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WAIT AND TRUST.

BY ANNIE L. HOLBERTON.

To plan and will, to do and dare
Has lightened many an anxious care;
To earn success, to work and win,
Strengthens the heart to conquer sin;
Another lesson ours, when fate
Compels us just to trust and wait.

To wait while days and months and years
With weary round but mock our fears,
Till hope is but a fitful gleam,
The fickle phantom of a dream.
Waiting while life's decades are passed
To count the shadows they have cast.

To trust the future yet may bear
The good whose absence burdens care;
Only to feel the added pain
That life is void and faith is vain,
A dreary waste of hopes deferred,
Of blighted joys and prayers unheard.

Is this our patience, this our trust?
God reigns! his plans are wise and just.
Our needs are known, our wants are weighed,
Wisely withheld, in love delayed.
Who truly trusts content must rest
And wait His time who knoweth best.

Trusting, not that what we have willed
In our own way may be fulfilled,
But in His faith to walk, and pray
"Thy will be done, lead thou the way!
Help thou my weakness, set me straight,
With willing heart to trust and wait!"

SERMON ON THE LORD'S SUPPER.

BY THE REV. R. TREWARTHA, D. D.

And Aaron made proclamation and said, to-morrow is a feast to the Lord. Exod. 32: 5.

Feasts and public convivial celebrations have formed a part of religious worship among all nations from the earliest ages. As sacrifices early took their rise, probably from the first offerings of Cain and Abel, so they seem to have prepared the way for, and gradually introduced, feasting, which were held immediately after the sacrifices, upon the remains of the victims which were offered.

The heathen nations after the flood appear to have caught the notion of appeasing their deities by shedding the blood of beasts, from those offerings which God enjoined upon Noah and his sons, and to have derived the practices of feasting which abounded among them, from those religious ceremonies in which the true worshippers of God sometimes engaged. Such forms of serving God being pleasing to the carnal and gross views which were then entertained of him, they were extensively indulged in, and sometimes scenes of revelry and butchery took place at the recital of which human nature would shudder.

At the time when the text was spoken, a festival of the most odious nature in the sight of God was in contemplation, and was actually celebrated at the time specified, "On to-morrow." You will recollect the apostasy of the children of Israel from the worship of the true God during the absence of Moses in the mount of Sinai. What rendered their conduct in this act the more aggravated was, that it was committed so very shortly after those terrible and yet majestic displays which God had made both at the Red Sea and in the giving of the law after the ten commandments had been solemnly pronounced by the voice of God himself, amidst thunderings and lightnings, and the

the noise of a trumpet, and a smoking mountain. Moses his servant and the leader of his people was called up to him in the mount to receive a copy of them on two tables of stone, and such other statutes relating to their civil and religious polity as God was pleased to give him. During his absence, which was protracted beyond their expectation, the people grew impatient, and feeling themselves destitute of a leader, fearing that Moses would never return, they addressed Aaron, who had been a man of some

consequence among them, in the following manner: "Up, make us gods which shall go before us, for as for this man Moses that brought us up out of Egypt, we wot not what is become of him." Aaron should have resisted such an impious and idolatrous proposal, but it is not recorded of him that he did. On the contrary, it seems from the narrative that he winked at it, and made no objections. The next verse informs us that his immediate reply to them was, Break off the golden earrings which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me; and all the people brake off the golden earrings which were in their ears and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf; and they said these be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation and said, To-morrow is a feast to the Lord.

This expression as used by Aaron was a false proclamation. The revelry in which they were about to engage could not be called a feast to the Lord. It was a feast against the Lord, and a feast which had well nigh cost that people utter extermination. It was a feast to an idol, and a willful violation of that command which had just been sounded in their ears from heaven, "Thou shalt not make unto thee any graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath; . . . thou shalt not bow down thyself to them nor serve them." But although the text, as applied by Aaron, contained a false proclamation, it may be used by us, by way of accommodation, and thus be applicable, and contain a true proclamation. On the return of every eve (sixth day) of our communion, may we not ask "Is there not to be a feast on the morrow to the Lord?" Has not that day, the most appropriate of all the seven, God's most holy day—the Sabbath day—been set apart and fixed upon amongst us for holding the great religious festival of the New Testament dispensation? "To-morrow is a feast to the Lord." To profit by these tidings and be benefited by such a proclamation, we would direct your thoughts in the following line of meditation. We would reflect upon,

- I. The nature of this feast.
- II. Its design.
- III. The qualifications necessary for engaging in it.

I. On the nature of the feast which we are

on the morrow to hold to the Lord, we would observe:

1. It is a spiritual feast in opposition to those which are carnal and celebrated only by the outward sense. It is sacred as opposed to those which are common and daily, or as distinguished from an ordinary meal. It is religious, or a feast in which our hearts approach God, and therefore a feast to the Lord. Holiness becometh it, and a sanctified heart alone can properly engage in its solemnities.

2. It is not only a spiritual feast but it is also a mystical feast; that is, a feast in which strange things, by the eye of faith, are to be seen. Herein is set forth Christ as both the Master and the matter of the feast, the provider and provision, the feeder and the food, the present Lord yet absent Saviour. Herein we are called to banquet upon his atoning sacrifice, and consider the mystical union of the two natures in the one mediator; the mystical union of all believers who do his pleasure, keeping inviolate the commandments of God the Father, as branches of Christ the one living vine; and other things mysterious which time would fail to mention.

3. It is a marriage feast. We may herein contemplate Christ as the bridegroom of the church, coming to comfort his spouse—his people whom he has betrothed to himself forever—and giving them renewed testimonials of conjugal affection. "He brought me to his banqueting house," says the spouse in Solomon's song, speaking concerning her absent Lord, his "banner over me was love." There, the King of Heaven makes a marriage for his son, and sends out his servants to bid you to the wedding. The son himself seeks to woo you, he comes to rejoice the hearts of those who have already accepted of his proposals, and make them happy in his love.

4. This feast to the Lord which we are on the morrow to celebrate is a thanksgiving feast; hence it has obtained, and long been known in the church of Christ, by the name of eucharist, because Christ, in the institution of it, gave thanks, and because we, in the participation of it are bound to give thanks likewise. We have abundant cause for grateful remembrances. Redemption from sin, through the blood of Christ, represented by the wine poured out, is herein set forth. Does not this furnish us with matter for fervent praise, if our hearts are truly affected with a sense of our perishing condition by nature, and with lively views of the all-sufficiency of Christ in our need of him. If by a living faith we make application of his righteousness to our souls, we cannot but give thanks at the remembrance of his deeds and dying love. Our hearts will swell with grateful emotions, and the language of our lips will be, not unto us, O Lord, not unto us, but unto thy name give praise for thy mercy and for thy truth's sake. What shall we render to the Lord for all his benefits toward us? we will take the cup of salvation and call upon his name.

5. This is a sealing feast in which are ratified to believers all the benefits and blessings of the covenant of grace. The pledge of mercy through

a crucified Jesus is here given to the people of God, yea, even put into their hands by the presenting of which before the Lord they may, so to speak, bind him to the performance of all that he has promised. Like a sealed charter the sacrament of the Lord's Supper confirms and assures us of the certainty of the covenant of grace and all its promised blessings; that God is willing in and through Christ (upon sincere repentance and amendment of life, having the knowledge of sins forgiven), to be a God to us, and take us for his people.

It is indeed a spiritual seal; it is of great value; it is of Christ's own devising and engraving, whose inscription is Christ loving us, and whose image is Christ dying for us. Not only is it a seal on the part of God, but it also partakes of the nature of a seal or oath on our part and hence called a sacrament; for in the celebration of this feast we do bind ourselves, vow, and in effect swear over the broken body and shed blood of Christ to maintain allegiance to the King of Heaven and adherence to the cause of Christ.

6. It is a standing feast, an ordinance which is to be observed until the end of time. As long as there are disciples who embrace the salvation of the gospel, take up the cross of Christ, follow him through good and evil report, and fight under his banner as good soldiers of the cross, so long will this feast be observed, so long shall Christ's dying command, "Do this in remembrance of me," be revered and obeyed; even until the glorious appearance of our Lord, who shall come to be glorified in his saints and admired in all that believe. Shall the table of our Lord be spread with the accustomed elements thereon? yea, the table of our Lord shall be filled by the sons and daughters of men, and who knows, but that at the very moment when the trumpet of God shall sound and declare the end of all material things to be at hand, some may be found engaged in the solemnities of this very feast unto the Lord, and be called away from it to the sublimer exercises of the upper sanctuary, the marriage supper of the Lamb. O what a transition! what a glorious exchange! When from the church militant we become members of the church triumphant. May it be the blessedness of all who celebrate this feast to the Lord here below, to eat the bread of life and drink of the wine anew in the kingdom of our Father—yet to be revealed. We will now inquire,

II. Into its design. For what intent was it established, what does it propose to answer? We remark,

1. That unlike many other feasts it is not intended to please the outward taste, to gratify the natural appetite, to pamper the body with luxuries, dainties or sumptuous fare, which together with indulging in mirth and vain conversation is the design and main intention of convivial parties in the world. Not so this feast. Neither is it

2. Designed to be an expiatory sacrifice, as papists have contended, whereby we may by attendance upon it purchase the absolution of our sins. It is not a saving ordinance as is very evident from the fact that unworthy partakers of it eat and drink condemnation to themselves.

3. Typical, designed to shadow forth good things to come, as were the various sacrifices under the Old Testament dispensation. Christ, the substance, having come, the types have vanished and the shadows fled away. If there be in any sense anything typical in this feast to the Lord, the most that can be said of it, is that it is emblematic of heavenly joys, and of those delights which the saints derive from the en-

joyment of the unclouded vision of their Redeemer, the fullness of God. But this was not the prime intention of this feast, hence we remark, that it is a commemorative ordinance, or a feast designed to keep alive in our minds the remembrance of Christ's death and sufferings; to set forth before our eyes his crucifixion, the pains he endured, his bitter end, and make us familiar with Calvary scenes; to remind us of his resurrection and ascension; in one word, his whole mediatorial work. But you may ask, do we need such a memorial? Are we in any hazard of forgetting his matchless love? Yes, there is reason to fear we would forget, for so worldly are our hearts, so unbelieving our minds, so treacherous our memories, and so wavering our affections, that we are apt to be ensnared by the allurements of the world and let Christ and his love slip out of our thoughts. The Saviour knowing this and in kindness to our infirmities hath instituted this feast and ordained these symbols belonging to it as a memento of himself, and hath enjoined upon his followers this command, "Do this in remembrance of me," that they may co-operate with him in bringing about the end for which the feast was instituted.

Subordinate to this the supper of the Lord answers another important end in the world of mankind which seems also to have been designed in its institution, viz: to distinguish the followers of Christ from those who are not his professed disciples; hence it may be considered in a certain sense a badge of Christian discipleship. Not that all who keep this feast to the Lord are always and infallibly genuine followers of the Lord Jesus Christ, for it is to be lamented that there are those in the open profession of religion who have the form without the power of godliness; who partake of the sign without ever having tasted of the thing signified. I will not affirm that none are true disciples except those who celebrate the Lord's Supper and commune at his table, but only that engaging in the solemnities of this feast furnishes the only visible mark whereby the two parties can be distinguished from each other. It must be taken; and the Scriptures lay down the rule of judging that those who do not openly profess the name of Christ, (which public profession is enjoined in Matt. 10: 32, 33), have never experienced the power of his grace. Hence we say that one end answered by the feast to the Lord is to let the world know who are the followers of Christ and who are not.

Another important end to be answered is the imparting of strength and communicating of life and additional grace to the followers of Christ. There is in the Master of this feast a fullness from whence an abundant supply for all his people's necessities can be derived. Are they faint and weary in their minds? His presence can revive them and cheer them; it can reanimate them; it can give them a fresh impulse in the divine life, and he often does and often has given to his people such manifestations of his presence as have quickened their inward graces and excited them to renewed effort and increased diligence in the divine life. Are they under the power of strong temptations, or doubts, or fears? At this feast, when waiting on him in the way of his own appointment, the Saviour has often loosed their bonds, and set them free, enabling them to go on their way rejoicing. Are they mourning over their sins, borne down under an oppressive load of guilt? He whispers comfort in their ears, "Son, daughter, be of good cheer, thy sins are forgiven thee, thy faith hath made thee whole,"

and thus whatever may be their ailment or complaint the physician of souls often at his own table prescribes the remedy and performs the cure. They go away made whole of whatever disease they had, for there are spiritual diseases in the divine life as there are bodily diseases in the natural life. But in addition to all this the believer by communicating at this table or engaging in the celebration of this feast acquires a confidence in the divine life. By degrees he loses that timidity in the performance of religious duties, which is indeed a laudable weakness, but which often presents a check to a more sturdy growth in grace by keeping back the true children of God from those privileges which were designed for their benefit, and from that sustenance which was designed for their nurture.

Many from a false notion of the nature of true fitness, some from a vain notion of a certain kind of perfection attainable, and others by giving way to ill forebodings and unbelieving fears, decline Christ's invitation to this feast and abstain from the table of the Lord. Thus they deprive themselves of that great help which is afforded, and consequently frustrate the end designed to be brought about by the use of means; whilst they who in obedience to Christ's command, wait upon the Lord and renew their strength, they mount up on wings of eagles, they run and are not weary, they walk and do not faint. Such being the design of and the spiritual benefits resulting from the celebration of this feast to the Lord, let us enquire,

III. And lastly, concerning the qualifications necessary in those who engage in it. Would all, indiscriminately, were they to partake, derive the same benefit from it? Not so, but only those who brought with them the qualifications requisite for being acceptable guests. There is a fitness which every member of the church ought to possess before partaking which is twofold, habitual and actual. By the first we mean that he must be in a gracious state or an actual believer, having the principle of the divine life within him; by the second that he must be not only in a gracious state, but also in a gracious frame, not only have grace in the habit but also in the lively exercise. The graces which must be examined, quickened, and brought to exercise before partaking, are the following: Knowledge, faith, repentance, love, humility, thankfulness, spiritual appetite and resolution for new obedience. The particular frame of soul which we consider as a most noble communion frame is a humble, believing, affectionate frame of soul having in it both mourning and rejoicing. To excite our graces and bring them to such a state of lively exercise we must use all the means which God hath appointed for this end, such as reading and hearing the word, Christian conference, retired meditation, fervent prayer, and frequent ejaculations to God for the awakening influence of his Holy Spirit. In one word, we should endeavor to have realizing views of our condition in the sight of God, our unworthiness as sinners, our need of Christ, and his preciousness, and altogether loveliness. Then and then alone will this feast to the Lord be to us a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

God grant us all who come to this feast unto the Lord, that preparation of heart and that liveness of inward affection which will make it a rich banquet unto our souls, and to his name shall be the praise both now and forever. Amen and amen.

THE OUTCASTS OF ISRAEL.

Since the beginning of our mission among the Jews I have been singularly interested in God's ancient people, Israel; and believing in the restoration of the Hebrew nation, as predicted in God's Word, I notice a distinction between the "outcasts" and "dispersed." In that day will God "assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." The distinction is repeatedly found in the prophets. The Jews are "dispersed"—scattered over the nations; but Israel are "outcasts," from the nation, from society, from the social world, from men's knowledge, as being Hebrews. When God "gathereth the outcasts of Israel" (Isa. 56: 8), the Jews inquire: "these, where had they been?" Isa. 49: 21. This implies the long lost state of the ten tribes.

In Isa. 11, after the promise that both the dispersed Jews and outcast Israel shall be restored, the prophet adds in verse thirteen: "The envy also of Ephraim shall depart. Ephraim shall not envy Judah, and Judah shall not vex Ephraim." In the last days, when Israel is recovered, "the house of Judah shall walk with the house of Israel; and they shall come together from the land of the north to the land that I have given to your fathers." This event is manifestly future. It inevitably follows that the ten tribes of Israel must now have existence on the earth. Where has God kept them these 2,500 years?

During my visits to Indian reservations I have been impressed by many affinities between the Indian and the people of God—ancient Israel.

So many have observed this that many proofs have been written to establish the theory that the natives of this country are lineally descended from the ten lost tribes of Israel. Both Europe and America have taken an interest in this subject from time to time. About seventy years ago a number of the strongest proofs were compiled by Josiah Priest, in his book, "The Wonders of Nature and Providence." He quotes from the testimony of trader, traveler, explorer, historian, missionary, captive, Christian and Jew, scholar and unlearned. He quotes Dr. Jarvis, of the New York Historical Society; many New England historians; Manasses Ben Israel, author of "The Hope of Israel;" James Adair, a trader, and author of "History of the American Indians;" Hon. Elias Bondinot, LL. D., author of "Star in the West;" Dr. Jonathan Edwards, William Penn, and others too numerous to mention, all of whom are credible witnesses of things observed not among any one, but various tribes.

The following are proofs gathered from these many witnesses, much abbreviated but substantially accurate in fact if not verbatim statements:

1. *The Indians have one origin.* In his "History of Canada," Charlevoix says: "The Algonquin and Huron languages have between them the language of all savage nations. Whoever understands these may travel more than 1,500 leagues without an interpreter; and converse with a hundred different nations who have each their peculiar dialect."

Dr. Jonathan Edwards, whose father was a missionary among the Indians, says the Mohegan is the most extensive of North American dialects, no less than sixteen dialects of other tribes agreeing with it.

Dr. Pratz, in his history of Louisiana, testifies that all Indians have essentially the same usages and language, hence must derive their origin from the same source. In this Adair, a trader among them forty years, agrees; as also Giddings, an explorer, a conqueror of Peru, familiar with both South and North American Indians, says, "they appear like children of one family."

In Vermont history Dr. Williams says "they appear like the same race from 50 degrees north latitude to the southern extremity of Cape Horn." Ulloa, who traveled extensively north and south, said: "If we have seen one Indian, we may be said to have seen them all."

2. *Their language appears to have been Hebrew.* Dr. Edwards gives the following proofs: Both languages are without prepositions, formed with prefixes and suffixes, and many words and construction of phrases agree. The Indian nouns and pronouns are plainly Hebrew. Their figures of speech agree with the genius of the Hebrew.

Dr. Bondinot, author of "Star in the West," assures us that the syllables composing Yohewah (Jehovah), and Yah (Jah), are the roots of numerous Indian words. They begin a religious dance thus: Hal, hal, hal; le, le, le; lu, lu, lu; yah, yah, yah. This is their song of praise to the great spirit. It is sung in both North and South America.

Could proper allowance be made for pronunciation, so that correct spelling of syllables might be discovered, no doubt many more Hebrew words would be found. But it is a miracle to find any, after a lapse of 2,500 years, considering their savage state, and unwritten language. Of many words and phrases corresponding with the Hebrew, a few are as follows:

English.	Indian.	Hebrew.
Jehovah.	Yohewah.	Jehovah.
God.	Ale.	Ale.
Jah.	Yah.	Jah.
Shiloh.	Shilu.	Shiloh.
Heavens.	Chemim.	Shemim.
Father.	Abba.	Abba.
Man.	Ish.	Ish.
Woman.	Ishto.	Ishto.
Canaan.	Canaai.	Canaan.
Now.	Na.	Na.
High Mount.	Ararat.	Ararat.
Hind Part.	Kesh.	Kish.
Praise to God,	Halleluyah.	Hallelujah.

3. *Indians have an ark of the covenant.* It is a small, square box made to carry on the shoulders. They never set it on the ground. It is deemed sacred and dangerous to touch. In time of peace it is in care of the high priest. In time of war the carriers purify themselves longer than the rest. They deposit in it their sacred things.

4. *They formerly practiced circumcision.* The nephew of an old Indian who died in 1700, told Dr. Beatty that his uncle said circumcision used to be practiced, but not being able to give any reason for the strange rite, their young men mocked it, and hence it was discontinued. A historian of Brazil says the rite was performed among ancient Brazilian Indians.

5. *They acknowledge only one God.* Of all the numerous tribes and nations of Indians none were ever known to attempt the formation of an image of worship. They never adore images, dead persons, celestial luminaries, spirits, or any created being or object. It is true that the most savage suppose the Great Spirit to dwell in all manner of animals; but it is the Spirit they adore. One great, good Spirit created and rules the world. In this all agree.

They believe that the air is filled with spirits, good and bad, and that the bad have a chief more wicked than the rest. Here we have a belief in angels and demons. They say, "Great Spirit made man by kneading clay into his form, and blowing life into him." They only know of woman, that she was made afterward. They believe in future rewards and punishments. They have degenerated during the past century, and are destitute of just conceptions of virtue, but traditional religion is little changed.

The Great Spirit is considered the head of an Indian community. They call all other people accursed, and hold them in contempt. They boast that their ancestors were under the immediate government of Yohewah, who was with them, and directed them by prophets who foretold events and worked miracles. The rest of the world were outlaws. God chose them as his peculiar people.

6. *Their traditions prove them the lost tribes.* Being destitute of letters and books, they select their most promising young men, whom they call "beloved" or "wise," and deliver to them their traditions, which they, in turn, transmit to others.

The following are some of them: They originally came from another place, inhabited by wicked people; they traversed a great lake which, in one place, was narrow, shallow and full of islands; they suffered great misery, it being always winter, ice and deep snow. The first land they found was covered with copper. This is a striking description of the passing of the natives of this country from north-east Asia to north-west America at Behring's Strait. As the Indian says: "The sea has eaten up the islands." A century ago the Straits were but 18 miles wide. Probably they were not half that width 2,500 years ago. Vast quantities of copper were found near the Straits on an island, and in 1770 attempts were made to get it, but ice, even in July, was so abundant that it was given up.

The Indian tells of a book which the white people have, which was once theirs. When they had it they prospered. They offended the Great Spirit, and suffered so much from neighboring nations that he took pity on them and directed them to this country. This corresponds with a prediction in Amos 8: 12: "They shall run to and fro to seek the word of the Lord and shall not find it."

In old times, they say their ancestors lived so long that "their feet were worn out with walking, and their throats with eating."

They describe a deluge, when the waters spread over the whole earth, and Tepzi embarked in a canoe with his wife and children and many animals. When the waters abated he sent out two birds, one of which remained and the other returned with a branch.

A long time ago, they say, "our people went to build a high place and lost their language so that they could not understand each other."

Once they claim to have had a common father; he had twelve sons who administered his government over other people under him; they behaved badly and lost their government. Here we have Jacob and his sons and Egyptian bondage.

Their customs also denote Hebrew extraction. One answers to Pentecost. They choose 12 men who provide 12 deer. Each cuts a pole with which they form a tent. They choose 12 stones for an altar of sacrifice—some chose but 10 men, deer and stones. No tool might touch the altar. They never eat the middle joint of the thigh of game or sacrifice. It is thought an abomination to eat the blood of animals. They have a feast of first ripe fruits or corn, and eat none until a part is given to the Great Spirit. They purify themselves with bitter herbs. They have an evening feast in which no bone of the sacrifice may be broken. If one family cannot eat all, another family is invited to partake, and if any still remains, it must be burned before the next rising sun. Who can doubt the origin of this custom?

Their Archi-magus (high priest) is anointed with bear's oil; he wears a resemblance of the breastplate; his robe is white deer-skin; his "golden bells and pomegranates" are dried

spurs of wild turkeys, strung so as to rattle on fine moccasins. A swan-skin wreath and tufts of feathers adorn his head. When he makes yearly atonement for sin a variety of beads and shells are offered by the people. An Indian temple has its holy of holies, in which it is death for any but a priest to enter. Here the males are obliged to assemble three times a year. A priest calls his people "beloved" and "holy," urges them to imitate their virtuous ancestors, and tells of "a land flowing with milk and honey."

Indians begin the year as did Israel, at the first appearance of the new moon after the vernal equinox. They reckon by the four seasons and the subdivisions of the moon.

When any one dies they say he is gone to sleep with his beloved fathers. They wash and anoint the body and bury with the face to the east. They often hire mourners to bewail and magnify the dead and sing solemn songs. Mourners put their hands to their mouth and fall with the face in the dust. Several cities of refuge are found in every Indian nation. No blood was ever shed in them, as many captives can testify, though it is a well known trait of Indian character to pursue one who has killed any of their friends ever so far and long as an avenger.

7. *They have a countenance like the Hebrew.* William Penn wrote to a friend in England of the Indians: "I found them so like the Hebrew race that a man would think himself in London when he sees them." The dark complexion of the Indian is no objection to this theory. Asiatic nations are invariably dark. Abraham was an Assyrian. The Jews in that country are olive color; in France and Turkey brown; in Spain and Portugal, swarthy; in Egypt and Arabia, tawny; and in Abyssinia, as dark as the native Indian. Penn also spoke of the dress of the natives as like the Hebrew.

8. *The Indian has tribes with heads and names of tribes.* Like the Hebrew the Indian has animal emblems of tribes. They have a tribe answering to the tribe of Levi. This tribe is the Mohawk, from Mhhokkek, a Hebrew word meaning interpreter of the law, superior. All the nations around them paid them tribute yearly, and dared not make peace or war without their consent.

9. *Prophetic traits.* Isaiah speaks of the drunkards of Ephraim. None who know the Indian character for intemperance can deny that the picture of the degradation of Israel in that respect applies to them. As soon as they had a taste of ardent spirits they discovered a strong appetite for them, which soon became insatiable. Another trait is prophesied in Isa. 3. No other people on earth bear a resemblance to such a degree as the Indian in full dress: their tinkling ornaments and cauls, and round tires like the moon; the chains, and the bracelets, and the mufflers; the bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings; the rings and nose jewels, etc.

10. *Separations of women.* The law of Moses is carried out in every particular by the Indian, a most striking fact. Their fine needlework is another wonderful similarity.

If these are not the outcasts of God's people how can these things be explained? L. P. C.

THE bamboo-tree does not blossom until it attains its thirtieth year, when it produces seed profusely, and then dies. It is said that a famine was prevented in India, in 1812, by the sudden flowering of the bamboo-trees, where 50,000 resorted to the jungles to gather the seed for food.

MISSIONS.

BRO. SOCWELL writes from Garwin, Iowa: "I expect to go to Des Moines next week where I shall preach at least one evening, thence to Grand Junction and hold several meetings, thence to Gowrie and hold at least one meeting. I have just returned from Marion where I held several good meetings. I enjoy this work."

THREE young Japanese fell into a quarrel and two killed the third. While the murderers were in prison awaiting their penalty, a tract containing the ten commandments with a few comments, was sent to them by a Christian woman. The result was their conversion to God, and great honor to the name of Jesus in the community where they had lived.

THE very plain commandments and examples of the Bible, on loyalty to the letter of which we Sabbath-keeping Baptists lay great emphasis, require that we help send the gospel of redemption to the uttermost parts of the earth. The progress of religion in the world, and of Christian truth, has come from obedient regard to these commands and examples, the missionary Paul being a pattern for the church. There are remarkable intellectual and religious awakenings to-day in unchristianized lands, and the experience of the vast "Middle Kingdom" in this awakening, will be neither small in amount nor of little importance in its relation to the world's progress toward the coming kingdom of our Lord and of his Christ, who shall reign forever and everywhere. There is a manifestly providential supply of workers for our little mission in China, whose history is one of encouraging growth. And we cannot stand in the presence of the all-knowing Owner and Judge of us all, and say that we are not able, were we willing, to supply the needed missionary funds. These facts clearly show that Seventh-day Baptists did not make a mistake in establishing the Shanghai mission; and that they will not make a mistake in growing more and more loyal to the work of evangelizing the very ends of the earth. Upon this loyalty to the principle of a world-wide evangelization, depends the presence of our Lord with the various and important branches of our home work.

FROM J. F. SHAW.

I returned last First-day from Louisiana, where I made the acquaintance of Sister Woolsey, who is an earnest Sabbath-keeper. She desires to be baptized on my next visit. Her husband has decided to take up the Sabbath with her. I found a gentleman named H. M. Bailey, a blacksmith, at a town called Plaindealing, La., about six miles beyond Sister Woolsey's who, though not keeping the Sabbath, is wonderfully agitating the question. He desires to have a bundle of tracts sent him. Mrs. C. J. Woolsey, Oak Hill, La., desires tracts also for distribution. Mr. Bailey came to see me and urged me to go and hold a meeting at his place, but as I had *la grippe* so wretchedly bad, I had to postpone to the next time. Bro. J. E. Snell is now installed in our new colony.

FROM ELD. THRELKELD.

CRAB ORCHARD, Ill., March 14, 1890.

As I thought you would have some interest in the matter, I drop you a note, giving information of partial recovery from former illness. I have been trying to work some, as far as storms

and floods would permit. The weather has been of a character to prevent successful work in public gatherings, all this quarter, if health had been good; but sickness has prevailed to such an extent that it was difficult, sometimes, to find enough persons well to give attention to the sick. So my work for this quarter will be of a private character, a work, however, much needed. I shall not be able to get in over half time anyway. Eld. Johnson's family have suffered largely from the prevailing epidemic troubles. I hope to improve more in health as the spring opens, for I am yet quite nervous, and in a measure unfit for real energetic work. Such spiritual coldness and indifference, among religious people, never prevailed in this country before as there is now, among all the denominations. What the result will be remains to be seen. My daughter is among us on a visit from Alfred Centre. Pray for us.

FROM BRO. E. B. SAUNDERS.

CARTWRIGHT, Wis., March 17, 1890.

From Friday night until Tuesday morning, was very pleasantly spent with our people here. The bitter cold prevented our meeting Sabbath evening, but the weather gradually moderated and proved very favorable for the holding of meetings during the remainder of our stay.

This church has been very much depleted by the removal of about half of its members, most of them going to Beauregard, Miss. The Sabbath-school has been kept up during the winter. Sickness had broken up their Friday night prayer-meeting, but they are again able to sustain it. They are without a pastor, and have been since Elder Trewartha left some months ago. The severity of the climate is one of the drawbacks of the place, and other families are thinking of leaving. Land is cheap, and houses can be procured here for very little money.

This is certainly a good field for missionary work. The eagerness with which they listened I am not accustomed to see. Instead of closing the meeting Sunday night in time to catch the 8.56 train for home, as previously arranged, the meeting was continued an hour, as five young men arose for prayers, and not more than half the Christians, who desired to do so, had the opportunity to testify for Christ. An appointment was then made for Monday evening. Again the house was filled, and the meeting lasted until nearly ten o'clock. Unable to remain longer, an appointment was left for the United Brethren Minister to preach Wednesday evening in our church. Many were revived, some were reclaimed, and we hope some led to accept Christ."

OF one of the greatest men of the missionary history we have no written record. A converted Chinaman on the Pacific coast sold himself to work as a coolie in New Guinea for the sake of working among his own countrymen; and before he died he personally led to Christ two hundred of his companions. How many of such heroic lives have no written annals save in God's "book of remembrance."

THE sale of the Report of the World's Missionary Conference held in London, has already been very large, but a friend of missions, by a most liberal contribution, authorizes Mr. Fleming H. Revell, of Chicago, to send the two complete volumes, postpaid, to any Protestant minister or missionary in any part of the world, on receipt of only \$1 50. The volumes are a thesaurus of missionary information.

A MISSIONARY in Ichang, China, tells of a noble Christian Chinese boy in his school. He says: "Tan Chee-chie was one of the first to take his stand for Jesus, and he has shown his feet are on a rock. When asked one day to worship the

family idols he said he could not do so, as he was sure the idols were false, and began to tell them of the true God. His parents were horrified at his presumption and gave him a beating. By and by he got his mother to listen to what he had to say, and brought her to our services. She was also converted, but the father remained very hard and caused them to lead a most miserable life, even coming on Sunday and ordering his wife home in the middle of our worship. Like true disciples the mother and her boy bore all things with patience, and you will be glad to know that old Mr. Tan has just told us that, though he intends himself to follow the ways of his fathers, he thinks well of the religion of Jesus Christ."

KO TIENG SEN is the name of one of the brightest students in Foochow University. Rev. George A. Smyth, writing of him, says: "Last Sunday night at our church, before a large audience, he preached the best sermon I ever heard in the church. He preached especially to the young people, whom he thoroughly understands. They all respect and love him. He is a leader in every thing. He is ahead of every other student in the class, and on the playground he can shout louder, run faster, and do every thing better than any one else. All the while there is no more thoroughly modest boy in the whole school. I sometimes feel it is worth one's while to be here to teach him. He will become a great force yet, and may be the St. Paul of this part of the country."

WOMAN'S WORK.

"THE purest streams of human love
Flow naturally never.
But gush by pressure from above,
With God's hand on the lever."

BISHOP THOBURN says that it can no longer be said that intemperance follows the missionary. It has pushed ahead, and now blocks his way, instead of lagging behind to mar his work.

"FATHER, give me the key to your granary and I will help to answer your prayers," said a boy to his father, who had just prayed that God would care for the poor and feed the hungry. The father was a farmer, and had a granary full of grain, but kept it locked while he prayed the Lord to give food to the needy.—*Sel.*

FOR the Lord taketh pleasure in his people; he will beautify the meek with salvation.—*Ps.* 149: 4.

BIBLE PRESCRIPTIONS FOR TIRED WORKERS.

Behold God is my salvation. I will trust and not be afraid; for the Lord Jehovah is my strength, and my song; he also is become my salvation.—*Isa.* 12: 2.

Trust in the Lord forever, for in the Lord Jehovah is everlasting strength.—*Isa.* 26: 4.

For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and confidence shall be your strength.—*Isa.* 30: 15.

He giveth power to the faint, and to them that have no might he increaseth strength. But they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint.—*Isa.* 40: 29, 31.

Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness.—*Isa.* 41: 10.

... for the joy of the Lord is your strength.—*Neh.* 8: 10.

And he said unto me, My grace is sufficient

for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.—*2 Cor.* 12: 9.

Strengthened with all might, according to his glorious power, unto all patience and long-suffering, with joyfulness.—*Col.* 1: 11.

THE world's redemption is just waiting for the consecration of Christian men and women. The church at home accepts the gospel message for itself as good and wholesome, and yet by far the greater number amongst its members sit with complacency, taking to themselves only, the gospel salvation, and seem to feel towards one inclined to carry the news to regions beyond as though to repeat the story any more were idle, useless, wearisome repetition. The old, old story here, is so old to many in Christian lands, that it strikes some ears like that sort of an old story that because of its very repetition means little or nothing. Take that story, my Christian brother and sister, to the millions who have never heard of it and see if it means nothing to them. Turn the question about, face for face, if you doubt this, and in the candor which your inmost soul shall, no, better, will dictate, frankly own up, does it mean nothing or something? Which?

If you really have a desire to think more of any person than you do, just do something for that person.

Do you sometimes doubt if Christ does really love you enough to be your effectual Saviour? Just remember how much Christ has done for you, and are you fair in your judgment of Christ, you will have to hunt about to find your fears. They will be vanquished.

The *Home Mission Echo* is a little twelve-page paper wide-awake, inspiriting in its influence, issued monthly by the Woman's American Baptist Home Mission Society. This society does work in Georgia, South Carolina, Kentucky, Virginia, Louisiana, Utah and Indian Territories, Mexico and Alaska.

DURING a voyage to India, I sat one dark evening in my cabin feeling thoroughly unwell, as the sea was rising fast, and I was a poor sailor. Suddenly a cry of "Man overboard!" made me spring to my feet. I heard a trampling over head, but resolved not to go on deck lest I should interfere with the crew in their efforts to save the poor man. "What can I do?" I asked myself, and instantly unhooked my lamp. I held it near the top of my cabin, and close to my bull's-eye window, that its light might shine on the sea, and as near the ship as possible. In half a minute's time I heard the joyful cry, "It's all right, he's safe!" upon which I put my lamp in its place. The next day, however, I was told that my little lamp was the sole means of saving the man's life; it was only by timely light which shone upon him that the knotted rope could be thrown so as to reach him.—*Selected.*

NAPOLEON had his Imperial Guard, who were held in reserve till a critical moment, and then were sent into battle on the full charge to turn the tide. God has his imperial guard. They are women, spiritual amazons, a host with banners. Our great societies are now feeling the support of this mighty reserve. They are coming to the help of the Lord at just the right time. It is not in the amount of money they give, so much as the spiritual help of their faith,

and prayer, and organized influence. The nerve of missions will never be cut with women. All the speculations in the world will not affect her vital faith in Jesus Christ. Her spiritual instincts carry her through all hindrances. If she ever assented with her head to any false doctrine, her heart would be the same old orthodox heart. And she is the practical balance-wheel of the world. A man's enthusiasm rises and falls with his opinions. A woman's zeal overrides all opinion, and strikes at the centre of what needs to be done. In Christian work and in mission work she is just what she is at home. She says, "John, if you don't do this, I will." And it's the influence of that that makes John do his duty. Woman's work and woman's influence are two distinct factors. Humanly speaking, she is the religious light of the great majority of homes, and she has an eye on the family pocket-book, not only market days, but Sabbath days, when the Lord's box goes round. It is wonderful how she will save, and it is wonderful how she will give. God is looking down and sees a great many men who are beginning to distrust their theological armor and to lose their fighting qualities; and God is giving the command to women to go forth in that weakness which is the real strength of God and the gospel. A woman doesn't care anything about the philosophical nerve of missions; but she knows how to take the direct road from the heart of Jesus to the perishing world. And I expect her voice and influence are going to increase as her work and gifts have increased the past few years. The hopeful sign to-day is the advance of this imperial guard, which is destined to help the work strictly, along evangelical lines, and give a mighty spiritual impetus to it.

(The above, quoted from the *Congregational Home Missionary* is helpful, or may be to any women inclined to be discouraged, providing it is taken as an incentive to increased activities, and not in the spirit of unpleasant comparison or unjust criticism toward the work which men are doing, or them in their work.)

THE remark accredited to Tennyson, as recently made to a friend, "I think it wisest in a man to do his work in the world as quickly and as well as he can without much heeding praise or dispraise," is so replete with the right ring upon the question, that we feel for once inclined in connection with it, to briefly refer to a line of thought which has often been with us. Upon taking official relationship to woman's organized work amongst us, it was at once our purpose to handle certain phases of it in consistency with our belief that Christian men and women should do what belongs to them to do, both collectively and severally without unduly emphasizing the question of sex as related to work. We should consider it bordering upon the silly, for men to say excessively much about men's duties, and we carry a vein of perhaps supersensitiveness if women make too emphatic the thought of woman's specialized relationship to the various needs of the world. That the lines of obligation belonging to men and women are different is readily granted, but the fact of this difference being minor to the fact that obligation does exist, leads us to plead that women as Christians, not so much women as women, shall be faithful to what comes to them to do.

THE *Indian Witness* says: "The zenana is the citadel of Hinduism. To keep that fortress dark is the ambition of the conservative patriot. Christianity will fail in India unless the women become ambassadors of Christ. When the treasures for the zenanas are laid upon the altar, India and Asia are the Lord's."

HISTORICAL & BIOGRAPHICAL.

KENYON'S PHONOGRAPHIC ANALYSIS.

In 1847 a small-sized pamphlet on the outlines of this subject was published by Prof. W. C. Kenyon, A. M., then the principal of Alfred Academy. It was designed mainly for the use of the students of that institution, but it found its way into other schools of this country. The copy before us belonged, forty years ago, to a sub-teacher in Milton Academy, who also introduced the work into some public schools in the neighborhood. We learn that the author engaged, with his accustomed enthusiasm, in giving instruction, for several years, in this study, to his classes at Alfred, N. Y. Before the work was issued he furnished, for a time, the lessons to be copied from the blackboard, or from his dictation.

He states, in the brief preface, that he "lays no claims to originality," but he "has availed himself of such aids as came within his reach." The purpose of preparing the pamphlet appears in this extract: "It is believed that thorough drilling on the exact position of the organs of speech in making the elementary sounds of our language, is the only way in which accuracy of enunciation in reading and speaking can ever be secured." In accordance with this idea he furnished minute directions for forming the sounds, particularly those represented by the consonants. Valuable tables of words for drill-practice on these sounds are interspersed in the discussion of the various topics. The theory is that only by repeated production of the elements of speech in their different combinations, can complete accuracy of utterance be secured, and the organs of tone and articulation be made strong and more flexible.

After presenting some preliminary definitions the work treats, first, of the divisions into vowel and consonant sounds; second, of the classification of the latter according to the degrees of openness of the articulating organs in making the sounds, and according to the organs chiefly employed in molding the sounds; third, the arrangement of the sounds into those having tone and those having breath alone; and fourth, of the kinds and number of the vowel sounds, whether simple or compound. Special attention is directed to the cognate character of many of the elements; as long a and short e, broad a and short o, among the vowel sounds; and b and p, v and f, z and s, among the consonant. The discussion of the diphthongs and digraphs occupies at least one-sixth of the pages. A place is given to columns of words which are usually pronounced with difficulty. The work closes with practical directions for analyzing words into their sounds, accompanied with a table of nearly nine hundred monosyllabic words for the exercises under this head.

This pamphlet furnishes, no doubt, the best results which had, at the time, been reached in the popular investigations of the subject. On many points it was in accord with the teachings of Webster's Dictionary, published forty-four years ago. A comparison between Kenyon's Analysis and some standard text books of to-day on the elementary sounds of our language, shows what marked advancement in some points have been made in our knowledge of this study. Some of the changes we will now notice:

1. An elementary sound was defined as "a simple sound, not made up of component parts." This is equivalent to saying that an elementary sound is an elementary sound; for whatever is elementary must be simple, not made up of parts.

From this the mind gained no conception of what constitutes such a sound, or what are its distinguishing marks. The more recent definition is clearer, as it states that a sound of human speech is elementary when it is produced "with a single and fixed position of the organs of articulation." If this position is changed while the sound is being made we know positively that the sound is not elementary, but compound.

2. The distinction between the sounds and the letters of our alphabet representing the sounds, is definitely stated in the discussion. Immediately afterwards, the terms vowel, consonant, diphthong, digraph, and cognate, are used to designate sometimes the letters and sometimes the sounds, though oftener the latter. A more consistent statement, and at the same time more accurate, now applies the terms vowel, consonant, and digraph, to the letters, and the terms diphthong and cognate, as well as the terms vocal, sub-vocal, and aspirate, to the sounds. Thus to say that "a vowel is a vocal sound," and that "a is a vowel," produces confusion of thought; for, surely, a sound is not a letter. To mention "certain sounds as cognate," and then "the letters representing the sounds as also cognates," ignores the radical difference between the two, and is not scientifically correct.

3. The author commits the error of treating the sounds of w and y as vowel sounds, or vocals. The best recent works classify them with the consonant sounds, or sub-vocals, except when the letter is a substitute for i. As w alone never stands for a vowel sound, it cannot be joined with other such sounds to form diphthongs or triphthongs, the union of two or three of these sounds, as held in the pamphlet. In fact, triphthongs are now wholly discarded. But w may be united with words as a substitute for u, or with other consonants, to make a digraph or a trigraph, the union of two or three letters to represent a single sound, whether vocal or sub-vocal. The work presents fifty-six diphthongs, when there are really only six in our language. The other fifty are now properly known as digraphs or trigraphs.

4. While it is admitted that "the vowel sounds, though uninterrupted, are yet modified by the organs of articulation," as are the consonant sounds in a greater degree, still the description of making the vowel sounds by such modification, is entirely omitted, while that for the consonant sounds is very complete. It is more difficult to teach how some of the former sounds are correctly produced than any of the latter. There evidently was no general apprehension at the time that the organs in the mouth are needed to form the particular quality heard in each of the vowel sounds. At present these sounds are classified, the same as the consonant, into labials, palatals, and linguals; that is, they are chiefly molded or articulated by the lips, the hard and soft palate, and the tongue.

5. It is now taught that the short sound of a is not cognate or correlative with the long Italian sound of the same letter; but that the latter sound is cognate with the short Italian sound of a as heard in "last" and "ask." It was held that the long sound of o has a cognate in the sound of o in "love," which is simply a substitute for the short sound of u. Long o has no cognate in our language.

6. The Analysis maintains that "the nose is not an organ of articulation, as is sometimes erroneously stated." But it defines articulation as "the act of joining the organs in various ways to produce variation in sound." Now, the nasal passages, at their inner extremity, while

usually open, are closed by the action of the soft palate in making certain elementary sounds. This movement is as obvious and as necessary as the closure of the mouth by the action of the tongue. Without the soft palate thus shutting up the nasal passages, the sounds of b and p, d and t, j and ch, g and k, could not be made. So the nose is now described as an organ of articulation, or speech.

7. At the time of the publication of this work it was generally held that there are from thirty-five to thirty-seven elementary sounds in our language. Present authorities, such as Webster's Dictionary and the Century Dictionary, make forty-five, though eight of these, found in part in the former list, are compound. Six of these are vowel sounds, and two are consonant. The additions are the sounds of circumflex a in "fare," tilde e in "verse," long i in "mice," long u in "tune," oi in "boil," ou in "mound," w in "wing," and y in youth. Long a and long o, while formerly regarded as only elementary sounds, are now classed with the compound, and hence are diphthongal.

"SPEAKING TO ONE ANOTHER IN PSALMS."

Aside from offering praise to God, one object of sacred song is to speak "to one another in psalm, and hymns, and spiritual songs." If we are thus to speak to each other, it must be because we have something to say, something which needs saying, and something which others need to hear. Our speaking to each other may be for purposes of instruction, encouragement, admonition, entreaty, warning and invitation. We may by such speaking in song comfort the sad, strengthen the weak, inspire the fainting, admonish the unwary, and warn the unruly. "They that feared the Lord spake often one to another."

If we are to speak to each other in song, we should speak the truth, and we speak it in fitting words, for "words fitly spoken are like apples of gold in baskets of silver." Hence our songs should be based upon the Word of God, and saturated with divine thoughts. Thus the ancient Psalmist on the throne of Israel, bore witness to the truth, warning men against evil, and testifying to the goodness of God, rehearsing the wonders which God had wrought among his people and on their behalf.

If our songs are to be addressed to each other in this way, they should be so filled with solemn and undeniable truth, that they will come home to the hearts of men, and remain like nails fastened in sure places. Mere sentimental imaginations, popular traditions and misconceptions, and loose, erroneous or unscriptural ideas have no place in such an exercise of sacred song.

"Speaking and admonishing one another," implies a need of admonition; and admonition is an earnest matter. It is not amusement; it is not trifling; it is a necessary reminding others of obligations which they seem to forget, or of duties which they leave undone, dangers which they should guard against, and of truths which they have overlooked. Such admonitions in song are exceedingly important and have been exceedingly useful, and many such words have brought conviction to the hearts of sinners and inspiration to the minds of saints. Hymns of this description are far more needful than many strains which may sometimes foster hopes or joys without any adequate foundation.

Let us sing something which has sense, which has fact, which has Scripture at the bottom of it; let us sing it with voice and soul and understanding; let us sing it with grace in our hearts to the Lord; and then our songs will be profitable as well as pleasing, and will honor the Lord and benefit our fellow men.—*Common People.*

No man, however confident he may be in himself, can certainly tell, if reasoning solely from himself, what may be the effect of future and unknown temptations upon him. Hence Paul's advice is always in order, "Wherefore let him that thinketh he standeth, take heed lest he fall." 2 Cor. 10:12.—*Independent.*

SABBATH REFORM.

IT WILL NOT DIE.

Under the above head *The Catholic News*, New York, quotes from the *Sun* and comments upon the remarks of the Editor of the *Outlook* before the American Society of Church History, as follows:

Our contemporary, the *Sun*, tells us that at a recent meeting of the American Society of Church History, the Rev. Dr. Lewis said:

Last July I said to Prof. Adolph Harnack: "Will the Protestantism of the next century be more spiritual than now, or less?" He said: "It will be more spiritual or it will die." I continued: "If it dies what will be the next scene in Church History?" He answered: "Roman Catholicism will take possession of the world, as a new form of paganism."

This is a curious admission of the unscriptural character of Protestantism and of its moribund condition, as well as a confession of the undying vitality of the Catholic Church. Three centuries ago it was annihilated, crushed; utterly gone. Yet it lives; the Bible was arrayed against it till men ceased to believe in the Bible; scientific dreams under the pseudonym of science were arrayed against it till men ceased to believe in so-called science; but it lives. It most absurdly and pertinaciously insists on living. Even according to an enemy, Protestantism may die in the next century but the Catholic Church will live. Rev. Mr. Huntington ascribed the failure of Protestantism to its toadying to the rich. He says of its ministers:

They are dependent for their success, and for the success of the religion they teach, upon the wealth of men who made their money out of the existing order of things; and to speak against social evils means the loss of this patronage and the consequent diminution of their power for good.

The Catholic Church does not rely on "men who have made their money." It is essentially the Church of the poor. The Pope on his throne in the Vatican addresses the workmen, and he is the only potentate in Europe who will extend his hand to the workman; he is the only sovereign in the world who has their welfare at heart. In this country Cardinal Gibbons, as the most eminent dignitary of the Church, shows himself the friend and advocate of the workman. In this country the rich are becoming richer, the poor poorer. Wealth is centering in the hands of a few. The church of the poor is the church of the future, and that means that the Catholic Church is the church of the future, as it is the church of the past.

Speaking of the diverse and divergent views of these two clergymen, the *Sun* remarks:

These two distinct and contradictory statements of the religious needs of the period are worthy of the serious consideration of all those who are lamenting the existing tendency toward infidelity. But whoever discusses them in the narrow spirit of hostility to Roman Catholicism displayed by Dr. Lewis will only be helping to increase the distrust of the current Christianity which Father Huntington speaks of as so prevalent. He will be furnishing a new example of disobedience to Christian precept on the part of those who profess to be guided by it. This is not a time for Christians to be fighting among themselves.

There is much in the past, and much in the present, to support the assurance of the *Catholic News* as to the future of Roman Catholicism. Judging in the light of the philosophy of history, something far more powerful than Protestantism has hitherto been, must arise before the Roman Church is driven from the field. Protestantism, but half true to its professed creed, "The Bible alone," etc. has too much in common with Romanism to be its dangerous enemy; while in point of age, strength of organization, unity of purpose, and the like, it is in no way comparable with the papacy. Many Protestants have seemed to think that the papal power is to be overthrown by airy fulminations against "anti-christ," the "scarlet whore," etc. Such men are much given to the interpretation of prophecy against the papacy, as though they were capable of letting loose the whirlwinds of divine wrath in true Jovian style. Such opposition does little more than feed blind prejudice, and comfort the men who assume to be over-wise concerning the counsels of the Almighty. The candid student of history sees that unless an inter-

nal decay, which does not now appear, shall hasten its downfall, the Roman Catholic Church is yet to play an important part in the religious history of the world. Closely allied with paganism from the first, and drawing many elements of strength therefrom, she has nothing to fear from paganism. They are allies rather than enemies. Protestantism alone has been the antagonistic rival of Romanism. The fundamental differences between the two systems are radical and irreconcilable. If the battle be continued along the line of these differences, not with the superficial bitterness of prejudice and partizanship, but with the deep earnestness of honest search for fundamental truth, and with methods worthy of great issues, Protestantism must finally win the battle, in favor of personal faith and soul freedom. On any other plane, as far as human wisdom can see, the future promises centuries of life to the Roman Catholic Church.

SUNDAY CRUSADE IN MINNEAPOLIS.

A few months ago it was announced that a combined attack of the religious forces of the city of Minneapolis, Minn., would be made upon Sunday desecrators. Several hindrances were found, which illustrate the present state of the Sunday question, and the crudeness of the prevailing methods pursued by the friends of Sunday. For example: the "Sunday newspapers" were to be assailed with special vigor. But it was found that some of those who were expected to oppose these were in favor of them, and claimed that the duty of the hour was to make them better rather than attempt their destruction.

The plan of the campaign, on the part of the friends of Sunday, was that on the evening of the third Sunday in January a large number of hacks or carriages would be retained and held for duty. The ministers were to be divided up into sets of threes; and one of each set was to make a short speech in one church, and drive to another, and then to a third, being followed in turn by each of the other two of his set, and thus the whole city was to be crusaded. A little reflection showed that it would be a grave inconsistency to open a crusade against "Sunday work" by setting a number of men at work, getting carriages ready to drive hurriedly, and wait patiently, from point to point, while their clerical passengers rushed into the meeting to plead for rest and quiet on Sunday.

All such efforts reveal the weakness of the popular regard for Sunday, and the folly of expecting to uproot the existing state of things by a "raid" of a single evening or a single year. It is said that in the impending crisis in Germany the Emperor is troubled by the fact that the men who wear the uniform or carry the arms of the national army, are in secret sympathy with the Socialistic party. A similar fact lies at the basis of the Sunday question in the United States. The masses of the people, including many clergymen, are not in favor of new Sunday laws, nor of the rigid enforcement of existing ones. Hence the comparative failure of such efforts as that proposed in Minneapolis. God's way of reforming men by the power of truth in the individual soul may be too slow for enthusiastic reformers in Minneapolis, Cincinnati, and Washington, but it is undoubtedly the best. But it must be *truth*, plain, positive truth; not inference, supposition, and glittering generalities based on a false application of truth.

Brethren, try God's plan. Go to his Word for your weapons. His law of the Sabbath, formulated some time before Mr. Breckenridge or

Mr. Blair were born, is a better foundation on which to build a reform than either of their "Bills," especially since the hope of getting either of those bills through Congress floats in the far-off future.

Let Minneapolis call a council and determine to teach the people that *Sinai is not extinct*. It will require sometime to undo the falsehoods that have been taught in this matter for the sake of avoiding the troublesome example of Christ in keeping that law, and the claims of these who still advocate the keeping of the Sabbath; but if you will really join hands with God, and be consistent and patient, Sabbath Reform can be attained.

THE LESSON BESSIE TAUGHT.

Bessie must have wakened in the morning with a plan in her busy little head for teaching certain members of the Newton family a lesson. The first thing she did was to go into the library, and finding on a chair a new magazine that Harry had left there, she pulled off a cover. "There!" thought she, "I'll teach Harry not to leave so valuable a thing as a book where it doesn't belong."

Then she went into the boys' room, and finding a borrowed book *out of place*, she remarked to herself, "This will never do. A borrowed book should always be carefully put away, and besides, I do not believe in borrowing, especially when a boy has as many books of his own as Willie has. I'll just destroy this one, to teach master Willie a lesson." So she soon defaced its pretty bright cover badly.

Next she visited Marjory's room, and finding more dust on the floor than should have been there, she evidently thought of the saying, "dirt is misplaced matter," and gave Marjory a gentle hint by tipping the contents of the scrap basket out upon the floor.

Then she went into the sitting-room, and finding Alice's hat on a little work-stand, she thought, "another thing out of place—another lesson to be taught." So she pulled out the feather, leaving hat and trimmings on the floor.

When all was done, she cuddled up on the lounge, well satisfied with her morning's work. At the dinner table four members of the family looked as though they wished some one else would speak first. Finally, mamma said:

"I see Bessie has been trying to teach us again."

Four voices answered, faintly, "yes."

"She certainly has taught us once more 'that there should be a place for everything, and everything should be in its place,'" said papa. "Including Bessie herself," added mamma.

And Bessie? Well, Bessie was a six-months-old puppy, with soft, innocent brown eyes.—*Lucy Southworth Hunt.*

WE knew an old preacher, whom we would sometimes ask how he was getting along, to say, "Well, I have trodden on a crooked stick." The sad fact is that he is not the only preacher who has had that experience. We do not think that we have ever seen a church in which there was not some crooked stick. He would not fit in anywhere, he was most generally in the way, and he had a wonderful facility when you touched him at one end, of hitting you with the other, in some way or other. This crooked stick is often the bane of a pastor's life, and has not infrequently led to the resignation of a pastor. What is to be done with the crooked stick? If he would just get straight, or get out of the way, how gloriously things would go. But he is not going to get straight, and if he gets out of the way some other crooked concern will take his place. What are you to do? We wish that we knew what to say. You can certainly pray over the matter, and you certainly are convinced, by your experience, that if the Lord does not help you, no one else can. Suppose, then, you cast this care upon the Lord, brother pastor, and leave him to solve the difficulty. It will save you many an hour of anxiety, and give you many a night of refreshing sleep, which would otherwise be occupied in tossing to and fro upon your bed, thinking about that "crooked stick."

THE SABBATH RECORDER.

L. A. PLATTS, D. D., - - - - - EDITOR.

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It will be remembered that the Old Seventh-day Baptist meeting house at Newport, R. I., has been converted into a building for the use of the Historical Society of that city. The annual meeting of the Society was held March 19th; nearly four thousand visitors during the year were reported, with a very fair showing financially. Among the officers elected we notice the name of Mr. John Congdon, who presented the Society with a portrait of the Rev. William B. Maxson.

EDITORIAL NOTES.

Having traveled 1,150 miles in Florida by railroad, and 375 by water, making over 1,500 miles in all, we feel at liberty to speak on the subject of travel with some appearance of authority. There are many different lines or "systems" of railways in Florida by which the principal points in the State may be reached; but undoubtedly the most extensive and most thoroughly equipped is the Jacksonville, Tampa, & Key West system, connecting at Tampa with the Plant line of steamers for Key West and Havana. We heard one man, however, who had considerable experience in railway travel in Florida, advise a friend to waste no time in choosing between two or more possible routes, but to shut his eyes and cast lots for the choice, and then whatever the route might be he would wish it had been something else. Our experience does not quite justify this remark, though it must be confessed that some things are found which, to one familiar with travel on roads like the New York Central, the Erie, the Pennsylvania, the Baltimore & Ohio, the New England, and some of the western roads, are annoying. Among these, just now, are dust, and heat, and smoke. When it is remembered that no rain of any amount has fallen in Florida for about nine months, one need not be surprised at seeing some dust; and certainly the railroads are not responsible for the fact that the thermometer has registered high all winter, some days reaching 90° in the shade, any more than they are responsible for the two or three sudden cold waves which have visited the State since the first of March; as to the smoke, it will be sufficient to say that all locomotives burn dry pitch pine, or "light-wood," as the natives call it, and that forest fires are continually burning along the lines of the roads from Georgia to the Everglades. For these fires, the damage they cause to property, and the consequent discomfort to the traveling public, the railroads are, in part, at least, responsible, for many of them are set by the sparks or cinders which fly from passing locomotives, and for the arresting of which no apparent provision is made. But that which is most annoying, especially if one is in haste to reach a certain destination, is the frequent failure to make connections; perhaps we should say, the different ways of understanding what constitutes a connection. For example, you are somewhere in the interior of the State and wish to go to Halifax, or St. Augustine, or some oth-

er point along the Atlantic coast, and you choose to go by way of Palatka, on the St. John's, because the schedules inform you that trains connect at the latter place with trains going to the place you wish to reach. You will probably feel disgusted, if nothing worse, on reaching Palatka at 10 or 11 o'clock in the morning, to find that your first train will leave at 5 P. M. But why should you? Have you not reached there in ample time for the next train? What better connections could you ask?

We made one trip of two or three hundred miles down the central part of the State. After making one or two changes, without much delay, the conductor informed us that our train would stop at Bartow, where we would have to stay over night, whereupon something like the following colloquy ensued: "At what time do we arrive at Bartow?" "At 7 o'clock to-night." "When can we leave there?" "At 1 o'clock to-morrow evening." "And when will we arrive at Punta Gorda?" "About 7 o'clock the next night." At what time we would have completed our journey on this schedule we leave the reader to determine; as it happened, an accident to a freight train detained us so that we arrived at Bartow at 9 o'clock instead of 7; but fortunately for us, the train which should have gone out an hour or two before our arrival, was also detained by the same accident, and we didn't stay in Bartow. By this "fortunate accident" we made boat connections on Charlotte Harbor *twenty-four hours ahead of time!* On our return, however, there were no accidents and we were less fortunate, having to stay in one place twenty-two hours. We went to the hotel *Southland*, engaged room and board, and, pretending that we had come to spend the winter, took our place at the tables and on the broad piazzas with the other regular boarders, among whom we found old acquaintances from Westerly, R. I. Thus the time passed pleasantly, and when at last we took our departure, it was with some lingering feelings of regret that the train *must go so soon*; but as we could not afford to wait for the next one, we bade adieu to scenes which had become so familiar.

But it must be remembered that Florida is a new country, and that her railroads are new. It would be as unreasonable to expect to find these roads rivaling in comforts and conveniences the great trunk lines from the east to the west as it would be to expect to find the Florida lands rivaling in cultivation, farm buildings, etc., the finest portions of New York, or the heart of Illinois. If the traveler in Florida will contrast the facilities for travel which he finds here to-day, with those which he would have found fifteen, or even ten years ago, he will accept with complacency the few little annoyances which he meets, and with a feeling of devout thankfulness that he finds so many comforts and conveniences, and that he can make such good connections. He will find nice, clean, and for the most part, new cars, many of the principal trains having not only the usual day coaches, but easy chair-cars, and the luxurious Pullman. He will find these cars running at fair average rate of speed, over smooth roadbeds, through orange groves, pine forests, "deep tangled wild woods," across rivers, and among little lakes almost innumerable. He will find himself in the hands of as courteous and obliging a set of train men as he can find anywhere on the continent; and if he should be obliged to stay over night, or even to wait a day or two to make a good connection, he will be pretty sure to meet some old friend, or to see something which will make him glad that for

once in his life he has met with a check on that disposition so characteristic of our American life, to go through the world with a rush.

We had designed to speak of boat travel in this article, but must defer that until another time. Meanwhile the sunshine and the fragrant air of this wonderful clime are simply delicious, and we are feasting upon them, with a few oranges thrown in.

NEW-YORK LETTER.

The circle of King's Daughters of our church are trying to do a little tract scattering, sowing the seed of God's holy Sabbath truth.

Another circle of King's Daughters, "Mizpah's Christmas," are giving out reading to the sailors, and it would do any one's heart good to see how eagerly this reading is taken. The ladies visit the ships every Sunday afternoon. Last Sunday afternoon Mrs. Burdick, Mrs. Marvin and daughter, Miss Kate Clarke and Miss G. Boyce were among the number of lady visitors from our people, with Bro. S. H. Davis,

who gave two interesting temperance talks to the seamen. Any one wishing to help in this enterprise can do it. Bags may be sent, the size of the RECORDER once folded, made of some cheap material to hold papers and magazines, and these are constantly in demand. We received our first invoice of bags from a little girl's circle in New Jersey; the second lot came from Alfred Centre. Miss Florence Potter, of Plainfield, N. J., sent prepaid a splendid assortment of reading matter. Mrs. C. T. Rogers, of New Market, N. J. circle, also sent papers. These papers go into the homes across the water and very interesting letters are received from those who are thousands of miles away. Then too it does one good to think how many hours of useful reading are given to sailors who would, without it, be destitute of any culturing influence in their hard sailor life. Let me give you one illustration out of the many which might be given. One old man on the Runic said he had no family, that so far as he knew he had not a single relative in the world. After receiving the bag of papers Miss Knox gave him a white rose. To have seen his look of surprise and gratitude would have paid a trip to New York. There are many, many such lonely cases. These expressions of interest on the part of Christian women do much, not only to lighten the heavy burdens of a seafaring life, but it is the opening way for them to find a better life in Christ Jesus. Miss Eugenia Marvin read the poem, "Only one Mother." What a field is here for mission work! Our Bro. Davis is making quite a reputation for himself as a temperance lecturer.

Dr. Morehouse spoke last Monday morning on the theme, "Home Mission Work." In his speech he said, "Chinamen can be brought to Christ in the city of New York with less trouble and at less expense than in China." A lady working in a Chinese mission said, "Our mission is growing so fast that we shall be obliged to rent a whole house for next year." The success of foreign mission work depends upon the interest in home work as an underlying impulse. No church without interest in home work would be likely to have any in foreign.

It is to me the most marvellous fact of all history that God has so ordered events that the Church can "preach the gospel to all the world" without going out of this city. The world in sin is the open field of labor. May he help us to enter it and invite the palsied of all nations

to trust him "who is able to deliver us from our sins."

Dr. Shedd, of Union Theological Seminary, has resigned his chair of dogmatic theology on account of ill health.

Mr. Moody continues his talks through this week. His subject for Wednesday was prayer.

All through the Bible God teaches us to pray. Christ did not teach his disciples to preach, but to pray, and it is a good deal more important for me to know how to pray than how to preach. Go all through the Bible and you will find that the men who have been of use in the world have been men of prayer. I call your attention to the fact that every great work in the world has been preceded by prayer, and for my example I am going to take the life of Christ.

Mr. Moody then took up some of the striking incidents of the life of the Saviour, where prayer was the mainspring of his actions. Christ's life, he said, was begun and continued and ended with prayer.

The sermon on the mount was preceded by a night of prayer. It comes from another world. He had it from God and he had it through prayer. Perhaps we have some member of our family who is dead to everything holy. Tell it to God. Get alone with him as Christ did, and the dead will be raised as he raised Lazarus from the grave.

If we could get a band of men and women here in New York to cry to God in prayer I believe there would be a mighty harvest. It isn't preaching we want, but prayer. The longest prayer of Christ is in the 17th of John. And there he teaches us not to be selfish. There are seven petitions and only one for himself. We must not pray for ourselves alone. If we want power in prayer we must be separated from the world. We can't go to a prayer-meeting one night and to a ball the next. The line between the church and the world is almost obliterated, and I believe that the great need to-day is that they be separated.

People often ask why our prayers are not more often answered. The reason is we often pray amiss. I believe that when we come to ask for temporal things, that we don't know how to pray. Don't get discouraged because your prayers are not answered just as you want them. Let God choose for you; you often pray amiss.

Mr. Moody then recited various instances in his experience of answered prayer. He laid especial stress on the work to be accomplished in a city like New York. He said he was perfectly willing to continue his work here (this is his last week) if he could be sure of the prayerful cooperation of men and women.

He must make a decision in twenty-four hours, however, and he asked all who wanted him to remain and who were willing to aid in revival work to write to him. After Mr. Moody had left, the Rev. Dr. Wilson, of St. George's, called for those who wish to remain and talk the matter over and 120 stayed.

Dr. Wilson said that he knew of the great work to be accomplished by prayer, and that once a month at least he and others were accustomed to pass a night in prayer. He hoped that Mr. Moody would be asked to continue his work here. After more discussion it was unanimously decided that Mr. Moody be asked to remain and hold revival meetings in the city. Every one present was pledged to aid with prayer and special missionary work. J. G. B.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., March 26, 1890.

Congress is by no means idle during these days. There is not so much actual legislation in progress as one would like, for it is difficult to satisfy the people in this respect; but the way through which legislation must come is being planned and worked as rapidly as is possible. Congressional Committees are all the time busy with important measures and bills are being reported daily to the Senate and House. Among these comes one favorably reported from the

House committee on the alcoholic liquor traffic. It is a bill providing for the appointment of a commission on this subject. It provides that this commission shall consist of five persons, to be appointed by the President, who "shall be selected solely with reference to their personal fitness and capacity for an honest, impartial and thorough investigation of this alcoholic liquor traffic, who shall hold office until their duties shall be accomplished, but not to exceed two years from the time of their appointment." It shall be the duty of the commission to "investigate the alcoholic, fermented and vinous liquor traffic in all its phases, its relation to revenues and taxation, its effect upon labor, agriculture, manufacturing and other industries, and its general economic, criminal, moral and scientific aspects in connection with pauperism, crime, social vice, the public health, the effects on the different nationalities and races and on the general welfare of the people, and also to inquire into the practical results of license, prohibitory legislation and the various methods of restraint and taxation relied upon for the prevention of intemperance in the several States and territories of the United States and in the District of Columbia." It is provided that all of the commissioners shall not belong to the same political party and shall receive a salary of \$2,000 a year with per diem expenses. The commissioner shall also have power to send for persons and papers, administer oaths, etc., and employ a stenographer. The result of the investigations shall be reported to Congress.

A bill has recently been introduced in the Senate by Senator Ingalls which makes divorces cheaper than ever. It provides that a soldier who has lost both eyes or one arm and one leg, may get married at any time he may so desire, to some one to take care of him, and at his death his widow shall receive \$12 a month as long as she remains single. If the soldier's wife refuses to live with him and care for him, he may, after her absence of six months, procure a divorce from any county court, upon the payment of \$5.

Senator Blair was greatly surprised and disappointed at the result of the vote on his Educational bill last Thursday. He says the fatal blow was dealt his favorite measure by the Senators from Ohio. He had confidently relied upon the votes of Senators Payne and Sherman, and he says he cannot understand their defection. He still clings to the belief that his bill did not receive fair treatment at the hands of the press of the country, and thinks its defeat was in a large measure due to the opposition of the Jesuits.

The temperance people of Washington are attacking the canteens-for-the-soldiers proposition. Congressman Morse of Massachusetts, who is a remarkable ready and eloquent temperance lecturer, spoke last Sunday at the Foundry Church on the subject of the "Duty of the hour." He said we would soon become a nation of outlaws if we did not do a little outlawing ourselves. He regarded the proposition, already favorably reported by the House committee on Military Affairs for the appropriation of \$100,000 for the purpose of establishing in every army post a Government store of canteen, as an outrageous proceeding and an insult to the American people. His advice to temperance people was to harmonize and work together. In all kinds of suasion he was a firm believer, but without unity of action but little could be accomplished. Pledge signing he regarded as a great work in the temperance cause. The signing of a pledge was often the beginning of a new and better life, and the saving of a soul for time and eternity.

CORRESPONDENCE.

VRIESCHELOO, Holland, March 9, 1890.

Rev. L. A. Platts, D. D.

Dear Brother in our Lord,—I am obliged to ask you a favor. We leave this place very soon, and go to Rotterdam or thereabout. I did work here in this community eleven years, and as far as I can judge and my eyes can see, my work has not been in vain. However the Sabbath reform goes slow, very slow. Until now I could always do mission work; viz., visit the people, distribute tracts and papers of every kind, the Sabbath, gospel and temperance tracts, to spread the good news everywhere.

It is now very near five years since we did keep the Sabbath. In our neighborhood are none who keep the Sabbath with us, but still I hope, pray and believe, too, that my work will not be in vain; then, according to the ever sure promises of our Heavenly Master, our work must be and shall be until it will bring fruit.

Therefore, I am well pleased with it, however strange it may look, and though many will laugh and scoff at us and our work, and say that we waste time, money, talent and strength upon such work. A fortnight after to-day we do leave this place. So we hope to come at our new residence the first of April next. May the Lord go with us in the new field is my daily and earnest desire and prayer. I am always very much pleased with the SABBATH RECORDER and Outlook, also with the Peculiar People. May our Lord bless every one of you who do work in the cause of our Master is my prayer. Will you be so kind and give my sincere and Christian greetings to all and every reader of the RECORDER?

Please, dear brother, will you as soon as possible, notice in your paper, that my address, from the 1st of April is changed as follows. I remain, dear brother, yours in the Lord,

F. J. BAKKER,

KORTE WEG 12, Charlois, C. Rotterdam, Holland.

SUPPORT YOUR MINISTER.

Give your minister a good worldly support, if you would have him give good sermons. Many ministers are by their congregations half starved. Perhaps if your pastor had better food he would have more fire. Next to the divine unction, the minister needs good blood, and he cannot make that out of tough leather. One reason why the apostles preached so powerfully was that they had healthy food. Fish was cheap along Lake Galilee, and this, with unbolted bread, gave them phosphorus for the brain, nitrates for the muscle, and carbonates for the whole frame. When the water is low, the mill-wheel goes slowly; but a full race, and how fast the grists are ground! In a man the arteries are the mill-race, and the brain the wheel, and the practical work of life is the grist ground. Soldiers have failed in battle because their stomachs for several days were innocent of everything but "hard-tack." See that your minister has a full haversack. Feed him on gruel during the week, and on the Sabbath he will give you gruel.

What is called the "parson's nose" in a turkey or fowl is an allegory, setting forth that in many communities the minister comes out behind. Often the damage begins in the college or theological seminary boarding-house. Insufficient food and unsuitable apparel have done their fatal work on the young man before he reaches the pulpit. He comes into life cowed down, with a patch on both knees and a hat that has been done over four or five times, and so weak that the first sharp wind that whistles around the corner blows him into glory. The inertness you complain of in the ministry starts early. Do you suppose that if Paul had spent seven years in a cheap boarding-house, and the years after in a poorly-supplied parsonage, he would have made Felix tremble? You cannot keep a hot fire in a furnace with poor fuel and the damper turned.—Talmage.

YOUNG PEOPLE'S WORK.

THE SAVIOUR'S BEHEST.

What shall I do for my Saviour
Who has done so much for me?
Ah, now I see him hanging
Upon the darksome tree.

O how he smiles upon me,
Smiles from that wretched cross,
As if he would search my being—
"Would you count the world a loss?"

"Would you faint if the path is weary,
Would you join the giddy dance,
Would you stray while the sky was cloudy,
To be led by the world's light chance?"

"And then if your way were sunny,
Full of happiness, hope and cheer,
Would you leave me alone in my anguish,
Would you never shed a tear?"

"When you saw humanity tempted—
For whom I wept and bowed—
Tempted and tried and dying
'Neath the unbelieving cloud?"

"Would you let me remain forgotten
Till you come to death's dark shore,
And then, with your last breath going,
Ask to be piloted o'er?"

"O light-hearted youths and maidens,
Stand close to my wounded side,
And whether the sea be raging,
Or flowing or ebbing the tide.

"Be strong in your Christian endeavor,
Be true to your Saviour's love,
And I, when your labor is ended,
Will greet you and crown you above."
E. ST. C. C.

A SUCCESSFUL EXPERIMENT.

The young people of Plainfield have spent four Sunday evenings very pleasantly and profitably this season, having met once in two weeks, upon invitation from some home circle, and so much success has attended the gatherings, that the sessions will probably continue during the spring months. With the hope that it may interest those who have similarly engaged and have incurred the responsibility of future programmes, and to suggest to those who have not been so occupied, a very desirable work in which to engage, an outline plan is sent in greeting to all our young people.

The hostess or hostesses of the evening have assumed the responsibility of the programme, and the first session convened with Miss Anna Titsworth, the general plan of the evening touching upon Art, Literature and Music. Under the first division a biography of Michael Angelo was given, together with sketches of some of his principal works of art. Then followed in *Literature*, familiar quotations from prominent English and American authors. These were copied on slips, properly numbered and distributed, and upon the calling of a number by the hostess, the quotation was read by the one holding it, and the author named, if known, by any one of the company. Should no one have answered correctly, another number by the same author was called, thus giving another chance. If upon the reading of all the selections from any author, his name was not correctly given, it was then announced by the leader. This exercise tests one's accuracy, arouses enthusiasm, and in certain instances creates some merriment. As illustrative of *Music*, there followed a biography of Flotow; the story and plot of his noted opera of "Martha," and a piano and organ duet of selections there from. The aim has been to devote an hour and a half according to a plan similar to the foregoing, leaving a half hour or more for social intercourse. Recognizing in refreshments, even though plain, a great promoter of sociability, the serving of apples and Kennedy biscuit maintained the harmony set flowing by Flotow.

Misses Florence and Mabel Potter entertained

us January 26th. The day before having been the anniversary of Robert Burns' birth, the programme was appropriately given to an "evening with Burns," and opened with an exhaustive biography of Scotland's famous bard, followed by a quartet of Mendelssohn's arranged to Burns' "O wert thou in the cauld blast." The reading of "Tam O' Shanter;" a soprano solo, "Comin' thro' the Rye;"—familiar quotations from Burns' writings, and the singing by the company in chorus of "Auld Lang Syne," filled out a very pleasing programme. Fifteen minutes was then given to the discussion of "Timely Topics." Cards were distributed to each guest, containing the following topics: La Grippe, Electricity, Books, L' Angelus, and Tramps. Each gentleman assigned a topic to each of five ladies and all engaged in three minute conversations on each subject. This proved an excellent plan for removing any settledness that might have arisen in listening to the programme, and geniality flowed unrestrained. At the close of the quarter-hour, lemonade and wafers revived those convalescent from "La Grippe," and "electrified" those tired of "books" and "pictures" or wearied from their "tramp."

On the third evening the Mrs. George and Arthur Titsworth opened their home to us, and presented a combined musical and literary programme both entertaining and instructive. The session was devoted to "Our familiar songs, their history and their authors." Such favorites as "America," "Hail Columbia," "The Star Spangled Banner," and "Home Sweet Home" were sung in chorus by the entire assembly, while "The Old Folks at Home" and "Wake Nicodemus" were rendered by solo and chorus. "Robin Adair," "The last rose of Summer" and "Rocked in the Cradle of the Deep" were sung by soloists, and "The Old Oaken Bucket" and "Tenting on the Old Camp Ground" by a quartet. "Yankee Doodle" and "Home Sweet Home" with variations, were played by pianists. Preceding each musical selection, a short account was given of the circumstances which gave rise to the song, and also biographies of the author of the words, and composer of the air. It may safely be said that all were surprised to find how little was generally known of the origin and authorship of these songs, so familiar and so dear to all hearts. Another evening could be spent with profit and pleasure in a similar treatment of the cherished hymns of our religious services. The desire for this third evening was to have an entertainment in which *all* might take some part. This desire was realized when pop-corn and apples were reached, as the last number on the programme.

The daughters of our pastor were the hostesses of the fourth evening. The time was given mainly to three of our "Humorous Poets," and embraced biographies of Oliver Wendell Holmes, Artemus Ward, and Mark Twain, entertaining selections being read from each author at the close of his respective biography. The programme was varied by interspersing vocal and instrumental music. By a unique plan the hostesses arranged for spending the social hour agreeably, in apportioning different parts of the house to varied enjoyments, so that the severely intellectual repaired to the pastor's library, where, too, the electricians found a phonograph in perfect order; the light hearted to the dining-room, where the requisites of a "Soap-bubble bee" were found; the botanists to the conservatory, where a miniature orchid exhibition awaited them; the gamblers found

a "bean bag" quarter assigned them; the artists criticised the architecture of the Milan cathedral and the Notre Dame, from the pastor's collection of photographs, and the hungry satisfied their cravings with nuts and apples before separating to their homes.

While the foregoing outline may not seem to be directly in the line of "religious work among our young people," to which this column is especially devoted, our experience has been that the means used have fitted us more efficiently for special religious work. The variety and novelty have secured a large and general attendance, and enlisted all in the work. This was recognized by our pastor when he said, recently, to the writer, "We have surely struck the key-note for this winter anyway." As young people, to do the best work religiously, we need active minds, intimate personal acquaintance and oneness of purpose, and we feel justified in presenting the foregoing as a proper means to secure improvement, intellectually, and unity, socially, with the supreme object in view that eventually all may be one in Christ, spiritually.

ARTHUR L. TITSWORTH.

MARCH 4, 1890.

GOOD LITERATURE.

DRAMAS AND HISTORICAL NOVELS AN AID TO THE STUDY OF HISTORY.

(Concluded.)

There is another thing which may trouble the reader who takes this list just as it is set down. He will read Scott's novels from "Count Robert of Paris" to "The Abbot" and, in their appropriate places will read Shakespeare's plays from "King John" to "Henry the Eighth," and he will find in the two writers a totally different style of language. Supposing that he has read "Anne of Geierstein," by Scott, and the "Last of the Barons," by Bulwer, and has come to admire in one the character of Queen Margaret and in the other that of Warwick's daughter Anne. Then to read the three parts of "Henry the Sixth" and "Richard the Third" may give him a mental shock. The horrible sentiments and worse language of these two beautiful women will seem revolting and disgusting, and he will be ready to accuse Scott and Bulwer of having entrapped him into an admiration for two extremely unworthy characters. But this feeling must vanish if the facts are considered. In this case we must reverse the former argument and admit that in describing the language and manners of these women the probabilities are that Shakespeare is much nearer the truth than the novelists. But is the real discrepancy any greater in these characters than in that of Richard? It must be remembered that speech in Shakespeare's day was a very different thing from what it is now. Addison wrote a whole century after Shakespeare and was considered the criterion of purity in his day. He would have been shocked at the idea of using many words which Shakespeare, without the least hesitation, puts into the mouths of his most modest women. And yet many of Addison's conversations would be quite inadmissible in our parlors to-day. How much worse would be the speech of Shakespeare's day, and yet how astonished, and justly so, would that great poet have been if he had been accused of impropriety for using the very words which every one, good or bad, always did use at that time! Read the plays carefully, read them several times, until you are entirely rid of the cold chill which the coarse language first induced, and then consider whether Scott and

Bulwer have not after all in all essential points described the same Margaret and Anne, who meet us in the pages of Shakespeare. The question then arises, ought the novelists have adopted the language of Shakespeare because that was the language which was really spoken then? No, nothing would be gained by such a sacrifice. If Scott and Bulwer have carried us into the spirit of those times, they have done as much as Shakespeare to produce a proper historical effect. If Shakespeare were writing now he would not use such language, and he would produce exactly as good portraits.

This long explanation is necessary for those who are suddenly confronted with the apparently contradictory pictures by the plays and the novels. To return to the order of the list, it must be said that "Count Robert of Paris" is introduced, in spite of the fact that the scene is laid in Constantinople, because the effect of the first Crusade upon the English is there fully displayed. The same general remark will apply to "Anne of Geierstein" and "Quentin Durward." "The Last of the Barons" is put in between the second and third parts of "Henry the Sixth," as the historical continuity is best preserved in this way. This is likewise the case with "The Monastery" and "The Abbot." Although one is a sequel to the other, "Kenilworth" is set down between on account of the progress of the history. "The Heart of Mid-Lothian" is not considered one of Scott's historical novels. It is placed in this list because of the dissertations on the court of George II., and the character and policy of his commanding wife, a more vivid idea of which may be found in these pages than in many a chapter of history.

All the other novels and plays will explain themselves. Much more might be added to this list but it seemed best not to make it too cumbersome. The poems of James I., of Scotland, might be read in connection with the "Fair Maid of Perth," "Henry the Fourth," and "Henry the Fifth." The poems of Scott might be inserted in their proper places. But one very good thing to do in connection with this list is to take the encyclopædia and in that read up all the periods here mentioned as well as the parts in between. Even such a small encyclopædia as Johnson's has satisfactory articles on all the kings of England and Scotland, and on the topics "England" and "Scotland." Those who have never tried it have no idea what interesting reading may be found in the encyclopædia. For instance, the article on Shakespeare in Johnson's encyclopædia is written by Richard Grant White, an acknowledged authority on "Shakespeariana." The very conciseness of the articles serves to throw the important points into bold relief.

EDUCATION.

—THE school fund of Massachusetts has an investment of \$1,852,000 in the bonds of the Boston and Albany Railroad.

—ACTING Rear Admiral Walker has ordered the purchase of libraries for ten of the new ships of the Navy for the especial use of the enlisted men on board.

—THE Illinois Superintendent of Public Instruction has sent out the examination papers to the schools of the State to be used in the competition for the awards in school departments of the State Fair next fall at Peoria.

—MRS. PASTORA E. HUMPHREY, of Newport, R. I., has given to Harvard University \$10,000 to found the Henry E. Humphrey Fund for the benefit of students from Thomaston, Me., or others, if none from there apply.

—MISS AMELIA B. EDWARDS, whose recent lectures on Egypt have been so warmly welcomed, while in Colum-

bus, Ohio, recently, fell and broke her arm. With characteristic energy she met her evening engagement, lecturing before a large audience. A woman who has shown energy sufficient to master the hieroglyphics along the Nile would be just the one to conquer herself and keep her promises at the sacrifice of personal feelings.

—MRS. HETTIE GREEN, of Brooklyn, who is worth about \$50,000,000, has endowed over one hundred churches and established fifty schools. She says that benevolent objects absorb a large portion of her income, and that her son will continue the good work after she is gone.

—WESLEYAN UNIVERSITY.—The Rev. Marcus L. Taft, of Brooklyn, N. Y., a graduate of Wesleyan University in 1873, has just presented the institution with a valuable collection of coins of the Chinese Empire. The collection numbers upward of 1,500 specimens, including a large number of ancient sword coins, which antedate the Christian Era by several centuries, and which are now obtained only by digging up old graves into which they were formerly thrown. Every dynasty is represented, and of the more recent dynasties every emperor, in some cases by a considerable number of coins. There are also a great many duplicates which will be kept for exchange.

—BOOK-MAKING IN JAPAN.—Having resolved to "print" a book, for, as all the world knows, the Japanese use a brush and not a pen, the author betakes him to his work-room. It is a little room, a very little room. "Six mats" is its Japanese measurement, and a mat is about six feet by four. It is full of the soft, dull light which pulses from a square white paper lantern; the low, bright, wooden ceiling gives back a pale brown gleam here and there. There is a silvery glint in the frail, paneled walls, and in a warm, gray shadowed recess a gold Buddha crosses his feet and stretches forth his palms, smiling gently upon the lotus which he holds. In another recess stand the curious vessels of iron and clay and bamboo for the tea ceremony. The author sits on the floor in a flowing garment of brown silk, lined with blue, his legs disposed comfortably under him. In front of him stands a lacquered table, about a foot high, and upon it his writing materials, which are as idyllic as his surroundings—his paper is delicately tinted yellow, with blue lines running up and down. His inkstand is a carved ebony slab, with one end hollowed out for water to rub his cube of India ink in, and holds the four or five daintily decorated bamboo brushes, which are his pens. Naturally he does not write his novel, he paints it. Beginning at the end of the whole, at the left of every page, and at the top of every line, straight down between the two parallels, his small brown hand goes with quick, delicate, dark touches. Although this novelist's "copy" might seem to a stranger to be daintiness itself, yet he always has it duplicated "by an artist" before sending it to the publishers, the success of the book depending so largely upon its artistic forthbringing. The "artist" to whom the "copy" is now entrusted proceeds to repaint the long series of word pictures with a professional dexterity which is something astonishing.—*The American Book-maker.*

TEMPERANCE.

—A RUSSIAN physician claims that strychnine injections under the skin are a sure and prompt cure for drunkenness.

—THE city of Baltimore has 2,800 saloons, making a proportion of fifteen saloons to each public school.

—UNDER the government of the Burmese kings the sale of intoxicants was absolutely prohibited. Since Great Britain took possession of the country the traffic in these drinks has been legalized. This is part of our civilization.

—THE State of Connecticut has taken the lead in creating a law imposing a fine of \$7 upon any minor found in any public place or in the street smoking a cigarette. This is one of the most encouraging examples of the times in regard to the lessening of the terrible evil resulting from the general use of tobacco.

—GLADSTONE used these words in a speech before the House of Commons, March 5, 1880: "It has been said that greater calamities are inflicted on mankind by intemperance than by the three great historical scourges, war, pestilence and famine. This is true for us, and it is the measure of our discredit and disgrace."

—At a large meeting recently held in Baltimore, Md., to ask the Legislature to pass a bill imposing a tax of \$50 upon dealers in cigarettes, one speaker said that out of a class of 113 scholars, 72 were cigarette smokers, and the physician who had examined the class declared that thirteen would never become men, mainly because they had been poisoned.

—AN English paper says that last year 1,356 people died of delirium tremens in England. In the same year twenty-five people died of hydrophobia. Because of the death of the 25 by hydrophobia, thousands of dogs were killed, and all kept alive had to wear a muzzle. But the rum business and the rumsellers who caused the death of the 1,356 were not only not imprisoned but were authorized and protected by law in their deadly work.

—A WRITER who has had opportunity to see the towns and cities of Iowa, both before and since prohibition went into effect, says it is his deliberate conclusion, that the man who says prohibition has not prohibited the traffic in that State, notwithstanding the concentrated and persistent efforts which have been made to defeat the law, either talks about that of which he does not know, or else he manifests little regard for facts. The laws against burglary and crimes may be pronounced a failure with as good reason.

—AMERICAN pride is not flattered by the statement that in a year when Massachusetts took half a million dollars as revenue from the sale of intoxicating liquor, the Queen of Madagascar said to her people, "I cannot consent, as your queen, to take a single cent of revenue from that which destroys the souls and bodies of my subjects." The contrast between Massachusetts and Madagascar is humiliating enough in any case; doubly humiliating when one reflects on what our country is doing to make the "Dark Continent" darker by forcing on it evils which many of its natives would suppress.

—OPPOSITION to anything like government sanction of the liquor traffic is not, as some people suppose, a modern development of conscience. A hundred years ago Cowper thus wrote:

"Her thousand casks,
Forever dribbling out their base contents,
Touched by the Midas finger of the State,
Bleed gold for ministers to sport away.
Drink and be mad, then; 'tis your country bids!
Gloriously drunk! Obey th' important call!
Her cause demands th' assistance of your throats;
Ye all can swallow, and she asks no more."

POPULAR SCIENCE.

A RAILROAD up the Jungfrau is in contemplation by competent European engineers.

RECENTLY in Sweden a glass composed of fourteen substances, of which phosphorus and boron are the most important, has been produced.

VEGETABLE flannel is a textile material now being largely manufactured in Germany out of pine leaves. The fibre is spun-knitted and woven into clothing of various kinds.

GENUINE DIAMONDS.—The following is a very simple test to tell whether a diamond is genuine or not. Place a small dot on a paper, then examine the dot through the diamond. If there appears but one dot upon the paper the stone is genuine, but if there appears more than one, or the dot is expanded or diffused, the stone is an imitation.

BANANA FIBRE.—Attention is being again directed to the utilizing of the banana. From the stalk and leaf of this plant, it is stated, a beautiful silken fibre can be obtained, which, when manufactured into dress goods, closely resembles Irish poplin. When suitable machinery for decorticating it is found, it is thought this fibre will command large commercial attention for the manufacture of textile goods, as well as for paper and other purposes.

PHOTOGRAPHING THE BOTTOM OF A WELL.—An experiment was made in photographing the bottom of an oil well last week at Warren. The instrument was let down a distance of 1,700 feet. The moment it touched the bottom a bright flash lit up the cavity, and a perfect picture of the hole was impressed on the negative. It revealed as the effect of the explosive shock a cavity of fourteen feet broad and seven feet below sand. Rock, sand, pebbles and minute objects were distinctly revealed upon the plate. This device is likely to prove of the greatest benefit to science.

JAPANESE LACQUER.—Mr. R. Hitchcock says that the use of Japanese lacques deserves more general attention. "It gives a surface to wood much harder than the best copal varnish, without brittleness. It takes a polish not to be excelled, which lasts for centuries, as we may see in the old treasures of Japan. It is proof against boiling water, alcohol, and, indeed, it seems to be insoluble in every agent known. It is the best possible application for laboratory tables. I have a set of photographers' developing trays that have been in use for more than a year, and I find them excellent and cheap. In Japan it is used for many household articles."

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.

SECOND QUARTER.

Apr. 5.	Christ's Law of Love.....	Luke	6: 27-28
Apr. 12.	The Widow of Nain.....	Luke	7: 11-18.
Apr. 19.	Forgiveness and Love.....	Luke	7: 36-50.
Apr. 26.	The Parable of the Sower.....	Luke	8: 4-15.
May 3.	The Ruler's Daughter.....	Luke	8: 41, 42, 49-56.
May 10.	Feeding the Multitude.....	Luke	9: 10-17.
May 17.	The Transfiguration.....	Luke	9: 28-36.
May 24.	The Mission of the Seventy.....	Luke	10: 1-16.
May 31.	The Good Samaritan.....	Luke	10: 25-37.
June 7.	Teaching to pray.....	Luke	11: 1-13.
June 14.	The Rich Man's Folly.....	Luke	12: 13-21.
June 21.	Trust in Our Heavenly Father.....	Luke	12: 22-34.
June 28.	Review, or Temperance, or Missionary Lesson.		

LESSON II.—THE WIDOW OF NAIN.

For Sabbath-day, April 12, 1890.

SCRIPTURE LESSON—LUKE 7: 11-18.

11. And it came to pass the day after, that he went into a city called Nain: and many of his disciples went with him, and much people.
12. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.
13. And when the Lord saw her, he had compassion on her, and said unto her, Weep not.
14. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee Arise.
15. And he that was dead sat up, and began to speak; and he delivered him to his mother.
16. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.
17. And this rumor of him went forth throughout all Judea, and throughout all the region round about.
18. And the disciples of John shewed him all these things.

GOLDEN TEXT.—They glorified God, saying, That a great prophet is risen up among us. Luke 7: 16.

INTRODUCTION.

The chief event of this lesson is not reported by either of the other evangelists. Luke's special object led him to report this event, which, though probably known by the other evangelists, was not deemed of sufficient importance to be reported. Of course it is understood that the evangelists could report but a small portion of the sayings and miracles of Jesus. In Luke's plan of historical record he seems to have followed an order in the revelation which Christ made of his divine character and power. He first manifested his supernatural power in the miracle at Cana where he changed water into wine. Following this he gave proof of his power to heal mental diseases by a word, even by an act of his will. These miracles generally were in some way related to his claims to be a divine human being, to be the Messiah. The miracle of our lesson was preceded by a large number of miracles specially adapted to show his power over Satan's kingdom (4: 31-37); over all manner of diseases (4: 38-41); over the kingdom of nature (5: 1-11); over leprosy, emblem of man's sin (5: 12-16); over paralysis, emblem of man's helplessness (5: 17-26); over prevailing prejudice and groundless moral distinctions, in the special calling of a publican (5: 27-32); over the morally crippling fetters of tradition, in the elucidation of the principles of fasting (5: 33-39), and the Sabbath (6: 1-11). But in all this, up even to the great exercise of his restorative and delivering power preceding his sermon on the mount (6: 17-19), when the people felt it necessary "to touch him," that they might share the outstreaming virtues (as it seemed to them), there was a certain poverty of apprehension concerning his character and ability, above which we are lifted at once, in the faith of the centurion. "Give command only, and whatsoever thou biddest shall be done." The miracle of our lesson is therefore a climax in his order of miracles. It is the first instance of his restoring life to one who was dead. The place of this miracle was outside the gate of the city of Nain, about six miles south-east of Nazareth, and about twenty-five miles from Capernaum. This event occurred soon after the delivery of the sermon on the mount, in the summer of A. D. 28.

EXPLANATORY NOTES.

V. 11. *And it came to pass the day after (soon afterwards), that he went to a city called Nain, and many of his disciples went with him, and much people, (a great multitude).* The expression "the day after," implies that Jesus walked all the way from Capernaum in one day, whereas the more exact rendering "soon afterwards" would be more consistent with his custom of teaching and ministering as he journeyed from place to place. His notoriety had become so great that he was now constantly surrounded by large numbers who were anxious to hear his words and witness his wonderful works.

V. 12. *Now when he came nigh to the gate of the*

city, behold, there was a dead man carried out, the only son of his mother, and she was a widow. It was probably no uncommon thing for Jesus to meet a funeral, but we have no account of his interrupting the order of a funeral before. Here was a case peculiarly sad and must have touched his own heart very deeply as well as those about him. But the time had now come when the people were prepared as never before, to witness a miracle transcending in its power and authority all the previous miracles.

V. 13. *And when the Lord saw her, he had compassion on her, and said unto her, weep not.* His heart was moved with compassion as soon as he knew her desolate condition and her agony of grief. He did not wait to ask whether she knew him and believed in his power to restore her son to life, but he sought at once to awaken in her heart some measure of hope. In this way he partially prepared her mind, with the minds of those in attendance, for the wonderful manifestation of divine power. It is possible that some of his disciples were present and already prepared for such a revelation.

V. 14. *And he came and touched the bier: and they that bare stood still, And he said, Young man, I say unto thee Arise.* The act of touching the bier was simply a signal to the bearers to stand still. This act again prepared the company to expect something of the stranger that was very uncommon in a time like this. At the moment of this sudden interruption and awakened expectation he gave the command to the silent dead man to arise. Such a command they had never heard before; what could it possibly mean? Is the stranger insane or does he suppose the man on the bier to be only asleep? The whole company must have been wrapp'd in amazement as they stood almost breathless in the presence of such a person.

V. 15. *And he that was dead sat up, and began to speak: and he delivered him to his mother.* The writer here records the unmistakable signs of real life in the man. He sat up and began to speak: there was physical and mental action. The witnesses could not possibly question the reality of this transaction. The mother was weeping over the silent and motionless remains of her son, now she beholds him voluntarily active and rationally expressing himself in distinct words. This accomplished, the wonderful stranger gives the young man in charge of his mother, and thus at once discharges the bearers from their sad task of carrying his body away to the burial.

V. 16. *And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us.* To stand in the presence of one endowed with such power, and exercising such power in their very midst, was an experience that never had come to them before, and it is not strange that they were filled with awe, and were constrained to acknowledge the divine presence. They felt that God had now really visited them in this great prophet. They had read of the visitation of God in ancient times and of the ministry of the holy prophets and their first impression was now that one of those ancient prophets was with them in the person of this Jesus of Nazareth.

V. 17. *And this rumor of him went forth throughout all Judea, and throughout all the region round about.* Such a wonderful event as this could not be kept as a secret; it could not be banished from their minds, their conversation was full of it. They were inquiring more definitely about this wonderful man, and reporting everything they could learn. The disciples of John were very quick to catch up the news of this event and report them to John who was at this time in prison at Castle Macherus.

QUESTIONS.

What was the previous lesson and the Golden Text of that lesson? Where was the scene of this lesson? What were the intervening events between the last and the present lesson? How did this miracle compare with previous miracles? How did the Lord accost this mourning group? What were the evidences of a real miracle? How were the people affected by it, and how did they interpret it? How did they treat the fact of the miracle? What were some of the practical lessons taught in this lesson?

GOD reveals by man's discoveries; man discovers through God's revelation.

THE city of God slowly rises through the ages, and every true life is as a loving stone in some of its palaces.

IT is a sign that we shall prevail in our prayers when the Spirit of God moves us to pray with a confidence and a holy security of receiving what we ask.

HOME NEWS.

New York.

LINCKLAEN AND OTSELIC.—From DeRuyter it is about four miles over the hill, in a south-easterly direction, to the little village of Lincklaen Centre. Here, in the midst of a dairying community, composed almost entirely of farmers, is located our Lincklaen church. The constituent members, and most of those who sang and prayed and rejoiced together in its early history have been laid away in the quiet cemetery. Their children have grown up, and some of them have gone away to help other churches, but many of them have taken their fathers' places, and now form an active, earnest membership. During the laborious pastorate of Sister Perie R. Burdick, these have been organized and unified, till now they are in the best working condition of any small Seventh-day Baptist Church I am acquainted with.—The Otselic Church is located about seven miles east of Lincklaen, and is smaller in numbers, but it has good working elements, and they have a zeal and fervor that remind me of the warm meetings in the West Virginia churches. Sister Burdick has gone over the hills and preached to them in summer and winter, and has been the most faithful pastor I ever knew. She has done her work in these two churches, and in a wide circuit around, marvelously well. May the Lord of the harvest send another laborer to carry the work right on in Lincklaen and Otselic.

L. R. S.

Rhode Island.

WESTERLY.—The Pawcatuck Seventh-day Baptist Church, of Westerly, R. I., will hold a semi-centennial celebration of its organization on Sabbath-day, April 19, 1890. The session will commence on Sabbath evening and close on the evening after the Sabbath. The programme of services will consist of historical papers, an appropriate sermon, biographical sketches, letters from ex-pastors and deacons, and from non-resident constituent members and others. We are looking forward to this fiftieth anniversary of our church with great interest, hoping it will prove to be a means of spiritual strength and upbuilding to the church, an impetus to a higher life and better service in the Lord. We shall be glad to see and welcome any who were once connected with the church. If it is desired to make it a sort of home gathering for ourselves and any friends who will come and rejoice with us on this occasion.

O. U. WHITFORD.

MARCH 29, 1890.

Louisiana.

HAMMOND.—Following our Sabbath service yesterday, seven of the former members of the Baptist Church united with the Hammond Seventh-day Baptist Church. It was indeed an affecting scene, as the entire membership of the church came forward and gave these new members the hand of fellowship, while all joined in singing, "Blessed be the tie that binds our hearts in Christian love." There are others who intend to join, but were either not present or for other reasons not ready. And still others are convinced that the seventh day is the Sabbath and are prayerfully considering their duty in the premises. We believe the end is not yet, and are praying that God may direct and help.—I expect to be in Beauregard, Sabbath, April 5th.

A. B. PRENTICE.

MARCH 23, 1890.

TRUE science and true religion are twin sisters, and the separation of either from the other is sure to prove the death of both.—Hurley.

A HARD DISEASE.

I was not homesick, dear mamma,
Out on the farm, how could I be?
With chickens and the pretty lambs,
And ev'rybody good to me.
But when I saw the chickens run
And cuddle in their mother's wing,
And heard the mother-bird at night,
Up in the nest begin to sing,
I felt a great lump in my throat,
And tears kept coming fast and thick;
I s'pose I must have had mamma,
That hard disease called mother-sick.

So, dear mamma, you will not mind,
Because I gave you this surprise—
There—I believe you wanted me,
I see the glad come in your eyes.
You must have missed me, O so much!
For all my life I've been with you.
Perhaps a lump came in your throat,
Maybe mamma was child-sick too.
You hug and squeeze me up so tight,
I'm sure you were. They're hard to bear—
Those sicknesses—so you and I
Must keep together ev'rywhere.

—Christian at Work.

OUR DAILY TROUBLES.

Most of us have enough of trouble in our lives. Each day brings us all the evil we care to endure. But, if we were asked to recount the troubles of the past, how many could we remember? How many sorrows that are six months old would be thought worthy to be mentioned? To-day's troubles look large, but a week hence they will be forgotten and lost to sight.

Says one, "If you would keep a book, and each day note the things that worry, and see what becomes of them, it would be a benefit to you." We allow a thing to annoy us just as we allow a fly to settle on us and plague us. We lose our balance by causes we do not trace. But if we noted down the causes that annoy us, and see what becomes of them, we would soon see how foolish we are.

The art of forgetting is a noble art, but the art of overlooking is quite as important. And if we should note down the origin, progress and outcome of a few of our troubles, we would be so convinced of the folly of noticing them that we would soon rise superior to their influence.

Life is too short to be worn out in petty worries, frettings, hatreds and jealousies. Banish such things, and "whatsoever things are pure, whatsoever things are lovely, whatsoever things are peaceable, think on these."

GREAT care should be exercised in the reception of church members. But this may be carried too far. If an individual, old or young, gives unquestionable evidence of sincere repentance, and genuine faith in the Lord Jesus Christ, there should be no hesitation in accepting him. Some good people want to put the young convert on trial, and let him run a while, to see if he is going to hold out. With as much reason you might place a new-born infant on the outside of a home, to see whether it would live, before you give it the comfort and sustenance of the home. Mr. Moody recently referred to this matter in a very pointed manner. Said he: "If the Samaritan woman had applied for admission to some of our modern churches, somebody would have told her, 'Maggie, you had better wait about six months, and if you turn out all right, we will take you in; you know what a reputation you bear in Sychar.'"

WHEN a child shows fear at the moaning of the wind about the house, and a rattling of the shutters on a winter's night, it is not fair to say to him. "O nonsense! What are you afraid of? That's nothing but the wind." There is no help to the child in that saying, but there is harm to him, in its suggestion of the parent's lack of sympathy with him. If, however, the parent says at such a time: "Does that sound trouble you? Let me tell you how it comes," and then goes on to show how the wind is doing God's work in driving away causes of sickness, and how it sometimes makes sweet music on wires that are stretched out for it to play upon—the child may come to have a new thought about the wind, to listen for its music on the shutters, or through the trees.

NO PRAISEWORTHY performance is less likely to call out the applause of men than a constant, obscure, uneventful, plodding service. On the other hand, nothing is more likely to call out man's applause than the power of isolated, spasmodic effort of the moment. One man lives for emergencies, for crises; to another, all life is a crisis, every moment an emergency. The one who suddenly snatches a fellow-being from the water, or from the flames, is a world's hero henceforth. But the one whose whole thought, and

whose constant, quiet deed have been to rescue others from moral death—what shall the world name him? And so it is of the substratum—of the great body, indeed—of the world's work. It is unobserved, monotonous plodding. It is unappreciated because uncredited. If the world stops to think about it, the world is content with supposing, not so much that some one does the work, as that somehow the work gets done. The living personality drops out, and with that dropping out, there drops the sense of appreciation and gratitude also. "How" and "who" are two words quite far apart in our ordinary conception. But "how" is only another and later form, or case, of "who." For us to put the "how" for the "who" is unfair for the plodder upon whom we so largely depend. Let us not forget what we owe to the unseen, unwearied, unthanked plodder. How little do we know of his plodding, even when we jostle him in the street, in the parlor, in the church! Let us not be so unfair to him as to content ourselves with the thought that the work some-how gets done; but rather let us remember that some-who has done it. It is always a mistake to put "how" for "who."

BOOKS AND MAGAZINES.

Our Little Men and Women tells its quaint little stories, its simple chapters of history, or its musical rhymes in such easy phrases as make the magazine a delight to the little people to read for themselves. The April number is crisp and fresh as the plants eaten by the naughty rabbit which its pages illustrate. D. Lothrop & Co., Boston, Mass.

Harper's for April opens with "Comments on 'the Merchant of Venice,'" by Andrew Lang, illustrated by Mr. Abby. An account of the life and works of Thos. Young—"the most learned, profound, variously accomplished scholar and man of science that has appeared in our age," is given by Rev. Wm. H. Milburn. "A Suit of Clothes" in the series of Great American Industries, is a very complete summary of the present state of wool manufacturing in the United States. Beginning with the physiological facts about wool, and the cultivation of the "merino" sheep, it goes through all the processes of manufacture to the completion of the woollen or worsted suit. This article alone is worth the subscription price of the magazine. Excellent poetry, charming fiction and the Departments complete a most interesting number.

BURLINGTON ROUTE.

HOME SEEKERS' EXCURSIONS.

The Burlington Route, C., B. & Q. R. R., will sell on Tuesdays, April 22d and May 20th, Home Seekers' Excursion Tickets, at *Half Rates* to points in the Farming Regions of the West, North-west and South-west. Limit thirty days. For folder, giving details concerning tickets, rates and time of trains, and for descriptive land folder, call on your ticket agent, or address P. S. EVSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.

SOLID SILVER SPOONS—FREE.

The firm, who make the above offer in another part of our paper are perfectly reliable, and the premium box which they send out contains, not only all the Sweet Home Soap and fine Toilet Soaps, and the list of miscellaneous articles contained in the advertisement, but also a set of solid silver spoons. Subscribers, who write to them, are perfectly safe in sending \$6 with the order, and this is the quickest and best way, on account of the extra present that is given for cash, to get goods from Messrs. J. D. Larkin & Co., Buffalo, N. Y., who certainly exhibit an enterprise and liberality in the desire to introduce their soaps, which is almost unheard of.

A SEEDSMAN'S ENTERPRISE.

J. J. H. Gregory, the well known seedsman, proposes to distribute free among his customers of this season, a year's subscription to one hundred agricultural publications, to be selected by the fortunate ones from a list to be sent them, which will include all the papers and magazines of this class published in this country. Full details will be found in his catalogue, advertised in our columns. Of course this is an advertising enterprise, but of a character which will permit all to wish well to both the parties concerned. In response to frequently repeated solicitations he has likeness of himself in his catalogue of this year.

HOME SEEKERS' EXCURSIONS.

The Chicago & North-Western Railway Company has arranged for a series of excursions from Chicago to points in Minnesota, the Dakotas, Iowa, Nebraska, Wyoming, Colorado, Idaho and Montana, for which tickets will be sold at half rates. For full information apply to Ticket Agents, or address E. P. Wilson, General Passenger Agent, Chicago & North-Western Railway, Chicago, Ill.

MARRIED.

FAIRBANK—BENTLEY.—At the residence of the bride's parents, Mr. and Mrs. Albert Crandall, in Little Genesee, N. Y., March 27, 1890, by Rev. George W. Burdick, Mr. Charlie W. Fairbank and Miss Lana M. Bentley.
CRUMB—GRAHAM.—At DeRuyter, N. Y., March 9, 1890, by Rev. L. R. Swinney, Arthur S. Crumb and Miss Harriet E. Graham, both of DeRuyter.
COYE—SERGENT.—At DeRuyter, N. Y., March 27, 1890, by Rev. L. R. Swinney, Giles H. Coyer and Miss May Sergent, both of DeRuyter.
SATTERLEE—LEWIS.—In Norwich, N. Y., March 26, 1890, by Rev. J. B. Wilson, Charles M. Satterlee, of Brookfield, N. Y., and Callie Lewis, of Norwich, N. Y.

DIED.

BURDICK.—Martha J. Compton, wife of Maxson Burdick, died March 17, 1890, at Alfred Centre, N. Y., aged 61 years, 6 months and 24 days. She had been married over forty-one years, and leaves a family of six children, four boys and two girls. She embraced religion in her early life, and always maintained a Christian life, and in her last sickness expressed a trusting faith in Christ.

BENJAMIN.—In Cuyler, N. Y., March 24, 1890, Mrs. Ezra Benjamin, in the 78th year of her age. L. B. S.

TREMAINE.—In Adams Centre, N. Y., Feb. 16, 1890, of pneumonia, Ansel Tremaine, in the 43d year of his age.

Deceased was a man of mild and loving disposition, an affectionate husband and father, and kind and esteemed neighbor. He was a member of the Christian Endeavor Society, ever manifesting and giving expression of his interest in church services by his faithful attendance. He leaves a loving companion, three sons and a large circle of relatives and friends to mourn his death. In the absence of the pastor the funeral services were conducted by Rev. Wm. Gussman. A. A. W.

SAUNDERS.—At her home in Adams Centre, N. Y., March 15, 1890, of pneumonia, Maranda Saunders, wife of Joel Saunders, aged 78 years.

While our sister was of a retiring nature she was one of the people of God. In early life she gave her heart to Christ. Since then she has endeavored to live a consistent Christian. A perfect trust and and peaceful resignation marked these later years. Funeral conducted by Rev. Wm. Gussman. A. A. W.

GREENE.—Saphronia Greene, widow of the late Albert Babcock, was born in Verona, N. Y., Feb. 11, 1815, and died at Adams Centre, N. Y., March 8, 1890.

In youth she gave her heart to God, and was baptized into the fellowship of the 1st Verona Church by Eld. Alex. Campbell. Since 1868 she had been a resident member of the Adams Centre Church. She was an earnest, spiritually minded Christian, of a bright and cheerful temperament. As a wife and mother she was tender and devoted. Her five children have left to them the memory of a worthy life, and the sympathy of a large number of neighbors and friends who also deeply feel her loss. A. B. P.

WHIPPLE.—In Westerly, R. I., March, 23, 1890, Mrs. Annie L. Whipple, wife of Capt. E. E. Whipple, aged 30 years.

She was, some ten years ago, teacher in the Westerly public school, and won many friends. In February, 1887, she was married to Mr. Whipple. By her bright, sunny ways, amiable disposition, social qualities, intellectual tastes and refined manners, she was not only greatly beloved by her relatives, but by her many acquaintances and friends. She will be greatly missed by all. Her deeply-afflicted husband, mother, and brother, have the warm sympathy of the whole community, which has also the feeling of a personal loss. Mrs. Whipple was a member of the Episcopal Church of this village. Her funeral was held at her late home, Wednesday afternoon, March 26th, conducted by the pastor, assisted by the pastor of the Pawcatuck Seventh-day Baptist Church. O. U. W.

SNELL.—At her home in Racine, Wis., March 14, 1890, of pneumonia, Mrs. Rachel Whitford Snell, wife of Robert E. Snell, aged 28 years, 9 months and 17 days.

Deceased was born and spent the most of her life in Jefferson county, N. Y. After her marriage, Oct. 5, 1887, she moved with her husband to Racine, Wis., where she has since lived; by her loving ways and many excellent womanly qualities, winning many warm friends who sadly mourn her death. A kind, indulgent husband and loving mother are left to feel there is one more allurement to beckon them on to meet those who have "fallen asleep in Jesus." Blessed hope. Her remains were brought to Adams Centre, N. Y., the home of her youth, for interment. A. A. W.

BULLOCK.—At the home of her son-in-law, Daniel Abbott, near Lima Centre, Wis., March 20, 1890, Aunt Fanny Bullock, aged 79 years, 5 months and 18 days.

Her maiden name was Frances Lewis. In early life she became a member of the Seventh-day Baptist Church, at Petersburg, N. Y., and observed the Sabbath faithfully as long as she lived. Her first husband was Maxson Hall; they had eleven children, eight of whom are still living. About 25 years ago, after the death of Mr. Hall, she married Levi Bullock, and was very greatly beloved by the entire family. Her last words were, "I am going to a better home." She was tenderly cared for during her long illness by her son-in-law, Mr. Abbott, her own and her step-children. One of the latter remarked after her decease, "no better woman ever lived." Her funeral sermon was preached by the pastor of the Milton Church, and her remains interred by the side of her late husband, Mr. Bullock. E. M. D.

GREEN.—At Parnell, Iowa, at the residence of her daughter, Mrs. C. S. Janes, Jan. 1, 1890, Mrs. Estaes Green, widow of S. S. Green, deceased, aged 71 years.

She was born at Petersburg, N. Y., and at the age of one year her parents moved to Alfred, N. Y., and at the age of 13 years they moved to Hebron, Potter Co., Pa. At the age of 18 she was baptized and united with the Hebron Church. In 1840 she married S. S. Green, and in 1845 they moved to Milton, Wis., and on the 4th of April, 1863, she united by letter with the Rock River Church, with which she remained a consistent and exemplary member until her death. Her remains were brought to Milton for burial and laid beside her husband in the Rock River cemetery. A sermon was preached on the occasion by Eld. J. C. Rogers from Luke 7: 50, "Thy faith hath saved thee." J. C. R.

MISCELLANY.

PRAY FOR WHOM THOU LOVEST.

"Pray for whom thou lovest; thou wilt never have any comfort of his friendship for whom thou dost not pray."

"Yes, pray for whom thou lovest; thou may'st vainly, idly seek

The fervid thoughts of tenderness by feeble words to speak;

Go kneel before thy Father's throne, and meekly, humbly there

Ask blessing for the loved one in the silent hour of prayer.

"Yes pray for whom thou lovest, if uncounted wealth were thine—

The treasures of the boundless deep, the riches of mine—

Thou could'st not to thy cherished friends a gift so dear impart,

As the earnest benediction of a deeply-loving heart.

"Seek not the worldling's friendship, it shall droop and wane ere long

In the cold and heartless glitter of the pleasure-loving throng;

But seek the friend who, when the prayer for him shall murmured be,

Breathes forth in faithful sympathy a fervent prayer for thee.

"And should thy flowery path of life become a path of pain,

The friendship formed in bonds like these thy spirit shall sustain;

Years may not chill, nor change invade, nor poverty impair

The love that grew and flourished at the holy time of prayer."

—Selected.

CLEAN HANDS.

"See what I've got," cried Rob, exultingly, holding high in the air a large and handsome pocket knife. "That Ned Howe's a perfect ninny. It was his own doings; we swapped at school to-day. He took a fancy to my tablet and asked me to change. It was a perfectly fair bargain."

"Are your hands clean, Rob?" asked Mrs. Smith, with seeming irrelevance.

"Tolerably so, mother." Rob replied, "but I'll give 'em a rinse, and be ready for dinner in a jiffy."

"So you think your hands are clean, Rob?" asked Mrs. Smith again, as Rob returned from the rinsing process.

"Dear me, mother!" said Rob, holding up his hands for critical survey, "don't they look all right?"

"Very tidy looking hands, Rob, and yet again I must ask, 'Are your hands clean?'" said Mrs. Smith with a significant glance.

"Oh, you mean about the knife," said Rob, coloring. "I don't see how I soiled my hands there. Ned proposed the swap, and I simply agreed to it."

"Yet you called him a ninny for making the proposition. He's younger than you, and he's apt to yield foolishly to a passing fancy. Ought you to have let him take the tablet? He'll repent of it by to-morrow."

"Shouldn't wonder if he did, the great goose! But a bargain's a bargain all the same."

"You know the Bible says so much about clean hands; hands clean from dishonest gains and from tampering in any way with unclean things. He who ascends unto the hill of the Lord must have clean hands and a pure heart; and another verse says, 'He that hath clean hands shall be stronger and stronger.' Soiled hands mean a soiled character; clean hands mean strength and peace. It's the clean hands which receive the blessing."

"Well, mother, I'll give back the knife. I'm afraid my hands are not quite clean. I did jump at the bargain. I suppose I ought to have reasoned with Ned, indeed I suppose I oughtn't to have swapped anyway."

"Here's your knife, Ned," said Rob, next morning; "and you may give me my tablet. It wasn't a fair exchange."

"Father said I was a fool, and that you were a sharper; but whatever I am, you are all right," said Ned cordially.

"You see I want clean hands," said Rob, eagerly, "more than I want a knife. Mother has such a fashion of harping on 'clean hands'

that I have to look pretty sharp to my ways; and I know she's right, too."

Rob needed to have a strong desire for "clean hands," to be proof against the temptations which assailed him.

"Come, let's have a game of marbles," said Sam Hooper, one night after school; "a real old rousing game, such as we used to play before we took hold of base ball."

"If you mean to play in earnest," said Rob, "you'll have to count me out, for mother doesn't approve of it."

"Play in earnest," cried Sam, mockingly. "Why, man alive, how else would you have a fellow play? We don't want any babyish, milk-and-water game! Come along!"

"No, thank you," persisted Rob, "I'm going home."

"Before I'd be such a prig!" cried Sam, scornfully. "Go home, then, and let your mother tie you to her apron strings!"

It was a very angry Rob who rushed home with Sam's jeers ringing in his ears.

"It costs something to keep your hands clean," said his mother, when she heard his story, "and it ought to. Are you going to give up an honest conviction for the sake of a few jibes and jeers?"

"Not I!" said Rob. "I'll fight it out on this line if it takes all summer!"

And fight it out on this line, Rob did. Standing on Clinton Bridge with a group of comrades, Rob watched the boat-race with boyish enthusiasm. Bets as to the probable results of the race were being exchanged by their elders, and the betting spirit soon extended to the little group of schoolmates.

"I'll have nothing to do with anything of the kind," said Rob, promptly. "Mother says it's but another form of gambling."

"Some mighty good people indulge in it, nevertheless," said Sam Hooper; "and what do you care if you are in good company? You are as full as you can stick of narrow notions!"

"Well, I'm content to be narrow," said Rob, bravely. "The right or the wrong of a thing is the point in which I am interested. Perhaps some of the good people you brag about will skip off to Canada soon, that's what that kind of goodness leads to, father says."

"Three cheers for Rob! Give me your hand, Rob," cried Dick Harlow, a leader among the boys. "I admire your grit; and you just stop your bulldozing, Sam Hooper! Boys, don't let's bet; let's follow Rob's example. My father talks about the courage of one's convictions; that's what Rob has, and a capital thing it is too. Let's have convictions, boys, and stick to them. Now, three rousing cheers for Rob!"

Dick's words had reached other ears than those for which they were intended, and some stranger voices joined in the cheering.

"I like that kind of cheers," said a gentleman who stood near by. "Too many boys cheer on the other side."

Rob went home elated, and yet bewildered by his sudden popularity.

"It always pays to do right," said his mother, "although sometimes it may seem otherwise. In the end, character must command respect. I hope my boy will always be one of those 'to dare nobly, to will strongly, and never to falter in the path of duty.'"—*Congregationalist*.

No GRACE, not even the most sparkling and shining, can bring us to heaven without perseverance in following Christ; not faith, if it be faint and frail; nor love, if it decline and wax cold; nor humility, if it continue not to the end; not obedience, not repentance, not patience, no, nor any other grace, except they have their perfect work. It is not enough to begin well, unless we end well.—*Phillips Brooks*.

A LIFE spent in brushing clothes, and washing crockery, and sweeping floors—a life which the proud of the earth would have treated as the dust under their feet—a life spent at the clerk's desk, a life spent in the narrow shop, a life spent the laborer's hut, may yet be a life so ennobled by God's loving mercy, that for the sake of it a king might gladly yield his crown.—*Canon Farrar*.

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SPECIAL NOTICES.

REV. R. TREWARTH, D. D., having resigned the charge of the Pleasant Grove Church, desires all communications addressed to him at Milton, Rock Co., Wis. Care Rev. E. M. Dunn.

THE Seventh-day Baptist Memorial Fund Board have appointed Rev. W. C. Whitford, Milton, Rock Co., Wis., their agent to collect the subscription notes to this Fund still in their hands. These notes were given by members of our denomination in different churches in the East, West, and South-east; and on some of the notes interest and the principal in part have been paid. The desire, on the part of the Board, is to have these notes collected in full as soon as it can be conveniently done. To this end the agent will, in a few months, either visit those who gave the notes, or will open correspondence with them.

ELDER WM. M. JONES requests his correspondents to address him at No. 11 Northampton Park, Canonbury, London, N., England. Friends coming to London will find this address midway between Mildmay Park and Canonbury railway stations, only a five minutes' walk.

JONES' CHART OF THE WEEK can be ordered from this office. Fine cloth mounted on rollers, price \$1 25. Every student of the Sabbath question—and all of our people should be that—ought to have one of these charts within reach. It is the most complete answer to the theory that any day of the seven may be regarded as the Sabbath, provided people are agreed in doing so, and all that class of theories yet made. The uniform testimony of the languages is that one particular day, and that the seventh—the last day of the week—is the Sabbath. Send for the chart.

TO COMPLETE the proposed set of Conference and Society Reports for Bro. Velthuysen the following numbers are needed: *Conference*, 1825, '45, and '46, and all previous to 1821. *Missionary Society*, 1845, '46, and '51. *Tract Society*, 1845, '46, and '47. A full set of Denominational Reports would be of great value to Bro. Velthuysen, and we are anxious to send them to him at the earliest possible day. Persons who can help us may send the needed numbers to the Corresponding Secretary of the Missionary Society.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets. The Mission Sabbath-school meets at 2 P. M. The preaching services are at 3 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: Rev. J. W. Morton, 973 W. Van Buren Street, Chicago Ill.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor Rev. J. G. Burdick, 1289 10th Avenue.

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CONDENSED NEWS.

Domestic.

Estimates for the great canal project to connect the Mississippi and the Lakes have been submitted to Congress.

Alaska cost only \$7,000,000, and the revenue to the national treasury is expected to amount to \$3,000,000 a year for the next twenty years.

Indiana Quakers are protesting against the appropriation by Congress of money to build war vessels, and for additional coast defenses.

Out of 1,700 convicts in Sing Sing prison only 140 are now idle. This is the smallest number that has been without work since the Legislature closed the industries there in 1888.

Among the achievements of Postmaster General Wanamaker's Bible-class during the year was the establishment of a Seaside Home for the sick, and the distribution of twenty-nine tons of coal.

One-third of the 200,000,000 pounds of tin plate imported yearly into this country is used in making cans for canned food, the bulk of which is put up in the State of Maryland.

Foreign.

Norway exported in 1888 twenty thousand and eight hundred tons of cod liver oil.

The Labor Conference called by Emperor William convened at Berlin, March 15th.

Swiss watchmakers have invented a watch for the blind.

The Mexican government has protested against the release of Apache prisoners by the United States on the Mexican frontier.

Greece is ordering a large quantity of arms and munitions of war, and three fast cruisers in France.

Three villages were destroyed in Asiatic Russia by earthquake a few days ago.

President Carnot, of France, considers Americans the most interesting foreigners who visit Paris.

Perhaps the most powerful electric light in the world is in use in the Housholm light-house on the coast of Jutland. It is 2,000,000 candle power, and is visible at a distance of 40 miles.

For seventy years the Moravians have labored among lepers, and not one of the twenty-five who have consecrated themselves to the work has taken the disease.

An Eiffel Tower has been completed at St. Petersburg. It is over 150 feet high,

and is composed of 10,000 blocks of ice. On the first platform is a grand restaurant, and a most brilliant effect is produced by lighting the entire structure with electricity.

Lord Salisbury, English Prime Minister, has agreed to accept Germany's invitation to participate in the Berlin Labor Conference, on condition that the question of a reduction of the hours of labor be not discussed. France imposes similar conditions. These great men seem to be fearful that labor will be relieved of some of its burdens.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

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 - One-Fourth Dozen Artistic Toilet Soap.
 - One-Fourth Dozen Creme Toilet Soap.
 - One-Fourth Dozen Elite Toilet Soap.
 - One English Jar Modjeska Cold Cream.
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- One Child's Lettered Handkerchief.
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| 6. Abraham Lincoln, | 18. Henry M. Stanley, |
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The French engineers sent to examine the Panama Canal have returned to Paris, and report that the scheme is a failure. All that has been done with the millions of money spent on the concern is the extraction of about one-fourth of the earth for the canal. The cause of the colossal fiasco is attributed chiefly to the rascality of the contractors.

The opening of the first submarine telephone cable has just taken place. The cable runs from Montevideo to Buenos Ayres, and is 32 miles long, the total length with the overhead line being 180 miles. On this line there are five intermediate stations, all of which can telephone and telegraph simultaneously with all the other stations.



The Public Want Their seed fresh and true.

Would they not be most likely to obtain such by buying directly from the grower? I can buy seed at half what it costs me to raise it, but could not sleep sound should I warrant seed of this class. For the same reason I make special effort to procure seed stock directly from their originators. You will find in my new seed catalogue for 1890 (sent free) the usual extensive collection (with the prices of some kinds lower than last season) and the really new vegetables of good promise. You should be able to get from me their introducer, good seed of Cory Corn, Miller Melon, Hubbard Squash, All Seasons and Deep Head Cabbages and many other valuable vegetables, which I have introduced. JAMES J. H. GREGORY, Marblehead, Mass.

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