEARN

NAME—Elijah the Prophet

PLACES—Mount Carmel, Sidon, Jezreel, Bethel, Jericho, Baal (canaanite god), Mount Thabor.

EVENTS—Elijah calls the people to the Mount of Carmel and makes a contest with the prophets of Baal; he challenges them to bring fire from heaven upon the sacrifice, and when they fail, takes the fire himself, and the people are convinced that he is the Prophet of the Lord. The people are now prepared to accept God's prophet and to cast out the false religion of Baal. When they come to the city of Jezreel, they find Ahab engaged in a great famine because of the curse of Elijah, and they immediately accept the word of the Lord through his servant and they immediately build an altar for the Lord and make a burnt-offering to Him.

EXPLANATORY NOTES

V. 25. And Elijah said unto the prophets of Baal. Be that good or evil, God's power is on his own. Elijah was not necessarily a successor to the prophet of the Lord, and he was not necessarily a successor to the prophet of the Lord. Elijah was a prophet of the Lord, and he was a prophet of Baal. Therefore, the prophet of the Lord was not necessarily a successor to the prophet of Baal.

V. 26. And it came to pass when Ahab saw Elijah, that he said unto him, Art thou the one that troubleth me? And he answered, I have not troubled thee; but thou and thy father's house, because ye follow not the commandments of the Lord, and ye have forsaken His covenant, and have done evil in His sight.

V. 27. And he said unto him, Art thou he that troubleth me? And he answered, I have not troubled thee; but thou and thy father's house, because ye follow not the commandments of the Lord, and ye have forsaken His covenant, and have done evil in His sight.

V. 28. And he said unto him, Art thou he that troubleth me? And he answered, I have not troubled thee; but thou and thy father's house, because ye follow not the commandments of the Lord, and ye have forsaken His covenant, and have done evil in His sight.

V. 29. And he said unto him, Art thou he that troubleth me? And he answered, I have not troubled thee; but thou and thy father's house, because ye follow not the commandments of the Lord, and ye have forsaken His covenant, and have done evil in His sight.

V. 30. And he said unto him, Art thou he that troubleth me? And he answered, I have not troubled thee; but thou and thy father's house, because ye follow not the commandments of the Lord, and ye have forsaken His covenant, and have done evil in His sight.

V. 31. And he said unto him, Art thou he that troubleth me? And he answered, I have not troubled thee; but thou and thy father's house, because ye follow not the commandments of the Lord, and ye have forsaken His covenant, and have done evil in His sight.

V. 32. And with the stones he built an altar in the name of the Lord. For the service of Jehovah, and/or by the authority and to the glory of Jehovah, and/or he made a tangle about the altar. A channel to be filled with water is one that can only hold water in a dry season. Without the power to hold up the water, it would be lost. It was as if Elijah was forming an image of the rebellious spirit that would contaminate the people, and their altar must be a complete altar representing a new unity that would hold up the water of the people. The people were affected. What acknowledgement did Elijah make of the sacrifice? What was the result of the repeated prayer? What did Elijah rebuke? What did he use? Why twelve stones? What was the hope of the people? What does the scriptural text teach? What does the scriptural text teach that was not immediately apparent? What was the result of the people's rebellion? What does the scriptural text teach about the unity of the people? 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CHRISTMAS SERMON.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10.

The prejudice against Christmas may have a show of reason in it on the score of God's command that the Christian should be separated from the world; still, when rightly considered, I think our consciences need not be disturbed in the matter. It is somewhat analogous, it seems to me, to the efforts some good people have made not to do the first day of the week. Some persons have adopted this as a day of rest, and have observed the first day of the week, because of the semi-sacred associations which that fact, if it be a fact, throws about the early dawn of that day as it recurs. Let it be a fact, and let it be granted that such an event as the resurrection of our Lord from the tomb does suggest to his disciples in every way that a day ought to be held sacred. We may observe the early dawn of each recurring first day of the week.

I would like to know if he who observes the Sabbath of Jehovah is not as fully entitled to the benefit of such associations as any other, and to a healthy, imaginative mind, susceptible of such associations, why be afraid to accept the fact that man has vanities and likes to receive the advantages of the age, in endeavor to construct a Sabbath on such a slender foundation, which has not the command of God accompanying it, which alone could make such a foundation adequate? It should not interfere with a man's loyalty to God as an observer of the Sabbath, to think sweetly and usefully of the Lord of Hosts rising from the dead, in the early dawn of the first day of the week, or to be reminded of his death and sufferings on the day preceding the Sabbath.

In this case it is a question whether the Sabbath of Jehovah has a claim to be observed, or whether the time is suitable to the purposes of God. If the Sabbath is observed from the practical and temporal standpoint, to do good and distribute to others, it is an acceptable and timely observance.

The Lord Jesus is our great model of benevolence. It was he that went about doing good. From him we have lessons to learn, and from his example we have lessons to receive. Then shall we do good unselfishly, expecting nothing in return. Christ says, "Do good and lead, hoping for nothing again."

How many Christmas presents have been made this year in that way? I doubt not many. From my little experience and observation I am satisfied there are those who have, with much pain taking, prepared presents for the pleasure it affords them to give, and for the satisfaction they know others will take in receiving them. They have not said, "I will make such an one a present because I am expecting something from them. They are pretty sure they will not, they prefer not to give this giving. It is not the disposition of the right sort. We must have come into possession of it in a right way, from the proper source, for if we come aright by this disposition it will have much to do in determining how we shall perform the good.

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One year ago I married them. He was hopeful and brave then, and had reason to be. Now he has sorrow. What an opportunity for a disciple of Jesus to be a means of blessing to his family? Or stretch your vision farther away. Think of many in the farther West, whose crops have failed them again—possibly you have a creditor, one or more among them. Your interest is due—they are honest and want to pay you. I tell you what I know to be the truth in such a case, that the interest that a man abates out of the kindness of his heart does him more good than the interest that he receives. I take comfort in the fact that I am talking to persons to-day who accept what I say, who have already adopted, and are willing to continue the practice of doing good to others. I think we have the same regard in the case of a fellow-men. Some indeed who have more opportunity, if they will only act, will have more to do good than any other woman? If it pleased God to honor them. the second text

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your kindness your benevolent act may be like "casting pearls before swine, they turn again and rend you."

But if a creditor dislikes a debtor there must be something wrong about the one or the other, or both.

Let us turn to our second text, "Some indeed preach Christ even of envy and strife; not

withstanding . .... Christ is preached; and I therein do rejoice." Paul, evidently had in mind the benefits that may arise from the preaching of the gospel, even when accompanied with a wrong motive. Good, he says, may come of it, though not intended, because there is a virtue in the subject matter which is spoken, though prompted by an evil motive.

We have expressed this second division of our theme. How to receive good, rather than how to get good, because we had in mind the reception of good that comes to us without our seeking, and possibly, and probably often, without any one's intending us good, but frequently the reverse. Yet we should not let the opportunity of receiving the good that may be hurled at you, now and then, under way, and happy is the man that has learned to see how dark and impenetrable the gloom has been.

Malice. It hurts, of course; in that, we do not should recall the words of the heavenly world constantly hovering over us and breathing upon every soul some sweet, celestial influence. Hence, in transmuting every event, however grievous in itself, into that which will minister to the soul's salvation, as a plain matter of fact, every disciple of Christ has all this and more; the angel is present, the angel of the covenant, guarding, keeping, and preparing him for the everlasting in the life of the believer—can he has gone to prepare for him. It is not simply sentiment, but an actual experience, a direct reception of good.

Last Sunday Prof. Swing preached a Christmas sermon. The thought of his paper, in a word, was this. There are several arts that we have been taught to prepare by and to decorate duty and wisdom. These are music, poetry, sculpture, painting, architecture, and writing. Christ has left us all the arts—it came with the advent of Jesus to decorate and beautify the duties and arts of benevolence. His essay was done in tone; it read more of a Christmas melody.

We all agree that this thought of Prof. Swing is as beautiful as it is unique, but I would go a little farther back, and in closing, would call your attention to the fact that with the advent of Christ there came to this earth a new inspiration which is the fountain of all other inspiration, and that the sublimest and most more than its adornment, so Christ himself is more than Christmas, and what we all need is the greatest possible fullness of the indwelling of His Spirit in our lives, knowing that, the adornment will of itself shine out, not as the result of an extrinsic art intended to beautify, but as a spiritual halo which is an individual personal Christ within the soul.

B. E. A.

SPECIAL NOTICES.

Thursday Quarterly Meeting for Otsego, Lindlesee, DeGuyter, Cuyler, and Scott churches, will be held at the DeGuyter Church, on Sabbath and First-day, Jan. 1st, at 2 P. M. No more than 60 pupils can be admitted to the Sabbath-school, Room, on the 4th floor, near the elevator, Y. M. A.

The New York Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Sts. Their regular services are at 2 P. M. and 7 P. M. and 8 P. M. The church meets at 2 P. M. at Col. Clark's Pacific Garden Mission. Stranger's are always welcomed, and brethren from a distance are cordially welcomed by us. Pastor's address: Rev. W. W. Maxwell, 1108 N. State St., Chicago 11. WANTED.

EMPLOYMENT for a man of experience, either in farming or running a sawmill. Would work by the month or by the day. Address ORDWAY & Co., 205 W. Madison St., Chicago.

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Mr. Balfour's fund for the distressed poor in Ireland now amounts to $10,000. Many contributions of clothing have also been made.

No fewer than seven great western railroads report largely increased earnings for December, 1890, on account of the excess of freight and passenger service over the expectation. This speaks well for the business of the country.

Senator Stanfort has introduced a bill to Congress providing for an extension of the Executive Mansion in accordance with the plans suggested by Mrs. Harrison, at a cost not to exceed $50,000.

The new Consolidated public buildings and grounds has agreed to report favorably the Senate bill for the erection of an additional fire-proof building for the use of the national museum in Washington to cost $50,000.

A celebration of the beginning of the second century of the American patent system by inventors and manufacturers of patented inventions will be held in Washington in April next. A national anniversay celebration is also proposed.

A railroad in New York reports that forty-seven weeks metal, 9,747 freight cars in 1890 against 7,956 in thirty-six weeks is a marked increase. Freight cars in the United States at the end of 1890 was 1,152,000. Two thousand two hundred and fifty-five additional freight cars were built in this country last year.

The Bon Marche. in Paris possesses probably the largest kitchen in the world. Civilisation the mastery of the kitchen boys employed.

At a meeting of the Royal Geographical Society, Mr. Livingstone, the officer and African traveler, received a vote of credit. He has introuduced a bill for the development of the Congo.

No wine of the present day has achieved a greater reputation for wit, humor and pathos than the incomparable M. Quand, of The Detroit Free Press. For particulars address E. M. Dunn, Mr. James J. Noble, of Albion, and Miss Mary L. Allen, of Milton.

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