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For the SABBATH RECORDER.

SECRETS.

PROF. EDWIN H. LEWIS.

What if a thousand mysteries
Lie like a veil before our eyes,
And all the things we long to know,
By pondering but the harder grow?

What if we cannot understand
Why we so rarely see God's hand
In our own lives; and our hopes must
Fall sere and withered in the dust?

What if injustice sometime seems
To rule the world, and good men's dreams
O' the good time coming, seem as vain
As a wish for the dead to come again?

What if, in griefs that daze and blind,
We almost doubt that God is kind;
Or if in vain we toil to win
Some heavenly steep above our sin?

Shall we not find, at close of night,
When the day dawns that hath no end,
That these dark ways were full of light,
That a Great Lover was our friend?

SOME FIGURES WORTH THINKING ABOUT.

THE REV. H. D. CLARKE.

"Will a man rob God? Yet ye have robbed me, even this whole nation." Mal. 3:8.

The "authorities" officially announce each year of late

Agricultural Products.....	\$2,000,000,000
Profit on Coal, Iron, and Manufactures...	500,000,000
Product in Gold and Silver Mines.....	400,000,000
Railroad net earnings.....	250,000,000

Total.....\$3,150,000,000

Notwithstanding poverty among many, and hard times among farmers, the above figures indicate enormous wealth in the nation. Scribner's Atlas says the wealth of this nation accumulates at the rate of \$6,800,000 a day. Senator Hoar said that "every twenty years there is added to the valuation of this country wealth enough to buy the whole German Empire, with its buildings, its ships, and its invested property."

Suppose the Scripture rule were obeyed and all gave one-tenth to the Lord, there would be given each year in the United States for the evangelization of the world and the support of charities, \$315,000,000. *Three hundred and fifteen millions!* But only one-fifth, according to Dr. Dorchester's estimate, are "evangelical Christians." Of course every *evangelical* Christian will be a benevolent, scriptural Christian, and devote one-tenth to building up his Redeemer's kingdom. (?) This will give \$63,000,000 for the Lord's work. Surely that is a small sum out of over three billions of earnings. Sixty-two millions of people ought to be able to live comfortably on three billions added to the principal and interest of what they have, which would swell the figures enormously. Each person, on the average, ought to be able to give five dollars, and if only one-fifth are Christians then those can raise at least one dollar each. But how is it? Let the figures tell. We do not know how much of these earnings are deposited in banks. Of accumulated interest and earnings there are three billions of dollars deposited annually in banks. What may be called the necessities of life are

Public Education.....	\$ 85,000,000
Boots and Shoes.....	196,000,000

Fancy dress Goods.....	125,000,000
Woolen and Cotton goods.....	447,000,000
Bread and Meat.....	808,000,000

Total.....\$1,661,000,000

But people love soft hands and decorations, hence we add for

Kid Gloves.....	\$25,000,000
Ostrich Feathers.....	5,000,000

Total.....\$1,691,000,000

One billion, six hundred ninety-one millions of dollars for food, clothing, and education. There is still left one and one-half billions of dollars. Where does it go? For household comforts? Or public charities? Or the enrichment of the nation in various ways? Do the people remember that they are stewards of God and must give an account of the manner of using God's rich gifts? Look at this:

Liquor.....	\$900,000,000
Tobacco.....	600,000,000

Total.....\$1,500,000,000

Some may ask, Where comes the money for buildings and other necessary expenses? It will be remembered that beside these figures there are untold millions of dollars from other sources which the people of this nation receive. Home and foreign missions receive the paltry sum of \$5,500,000, about as much as women expend for ostrich feathers, about one quarter as much as men and women spend for kid gloves, about one-hundredth as much as men spend for tobacco. And the liquor? O Lord, how long? A systematic offering each year of one and one-half billions of dollars for liquor and tobacco, and one and one half millions of dollars for missionary work to convert the world to Jesus Christ! Comment is unnecessary.

But what of the Christians who *do* profess loyalty to Christ? 5,000 evangelical churches *do not give a dollar* to send the gospel to the dying millions! One denomination reported 2,720 churches that give *nothing* to foreign missions, and 1,785 churches nothing to home missions. Another denomination reported one million members in good standing who gave not a single penny for missions, home or foreign.

My Christian reader, are you one of the many who lend example and influence toward wasting one and one half billions of dollars annually on tobacco and liquor, or on tobacco alone? And have you given as much to the Lord as you have for cigars? Take your pencil and figure it up.

THE ORIGIN OF CHRISTMAS.

THE REV. GEO. W. HILLS.
(Concluded from last week.)
FEASTS OF SATURN.

These feasts which were at an early day blended into the Christmas festivities were celebrated all through the pagan world. In ancient Paganism Saturn was worshiped as "the god of the Mysteries." He was also called "The Father of the gods," and various other appellations. According to their mythology he was represented as first appearing at Babylon as the illegitimate son of Semiramis—Astarte, Queen of Babylon, who was supposed to have been the

vilest woman in all the world. To gratify her impiety and her great desire for supreme dominion as well as to hide her shame, she announced that *Saturn*, her son, was of supernatural birth, therefore, he was the son of God. He was also called "Tammuz" and there, in Babylon with the powerful aid of his unscrupulous mother, he was represented and believed in as the long promised Messiah, who, as Emanuel, was to be "the Saviour of the world." After his death he was deified at Babylon, and worshiped as "God the Son." See Hislop's *Two Babylons*, pp. 114-120, 432-435.

BACCHUS.

As the god of wine he was the patron of drunkenness, licentiousness, and every conceivable form of debauchery and uncleanness, he was worshiped under the name of "*Bacchus*." It is the deity the Germans call "the god of Beer." Both sexes were initiated and freely mingled in the "Mysteries," shrouded by the darkness of secrecy. "Superstition alone waved high her torch." Those mysteries became as was intended—"palaces of assignation," and as a natural result, were the fruitful nurseries of indiscriminate licentiousness and vice.

Wherever and whenever the feasts of Saturn or Bacchus were celebrated, the whole community became a literal pandemonium of debauchery, licentiousness and moral pollution of every form and name. In Rollins *Ancient History*, Vol. 1, p. 46, we find this description of these feasts at Athens, Greece. He says: "Nothing was seen but dancing, drunkenness, licentiousness,—gross and abominable. And thus an entire people represented as the wisest of all Greece, not only suffered, but admitted and practiced it. I say an entire people, for Plato, speaking of the Bacchanals says in direct terms, that he had seen the whole city of Athens drunk at once." Strange as it may appear these excesses were always regarded as an indispensable and principal part of "*the solemnities*" of the festival. Stranger still, it is now well known that amid all the abominations that attended these orgies, their grand aim and design was professedly "*The purification of souls* from the guilt and defilement of sin." See Servius, in *Georg.*, lib. 1., Vol. 2., p. 197, and in *Eneid*, lib. 6., Vol. 1, p 400, also Hislop's *Two Babylons*, p. 35.

In Babylon where it originated, and later in all pagan nations the great drunken festival, called in Rome, Saturnalia, was celebrated in commemoration of the birth of Tammuz—or Bacchus in the month Thebeth, corresponding with our December. In Rome the whole month was given up to these festivities, though the 19th at first, and later the 25th, was devoted especially to the birthday celebration. Hislop's *Two Babylons*, pp. 156-160.

Then, as now, Christmas festivities were continued according to taste or ability even by some till the great carnival called Mardi Gras in February, which appears to have been the closing feasts of Saturnalia. All this great "Mystery of iniquity" the old Pagan Saturn-

alia, "the drunken Babylonian festival of Bacchus"—now lies hidden, disguised, under the cunningly devised name of Christmas. See Neander, Vol. 2., p. 247.

Thus it is, instead of the 25th of December being the anniversary of the birth of our Lord, it is, in reality, the avowed birthday of Tammuz or Bacchus, the Babylonian messiah; combined with the Yule Tide festivals of the North European nations; and the early Roman Saturnalia, terribly corrupted by Grecian influence, combined in all their unsightly hideousness of vice and corruption, and given the name of Christmas.

YULE TIDE.

This season was celebrated at about the winter Solstice, among the North European peoples, with much pomp and ceremony. One of their ceremonies was to bind a large wheel with straw, carry it to the summit of a hill, set the straw on fire and start it rolling down the hill; if the straw continued to burn until the wheel reached a given point they considered it a sure sign that the coming season would be very fruitful. If the fire became extinguished before reaching the given point the opposite was expected of the coming season's fruitage. Another ceremony was to "place the Yule Log" on the fire, which was a form of fire worship. This was attended with great ceremony. This log was by this ceremony rendered sacred, to be burned with sacred fire, and should any of the log remain after the burning, the embers were carefully saved over until the next Yule Tide, when they were consumed, as it was unlawful to use the sacred log or any portion of it for any other purpose. Much feasting and drinking were indulged in.

MARDI GRAS.

Mardi Gras means "Fat Thursday" (*French*). In the church of England it is known as Shrove Tuesday. It is the day before Ash Wednesday or the first day in Lent. This carnival is the close of "Christmas tide." In Paris it has been the custom for centuries to lead in the procession a fat ox, followed in a triumphal car by a child called for the occasion "*the Butcher's king*." The entire day and night are spent in the wildest revelry usually closing in unrestrained license.

This carnival is most extensively observed in New Orleans of any American city, though it has a strong footing also in Memphis, Tennessee. In New Orleans the whole city rule is turned over to the "*boy butcher king*," and minor police regulations are suspended. The streets are filled with the wild procession and pandemonium is well represented.

SUN WORSHIP.

Hislop, p. 369, says: "According to the primitive language of mankind, the sun is called '*Shemesh*' i. e., 'The Servant' . . . no doubt to keep the world in mind that he is but the divinely appointed minister of the bounty of the great unseen Creator, to his creatures on the earth. Men knew this, yet . . . they put the servant in the place of the master. They called the sun 'Baal' i. e., Lord, and worshiped him accordingly." Macrobius, Sat. lib. I., Cap. 23, p. 42. E., says: "It was an essential principle of the Babylonian system that the sun, or Baal, was the only God." "When, therefore, Tammuz, i. e., Bacchus, was worshiped as God incarnate, that implied that he was an incarnation of the sun." Hislop, p. 156. Thus Baal became one of the many names of Tammuz, or Bacchus, who was worshiped in Babylon and even by the Hebrews in their idolatry as

the sun incarnate. In Rome the drunken festival of Bacchus, or Saturnalia, occurred on the 25th of December and it was also held to be the birthday of the "unconquered sun." Hislop, pp. 159, 160. Thus the joint worship of Baal and Bacchus occurred on that day.

THE FIR TREE.

The "Christmas tree" was common in ancient Rome, Egypt, and probably in Babylon where it is thought to have originated. In Egypt the palm tree was used, in Rome it was the fir tree. The palm tree was a symbol of the pagan messiah as "Baal Tamar," or "Lord of the Palm Tree." But the same idea implied in the palm tree, "the symbol of victory," was also implied in the Christmas fir tree which symbolized the new-born god as Baal Berith, or "Lord of the covenant." As an evergreen, "it shadows forth the perpetuity and everlasting nature," the eternal youth and vigor of his dominion and power. These thoughts are condensed from Hislop's Two Babylons, pp. 158, 159. Much more might be said on this subject, but this may serve as an outline showing the origin of Christmas.

It thus appears that whenever we hear it taught, or referred to, as we sometimes do, that our Lord was born on December 25th, we should consider it an error. If it is taught, or believed that Christmas is sacred time to be religiously observed,—by virtue of being Christmas—it partakes of Roman Paganism. Therefore, in speaking of Christmas, or engaging in Christmas gayeties, or festivities, such as Christmas trees, or Christmas family gatherings, or Christmas dinner parties, they should be considered only as social holiday gatherings divested wholly of all religious, or sacred character.

EFFECTS OF THE USE OF TOBACCO ON THE MIND AND SOUL.

REV. W. H. ERNST.

"His head is as the most fine gold." Solomon's Song 5: 11. "With the mind I myself serve the law of God." Rom. 7: 25.

There are two subjects which I wish to treat in this article, viz: the influence which tobacco has upon the intellect and also upon the moral or religious capacity. I can treat them better together than separate, because they are subjects that are themselves connected. The first passage has reference to the intellect, viz: "His head is as the most fine gold," and the second one has reference to the religious element of our nature. These are two very important elements of our character, and need to be carefully studied.

We have already referred to the fact that the tobacco plant was a narcotic, besides being an irritant, and that its special work was to operate upon the nervous system. This includes the brain. It would be very strange if its fundamental characteristic was to operate on the brain, and it did not affect the mind or intellect. It is said that the brain is entirely renewed every sixty days; if this is correct, it shows how important any disturbing element of it is in the running of the system. If then we get an article which has a trinity of deadly poisons in it, and it acts more on the brain than any other part of the body, how harmful it must be! This is clearly logical, but is it as clearly seen in practical observation? is an important question. I fully believe that it is.

Some time ago I wished to test this matter in the fairest way I could, and so I sent out about twenty-five letters to different presidents of colleges and universities, and about one-half of

them made reply. The following is the circular which I sent:

—Dear Brother:—I address you in behalf of humanity's elevation and enlightenment. While much is rightly said against intoxicating beverages, the destructive influences of tobacco are passed over in silence. In this practical age of the world, theories are of value only as they can be shown to be of practical value. Evidently you have been collecting material on this question for many years. I wish to avail myself of the result of your observation on the following points:

1. Do you think there is any difference between those who use tobacco and those who do not, in their application to study?
2. Is there any difference between them in their pursuing a lengthy course of study?
3. Is there any difference in their power to reason clearly?
4. Is there any difference in their moral and social habits?
5. Is there any difference in their discrimination between right and wrong?
6. Can you mention the title of a book published on this subject?

The fifth question I regard as the most important. Please be as full and explicit on this as you can. Will you be so kind as to answer these questions at your earliest convenience, and oblige one greatly interested in delivering humanity from the thralldom of tobacco? I am most anxious for your observation, but would be glad to have your theory.

I will give a few sample answers to these questions. Pres. A. L. Chapin, Beloit, says: "The result of my observation is that the use of tobacco does have a deleterious influence on all the elements of character." Pres. J. H. Fairchild, of Oberlin College, says: "I have very positive opinions upon the questions which you ask, but my whole life has been spent in Oberlin College where the use of tobacco has never been permitted to students, so that my views on the subject are essentially theoretical. The founders of the College, more than fifty years ago, were so persuaded of the detrimental effects of tobacco, intellectually, socially, and morally, that the use of it was excluded from the beginning. No student remains here who continues its use. Hence we have no opportunity for comparison." Pres. C. C. Strall, of Mills College, California, says: "An observation of ten years in the education of young men, has convinced me that the tobacco habit weakens the will and power of application. The victims of this habit do not reason as clearly as others. The tendency is to blunt the edge of the moral reason, and therefore to disqualify the victim for those fine discriminations between right and wrong, which it is the duty of the teacher to cultivate." President Dunn, of Hillsdale College, says: "It is my impression that the best students, and those who continue the most earnestly and perseveringly in a thorough course, do not use tobacco. Careless reasoning and careless living are almost universally accompanied with the use of tobacco; and so is a dullness in moral distinctions and elements of moral character." Pres. Strong, of Carlton College, at Northfield, Minn., says: "I have for many years had no opportunities to observe the effects of tobacco on students, for the simple reason that its use in our college is, and always has been, strictly prohibited. We believe that its effects are pernicious, both upon body and mind, and therefore we treat it as we do intoxicants. We are thoroughly and uncompromisingly opposed to it, and no student can use it in any form and remain in this institution." Dr. H. C. Coon, of Alfred University, says: "It is quite noticeable here among our students that there is a difference between tobacco users and those not using it, as to their ability to study, and as to their desire to pursue a regular course. If they take a course it is the business, generally, and they do not succeed even in that. They are

the students that it is the hardest to get to church, chapel, or Bible-school. A sad letting down of all the manly virtues, and it is almost an impossibility to rouse them to life's duties." He gives some quotations which are significant, as follows: A superintendent of a New York Insane Asylum says: "Tobacco has done more to precipitate the mind into the vortex of insanity than spirituous liquors." Dr. Woodward, superintendent of an Insane Hospital, says: "That tobacco produces insanity I am fully confident. There is much evidence to show that it produces delirium in insanity in various forms, injuring memory, will, and power to hold attention." At Oxford and Cambridge nine-tenths of the first class scholars do not use tobacco. "At Harvard, 83 per cent use tobacco, and not a single user has graduated at the head of his class for the last 50 years." "In a certain polytechnic school of Paris it was found that those who did not smoke showed themselves much superior to the smokers in competitive examinations." The *Dublin Magazine* says: "The mental power of many a boy is certainly weakened by tobacco." Dr. Willard Parker says: "Tobacco is ruinous in our schools and colleges, dwarfing body and mind." Dr. Solly, of St. Thomas's Hospital, says: "I know of no single vice which does so much harm as tobacco."

I would ask why these men are so opposed to the use of tobacco. Let us see who they are. They are men who are giving their time, their lives even, to the work of benefiting the world. They have no reason to be prejudiced against anything that does not harm the human system. It is their life-work to find things that will help to strengthen the character, and build up the man. They are watching every element, every influence in society, to see what will best culture the mind, and give a noble character to the young, and also what will have an opposite effect. Their character then would eminently fit them to judge in this matter. They are men of broad culture. They have given their lives to the work of study and investigation; and are as nearly without prejudice as almost any one in the world. They are skilled in correct reasoning and all that pertains to such investigation. On this account they are the best fitted to give an unbiased opinion in this matter. Their opportunity also fits them for the same. They do not deal with old impressionless, fossilized, and unyielding examples of society; but those, on the other hand, who are in the formative state. The influence of anything can be much more clearly seen with them. They are not connected with them in an indifferent way, but for a specific purpose, which is the changes to be made in their character; hence they watch them very closely to discover these changes. This is the kind of men who make these statements. One thing that will enhance the value of their opinion is that they use all the possible appliances and expediences to bring out and develop the powers of the student to an extent that is not done at any other time in their life; hence it is the best possible test of the influence of any means or element in their development.

Evidence taken from the State and School. It has been observed in the Boston schools that scholarship declines when boys begin to use tobacco. It is therefore appropriate and important, as well as a work in the right direction, for the authorities to forbid its use to minors. A bill that forbids the selling, giving, or bartering of cigarettes to any child under 18 years of age, has passed both houses of the Kentucky legislature. The city of Frankfort has added

to this, that no cigarettes should be sold in the corporation. The State of Connecticut has passed a law imposing a fine of \$7 upon any minor found in any public place or in the streets smoking a cigarette. Quite a large number of the States have pronounced upon this question in the form of a law. This is certainly an advance movement all along the line. I wish to introduce some evidence of a scientific character, furnished by the State of Wisconsin, which is of much value. The statement is from the State Board of Health, as its Annual Report for 1881. Over 30 pages are devoted to tobacco and its effects. The discussion is thoroughly scientific, and crowded with facts of vital importance. It states that Dr. Gihon, the Medical Director of the United States Navy, after three years' of experiment in the matter, recommended the absolute interdiction of the use of tobacco in the Naval School. This recommendation was adopted. Dr. Witter, the author of the chapter on tobacco, says, "The dangers and injuries already discussed as resulting from the use of tobacco, are manifest; but there is an effect not yet mentioned, which threatens ultimately to produce a great national calamity, nothing less than a tendency to gradual enfeeblement of the mind, progressive loss of intellectual power and vigor." The Board, in preparing their report, sent letters to about 150 persons, most of them leading physicians in Wisconsin. To question number 1, "What good effects from the continued use of tobacco have come under your observation?" 85 per cent answered, "No good results have been observed from such use." The testimony of correspondents showed that the increasing use of tobacco during recent years had been directly productive of nervous, respiratory, and digestive diseases. Many practitioners speak strongly on this point. The baneful effects of the transmission of appetite is supported by abundant testimony. The report closes with the following words, which, as deductions from the facts presented, are extremely conservative:

"Here we close our extracts from the abundant testimony given by our numerous correspondents. The following conclusions seem to be established as the judgment of the representative, thinking portion of the medical men of Wisconsin, a class including by far the greater part of the profession: (1.) That smoking, even in what is usually considered moderation, is, to say the least, injurious indirectly, most especially to the young, inasmuch as it is notorious that the habit of drinking and smoking are very intimately connected, and that the practice of the latter may easily lead to the former; that the use of tobacco may become an inducement to the excessive use of intoxicating liquors, with all its accompanying evil results. (2.) That beginning the use of tobacco in early life cannot be too strongly condemned as producing most pernicious effects upon the constitution of the young, and as impairing greatly, if not wholly destroying, the chances of success as students and scholars. (3.) That whatever may be said in favor of the use of tobacco in moderation, its employment in excess, especially if long persisted in, is injurious to any one, physically, mentally, and morally." Such testimony as this from such a source should carry conviction to every mind. It is scientific; the evidence has been collected in cool blood; the parties are officers of the law, and are sworn to get the truth, and nothing but the truth. These men stand related to the physical man, as teachers do to the moral and spiritual man. When these two classes unite in their testi-

mony, who is able to dispute what they say, and have unprejudiced men believe it.

I will add another statement by a different authority, which corroborates what the previous ones have said. It is taken from the life of a very skillful general, if not the most successful one the world has ever known. In 1862 Napoleon III., of France, had his attention called to the subject by a scientific statistician. A commission was appointed to inquire into the influence of tobacco in the schools and colleges. The students were divided into two classes, the users and the non-users of tobacco. The comparison, carefully made, established the fact, that those who did not use the weed were, (1.) physically stronger, (2.) better scholars, and (3.) had a higher moral record. An edict was issued by the government by which 30,000 students in the national schools were at once forced to abandon the use of tobacco. Some time ago an investigation was made into the influence of tobacco on the scholarship and standing of the students of Yale College, with the following results: Each class is graded into divisions according to scholarship, the best scholars being in the first grade, and so on down to the fourth, where they are, in the slang of the campus, "not too good" scholars, but just good enough to keep hanging by the eyelids. In the junior class it was found that 10 out of 40 in the first division were addicted to smoking, (that is, 25 per cent of the whole class were smokers); 18 out of 37 in the second class, or 48 $\frac{2}{3}$ per cent; 20 out of 27 in the third, or 74 per cent; and 22 out of 26, in the fourth, or 84 $\frac{2}{3}$ per cent. The proportion of smokers, it will be observed, increases in regular ratio with the falling off of scholarship.

It would seem that further evidence that tobacco is very detrimental to the body and the mind is uncalled for. If the opinion of the very best judges is of any value on any question, I have shown that the above statement is true. When we consider the vast amount of tobacco that is used, and the harm that comes from it, does it not seem that many people delight more to injure themselves, than in adding strength to their nature? If we could believe that no professing Christian did this, it would be a great relief to us. But alas, how different! May the mercy of God be extended to the church of to-day!

It has been said that "One reason why the world is not reformed is because every man would have another make a beginning and never think of himself." And the same propensity is often manifest in the church. There is a persuasion that revival is needed. All admit that church members should be holy, devoted, liberal, but the most look for others to advance, and forget that they themselves come far short of what they might attain.—*Christian Inquirer.*

AS LONG as we refuse a warm, loving sympathy with Christ's missionary purpose, and hold aloof from earnest co-operation with him in missionary enterprise, we shall have a poor, dwarfed spiritual life, and be faithless to the greatest work that God has put into human hands.—*Rev. Geo. Wilson.*

THE man who, by his devotion and activity, interweaves his life with the church, builds a monument for himself which will never crumble.

SOULS are not saved in bundles. The Spirit asks of every man, How is it with thee?

MISSIONS.

For the quarter ending December 31, 1890, 15 of our home mission workers report 189 weeks of labor in 14 different States; 538 sermons; congregations from 10 to 300; 201 prayer meetings; about 800 visits; the distribution of 2,294 pages of tracts and 202 papers; and 32 additions, 5 being after baptism.

The Gospel in All Lands for January contains very valuable missionary statistics, and announces that "the magazine for 1891 and 1892 will contain the fullest and most complete record of missionary societies and missionary work ever published, and can be used for several years thereafter for reference as a cyclopedia." Hunt and Eaton, Fifth Avenue, and 20th Street, New York, \$1 50 a year.

THE Methodist Episcopal General Missionary Committee asks \$1,200,000 for the current year, the receipts last year having been \$1,137,271, an increase of \$5,134 over the previous year. \$68,000 are needed for the debt of the Society; \$40,000 for incidental expenses; \$25,000 for salaries of secretaries and other office expenses; \$41,000 for publications, contingent fund, etc., leaving \$1,026,000 for foreign and domestic missions,—55.2 per cent for the former and 44.8 per cent for the latter, or, respectively, \$566,352 and \$459,648.

THE Rev. Francis E. Clark, D. D., President of the United Society of Christian Endeavor, is certainly good authority; and he says: "One of the most happy developments of the Christian Endeavor movement is the increasing interest shown by the young people in missions. It is natural that this result should follow, for the whole genius of the society lies in the idea of loyalty 'to Christ and the Church,' and no band of young disciples can be loyal to their Lord without hearing and heeding his last command."

OUR MISSIONARY SOCIETY.

XIX.

As in 1854, so in the year following, there was unusual interest in the China mission; and it was felt that God had held the mission in his hands, protecting it from danger.

A local insurrection broke out in Shanghai, in September, 1853, and the city was in the hands of the rebels until February, 1855. Our missionaries were driven from their homes, and to a great degree, from their labors, being almost daily witnesses of the fighting, and many times exposed to great personal danger.

Mr. Carpenter, driven from his home in the city, found temporary protection with a Scotch gentleman until he built a new house on land set apart for foreigners. Driven thence by the Imperialists, camping near by, he lived in a bungalow until the rebels evacuated the city. Mr. Wardner moved ten times to obtain shelter and safety; and his home having been destroyed he afterwards moved into the city house and chapel, although a former residence in the city had proved injurious to the health of Mrs. Wardner, and she was now worn with the special fatigues and dangers of the past two years.

The mission property in the city, though much exposed, was damaged but little. A raging fire burned a building close by; and two native families, occupying our mission house, in their alarm went, they said, into the chapel and

prayed to Jesus for protection, and to him they gratefully ascribed the escape.

In February, 1855, the rebels set fire to the city and abandoned it. By this fire, and in other ways, about one-half of the city and its suburbs was destroyed. Captured rebels were executed by the Imperialists, and persons suspected of being rebels or of aiding them, were treated with great cruelty. Our missionaries rescued several by interceding on their behalf, and rebuked heathen barbarities, contrasting them with the spirit of the gospel.

This Shanghai rebellion was a local affair, and these rebels are not to be confounded with the insurgents under Tae-ping-wang. The Tae-ping movement was a strange mixture of politics, warfare, and religion. The leader proposed to overthrow the existing government, destroy idols, establish churches, require military officers to expound the Scriptures every Sabbath, and compel the people to go to meeting. Although little apparent good resulted from this great uprising, we do not wonder that our missionaries were at first inspired with great hopefulness; and even if it can be justly characterized as un-Christian and fanatical, it can also be claimed as an historical witness for God, the Bible, and the Sabbath.

Meanwhile the missionaries had applied themselves to the study of the Mandarin dialect, the language of the learned in all parts of the Empire. The distribution of tracts, especially on the Sabbath, and of the Scriptures, was considered a very important part of their work, and they were doing what they could in that direction. To wayside groups, and in more private labors, they read and explained the Bible and distributed religious reading. Chapel meetings, also, were now resumed, with better prospects than ever before. The gospel was preached there every day in the week, to congregations from fifteen to seventy, one missionary standing at the gate to invite the passing people in, while the other was preaching. Mrs. Wardner again opened her school for girls; Mrs. Carpenter took a few children of half native parentage into her family for care and instruction, the compensation being turned into the mission treasury; and Mr. Wardner contemplated opening a school for boys.

The thirteenth annual report mentions the death of "widow Chung," who, in sickness, professed her faith in Christ as her comforter in affliction, and this in the presence of heathen relatives; and also of Chong, Mr. Wardner's teacher, who, until voice failed, exhorted those who visited him to renounce idolatry and embrace the religion of Jesus. Respecting the latter Mr. Wardner wrote: "The assurance I feel of his acceptance with God, is a thousand-fold reward for my poor labors and light sufferings."

The Board felt impressed that God had directed, sustained, and blessed the China mission. The missionaries, in love with their labor, had been successful beyond their hopes; and the report suggests that "they may accomplish more for the world's conversion to the Bible Sabbath than all of us at home." Both the missionaries and the Board advocated *reinforcement*; and who can tell what greater good might have resulted had this been wisely and faithfully done?

According to a recommendation in the report the membership of the new Board was enlarged so that "the whole denomination should be represented in it, and thus the most perfect harmony and the greatest efficiency will be secured." And the denomination was exhorted to "make

the experiment of not only sustaining existing missions in China, in Palestine, and in "the great Valley of the West," but of enlarging its missionary operations so as to become "the humble means of gathering a vast multitude of benighted souls into the bosom of the church here, and the mansions of the blessed above."

FROM J. F. SHAW.

The last quarter began with the removal of my family from Texarkana to Fouke. There were then two families of Sabbath-keepers at the new place in the woods. Bro. S. I. Lee soon came alone. With only four families on the ground I left for Chicago, Ill., to attend the Council, which I am extremely grateful to have attended, and which was made possible by the assistance of friends, precisely whom I do not know. On my return home I stopped over in Southern Illinois and assisted brethren Threlkeld, Johnson and Lewis in the dedication of their new house at Bethel. The brethren there have a good and comfortable house of worship, without any debt upon it. I preached four times at Bethel, and once at Stone Fort.

On my return home I found that Mr. J. A. Watson, our printer, had had the misfortune to have his house burned, that is, a rented house in which he was living. My family occupied the unfinished house which he was having built, and as he was compelled to have his house it forced my family into a tent, where we lived until three weeks ago when two rooms of my house were so far finished as to permit of our going into them without stoves or other heating facilities. Our brethren came while we were yet in the tent and built for us a log kitchen, by which we were able to dispense with the tent. When I reached home I found that four families had removed to the colony from Idaho. One has come since. Deacon Granberry has also removed to the colony, and Mr. Roper also, whose wife is a member of our church. Bro. D. W. Smith, from Pine Bluff, reached here last week, and is settling on his homestead. We have now twelve families in all. All have purchased homes and have built or are building, and express themselves as well pleased. The church took action in removing the church meetings to Fouke, and also in changing the name to the Fouke Seventh-day Baptist Church. The church work is now thoroughly organized again, and, I hope, to be perpetual. The Sabbath-school has been reorganized with five classes. Thirty-nine scholars present last Sabbath. It is truly gratifying to have so many in attendance once more at our home church consecrated to the Sabbath cause. The church holds prayer-meetings every Sabbath eve, and covenant meetings once a month, and communion on the Sabbath following. The church here resolved to take up missionary collections on the first Sabbath in each month. One collection has already been taken amounting to \$2 25, which might have been larger if it had been generally understood. The new year is here and we have enough live, energetic brethren in the colony to keep things moving. I propose to go out and spend the year mainly among the feeble churches. Your circulars of appeal received yesterday, I will distribute them here and send to other brethren throughout the Association, hoping that a good work may be the result. I believe if the Board would use the columns of the *Outpost* for an appeal on missions occasionally, it would bring our people of the south-west nearer to the Board in its work. The *Outpost* is free to the use of the Board in this work.

THE evangelization of the whole world in its entirety, rapidly, thoroughly, and completely, is absolutely indispensable to the well-being and the safety of each and every one of the nations, the Christian nations among them, and even the United States also. There will be no final rest for any people, nor any fixed security for any one of them, until it comes to them through the full setting up of "The Kingdom" on earth. Explain the expression and apply it as you may, certain it is that the only "land of rest" ahead of the nations, and the full evangelization of all tribes and kindreds of earth is the only highway out of the wilderness that leads into it. The millenium, whatever it is, is not coming by piecemeal. It will come to all at once. Anyhow, the teaching is plain on that point. No nation may hope to get it in advance for itself by a selfish expenditure of the great bulk of its resources on its own personality. If otherwise, then Christ's plan is modified,—advance privileges in the millennium can be bought by those who have the most money, and the grace of God is frustrated. The two and a half tribes attempted that, but they were soon told there would be no rest for them till their brethren had rest also.—*Dr. Ashmore.*

WOMAN'S WORK.

THE Secretary of one of our Associations, speaking of the local society of which she is a member, says: "We are hoping to do more this year than ever before."

ONE of our field workers writes to a friend that she cannot get discouraged over our denominational affairs, and adding, asks if it is not true that some are more than ever awake and alert, thus making the indifference or apathy of others more apparent.

WHEN at the Council one of our elderly ministers handed to your delegate there a gold dollar, saying, and with much feeling, "Mrs. K. wanted me to give this to you to put into the work, wherever you may think best. It is the last one of the fifty given us at our golden wedding some little time ago. My wife had thought to keep it always as a souvenir, and at first, on thinking of giving it away, felt that she could not do it. But she changed her mind, believing that it is best to have this precious dollar out at work somewhere; and that she ought not to hold it in idleness when it might be of some little service in the Lord's treasury. She sends her prayers with it for God's grace of rich increase and great unfolding of power to rest upon it, and that which shall be the fruit of its labors."

SOME have been asking that these columns shall publish the amount of money received from the thank-offering boxes,—during this conference year, so far, is probably meant. The thought seems to be that such an item might be very encouraging. If the whole amount could be furnished for reporting, there is no doubt it would be surprising as well as encouraging; for true it is in figure columns as well as in Scottish lore, that "Many a mickle makes a muckle." And it can be sent if only the locals will send to us a report of just their own ingathering. And it would be a great pleasure to be able to do this which is suggested to us. It would be the testimony of one of the very best of all the methods used for the collecting of the littles. Some reports have been received, but not from nearly all who doubtless did hold a box-opening service. Please send us word. Give your testimony in experience of your own

society, and give to us the privilege of passing down the line the testimony of the added values. It is a joyful testimony, pleasant to the ear, like

The gentle patter of the soft rain overhead.

The absolute composition of the great cloud-burst, drops, drops, drops, forever drops of water to make the fall of rain, in shower, in storm, in deluge. The accumulation of the littles to make the sum which meets the want, the need, the dire necessity.

OUR WORK.

Dear Sisters of the North-Western Association:—Permit me, through the RECORDER, to address a few lines to you touching the growth and needs of our organized work, as undertaken by the Woman's Board, and the women of our denomination. Our missionary, Miss Susie Burdick, is on the field, and arrangements for our portion of her salary well organized. She is quite well advanced in preparation for her work as a teacher. She will have under her charge the young, when the mind is most susceptible to impressions. We may safely look for grand results from her labors. She will, without doubt, impress her pupils with the purity and excellency of her character, with the truthfulness and exalted nature of her religion which will lead them first to admire, and in time to accept it.

There is another class that cannot be directly reached through the schools, where the good seed-sowing may bear much fruit. I allude to those suffering physically. Dr. Swinney says in her report: "The sick believe me their friend; and on obtaining bodily relief are very susceptible and ready to hear any truth that may be presented to them." She tells also of making a trip into a country village and giving a day to the sick. Although the day was stormy 93 patients came for treatment, and when leaving they expressed great desire that she should soon come again. She was afterwards informed that over 100 came the next day wishing treatment, but found to their sorrow that the physician had gone. How these seekers for help remind us of the multitude following Christ, some to be healed, some to hear his teaching. They found in him a sympathetic friend, who, when it was desired, gave relief from bodily suffering, and more, quickening with spiritual life the soul. Miss Swinney says further in her report: "I am surprised at the increased number who are interested in hearing the gospel. It is a cause for rejoicing that the number this year has been greater than ever before." Surely the waters are being stirred in China. Shall but few be saved for want of some one to put them in? Have we no farther responsibility in this work? Can it truthfully be said of any of us, as touching this work, "She hath done what she could?" I ask you to read carefully Miss Bailey's report in the minutes of last General Conference, especially that portion of it referring to our medical mission, found on pages 31, 32. You will see by it that, "In the Medical Missionary Conference held in Shanghai, in May, one of the important points under consideration was the stationing of two physicians together for mutual help and greater advancement in the work. Deeming this impracticable with many missionary boards, it was advised that medical students be sent out to be with the doctor in the dispensary, hospital, and homes of the people; learn the language and have a practical knowledge of the work in assisting in all its parts, after five years the person to go home and attend lectures in a medical college for the prescribed course, and then to return to China

for years of usefulness among the people." For aught we know, whichever is sent to assist Dr. Swinney in her work, the medical student or the trained nurse, we must wait her preparation for the work. I would advise, that in the meantime we go steadily forward in our preparations to assist in her support. Surely the Lord will send one at the best time.

Dr. Swinney says: "The Chinese have become anxious that we should have hospital buildings. By Eld. Davis going among them they have given over eight hundred dollars expressly for the purpose of buying ground and building a hospital. This with the previous three hundred dollars given, makes over eleven hundred dollars on hand in the medical department. Thus you see we have some encouragement, and I think when those at home see what is being done here, they will have the desire to help in this good work." One sister has become so interested in the dispensary fund that she has circulated a paper among the women and raised over three hundred dollars for it. No doubt all our women who are interested in the foreign mission are interested in this fund. Miss Swinney will be crippled in her work until the dispensary can be enlarged and a physician, or a nurse can be sent to assist her. As there are no immediate reasons to hope we can send either the present Conference year, it seems an opportune time to take up the dispensary work.

At one of our late Board meetings it was recommended that the Associational secretaries write to the local secretaries, asking the societies to appoint a member with good executive ability to canvass the church and raise what she can for this fund. The donations to this fund have mostly been from women able to give five or ten dollars each. Where that amount cannot be given, smaller contributions will be gratefully received. Push the work, and may God help you.

The Board also recommended that the locals be more thorough in looking after non-resident members. If too much work for secretaries to write to all of them, let other members share in the work and so help them to feel that "Though absent they are not forgotten" and that you have an interest in them paramount to the funds and the interest you expect to receive from them. Yours in the work,

MRS. E. B. CRANDALL, Sec.

MILTON, Wis., Jan. 13, 1891.

"MISSIONS are one," and yet missions are many. The distinction between what is technically known as foreign missions and home missions is not simply a human one. It is based on an inspired distinction set forth in Galatians. Paul said that the gospel of the uncircumcision was committed unto him as the gospel of the circumcision was unto Peter. He went on to say that the Spirit which wrought effectually in Peter to the apostleship of the circumcision wrought mightily in himself towards the Gentiles; and then finally he showed that the distinction was fully recognized by the pillars of the church when they gave the right hand of fellowship to Paul and Barnabas that they should go unto the heathen and the others unto the circumcision. Thus there were home missions and foreign missions then. The distinction continues to exist in the diverse conditions and diverse modes of administration under which different missions have to be carried on. Foreign missions, frontier home missions, local home missions, and city missions are all one in ultimate ends, but not the same in proximate ends, or in administrative details.—*Dr. Ashmore.*

HISTORICAL & BIOGRAPHICAL.

HAMILTON AND DISRAELI.

BY MISS BELLE R. WALKER, MILTON COLLEGE.

Separated by age, race, politics, religion, and country; widely different in habits of thought and methods of work; actuated by motives as opposite as the poles of a sphere, Alexander Hamilton and Benjamin Disraeli present a striking contrast.

Hamilton was a precocious lad, always mature; at fourteen left in charge of his employer's entire business; at seventeen swaying a great mass-meeting in the city of New York; at eighteen a leader of the revolutionists; at nineteen a captain in the army; at twenty the trusted counsellor of Washington. But what need to go farther? You all remember his history; how, from the first, his life seemed knit with that of the infant republic; how his subtle intellect solved every problem of government and finance; and how, with superb ability, he organized the common people, and lifted public opinion to a higher plane. You remember his dauntless courage in the heat and roar of battle, the military skill with which he undertook many a delicate and perilous mission, and the marvelous eloquence and resistless logic with which he marshaled his arguments against the foe. You remember his magnificent fight for a strong central government; how with masterly pen and candid, earnest, reasonable debate, he labored for the National Constitution; how he forged the links and welded the chain that bound the warring States together; how, with honest joy and patriotic pride, he beheld liberty rescued from license, turmoil replaced by peace, law and order triumphant over anarchy and disunion; how, when later the country was in bankruptcy, trade paralyzed, and industries dead, the dead corpse of public credit sprang at his bidding upon its feet, and the rock of our national resources poured forth at his touch abundant streams of revenue, sufficient for his own generation, aye, and for the century since.

And you remember how the fearless patriot became the object of partisan passion and personal hatred; how passion turned to frenzy, hatred to revenge, and he whom slander could not injure and threats could not silence, fell a victim to Burr's deadly bullet; how the stricken nation watched that death-struggle in speechless agony; how hope alternated with fear, and then before the close of the next day gave way to a long, low wail of anguish. Well might America mourn, for upon that bier lay him who was at once her ablest statesman, her greatest financier, and her most brilliant forensic orator, cut off in manhood's early prime. Said an eloquent rival, "O Hamilton, Hamilton, my soul stiffens with despair, when I think of what you might have been!"

Benjamin Disraeli's life reads like a romance. He comes into the world in a land of caste and prejudices, unknown to fame, with no influential connections, and the son of a Jew. The outlook is indeed gloomy; but to his hopeful, dauntless spirit all things are possible. He believes in his race, and his own great destiny; and with prophetic eye sees the glory of coming years. To him "power is the end to be attained;" and never once, in all the years of political strife, does he lose sight of that goal. Conviction, consistency, and even conscience, are freely sacrificed upon the altar of his inordinate ambition. With such an over-mastering purpose he enters the political arena. An ignominious defeat does

not dishearten him. Again he places himself before the English people. Contempt and scorn are still his only greetings. A third time he strives to enter Parliament; and Ireland's great national leader, amidst the laughter of the populace, hurls at him: "For aught I know the present Disraeli is the true heir-at-law of the impenitent thief upon the cross." Calm, cool, and cunning, he fights on. A fourth time he meets defeat, but its only effect is to make him plan the next campaign with greater care. Resolute and hopeful still, he presents himself a fifth time for the suffrages of his countrymen, and this time the great object of his ambition is achieved.

At the age of thirty-two, in the first Parliament of Queen Victoria's reign, Disraeli enters the British House of Commons. He is in Parliament, but friendless and alone, still the subject of ridicule, still the detested Israelite. He rises to make his maiden speech. Hear those honorable members laugh and hiss in the old barbaric English fashion. Disraeli's eye kindles, and he utters that marvelous prophecy, "I shall sit down now, but the time will come when you will hear me." Failures are to him only niches cut in the slippery walls of fame. They furnish vantage-ground by means of which he climbs to greater heights. Hooted down by a British mob, he studies oratory, and pores over the works of England's masters of public speech until he, too, moves the masses and the law-makers with an eloquence of no mean order. All things are but the stepping-stones in his upward path. Politic, crafty, farseeing, crushing opposition if weak, flattering it into friendship if strong, he is no longer a subject of ridicule, but an object of fear. Parliament feels his power, and men of every class begin to bend to his indomitable will. He encourages the faint-hearted, flatters the vain, and dazzles the young; but steadily pushes on in his path to power. The cabinet is now reached, yet vaulting ambition goads him on.

Year after year rolls into the past, leaving its trace on all besides; but with never flagging strength he presses on toward the goal. Thrice Chancellor of the Exchequer, he is still looking upward. Now the acknowledged leader of the great Tory party, there is only one round between him and the top. Patient, confident, he waits and watches with eye firmly fixed upon the dizzy height. In 1868 Lord Derby resigns; Disraeli comes forward, and the wildest dreams of his youth are realized. The poor, despised Jew is now Prime Minister of the richest land that the eternal sun sees. Thirty years of plotting and scheming have elapsed since England's House of Commons hissed him into silence. To-day he is the Premier of the realm, the power behind the throne in that little island whose influence is as mighty as the ocean that laves her shores. The Whig of twenty is now the Tory chief. He began life as the friend of the poor, the champion of the people, and the advocate of reform; to-day he is the leader of the aristocracy.

Hamilton was a statesman, Disraeli a politician. Both were born poor, and both achieved greatness; the one because his matchless genius for leadership could not remain concealed; the other because, like the ghost of the murdered Banquo, he would not down. Both were ambitious; but the idol of the one was country, the idol of the other was self. One controlled public opinion, the other followed it. Right determined the actions of one, expediency those of the other. Many are the lessons which posterity draws from the life of our loved Hamilton; from the life of Disraeli we can learn but one. If in proud, haughty, aristocratic England,

a boy, unaided by wealth or family connections, can reach the highest pinnacle of fame, of what need an American youth to despair in a land where humble, honest parentage is no disgrace; where every one is born an aristocrat, and where every lad is eligible to the White House itself.

Disraeli's name is a synonym of power, the power of a determined will coupled with an intense overmastering ambition. Hamilton's name will be handed down to still succeeding generations as a living inspiration to lofty patriotism. He has a lasting monument in the ever-increasing greatness of this nation, whose name he made respected in every court of Europe.

THE OLD MILITARY ROAD.

The military road, of which I have just spoken, was constructed by the United States Government to connect the military posts of the Far West with one another. Beginning at Fort Leavenworth, on the Missouri River, it passed through Fort Riley at the junction of the forks of the Kaw, and then, still keeping up the north side of the Republican Fork, went on to Fort Kearney, still farther west, then to Fort Laramie, which in those days was so far on the frontier of our country that few people ever saw it except military men and the emigrants to California. At the time of which I am writing, there had been a very heavy emigration to California, and companies of emigrants, bound to the Golden Land, still occasionally passed along the great military road.

Interlacing this highway were innumerable trails and wagon-tracks, the traces of the great migration to the Eldorado of the Pacific; and here and there were the narrow trails made by Indians on their hunting expeditions and warlike excursions. Roads, such as our emigrants had been accustomed to in Illinois, there were none. First came the faint traces of human feet and of unshod horses and ponies; then the well-defined trail of hunters, trappers, and Indians; then the wagon-track of the military trains, which, in course of time, were smoothed and formed into the military road kept in repair by the United States Government.—*Noah Brooks, in January St. Nicholas.*

OUR INDIAN POLICY.

Long ago General Grant, discussing the Indian question, said that we had taught them to distrust us. He said that after leaving West Point, when he was stationed upon the frontier, he had observed that the American white man cheated the Indian. He added that the English Canadians were wiser, for they kept faith, and he illustrated his remark by saying that if they promised the Indian a certain kind of blanket, the Indian was sure to get it. But the Indian was not sure that our engagements would be as honestly kept. When promises have been faithfully kept there has been little serious trouble, and the actual progress made by Indians toward civilization under the most exasperating circumstances shows how much might have been expected from a more humane and honest course. Bishop Hare's recent statement, and he is one of the best witnesses and counsellors in Indian difficulties, contains two important suggestions: one is that there are certain Indian ring leaders who ought to be imprisoned and kept from mischief, and the other is that indiscriminate punishment of Indians should not be allowed. The missionary work among them seems to have produced excellent results, and if it does no more, it shows the good result of good faith.

The President is understood recently to have expressed himself as favoring a transfer of the Indian Bureau to the War Department. This is a very serious question. Certainly the care of the Indians by the Interior Department leaves very much to be desired. But the indispensable conditions of a wise Indian policy are: first, a single head of the Indian Department, who shall be a man of high character and capacity; then the complete separation of the care of the Indians from politics, and the education of Indian youth. There is no more signal illustration of the mischiefs of the spoils system than that afforded by the ever-recurring Indian troubles. The distinction of our Indian policy is want of principle and common sense.—*Harp-er's Weekly.*

SABBATH REFORM.

OUTLINE OF SABBATH LECTURES.

The pastor of the First Brookfield Church has recently delivered a series of Sabbath afternoons lectures on the subject of the Sabbath. They were designed particularly for the young people and were very interesting and helpful. The following brief outline is furnished us by one who heard them.

I. THE SABBATH IN THE DECALOGUE.

The Decalogue is the religio-moral code of Israel and therefore not local or temporary. It is in certain respects to be distinguished from the civil and ceremonial law of Israel. As Israel was to be the bearer of religion and morals to the world, and as the law upon the two tables of stone was the foundation of Israel's religion and morals, consisting of ten great and simple principles comprising our duty to God and our duty to one another, it must be the foundation of the religion and morals of the world. That part of the Decalogue treating of human ethics is acknowledged by every nation. That part relating to our duty to God is acknowledged by every nation when once it recognizes Jehovah as God. Every principle in the Decalogue is acknowledged by all Christians except that of the Sabbath, and that has by almost everyone a quasi recognition. The main thought in this lecture is that the fact that the Sabbath is placed in the heart of the Decalogue is an indication of its permanent character and its important position in the religion of the world.

II. THE SABBATH BEFORE THE LAW.

It might be objected that the Sabbath is possibly only for Israel, but the existence of the Sabbath in other nations of the Semitic stock, who received it by tradition, such as the Assyrians, the institution of the Sabbath at creation, the observance of the Sabbath by the Israelites before the promulgation of the Decalogue (Ex. 16, though this is sometimes questioned), confirm the position taken in the first lecture and clearly indicate the universal and perpetual character of the Sabbath.

III. THE SABBATH AND THE PROPHETS.

The prophets indicate the spirit of the law and while explaining it, and freeing it in some respects, establish it. Illustrations of this are found in the words of Samuel (1 Sam. 15:22), and in the words of Micah (Micah 6:6-8), but while the prophets thus seem to emancipate the people from the yoke of the sacrificial law and dwell upon the attitude of the heart toward God, they always speak otherwise of the Sabbath. See Isa. 58 and other places. Prophetic Judaism therefore, while it is freer in its spirit than Mosaic Judaism, nowhere hints at an abandonment of the Sabbath. It becomes a delight, and God's law is obeyed from the heart. The relation of the prophets to the Sabbath foreshadows the position taken in the New Testament.

IV. JESUS AND THE SABBATH.

Here the Sabbath is to be viewed in two respects, first, as it is in the life and conduct of Jesus; second, as it is in his teaching.

First, he observed the Sabbath as a man. When in human opinion he broke the Sabbath (John 5:17), he boldly claims his divine right not to observe the Sabbath.

Second, as a teacher he freed the Sabbath from its traditional restraints and perversions and taught that works of necessity and mercy

were appropriate for the Sabbath, *i. e.*, those which are clearly "the doing of good." He claimed to be Lord of the Sabbath and taught that the Sabbath was for man's benefit, something that man ought to take and gladly use for his own benefit rather than a burden from which man should long to be free. The passages which contain this teaching are well known to every one. He taught incidentally (Matt. 24:20) that the Sabbath would be an institution in force, and to be regarded forty years after his death and resurrection.

V. THE APOSTLES AND THE SABBATH.

The relation of the apostles to the Sabbath is very much that of the prophets to the Law. They observed the Sabbath. See many passages throughout the Acts. They did not teach it to Jewish Christians because it was unnecessary. They did not insist on it as a preliminary in preaching to the heathen, because it was not the first thing to preach. The gospel was to be carried to the heathen first. The attitude of the apostles toward the heathen in this regard is just like their attitude toward the heathen in other matters of morality. If the heathen accepted Christ it was enough at first, and if his heathen morality were not straightway brought up to the standard of Christian living he was not repudiated as a Christian. The teaching of morality followed the gospel, did not precede it. Therefore as Paul was a preacher of the gospel he did not interpose the law between the believer and Christ. In Christ we have all. In insisting upon this in all his writings he seems sometimes to teach the abrogation of the law; but when he suspects this himself he exclaims: "Do we then make void the law through faith? God forbid: yea, we establish the law." Explicitly, in Col. 2, he is thought by some to teach that the Sabbath is not to be observed by Christians; but this is only an inference, and his teaching, or the teaching inspired by his personality, in Heb. 4, is just as positive the other way. There he indicates clearly that while ceremonial observances as types of Christ passed away when fulfilled, the Sabbath as a type of the heavenly rest remains until its fulfillment.

VI. THE ALLEGED SUNDAY TEXTS.

These are: (1) John 20:19,—of no force at all as indicating any religious observance of the first day of the week. (2) John 20:26, in which no day is specified. (3) Acts 20:7, which involves a dilemma either horn of which is fatal to the observance of Sunday as the Sabbath. If the meeting be the evening after the Sabbath then Paul broke Sunday as a Sabbath. If the meeting be Sunday evening the important religious observances supposed to mark the day as a religious one were attended to after midnight and therefore Monday morning. Also query, If Sunday were the day of religious observance why was not the meeting held before late in the evening? (4) 1 Cor. 16:2. No reference whatever to any religious observance; simply a piece of advice as to the setting apart of money for the Lord's cause. If it proves anything, reasoning from Pharisaic beliefs and practices, it would mark the first day of the week as decidedly not a Sabbath in Paul's estimation. (5) Rev. 1:10. If it refers to Sunday as the Lord's-day it most clearly indicates the post-apostolic character of the book of Revelation. Sunday is not called the Lord's-day in any other writing for centuries, but always the day of the sun or the first day of the week. The term in the first century is an anachronism.

Much more consistent is it to interpret it as referring to the day of the final consummation of all things.

AN APOSTATIZING MOVEMENT.

Who, but one blinded by zeal for a traditional institution, could see any comfort in the movement mentioned in the subjoined article taken from the *Mail and Express* of Jan 2d? Here is evidence of the desperation of the Sunday advocates' cause. And what must be said of the mental and moral vision of Christians who either fail to see, or overlook the miserable destitution of principle underlying this movement. The Sunday advocates are welcome to all the comfort they can draw therefrom.

The Rev. Dr. Lewis Kleeburg, Rabbi of the Court Street Synagogue, of New Haven, Conn., whose congregation is made up of the most influential people of the Hebrew faith in that city, has changed his services almost entirely from Saturday to Sunday. It is said that this is done with the hope of making this change ultimately national. No doubt a business sentiment has something to do with the movement, since many Jews have always felt that their holding strictly to Saturday as the only day of worship has placed them at a financial disadvantage in nearly all communities. Dr. Kleeburg inaugurated this new policy about a year ago, not, however, without some difficulty among the more orthodox Jews. The change, notwithstanding this, is reported to be growing in popularity, the entire school service of Saturday having been practically transferred to Sunday. The Saturday services to some extent are still held for the accommodation of those who still prefer to attend on that day. This change of day does not have a detrimental effect, it is claimed by Dr. Kleeburg, does not impair the faith of his people in the divine institution itself, rather it contributes to spiritual worship. It is noticeable that the same innovation is making progress in several of our chief cities. We hail this as a favorable omen. This class of American citizens is acknowledged to be generally law abiding, industrious and worthy. Every possible obstacle should be removed that would tend to place the Jews at a disadvantage. It cannot be expected, however, that the vast majority of our population should wholly abandon their weekly day of rest and worship, or abolish laws that protect the first day of the week from abuse. At the same time the minority who do not prefer the first day of the week for worship should be relieved from all unnecessary disabilities in the eye of the law.

This change in the Hebrew worship, as above indicated, will be promoted by cherishing a generous spirit toward all Jews on the part of Christians. Yet we do maintain that the American Sabbath is an institution to be protected by law as a generally accepted day of weekly rest and worship, and as such ought not to be invaded to the injury of the masses.

VERITAS.

NOT all Christians realize the present blessings of godliness. The writer of the seventy-third Psalm, who, contemplating the prosperity of the wicked, was tempted to exclaim, "Verily I have cleansed my heart in vain, and washed my hands in innocency; for all the day long have I been plagued and chastened every morning," was the prototype of many people in this day. They are staggered by the inequalities that meet them in every-day life. They do not realize how much better it really is to be pure in heart than to be rich in pocket without grace. They may console themselves by the thought of compensation for trials and sacrifices in this world, in view of the exceeding weight of glory in the next. But godliness has its profits in this world in a purified nature, in communion with Christ and enjoyment of the Father's favor. "If a man love me," said Jesus, "he will keep my word; and my Father will love him, and we will come unto him, and make our abode with him."—*Christian Inquirer*.

To show that a man was sincere in all his life-course is to show that he did not intend to be wrong; but it does not show that he was right in his opinions or correct in his conduct. There is such a thing as giving too much credit to a man simply on the ground of his unmis-takable sincerity.

THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

EDITOR.

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Work.

JNO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

"SOME murmur when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue.
And some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy gild
The darkness of their night.
In palaces are hearts that ask,
In discontented pride,
Why life is such a dreary task,
And all good things denied.
And hearts in poorest huts admire
How love has in their aid
(Love that not ever seems to tire)
Such rich provision made."

INDIVIDUAL responsibility is a thought we need to keep continually in mind. Souls are not saved by the score, but one by one; the work of a people is not done by an impersonal, irresponsible mass, but by the faithful performance of each individual duty. The appeals of Scripture are in the second person, singular. "Son, give me thine heart." "Follow thou me." "How much owest thou my Lord?"

ON the 20th of March, 1792, at Leicester, England, William Carey was set apart to the work of missions in India. The Baptists are preparing to celebrate the centenary of their organization for foreign missionary work in 1892, and the 20th of March will be one of the days of special interest. No motto for the occasion will be more appropriate than that made by Mr. Carey himself, in a sermon preached in May of that same year, from the text, "Lengthen thy cords, strengthen thy stakes," the two principal points in which were, "Expect great things from God; attempt great things for God."

THE venerable United States historian, George Bancroft, died at Washington, D. C., the 17th inst., in the 91st year of his age. Mr. Bancroft has filled several important offices in the United States government with great fidelity and rare ability. But his great service,—that which will link his name inseparably with the country,—is his history, which he prepared with the utmost care and from a wide range of sources. While it is a faithful record of events in the origin and earlier growth of the country, it is also a statesman-like treatment of the principles which underlie our government, and a philosophical discussion of the causes which led to the events which make our marvelous history.

THE Boston Bible Correspondence Bureau offers a course of lessons, covering the whole Bible, free to all who will avail themselves of the opportunity. If we may judge the entire course by the eight lesson sheets covering the Pentateuch, we should think it would be a great help to all who desire a systematic knowledge of the Book of books. The instruction is given by correspondence, and the student will, of course, pay postage on his own letters, and always enclose a two-cent stamp for a reply.

Besides this there is no expense. The only book used is the Bible. Those who desire to see the first lesson may do so by sending a two-cent stamp to John K. Lawton, Manager, 5 Chardon St., Boston, Mass.

INTERESTING FIGURES.

The first bulletin of church statistics from the eleventh census has just been issued. The entire report, when completed, will contain statistics of more than 140 different denominations, besides many independent churches and congregations. Only a small part of these is included in the bulletin now before us. Among these is the Seventh-day Baptists. These tables give statistics by counties in the different States, and these are summarized by States. Believing that it will interest our readers to know in what States our people are located, how many churches in each, with relative number of members and value of church property in each, we condense the summary by States as follows:

States.	No. Churches.	Value Property.	No. Members.
Alabama,	1	\$	11
Arkansas,	2	900	60
Connecticut,	2	4,500	103
Florida,	1	1,500	14
Idaho,	1	400	28
Illinois,	9	7,825	330
Iowa,	3	4,300	169
Kansas,	3	3,500	229
Kentucky,	1		6
Louisiana,	1		36
Minnesota,	5	2,500	246
Mississippi,	1		33
Missouri,	1	500	13
Nebraska,	4	3,900	267
New Jersey,	4	55,285	745
New York,	28	71,025	3,274
North Carolina,	1		10
Ohio,	1	3,000	131
Pennsylvania,	5	5,800	224
Rhode Island,	7	55,700	1,271
South Dakota,	2	1,000	28
Texas,	4		50
West Virginia,	9	15,900	767
Wisconsin,	10	26,475	1,078
Total.	106	\$ 264,010	9,123

Thus it will be seen that we have a total of 106 churches, with a membership of a little over 9,000 scattered through twenty-four States. The largest numbers of members are to be found in New York, Rhode Island, and Wisconsin, respectively, while the three States having the largest number of churches are New York, Wisconsin, and West Virginia, Illinois having the same number as West Virginia. The three largest counties are Allegany, New York, 1,590; Washington, Rhode Island, 1,271; and Madison, New York, 558. Of these 106 churches, 79 have houses of worship, valued at \$264,010, with a seating capacity of 21,467. The remaining 27 churches meet in school-houses, halls, or private houses, with estimated sittings for 575 persons, making accommodations for 22,042 persons at every Sabbath service, nearly two and one-half times our entire membership.

These facts and figures, interesting as they are, suggest some solemn inquiries, a few of which we wish to emphasize in passing.

1. Why are these ample provisions for church sittings not more generally filled? Evidently our fathers who built our churches had faith to believe that these sittings would be needed, and they built according to that faith. It will, perhaps, be fair to estimate that our congregations will not average larger than the actual membership of the churches. They will probably average less. But taking that as a fair estimate, we have 9,123 seats filled every Sabbath, and 12,919 empty seats. In the majority of cases, we venture to say, those empty seats are between the minister and his congregation. What are we doing to fill up those empty seats? Are we waiting for strangers to come in and fill them? They never will do it. We who are in the

church must move up and make room for those who are less interested in the less conspicuous parts of our commodious places of worship. We need a revival in the church,—a front seat revival of religion.

2. What influences are these 9,123 Seventh-day Baptist Christians exerting upon the masses of people, in these twenty-four States, in the midst of whom they are living? Is there any divine purpose in this scattering of this people all over the United States instead of centering them all at one place? If so, what is that purpose, and what are we doing to realize it? We will not be misunderstood as saying anything against our foreign missionary efforts, nor against the most vigorous and persistent work in new fields in our own country. We believe in these most heartily. But have we no other use for these one hundred and six churches in twenty-four States of the Union than as bases of supply for a little foreign work and a little skirmishing along our frontiers? Jesus says to his disciples (and such are we), "Ye are the salt of the earth." As the merchant mixes the salt thoroughly with the substance which it is to preserve, so, it seems to us, God has scattered us all over this broad land that we might be a savor of life to those with whom we come in contact. How much are we doing to make this savory influence felt in the communities in which we live? How many persons in Rhode Island, New Jersey, New York, Wisconsin, etc., have been salted with the truth of the gospel message, or the Sabbath truth during the past year because we have lived among them,—the salt of the earth? Disguise the facts as we may try to do, refuse to look them squarely in the face, as we sometimes feel inclined to do, still it is a fact that the great majority of those who come into our churches come for what they can get rather than for what they can do; they come in to be saved rather than to become instrumental in God's hands in saving others. Hence there are so many drones in our churches, many of which are doing little more than holding their own, but are not living, vitalizing forces in the communities in which they are located. This is not true of all our churches, perhaps it is not true of all the membership in any one church, hence some signs of life in certain directions; but it is true to some extent in all our churches, and to a large extent in many churches, else we should see the power of God in the conversion of sinners and in the turning of his children to his holy Sabbath law as we have never yet seen it. Think, brethren, what 9,123 consecrated men and women, full of the passion of Christ for souls and of zeal for the Sabbath, could do with all the means we possess, and scattered as we are all over the field. Is it not time for judgment to begin at the house of God?

NEW YORK LETTER.

The Rev. H. B. Maurer preached very acceptably for us Jan. 17th, upon the subject of temptation. Soon Dr. A. H. Lewis is to present, in the *Sunday Press*, "Why I am a Seventh-day Baptist."

The question of a conference of Jews and Christians of various denominations, something similar to the one recently held in Chicago, is being agitated and urged by different preachers in this city. Rabbi Clifton H. Levy seems to lead in this movement and his remarks may be of interest to those who took any interest in the Chicago Conference.

Ignorance is the only evil which does not know itself for the simple reason that it lacks the power of self-knowledge, being the opposite thereof. We have had to

complain most frequently of prejudice aroused without warrant, and the same prejudice in a greater or less degree exists between the sects within the grand divisions of religion.

As Jews we have always held that the righteous men of every nation and of every belief were just as good, ethically, as we ourselves. We do not wish nor ever would wish to break down the beliefs of those conscientious in their faiths, but we do hold that a conference, such as the one suggested, would open the minds of a great many who have not known the truth about their neighbors. The Protestant hates the Catholic principally, I think, because he does not understand him. Anyone who has studied the magnificent system of Catholicism must revere it whether he accept its dogmas or no. The days of literally burning each other for differences of opinion have passed, but mentally we doom our fellows just as much as ever to the stake. In large cities I have noted the peculiar fact that religions, no matter what be their names, are coming very closely together. Dogmas are being put down, the principles of life put up; the preachers are becoming practical at last and dropping their metaphysical theories, in which they had wound themselves up beyond all power of usefulness.

I believe that if there were such a conference—not merely dealing with Judaism, but at which men of various shades of opinion should expound their beliefs and their reasons for these same—the great men of this city, the liberal thinkers, the true leaders of their various congregations would come to a better understanding of each other, and would show their people how very small are the differences between their beliefs; that they are all working together in the name of God, no matter what they call him or how they worship him, to make life truer, to make it higher and to make it nobler. They are working toward a millennium, not on a belief in one set of doctrines or in one mode of worship, but they come together on a much higher platform—that of bearing and forbearing. It is very much easier for men to believe together than to tolerate differences of opinion. The perfection of tolerance is the age of the millennium, for it is impossible, as we know from our experience, for two men to think exactly alike, how, then, can all men ever agree? In fact, we would not want to. There would be no chance for advancement or for progress if there were utter agreement. New ideas are developed by attrition; the rubbing of one man against the other brings out sparks, as the steel does from the flint. The fire that started with a spark develops into a great idea, and the other man, himself filled with ideas, can tolerate his brother.

Let it be appreciated once for all that this congregation and others within the Judaic pale, and all true men who believe in a God—a power that works for righteousness—are indeed worthy of the hand of fellowship, and need but to be reminded of their duty by the cry of the prophet Malachi, "Hath not one God created us all?"

J. G. B.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Jan. 21, 1891.

Congress is so busy quarrelling over partisan politics, and there is such a short time remaining of the present session, that there is little hope felt that any action will be taken on any of the bills affecting moral questions that have been introduced in House and Senate, although the noble men and women who devote so much of their time to pushing this class of legislation are still working just as hard as if this was the beginning of the long session instead of being nearly the close of the short and last session of the Fifty-first Congress. But their work is by no means thrown away; every man or woman convinced of the necessity for moral legislation by Congress, becomes a factor in arousing public opinion, which never fails to have its effect upon Congress.

In response to invitations extended through the ministers of all denominations, a large audience assembled at Foundry Church, Monday night, to receive instruction on the purposes and aims of the new Chautauqua assembly. Rev. A. H. Gillett, chancellor of the new assembly, was the principal speaker, and his address was extremely interesting and doubtless made many new friends for the Chautauqua idea, as well as

for the local assembly. Mr. E. W. Halford, the President's private secretary, made a few remarks of encouragement, as also did Mrs. J. Ellen Foster and Rev. Dr. Elliott.

The funeral of the late George Bancroft, America's honored historian, who died here January 17th, in his ninety-first year, was held yesterday at St. John's church. The services were opened by the singing of "Lead, Kindly Light," and later, "Rock of Ages" and "Abide With Me" were sung. The honorary pall bearers were: Chief Justice Fuller, Justice Blatchford, Justice Field, Senator Evarts, Ex-Secretary Bayard, Admiral Rogers, Congressional Librarian Spofford, Mr. George William Curtis, Prof. S. P. Langley and Mr. John A. King, who represented the American Historical Society. There was no sermon; after the reading of the service for the dead the body was borne out, while the choir sang "Hark, Hark My Soul," and was carried to a special train, which left at once for Worcester, Massachusetts, Mr. Bancroft's birthplace, where the interment will be made.

A new Catholic church—St. Joseph's,—was dedicated here last Sunday, Cardinal Gibbons presiding over the ceremonies.

Rev. Dr. Deems, of New York, who delivered a lecture on City Evangelization last week, aroused a great deal of interest that is making itself felt in cash contributions to the Central Union Mission, which is trying to raise money enough to build a tabernacle in which to conduct its work.

The Woman's Christian Association, which is engaged in the noble work of lending a helping hand to the old, the infirm, the unfortunate and the dissipated, heard its twenty-fifth annual sermon Sunday night. The officers of this association are: President, Mrs. Justice Harlan; vice presidents, Mrs. Chief Justice Fuller, Mrs. S. C. Pomeroy, Mrs. Admiral John Rogers, Mrs. Jennette R. Stickney, Mrs. J. G. Ames, Mrs. D. W. Mahon and Mrs. G. O. Little; Secretary, Mrs. Thomas Wilson; treasurer, Mrs. Delia A. Freeman, and registrar, Mrs. C. B. Jewell.

Gen. Nettleton, Assistant Secretary of the Treasury, sent one of the strongest letters on co-operation in temperance work ever written, considering the space consumed, to a temperance meeting held here last Sunday afternoon. I have not space to quote the entire letter, but commend this paragraph to the workers in the cause: "Beyond all question the open drinking places ought everywhere to be swept from existence, just as any social cancer ought to be cut from the body politic. My personal creed would go further than this, and urge that the non-medical use of alcoholic beverage at all, whether at the sideboard or the communion table, is unscientific, and in every view indefensible. But I do not propose to refrain from helping to close half the saloons in a neighborhood because the neighborhood is not as yet ready to join me in closing them all, and simultaneously. Nor will I refuse to touch elbows in anti-saloon endeavor with men who neither approve nor practice total abstinence."

ORDINATION AT FIRST WESTERLY.

Sabbath afternoon at 2 o'clock, according to previous invitation, representatives from the Rhode Island Seventh-day Baptist churches gathered with the First Westerly Church for the ordination of James A. Saunders as deacon. The council, consisting of the following persons, was called to order by the pastor: A. McLearn, of Rockville; L. F. Randolph, A. C. Kenyon, Second Hopkinton; Geo. J. Crandall,

First Hopkinton; O. U. Whitford, William Maxson, Jonathan Maxson, L. T. Clawson, Pawcatuck; C. H. Tucker, E. W. Vars, Second Westerly.

Rev. A. McLearn was chosen by the council to lead in the examination of the candidate, Rev. E. A. Witter as clerk. The candidate was called forward and asked to express himself upon the following topics: State time and incidents of his own conversion. Is regeneration the result of personal acts, or the work of the Holy Spirit? What relation does the deacon sustain to the pastor? What is your view of the importance of the fourth commandment? The questions asked were so well and satisfactorily answered that the council declared themselves satisfied and willing to proceed with the ordination. After singing a hymn, Acts 6: 1-6 and 1 Tim. 3 was read by E. A. Witter; prayer was offered by G. J. Crandall, and O. U. Whitford gave a very interesting and impressive sermon from Acts 6: 3. At the close of the sermon L. F. Randolph offered the consecrating prayer and led in the laying on of hands, assisted by the deacons present; the charge to the church was given by A. McLearn; the charge to the candidate, by G. J. Crandall; the hand of fellowship, by G. T. Collins, senior deacon of the First Westerly Church; and words of welcome were spoken by the pastor. The day was pleasant and the house was full of friends who came to witness the service. Altogether it was a service calculated to exalt the office of deacon. The words spoken by the various brethren were helpful to the thoughtful; and some of them were very stimulating. We ask the Lord's blessing to rest upon the church in this new relation.

E. A. W.

CONFERENCE OF FRENCH PROTESTANTS.

The French Protestants have held a meeting in Paris which was of unusual interest. It was called at the suggestion of the directors of the principal French Missions and societies of evangelization, who felt the need of a closer union and deeper sympathy among Christians of all names. It gives promise of being very fruitful in strengthening and encouraging the work of evangelization throughout the French nation. Papers were read upon such important themes as: "The Evangelist and Evangelization," "Works of Benevolence," "Medical Missions," "Missions among Women," "Temperance Societies," etc. The climax of interest was reached in the discussion of the subject of "The Gathering of Converts into a Church." It brought out the difficulties which arise from the existence in the same community of several churches of different denominations. Pastors were exhorted not to steal from the flocks of others. It was declared to be a great reproach for Protestantism to be so divided in the face of a united Catholicism; and a confederation of all Protestant churches was urged with such power as gained an unsurpassed triumph in the final adoption of a resolution amid great emotion, asking the Evangelical Alliance of France to carefully consider the ways and means of a union of French Protestant churches. Many believe the Spirit of God is in the movement. Also that a new era of religious activity and success is at hand in winning souls to Christ. American Christians of every name should pray for their brave fellow-workers in France and here, too, all should seek to become one in the truth, and in consecration for the advancement of the Redeemer's kingdom. Christianity is ever greater than sect, for the latter has no right to exist save for the sake of truth. Separation is the cause of weakness and defeat; in union there is power to win victory.

J. B. C.

YOUNG PEOPLE'S WORK.

HOW WE STAND.

The letter in "Our Forum," by our Bro. Davis, expresses essentially the position which the Permanent Committee has always taken on what the young people should do.

From the very beginning, ever since their appointment, the Permanent Committee, in their correspondence, in their utterances at our anniversaries, and in the columns of the SABBATH RECORDER, have insisted upon the necessity of all our young people's co-operating with the general plan of regular, systematic contributions to our Societies, *to use as they think best*. So far as the President can speak for the Committee we are still strongly of that mind. There ought to be no doubt upon that point.

In the SABBATH RECORDER of Jan. 30, 1890, the President wrote as follows (corrected as in the issue of Feb. 6, p. 88):

1. It is advisable that all our young people co-operate with the regular system now pursued in the churches, *i. e.*, that they take the regular pledge cards and use envelopes, etc., and not be found wanting in this matter.

2. It is not advisable that all our young people follow the plan requested by our Committee at first, ** unless they are already contributing as above*.

3. Some, perhaps many, of our young people may—and we hope they will,—*in addition* to the above, raise funds of their own for such purposes as they may most desire to further. The correspondence of the Permanent Committee has revealed the fact that there is decidedly no general agreement among the young people; therefore each section of our denomination (or each Y. P. S. C. E.) would do well to unite on some common object, and raise funds toward it. In this case the following mode of procedure is recommended:

(a.) If the object be a local one, each Y. P. S. C. E., or each union of Y. P. S. C. E.'s, would better expend its own funds and do its own work, reporting such expenditure of funds to the Treasurer, Mr. W. C. Whitford, 41 E. 69th St., New York City, and reporting all such work to the Secretary, Miss Agnes Babcock, Leonardsville, N. Y.

(b.) If the object be not local, funds raised should be sent to the Treasurer, with a careful statement of the object and the wishes of the societies, and a report as above to the Secretary.

In the SABBATH RECORDER of Nov. 6th, the Corresponding Editor (also President) wrote as follows:

Two points, . . . [in the report of the Council Committee on Young People's Work,] we would mention:

First, the recommendation that we generally should pay our money contributions to the benevolent societies *to use as they think best*. Right here we wish to say that we wish to urge our young people to adopt, as individuals, the systematic weekly plan of giving, and thus set a good example to our elders. Let us get at this soon, so as to have a little acquired momentum by the first of January.

Second, the suggestion that we unite in the support of a young person to work in the churches of all our Associations as an organizer, setting our young people to work in different lines of Christian activity. Let us take this suggestion and be ready to acquiesce in it whenever the Permanent Committee shall, in consultation with the Board of Managers of the Missionary Society, arrange to put it into practical operation.

Now in view of the above, how comes it that some fancy we are not doing anything, or are not willing to do anything unless it is in "our

*The plan of contributing, specially, five cents (or more) per week toward the support of Miss Burdick, as was advocated in the meeting at the General Conference of 1889.

way"? It would seem to be because of the the suggestion of some plan of "united work." Let it be clearly understood that the Permanent Committee is no stickler for any such plan. We have our Boards, and to them we intrust our work. The Young People's Committee is but a young experiment in the way of a means to more effective work.

How then arose the question as to a plan of "united work"? Well, innocently enough! It was first talked at the General Conference in 1889, up in the gallery of the Second Alfred church. There all (or many) were eager to take up the support of sister Burdick, and as there had been some hints during that Conference about everybody's giving five cents per week, that was given as a "way to do it." Therefore, after the Conference, the Permanent Committee sent out requests that the societies should contribute in that way for that one object.

It was ere long discovered that there had been two mistakes made, due to our youthful ignorance. One was in our not knowing about the Woman's Board's plan for Miss Burdick; the other was in our not knowing that the originators of the so-called "five-cent plan" were even then arranging for its universal operation. Therefore, like good young people, we gracefully acknowledged our error, and the President wrote as above, (RECORDER, Jan. 30, 1890), adding as follows:

There can be no general plan followed for this Conference year. Full reports should be sent from every society to the Secretary and Treasurer before Aug. 1st, so that these may form a basis upon which to work next year. Thus we may ascertain, clearly, the preference of all, and possibly by-and-by we may be able to solve the problem which seemed so clear to every individual at the meeting in Alfred last summer, but which has turned out since to be so obscure.

Immediately after this the Committee instituted a correspondence to find out how the young people stood on the point. Letters had been received asking, "What now, if we are not to support Miss Burdick?" Our answer was invariably, "Wait till we see." The result of our early correspondence was expressed in the editorial paragraphs of the RECORDER, issue of May 22, 1890, as follows:

Some correspondence with young people in various quarters reveals the fact that it is not possible to unite our young people in any one enterprise connected with our denominational work. This has been our opinion also, at least we have thought that it is impossible for the present.

The question was referred to the Associations. Then further correspondence was held. Then the matter was discussed at the Conference of 1890, at Salem. Before and after this Conference correspondence was carried on with the Associational members of the Permanent Committee, and with the Corresponding Secretary of the Missionary Board, with the result that the official members of the Permanent Committee came to the conclusion that if the young people were to unite upon a special object, it would be surer to win all to its support if it were in the line of home missions, and that of such a nature as should be a virtual reinforcement of the home field.

Then came the "Chicago Council," whose report cannot here be reproduced, but which we all know. Since the Council correspondence with the Secretary of the Missionary Board has revealed that we would better abandon the "organizer" idea, and this leaves us where we were before the Council, except that we are older and, we trust, wiser.

The Committee are now, if the President can

speak for them, of the same old opinion; namely, that we had better divide our funds between the Boards fairly, *to use as they think best*, and if we unite further upon any object it would better be as above stated. Such an opportunity is before us, in a suggestion recently made by the Corresponding Secretary of the Missionary Board, that we further unite upon the support of one of our honored workers, who has had a successful experience as an evangelist and who desires to be employed in that way. He has offered himself as an evangelist if the Missionary Society will send him out. The Committee are all but prepared to pledge his support, probably \$600, and traveling expenses. Further particulars on this point will be given next week. Let all societies see what they can promise this year and be ready to correspond with Miss Babcock when she writes, officially, the request of the Committee.

This little bit of history is offered to our young people with the prayer that God may give them grace to forget the things that are behind and go forward.

WILLIAM C. DALAND.

OUR FORUM.

THOUGHTS.

Partaking of the communion, that is of the emblems of our Lords' body and blood, should cause many thoughts and heart-searchings in us who are young people. The writer places before you a few of the thoughts arising in the quiet following such a season.

Do we feel as we lift the chalice to our lips that we are drinking the blood, the life of Christ, by faith? "The blood is the life." Drinking in the life, the purposes, the spirit of Christ's life-work! Ah! could our eyes be opened and we see the Master standing there by the broken body, looking at us as he did at Peter, mayhap, with those eyes that never flinched before the smile or taunt of men, would we not, like Peter, go out and weep bitterly as our heart smote us with accusing memories? Happy would Peter have been could he have met his Lord's face with joy and not with shame.

Oh that we to-day might get back to the personal idea that the disciples had of Christ! A young man coming forth in the flush of early manhood—not an abstraction—representing all virtue, and so far removed into spiritual space that our human nature cannot touch it. If we could feel as they did the power of God in him, and yet feel that here is one whose brothers and sisters are with us, for, "Is not this the carpenter, the son of Mary?" And he loves, hopes, dreads, and suffers as we do. Yet there is no "guile found in his mouth." But giving himself up to God he "waxed strong in spirit," so that he was able to give up all those things which we love, "the lust of the flesh, and the lust of the eyes, and the pride of life;" and through all the fears and misrepresentations and misunderstandings of his three years of preaching, to walk with God and still be no ascetic, but our Elder Brother, a friend of publicans and sinners, and what a friend! And after his death, in which he was forsaken by man and even by God, and sustained only by a consciousness of duty done with a pure motive, after all the doubts and fears have passed away, he now stands on the right hand of God, ready to draw us unto himself. Ah, how earnestly his disciples, as they mused on these things, must have longed to go and be with him whom their lives had touched!—Think you that Peter, when tempted to do wrong in after life, ever forgot the Lord's

look? Or did Mary and Lazarus ever forget him in any plan?

If we attain this personal communion with Christ, will we ever sell the birthright for a mess of this world's pottage? I think not; for if we are ever tempted to give up a hair-breadth of the birthright of his kingdom, *viz.*, to become a perfect man in Christ Jesus, and, to gain the pottage, equivocate or are false to him, we shall recoil; and comforted with the water which the Samaritan woman sought, and which is so real to those who have tasted it, we shall be content, though our portion of pottage be scant.

H.

WHAT TO DO.

Dear Corresponding Editor:—You have been pleading for sometime that the young people give instructions to the Permanent Committee "what to do."

I presume that many of the young people, like myself, feel incompetent to offer advice to that Committee; but there are a few things that I am sure many of us, and many of the older people, I fear, have noticed. The first is that we are doing a great deal of talking and but little else. We have been sanguine over the idea of doing *something*, and but few of us have had much idea what that something is to be, and others have each had his own idea.

Now I feel that those of us who are more than "distant relatives" of the Committee, who are *brethren* and *sisters* in Christ, not only of the Committee but of the "Board" also, should assume, at least, a fraternal attitude toward them instead of criticisingly suggesting that we would do a good deal if the work were done according to our judgment, but since it isn't we can do nothing, and since the Boards do not think as we do we cannot afford to waste our contributions in unwise expenditures. Instead of such intimations as these I think we had better change our attitude.

Now, Mr. Editor, I doubt if we, as young people, are any more agreed among ourselves as to the particular object of our contributions than are the Board and the "Council Committee on Young People's Work." There are not a few young people who do not feel hopeful of great results from an "organizer."

I know of one Association, and I believe there are others like it, which has a Young People's Society now in every church that is large enough to maintain one. Are there any Associations in which this is not the case?

Certainly no one of us wishes to abandon the work of the Tract and Missionary Societies in the home field; we all wish to extend it. Neither do I think any one of us wishes to abandon the foreign field. If this is true, and since what funds the young people do not contribute to carry on these enterprises our parents must contribute, can we not strike the happy mean intimated by Edwin S., only making it a little more practical? I suggest that each Young People's Society, through our Permanent Committee, pledge to these Boards, as has been suggested by the Secretary, all the funds we can raise, and, as true auxiliaries, pray that God will direct them in the best use of the funds, and that he will bless the efforts of *our* missionaries, whom *our* Board sends out, whether home or foreign, to the advancement of his cause and the salvation of souls.

B. C. DAVIS.

OUR MIRROR.

CHRISTIAN ENDEAVOR IN NEBRASKA.

Corresponding Editor:—Permit us to give an account of the Christian Endeavor convention recently held at Hastings, Neb. The meetings were held in the First Presbyterian church, a fine house with a 1,000 seating capacity.

We arrived just in time to hear the address

of welcome and response. S. R. Boyd, President of the State Union, delivered an address in which he said it was much better to be in the minority when right, than in the majority when wrong. We thought of ourselves as a denomination, and how, though in the minority, we were ultimately sure of success. The Rev. Mr. Scott, of Omaha, then preached a sermon, which closed the programme for Sixth-day.

Sabbath morning, at 7 o'clock, there was a prayer-meeting. It was a grand thing to see, at this early hour, hundreds of earnest, Christian young people assemble for worship. As there was only one hour allotted to this meeting the time was filled very promptly, sometimes two or three speaking at a time. At 9 o'clock came reports of State Treasurer, Secretary, Standing Committees, and National Convention at St. Louis. The Secretary reported 181 societies now in the State, representing 10 denominations. In the afternoon the meeting was opened with a song service, followed by silent prayer. Then there was a Bible-reading conducted by A. Nash, State Secretary of the Y. M. C. A. He laid great emphasis on the power of prayer and the need of saving souls. A paper was read, entitled, "Christian Endeavor in Nebraska." The writer reported 7 societies in 1887, and in 1890, 173 belonging to the State Union. He said, "Christian Endeavor has come to stay, because it is best, and because we are all children of one Father."

General Secretary Baer, of Boston, opened the question box, which was very interesting and instructive. When asked which committee he thought the most important, he answered: "The one you are on." He says the best way to have active members is to "*be active yourself.*" "Organize junior societies, have large associate member lists." A message of greeting was received from Minnesota, one from St. Louis, and a third from the well-known Francis E. Clarke. The societies present pledged \$563 to aid in carrying on the work in our State the ensuing year. In the evening, after devotional services, came what was called the pastors' half hour, each pastor speaking a few minutes. There was much excellent advice given by these experienced workers in those few, short minutes. Secretary Baer then stated that there are about 12,000 societies of Christian Endeavor now in the world, with about 700,000 members. The meeting then closed, after which there was a pleasant social.

On Sunday morning a Thanksgiving service was conducted by the President of Hastings College. Then came a sermon by the Rev. E. S. Ralston, of Lincoln, who said, among other things, "Young people are the builders of the future." "Life is the faith or faith is nothing." One hour in the afternoon, from 2 to 3 o'clock, was devoted to conference meetings. An address on "Our duty regarding the Sabbath," was delivered by H. W. Cowan, of Bertrand. We listened with unusual interest, but he simply called "Sunday" the Sabbath, and gave some very good advice on the strength of it, which was not relished as well by us as though he had *started right*. The Rev. Mr. Beton, of South Dakota, preached the closing sermon: "The heart of the world is hungering after Christ; when the heart of man is touched it will ring, and the mouth will pour forth confession."

Before the convention closed there was a short prayer and conference meeting, in which were hundreds of earnest, faithful, Christian young people, consecrating themselves to the Master's work, speaking perhaps a single sentence, but what a world of meaning it contained. It was a meeting we shall never forget, and as we returned to our respective homes, meditat-

ing on the goodness of God, we resolved to be more consecrated to the upbuilding of Christ's kingdom here below.

JAY VAN HORN,
MISS MYRA CRANDALL,
MISS STELLA ROOD, } Com.

NOTICE.

A young man wishes to secure a position as a printer in a seventh-day community. He has a fair education and a good knowledge of the printer's trade. He has no means, and is willing to work in almost any way in order to start in life. Address the Cor. Ed.

EDUCATION.

A NEW UNIVERSITY COURSE.

Cleveland Abbe, in an article in the January *Atlantic*, says that since 1868, when he announced that the Cincinnati observatory was prepared to begin weather predictions, our universities have done little to stimulate the study. As yet only one effort has been made, and that by Prof. W. M. Davis, at Harvard, who has a class in dynamic meteorology, as distinguished from statistical climatology.

The signal and weather services of the country need hundreds of intelligent observers and good predictors. Perceiving that scholars will at once see that such progress can be achieved only by enlisting the co-operation of universities that shall train for us many learned and energetic investigators, he has outlined a new university course. Already with her usual intellectual energy, Germany has taken the initiative. A circular compiled in 1882, by Prof. Frank Waldo, showed Americans at what places in Germany they might study meteorology; but it also showed the Germans the deficiencies of their own universities in this respect, and in immediate response there started up a vigorous activity; it was as though the authorities had ordered their most eminent physicists, Helmholtz, Bezold, Oberbeck, Sprung, Hertz, Kopfer, and others, to join together in lifting the new science from her low estate. At the present moment Germany leads the world in the development of ideas which were first expounded in America by Espy and Ferrel, and one can hardly keep up with her rapidly advancing literature. Prof. Abbe says: "So long as our own mathematicians and physicists keep aloof from these severe studies, so long must American youth go away from American universities to learn of the present state and future growth of meteorology. So long as our universities make no provision for teaching the new aspect of this science, and confine their courses of instruction to a few remarks on the elementary climatology of twenty years ago, so long must the study of climatology in America be expected to deal only with the superficial appearance of things, without going to the root of the matter. Give our young student physicists a chance to study the laws of motion, of storms, and the art of prediction, and they will soon make of meteorology a science as exact as is in any way compatible with the complexity of the phenomena. The field is ripe for the harvest; send the skilled laborers into it. The path to the field runs through the physical laboratory and the mathematical studio of the university."

He names, as the more difficult problems which beset this science, mathematics, through the theory of probabilities, determinants and differential equations; analytical mechanics, through the general treatises on fluid motion and the tides, and the special treatises on atmospheric motions; hydraulics; thermo-dynamics; molecular physics; graphics; observations.

He specifies as branches of the subjects for the new university course: (1) Vulcanology. This relates to the condition of the interior of the earth, which we reason from the lava and trap disurgements to be in a fluid state. (2) Geognosy. This is the important phenomena and problems presented on the crust, the location and features of continents, mountains, the coupling of strata, and the facts of geology. (3) Seismology. That is the phenomena of active earthquakes, the great circle of divisions, sporadic vibrations, slidings, and all terrestrial physics. (4) Notation and rotation. These explain the changes which trouble the delicate measurements of astronomy and geodesy. (5) Gravitation. This has to do with a force that opposes inertia, pendulums, balances, refractometers, etc. (6) Terrestrial magnetism. A large number of students have their attention directed to the phenomena of magnetism and electricity because of their commercial and intrinsic value. (7) Oceanography. The problems of tides and currents, waves and deep sea soundings. (8) Meteorology. Atmospheric phenomena. What American schools of science have already done for astronomy, chemistry, geology, electricity, medicine, engineering, and what other schools are doing for history, law, politics, archaeology, and linguistics, still remains to be done for various other departments of learning, notably the whole wide range of terrestrial physics.—*Christian Secretary.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.

FIRST QUARTER.

Jan. 3. The Kingdom Divided	1 Kings 12: 1-17
Jan. 10. Idolatry in Israel	1 Kings 12: 25-33
Jan. 17. God's care of Elijah	1 Kings 17: 1-16
Jan. 24. Elijah and the Prophet of Baal	1 Kings 18: 25-39
Jan. 31. Elijah at Horeb	1 Kings 19: 1-18
Feb. 7. Ahab's Covetousness	1 Kings 21: 1-16
Feb. 14. Elijah Taken to Heaven	2 Kings 2: 1-11
Feb. 21. Elijah's Successor	2 Kings 2: 12-22
Feb. 28. The Shunammite's Son	2 Kings 4: 25-37
March 7. Naaman Healed	2 Kings 5: 1-14
March 14. Gehazi Punished	2 Kings 5: 15-27
March 21. Elisha's Defenders	2 Kings 6: 8-18
March 28. Review.	

LESSON VI.—AHAB'S COVETOUSNESS.

For Sabbath-day, February 7, 1891.

SCRIPTURE LESSON.—1 Kings 21: 1-16.

1. And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.
2. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it; or if it seem good to thee, I will give thee the worth of it in money.
3. And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee.
4. And Ahab came into his house heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.
5. But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?
6. And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.
7. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.
8. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city dwelling with Naboth.
9. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people.
10. And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him that he may die.
11. And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them.
12. They proclaimed a fast, and set Naboth on high among the people.
13. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.
14. Then they sent to Jezebel, saying, Naboth is stoned, and is dead.
15. And it came to pass, when Jezebel heard that Naboth was stoned and was dead that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.
16. And it came to pass, when Ahab heard that Naboth was dead that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

GOLDEN TEXT.—Take heed and beware of covetousness. Luke 14: 15.

INTRODUCTION.

After the events of the last lesson Elijah seems to have retired from public notice for several years. The king and queen, perhaps, thought they should be no more disturbed by him. Ahab, having successfully resisted two invasions led by the king of Syria, now turned his attention to his own personal affairs. He became very ambitious to increase the splendor of his royal home at Jezreel. For this purpose he wished to enlarge his grounds by adding to them a vineyard which adjoined them on the east. This vineyard was owned and occupied by Naboth.

PLACE.—Jezreel and Samaria, the capitals of Ahab.

PERSONS.—Ahab, Jezebel, Naboth.

TIME.—Probably about B. C. 900.

CENTRAL TRUTH.—Covetousness leads to discontent, connivance with crime, to lying and hypocrisy, to robbery and murder.

EXPLANATORY NOTES.

Verse 1. "After these things." After the defeat of the Syrians. "Naboth." (fruits, productions.) "Jezreelite." A citizen of Jezreel, a city of Samaria. "Hard by the palace." Adjoining the grounds of the palace. v. 2. "Spake unto Naboth." Demanded that he should sell him the vineyard, or exchange it for another. "A garden of herbs," was counted a great luxury among the Orientals. Such gardens were planted with flowers and aromatic shrubs, besides olives, fig-trees, nuts, walnuts, pomegranates. The quince, medlar, citron, almond, were also common in these gardens, besides all the favorite vegetables. Ahab's proposition was evidently an imperative one. v. 3. "The Lord forbid it me." Naboth refers to a sacred law which Ahab himself ought to regard, and which forbade him to sell his paternal inheritance out of the family. Lev. 25: 23-28. Ahab saw at once that Naboth's answer recognized the law of Jehovah,

as in distinction to that of Baal. v. 4. "Heavy and displeased." Disappointed and angry because his proposition was refused. "Laid him down." Brooded over his disappointment and cherished his anger. "Turned away his face." Would not see any guests. "Would eat no bread." Was too angry to eat. v. 5. "Why is thy spirit so sad?" Jezebel determines to know the reason of his sadness. She at once is mistress of the position. v. 6. "I will not give thee my vineyard." Naboth had utterly refused his proposition. His proud heart was indignant because a private citizen should thus deny his covetous demand. v. 7. "Dost thou now govern the kingdom of Israel?" She thus appeals to his kingly pride. He should not be borne down by the refusal of one of his subjects. "Arise and eat bread and let thine heart be merry." Cheer up, maintain your dignity. "I will give thee the vineyard." She, a woman, will act the part of a man for her disheartened husband. v. 8. "In Ahab's name." Authority is inseparable from the name. When Ahab's name is impressed upon the document with a seal, it has his authority, whoever may have used the seal, but the king is responsible for whatever document may thus be sealed, since he has permitted his signet to be used. "Unto the elders and the nobles." The elders and nobles constituted the city tribunal (Deut. 16: 18), and were the creatures and fit tools of Jezebel. Probably had received their appointment under her direction. v. 9. "Proclaim a fast." Joel 1: 14, 1 Sam. 7: 6. She resorted to this expedient in order to publish the fact that a grievous fault was resting upon the city, which must be expiated. "Set Naboth on high." Bring him before the people for trial in a conspicuous place, as a criminal before the court. In this she would make the people believe that she piously humbled herself in view of the great crime of blasphemy with which she proposed to charge Naboth. v. 10. "And set two men, sons of Belial." Bring forward as witnesses who were willing to perjure themselves. At least two witnesses would be necessary for a sentence of death. Deut. 17: 6; 19: 15. Belial means worthless, lawless fellows. It shows the character of the witnesses. "Thou didst blaspheme God and the king." The false testimony which they are required to render. Having rendered this testimony the victim is sentenced to be stoned, and these witnesses are to lead in the execution. v. 11. "Did as Jezebel had sent unto them, and as it was written in the letters." Her scheme was specific and peremptory, and there must be no hesitation on the part of the elders and the nobles, for the commands were signed by the king's seal. Naboth may think at first that none of his neighbors would believe such a preposterous charge, but he soon finds that the decree of malice in the form of law has no regard for justice, nor mercy for innocence. We have that same kind of covetous, malicious decree published and executed at the present day, and hundreds and thousands of victims are being poisoned to death every year under the instigation of the same infernal motive. v. 14. "Naboth is stoned and is dead." The device has proved successful. Naboth can no longer defend his rights in the name of God and of righteous law. v. 15. "Arise, take possession of the vineyard of Naboth." Confiscate the property of the victim, for he is dead. Somebody will have the murdered man's vineyard, therefore take it yourself, enlarge your boundaries, and glory in your wicked spoils. That same Jezebel is packing courts and forging testimony against millions of innocent mothers and children, despoiling hundreds of thousands of happy homes, and confiscating the vineyards of the world to the remorseless avarice of godless men. v. 16. "Ahab rose up . . . to take possession of it." The rightful owner of the vineyard dispossessed of his home by the relentless hand of murder, under the sanction of so-called law, Ahab now quietly takes possession, utterly insensible of the awful fact that he is waging a conflict with the mighty and righteous God of Israel. It is of very little account that he shall urge his own innocent proposition of exchange or purchase, his pride in palatial splendor and covetous ambition has reached its natural result in murder and confiscation.

QUESTIONS.

What became of Elijah after the events of the last lesson? What invasions did Ahab successfully resist? What ambition seems to have taken possession of him? For what were Jezreel and Samaria noted? What is the time of this lesson? What is meant by "after these things"? What is the meaning of Naboth? Who was Naboth? Where was his vineyard? Why was Ahab so anxious to gain possession of it? What is meant by "a garden of herbs"? Why did Naboth refuse to part with his vineyard? What shows him to be a worshiper of the true God? How was Ahab affected by his refusal? How did he show his extreme displeasure? With what question does Jezebel try to arouse his kingly pride? What was her method of carrying out the purpose and desire of Ahab? In

what way did Ahab make himself responsible for the murder of Naboth? How did he endorse Jezebel's plan? What is meant by "sons of Belial"? What was Ahab's attitude before God and his righteous law? To what other sins does covetousness lead? What warning is given in the Golden Text?

SALEM, W. VA.

If it be true that "all eyes are turned toward Salem," as was stated in a communication to the writer a few months ago, then we feel assured that a word or two in the RECORDER would be interesting to many. Becoming thoroughly convinced that duty called us to this needy, yet promising field (a conviction that deepened with the knowledge that three times they had sent up the "Macedonian cry," only to receive a negative reply from three others), we sought a home among them.

We arrived on Thanksgiving morning, just eleven years from the day we left our Mystic home for Shiloh. Prof. S. L. Maxson gave us a royal welcome to his pleasant home, where we spent one week in waiting for our goods, and in securing rooms for living.

When we had been upon the field one month, we found ourselves quite contented; for the warm welcome extended to us by this kind-hearted and hospitable people had brought us much comfort, and given us a home feeling that we had scarcely dared to hope for, so soon after severing the home ties of so many years at Shiloh.

On the evening of December 23d the new pastor and his family were given a very substantial and practical evidence of the good will and warm hearts of the flock, and also of many of the town's people outside his own church. A friend at the door informed us that some persons at the foot of the stairs wished to see us a few moments. Of course we had no objection to being "seen," and quietly followed him to the hall below. Imagine our astonishment at finding it crowded with people, and brother Randolph's parlor as full as could well be. We were truly non-plussed for once. But such a crowd of pleasant faces, with hands extended for a friendly grasp, or loaded with burdens, suggestive of good things for weeks to come, soon restored our equilibrium, and we turned to greet the friends in the parlor. Here again we were reminded of the bountiful forethought of this company, for there were bags, and sacks, and bundles, in heaps and piles, upon floor and table. Sweeper and brooms, and all provisions. Chickens cooked and uncooked. Even a rousing live "Christmas turkey." Again we were on the verge of losing our equipoise, but the new faces and introductions, and Prof. Maxson's loving words in behalf of the company soon made things brighter than ever, and the hour of friendly intercourse that followed will always be bright in the memory of the pastor and his family. The church seems in quite good cheer, and the working force of live young people bespeaks growth for Salem in the future days. They were cheered by seven additions by letter and experience last Sabbath, and several others, some of whom were detained by sickness, are soon to follow. The whole congregation pass along and extend the hand of fellowship to all new members. It seems very friendly and we like this brotherly way. One thing that surprises us is that so many in this country embrace religion and receive baptism without uniting with any church. But things are growing better in this respect, and we trust that the near future will find all who embrace Christ willing to identify themselves with his church, for organized work. Sickness in the pastor's family has prevented holding extra meetings

thus far, but we hope to enjoy such a work later in the season.

The Salem College is doing good work under the efficient leadership of Prof. Maxson. The good people who contributed to ensure the life of this school for five years, while at our last Conference, could have done no better work than that to aid the good cause. And there will be rich harvests upon this field of the Lord as the result of that seed sowing. The students of the college gave a very interesting and profitable temperance drama during the holidays, for the benefit of the college. The proceeds were to go toward securing apparatus to be used in teaching. The students showed excellent discipline in rendering this drama.

THEO. L. GARDINER.

RECOGNITION SERVICE.

By the resignation of the Rev. I. L. Cottrell, the old First Hopkinton Church lost a faithful and efficient pastor. By the choice of the Rev. Geo. J. Crandall as his successor, a pastor has been secured who brings to his new field of labor a reputation for faithfulness and efficiency in the Master's service.

Appropriate and impressive installation services were held on Sabbath afternoon, January 3d, when, after invocation by the Rev. Horace Stillman and Scripture reading by the Rev. E. A. Witter, the Rev. A. McLearn spoke upon "The Relation of Pastor to People," and the Rev. O. U. Whitford, upon "The Relation of People to Pastor." Bro. Crandall was then received into church membership by vote of the church, when the Rev. A. E. Main, on behalf of the church, with well-chosen words, welcomed him to membership and to the pastorate.

The pastor's response was very fitting, and showed an excellent spirit. The Rev. L. F. Randolph then led in prayer and the benediction was pronounced by the pastor.

The services were interspersed with appropriate music, rendered by choir and congregation. May God bless Pastor Crandall's labors in the salvation of souls and in the establishment and maintenance of harmony among the brethren.

E. P. S.

JANUARY 11, 1891.

HOME NEWS.

New York.

ALFRED.—"As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." Long time ago that was said because it was true. Later it grew to be a proverb, and so it remains. The proverb was verified on the evening of January 18th, at the home of Mrs. D. G. Vincent, of Alfred. The occasion was the presence of Mrs. Amorelia Burdick, widow of the late Alexander Burdick; and it was a pleasant surprise. The evening was inviting, the sleighing was good and the moon—"the moon shone bright as day." Some thirty or forty friends and relatives came,—how could they stay away?—to meet and greet the widow on her 77th birthday. After a pleasant social visit the party returned to their homes leaving as a testimonial and memento, in cash and other needfuls, over \$20 00.

J. S.

LITTLE GENESEE.—Tuesday, Jan. 13, 1891, was the fiftieth anniversary of the marriage of Mr. and Mrs. William L. Bowler. Their neighbors, having had considerable agreeable experience in similar matters in the past, decided to make it the occasion for a surprise social. Ac-

cordingly at about 7.30 P. M., a large number presented themselves at the door of the Bowler residence for admission, and were very cordially received and heartily welcomed. The evening was spent in social intercourse and music.—Before departing the pastor made brief remarks and in behalf of the guests presented a few golden articles as mementoes of the happy occasion. Appropriate responses were made by the recipients. After prayer the guests departed, feeling that the occasion had been one to be remembered with pleasure.

G. W. B.

NILE.—The members of the church and congregation, and other friends, met at the church on Wednesday afternoon and evening, Jan. 21st, for the purpose of making a donation to the pastor. Supper was served, both afternoon and evening, to a large number, who enjoyed a very pleasant and social visit. For the receipts of the occasion the friends have our sincere thanks. Such testimonials are valuable in many ways, and go far to encourage the laborer in the Master's work. As "it is more blessed to give than to receive," the blessing will be bountiful on the donors.

H. B. L.

New Jersey.

NEW MARKET.—Our winter thus far has been less severe than was feared, as many weather prophets had predicted plenty of snow and zero weather. Our mercury, up to Jan. 20th, has not reached zero by several degrees.—The "week of prayer" was observed by our church in union with the First-day Baptists, as is our custom, but no marked interest was developed.—There is a good religious interest among our young people, and several who have not yet been baptized are becoming active workers in our Y. P. S. C. E. prayer-meeting.—Rev. H. P. Burdick spent Sabbath, Jan. 17th, with us, and gave us an excellent sermon from John 4: 35. Like Moses, Doctor Burdick's "eye is not dim nor his natural force abated." Unlike Moses, he is not "slow of speech and of a slow tongue."

Wisconsin.

MILTON JUNCTION.—Southern Wisconsin is enjoying a most beautiful winter thus far. Thermometer has been down to zero but twice, and that for but a short time. We have had but very little stormy weather, bright sunshine is the order. We have not had snow enough at any one time for good sleighing. Yet we have had the best of wheeling.—Our church manifests very good interest in religious things. Church appointments are well sustained. We observed the week of prayer with good results. Yet all was not accomplished we could desire.—At the Sabbath service, January 17th, brothers Frank Wells and Henry Greenman were ordained to the office of deacon. A large congregation was present. The following order was carried out: Reading of appropriate Scripture; prayer by Eld. Trewartha; sermon by Eld. Wardner, from Gal. 5: 13, "but by love serving one another;" consecrating prayer, President Whitford; charge to the church, by the pastor. The membership of the church then came forward and gave the right hand of fellowship to its new deacons in a cordial manner, which is very suggestive of hearty sympathy and good wishes. The closing prayer was offered by Eld. Bond. Appropriate music was interspersed. We hope the new relationship thus established may be fruitful of much good and Christian growth in the church and community.

G. W. H.

UTICA.—Here was once a strong church; there are now about twenty families. Nearly one-half of the heads of these families are too

old or broken in health for the farming business. There is no physician nearer than eight miles. Some are selling out to the Scandinavians and moving to other societies. Some go without selling out. With all this the church continues to raise its usual amount for church expenses, and an inventory of its Tract and Missionary interests shows that more is being done for those departments of our work than the church has been doing for years. Last year the pledges amounted to \$78 00. They will not vary much from that amount for this year: We do not claim that this fully meets our obligation to God and his work. When we stop to consider what we owe to him, we do not magnify the works of our hands. We are trying to live in harmony with God's law, and therefore in peace among ourselves. We are conscious of the fact that our people are not generally so mindful of what we owe to God as what we owe to one another in hard cash. Here, also, applies the scripture, "This ye ought to have done and not to have left the other undone."

M. G. S.

Minnesota.

DODGE CENTRE.—We have been having an interesting time for some weeks past. Soon after the Chicago Council we commenced extra meetings, holding them three or four evenings in the week. Many of the members of the church were blessed with greater desires for holiness, and with greater anxiety for the salvation of others, while many, especially of the young, came forward night by night for prayers. About the middle of December Bro. S. H. Babcock, pastor at Walworth, Wis., was invited to come and labor with us. His first service was Third-day night, Dec. 30th, and his last service on Sabbath, Jan. 17th. The first night twenty were forward. The work went on with varying visible results night after night. Altogether a good work has been done, for which we thank God and take courage. Eight have been received for baptism and church membership. We have enjoyed the preaching, singing, and society of Bro. Babcock very much. We are thankful to the Walworth Church for sparing to us its pastor, thankful to him for leaving his home to be with us, and thankful indeed unto God for the good accomplished. But the work is not all done yet. There are others for whom we are feeling anxious. May the Great Head of the church still grant us strength to go forward.

S. R. W.

Kansas.

NORTONVILLE.—Our beautiful winter and excellent wheeling afforded an opportune time for the glorious meetings (now closed), which were truly remarkable for their deep soul-work, which resulted in bringing such a degree of harmony and brotherly love into our church as the most sanguine had scarcely dared to hope for. But in the midst of our rejoicing our hearts are saddened at parting with our highly esteemed pastor, who leaves us to-night for a three months' mission tour in California. In granting him this leave of absence we feel that our church is indeed making a great sacrifice. Our pulpit will be principally supplied with home talent during his absence. We are not only blessed with ministers, but have some lay members whose talents ought to have been given to the ministry.—Our Sabbath-school reorganized the last Sabbath in the year, with the following corps of officers and teachers: E. L. Hummell, Supt.; U. S. Griffin, Ass't Supt.; Eld. Cottrell, Chorister; Gertie Griffin, Organist; Agnes Burdick, Ass't Organist; May Stillman, Rec. Sec.; S. E. R. Babcock, Cor. Sec.; Orestes Babcock, Treasurer; Ira Maxson, Librarian. Our total enrollment is nearly two hundred.—"The beautiful snow" that fell on New Year's day is fast disappearing in our genial clime, making our excellent traveling anything but delightful.

S. E. R. B.

JAN. 18, 1891.

MISCELLANY.

ONE WAY TO PLEASE GOD.

The long Babylonian captivity was over. Jerusalem had been restored; its walls rebuilt. It was then, probably, that some one composed, for the service of re-dedication, the one hundred and forty-seventh Psalm. It is a burst of praise for the restoring mercy of God. "He gathereth together the outcasts of Israel; he healeth the broken in heart and bindeth up their wounds." At such a time (the sense of pardon fresh within) God's mercy would seem more evident, more prominent, than ever. The author's faith apprehended God so vividly that he does not hesitate to describe him in the terms of his own life as "taking pleasure." But it is not with man's strength, nor with his disposition to display it, that God is pleased. The organized might of nations is no delight to God. Their armies must have been, again and again, an abomination to him. Not with man's skill or swiftness is God gratified. It is the reverent spirit of dependence, the humble mind, the contrite heart, in man, that please God most. "The Lord taketh pleasure in them that fear him; in them that hope in his mercy." Had Israel sooner found this out they might have ended earlier their captivity. That bondage was itself a chastening of merciful intent. Now that they have learned its lesson they discover the divine motive, and extol the divine mercy. The tokens of that mercy are everywhere, and in everything. Nature is its expression. The rains of spring-time, the summer's bounty, the cold tempests of winter are the ministries, to his underserving children, of a merciful God.

To judge from other Scripture this singer of the Restoration was not at fault. The exercise of mercy is God's pleasure. Paul declares that "He is rich in mercy," and coins for him a name expressively unique: "The Father of mercies." Peter declares that it was of his "abundant mercy" that men came to have a "living hope," as his children. The Psalms declare that he is "Plenteous in mercy;" that the only measure of this disposition in him is the immeasurable: "As the heaven is high above the earth, so great is his mercy toward them that fear him." Another Psalm asserts that "His tender mercies are over all his works;" still another, that "The earth is full of his mercy." Isaiah believed that "He will abundantly pardon." As to the constancy of this temper in God, Scripture has but one doctrine: "His mercy endureth forever;" it is "everlasting;" nay, it is "from everlasting to everlasting." It was from the Bible that Isaac Watts got his theology:

"How much is mercy thy delight,
Thou ever blessed God."

The rapture of the Christian experience which prompted the exclamation "O, he is a great Forgiver!" was according to the eternal fact; and was not merely an ebullition of transient human feeling. To trust God's mercy is to give God pleasure. It is hardly more than the Bible warrants, to say that he thirsts to be gracious. To receive the cry of a penitent heart is, to him, what a refreshing draught of water, clear and cool, is to us, on a thirsty day.

The disposition to depend upon God's mercy is one of the conditions of growth in Christian life and character, as well as a qualification for pardon. The humble man is the man whom God will most exalt. "The proud he knoweth afar off." The man who knows and pleads his own weakness is the man whom God delights to endue with strength; but the self-sufficient he leaves to themselves and to their failures. The beatitudes of the kingdom of heaven are pronounced upon the poor in spirit, the mourners, the meek, the merciful, the hungerers after a righteousness they do not possess. Conscious need is a passport to God's favor. The sense of unworthiness is a foretoken of acceptance with him.—*Christian Inquirer.*

THE MURDER OF THE INNOCENTS.

A lady, whose home is in Louisiana, tells the following incident as true. There are many

readers of *The Companion* to whom it will come with a special interest.

"One morning," she said, "in early spring, while walking through an orange grove near the house, I saw a red-bird watching me from a neighboring magnolia tree. Suspecting that his mate was near, and that they were busy in house-building, I sat down, and remained so long motionless that he apparently made up his mind that I was not worth heeding, and went back to work.

"The nest was in full sight. It was lined with the softest silky fibres; the magnolia blossoms of creamy white pressed close around it, while the green Spanish moss hung like curtains on every side. It was certainly a dainty fairy palace which the little creature had built for his bride.

"Presently she fluttered into sight. I started up with a cry of pity. One leg of the poor bird had been broken, and hung motionless. Her flight was weak; she was able to make but a few feet at a time. But if you could have seen the stout little husband! He flew beside her; he chirruped, he sang, he would dart ahead, and then back, to hearten and cheer her, and when she was at last safely in the nest, you should have heard his triumphant burst of music.

"I came every day to watch them. My little girl grew very fond of Tom and Jenny, as she called them. They soon, too, learned to know us. Tom would hop to our feet for the crumbs we scattered; but, oddly enough, he would not let Jenny come. He evidently was afraid to trust the dear little cripple with us.

"Presently four eggs appeared in the nest, and then Tom took up the burden of life in earnest. Never did bird work harder. Jenny was fed with the best. He would have none of our crumbs now, but was up with the dawn, foraging from the grove to the bayou.

"We visited Jenny every day. At last, one warm morning, we were met with a perfect outburst of triumph from Tom. He balanced himself on a twig, and watched us with his keen black eyes and sang—sang! What he wanted to say was, "Look at them! They are mine, mine!"

"There were four tiny birds, skinny, bare, open-mouthed, in the nest.

"Weeks passed. The young birds were beginning to look less ugly. Jenny's weak chirp grew stronger. There was a happy outlook ahead for the whole family, when a day or two of cold rain came, during which we were not able to leave the house.

"When, on the third day, we went to pay our usual visit to 'Tom's,' the nest hung torn and empty; on the ground lay the four young birds—dead: Tom and Jenny were gone.

"I saw them a week or two later, perched on the bonnets of two blowzy women in the village. The poor little carcasses were stuffed, and two glass beads shone in the empty eye-sockets. The small beaks which used to pour forth such marvelous melody of love and praise were filled with arsenic, and held open by a nail."

That is all. If this was a crime, there is no punishment for it.

THE CHURCH SUPPER BAZAR, AND FAIR.

Old Matthew Steadfast, coming out of his corner and raising his voice in his earnestness, said:

"Brethren, you've heered me talk till you've got kind of tired of me, and some of you think I'm sort of a fanatic about my ideas; but I tell you brethren, when ideas have got the word of the Lord and the 'rithmetic to stand on, they'll bear a good many hard knocks. I won't be hard on ye, brethren, I won't say a word agin yer idols, or ask ye if ye could glorify the Lord Jesus better if ye should throw 'em to the moles and bats altogether. I know some of ye would be 'mazin bad off without 'em, and so I'll be forbearin' with yer infirmities, but I want ye to consider a fair proposition.

"I've calc'lated that there are at least twenty men in this church who smoke, who could get along just as comfortably with one less cigar a day—in fact, wouldn't really know the difference—and there is a clear income of over a thousand dollars just from those twenty men. Then there are at least twenty more who smoke cheaper ci-

gars, who might do the same thing at a saving of about seven hundred more. No hard work, you see, brethren; nobody's comfort taken away so far.

"Then I am sure there are thirty families in this church who could save a dollar a week from their table expenses, and never miss it. Why, it's only a matter of a loaf of cake and a couple of pies less, and a plainer sauce for pudding, or even no desert at all for a couple of days. There are plenty of families who could cut off five times as much, and be all the better for it; but I'll only ask for a dollar a week, and there you have fifteen hundred more from just those thirty families. Then there are fifty people who could save five dollars every year from their own and their children's garments, just by putting in a little less cloth, or a little less trimming, or saving a few cents a yard on the goods, and nobody on earth be the wiser; and here you have two hundred and fifty dollars more.

Now it does 'pear to me brethren, it wouldn't be so hard on the women folks, as wearing out their souls and bodies making fol-de-rols, and trying to sell 'em to folks that don't want 'em.

"I tell ye, brethren, I'm amazed when I think about it. There it is, all figured out, and nobody can say it isn't a moderate showing of the case; but you'll all go away shaking your heads over the debt, and if you remember anything I've said, it'll be the two hundred and fifty dollars the women folks might save on their dress, and not the three thousand dollars for cigars and high dinners. Human nature, brethren, is perverse and perplexin'."—*Emily Huntington Miller in Chautauquan.*

SPECIAL NOTICES.

☞ THE Quarterly Meeting for Ötselie, Lincklaen, DeRuyter, Cuyler, and Scott churches, will be held with the DeRuyter Church, on Sabbath and First-day, Jan. 31st, and Feb. 1st. Eld. J. A. Platts will preach on Sabbath and First-day mornings, conference meeting Sabbath afternoon and Christian Endeavor meeting at night. L. R. S.

☞ THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.20 P. M. The Mission Sabbath-school meets at 2 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: Rev. J. W. Morton, 1156 W. Congress Street, Chicago Ill.

☞ THE Quarterly Meeting of the Rhode Island and Connecticut churches will hold its next session with the First Hopkinton Church, on Sabbath, Feb. 14, 1891. Morning sermon, 10.30, O. D. Sherman. Sabbath-school following the sermon, conducted by Superintendent of school. 7 P. M., praise service of half hour, led by Frank Hill. 7.30, election of officers. 7.45, sermon by A. McLearn. E. A. WITTER, Sec.

☞ 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 or the chart.

WANTED.

EMPLOYMENT for a man of experience, either in farming or running a sawmill. Would work by the month or year. Good reference can be given. Address P. O. box No. 129, Brookfield, Madison Co., N. Y.

A SABBATH-KEEPING young man who understands plumbing, or steam fitting, or hot-water heating. Address ORDWAY & Co., 205 West Madison St., Chicago.

A SABBATH-KEEPING young man who is a practical cutter, or tailor, and who is willing to become identified with a tailoring business that has been established in this city for twenty years. Address ORDWAY & Co., 205 West Madison St., Chicago.

CONTENTS.

Secrets—Poetry; Some Figures Worth Thinking About; The Origin of Christmas..... 65
 Effects of the Use of Tobacco on the Mind and Soul..... 66
MISSIONS:—Paragraphs; Our Missionary Society; From J. F. Shaw..... 68
WOMAN'S WORK:—Paragraphs; Our Work..... 69
HISTORICAL AND BIOGRAPHICAL:—Hamilton and Disraeli; The Old Military Road; Our Indian Policy..... 70
SABBATH REFORM:—Outline of Sabbath Lectures; An Apostatizing Movement..... 71
EDITORIALS:—Paragraphs; Interesting Figures New York Letter..... 72
 Washington Letter; Ordination at First West-terly; Conference of French Protestants..... 73
YOUNG PEOPLE'S WORK:—How We Stand; Our Forum—Thoughts; What to Do; Our Mirror—Christian Endeavor in Nebraska; Notice..... 74
EDUCATION..... 75
SABBATH-SCHOOL:—Lesson..... 76
 Salem, W. Va..... 76
 Recognition Service..... 77
HOME NEWS:—Alfred, N. Y.; Little Genesee, N. Y.; Nile, N. Y.; New Market, N. J.; Milton Junction, Wis.; Utica, Wis.; Dodge Centre, Minn.; Nortonville, Kansas..... 77
MISCELLANY:—One Way to Please God; The Murder of the Innocents; The Church Supper Bazaar, and Fair..... 78
SPECIAL NOTICES..... 78
BUSINESS DIRECTORY..... 79
CATALOGUE OF PUBLICATIONS..... 79
CONDENSED NEWS..... 80
MARRIAGES AND DEATHS..... 80

A GREAT HUMORIST.



No writer of the present day has achieved a greater reputation for wit, humor and pathos than the inimitable M. Quad, of *The Detroit Free Press*. His fame and popularity are universal. He is strikingly original, naturally and spontaneously funny. His humor is always clean and wholesome, never descending to the coarse or vulgar. There is wisdom with his wit—strong common sense mixed with racy, unctuous humor, which makes his articles wondrously pleasing to the general reader. M. Quad writes exclusively for *The Free Press*.

As a family newspaper *The Free Press* is unexcelled; it occupies a unique place in journalism. It is famous for its original literary features, prize stories, sketches, etc. It furnishes instruction and entertainment for every member of the home circle. Special features are "The Household," a four-page supplement conducted by Mrs. Eva Best and devoted to home interests, and "Merry Times" for the little ones, conducted by Mrs. Margaret Eytinge. Many new and attractive features are promised for the coming year.

The price of *The Weekly Free Press* is \$1 00 per year. Among the many "Special Offers" the following are notable:

The Weekly Free Press and the *Home Magazine*—a handsome 24-page monthly, conducted by Mrs. Gen. John A. Logan—each one year for \$1 10.

The Weekly Free Press and *Farm & Home*—agricultural semi-monthly—each one year for \$1 20.

The Weekly Free Press and *The Free Press' Art Album*—containing six beautiful pictures—for \$1 10.

No one can go astray by subscribing for *The Free Press*; it is a constant source of delight. Send to the publishers at Detroit, Mich., for a specimen copy.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

DOWSE.—At Brookfield, N. Y., Jan. 11, 1891, of a spinal difficulty, Mrs. Amy Dowse, in the 87th year of her age.

Mrs. Dowse's maiden name was Amy Wilcox. She was born at Burlington, Conn., Dec. 5, 1804. She came to Brookfield when about eleven years of age. In 1834 she was married to Mr. Charles W. Dowse, and about six years thereafter they moved to Wisconsin, where her husband died. Soon afterward Mrs. Dowse returned to Brookfield. Mrs. Dowse was baptized by the Rev. L. C. Rogers and united with the First Brookfield Seventh-day Baptist Church, Oct. 18, 1867. In all her early life she was a devoted Christian and very regular in her attendance at church and prayer meetings. For about thirty years she has been in feeble health, and for the past five years her mind has rested under a cloud, during which time she has been cared for by her cousin, Mrs. M. W. Clarke of Brookfield. Funeral services were held from the residence of Mr. M. W. Clarke, Jan., 13, 1891, conducted by the Rev. Clayton A. Burdick. Interment at Leonardsville, N. Y. W. C. D.

MAXSON.—At Adams Centre, N. Y., Jan. 20, 1891, Diantha Maxson, aged 85 years 11 months and 16 days.

She was a daughter of Deacon Holly Maxson, and was born in Brookfield, N. Y. Her brothers were Dea. Welcome H. Maxson and Silas Maxson. Her sisters were Mrs. Alvira Frink and Mrs. Welcome Clarke. Although she was the oldest of the family, Mrs. Clarke, the youngest, alone survives her. She, early in life, became a Christian and was always distinguished for her deep piety and sweet spirited Christian character. She loved the society of religious people and delighted to converse upon religious subjects. She had been a member of several of our churches but died in the fellowship of the Adams Church. A. B. P.

DUNHAM.—In Dunellen, N. J., Jan. 13, 1891, very suddenly, of heart failure, James Dunham, aged 71 years.

The deceased was the oldest living member of quite a large family, the parents of whom were members of the Seventh-day Baptist Church of New Market, N. J. Five brothers survive him, one of whom, H. V. Dunham, is a deacon of the New Market Seventh-day Baptist Church. The deceased was a man of sterling integrity and a silent believer in the Christian religion, though he never made a public profession of his faith. His family, consisting of his wife, three daughters and one son, are members of the Presbyterian Church of Dunellen. The funeral services were attended on Sabbath afternoon, Jan. 17th, with burial in the Bound Brook cemetery. "It is appointed unto men once to die; but after this the judgment." Heb. 9: 27. L. E. L.

BURDICK.—At his home in Burdickville, R. I., Jan. 13, 1891, Edwin P. Burdick, at 81 years of age. Mr. Burdick was a victim of that dreaded dis-

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

Royal Baking Powder
ABSOLUTELY PURE

ONE MOMENT PLEASE.

A safe, quick and sure cure for cancers and tumors. *Rev. A. W. Coon, Cancer Doctor,*

After a successful practice of more than twenty years, is prepared to cure all sorts of cancers, tumors and fever sores.

He has a remedy which destroys the malignant growth quicker, and with less pain than any other formerly used.

CANCERS OF THE BREAST A SPECIALTY.

Examination and consultation at his office free. Send for circulars and testimonials. Patients can be treated at home or at the Doctor's residence at Alfred Centre.

Address *REV. A. W. COON, A. M., Alfred Centre, N. Y.*

TESTIMONIAL.

Dr. A. W. COON, Dear Sir:—I take pleasure in expressing my gratitude to you for the quick and easy way you removed a troublesome cancer from my breast. It took only a few hours to kill the cancer, and after applying a poultice a week or ten days it all came out whole, leaving a large cavity which healed very rapidly and is now all sound. I feel that your easy and safe way of removing cancers should be more extensively known, and would advise all who are suffering with the terrible disease to apply to you at once for relief.

Yours Very Truly,
 Mrs. CHAS. H. SUYDAM, Franklin Park, N. J.

FOR SALE.

The Stannard House adjoining Milton College grounds. For particulars address E. P. Clarke, Milton, Wis.

FOR SALE.

A Wheel-wright Shop and Machinery, at Shiloh, N. J. A very desirable property, and a rare chance for Sabbath-keepers to obtain a business. For further particulars address Box 146, Shiloh, N. J.

FARM FOR SALE.

The undersigned offers for sale his farm of 125 acres, situated one-half mile from Seventh-day Baptist Church at Salemville, Pa. The farm is enclosed with post fence, has good buildings, running water, and good well. One-half cleared, balance timbered. For particulars address,
J. B. KAGARISE, Salemville, Pa.

MINUTES WANTED.

To complete a set, the minutes of General Conference for 1807, 1810, and for which fifty cents each will be paid.
GEO. H. BABCOCK.
 PLAINFIELD, N. J., June 10, 1890.

CANCERS

Are easily removed and permanently cured. Treatment not painful or disagreeable. A new and better method. Neither knife nor caustics used. The cancer poison is removed from the system and good health follows.

VARICOSE VEINS

treated by constitutional methods without bandages or local applications, and radically cured.

RHEUMATISM

yields quickly to our new remedies and treatment. No case should be regarded as incurable.

AND ECZEMA

disappears for good after a brief treatment. All our remedies are new to the profession, but have been used successfully for years in this city. We can show that we have not only cured these diseases, but that we have

RADICALLY CURED

every form of chronic disease. Special attention given to diseases of women. Our physicians are well known, regular practitioners of many years' experience. Send for circulars and references, to *HORNELL SANITARIUM CO., Limited, Hornellville, N. Y.*

\$75 to \$250 A MONTH can be made working for us. Persons preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. *B. F. JOHNSON & CO., 1009 Main St., Richmond, Va.*

CONDENSED NEWS.

Millet's famous painting, "The Angelus," was exhibited for the last time in this country last week. It has been taken to France.

The fund raised for the distressed people of West Ireland by Secretary Balfour now amounts to nearly \$70,000, of which amount Queen Victoria gave \$1,000.

It is announced that Miss Elaine Goodale is to be married to a full-blooded Sioux Indian who is a graduate of Dartmouth College and a physician by profession.

Emperor William's disarmament scheme is engrossing public attention throughout Europe. It is said that the Emperor will submit the proposition to his grandmother, Queen Victoria, at his coming visit to England.

The Russian Minister of Justice has issued a confidential circular to the Judges and Imperial Procurators, notifying them not to permit Hebrews to be enrolled as barristers, and that those already practising must receive notice of expulsion.

The Imperial Commission on Petitions at St. Petersburg has returned to London the memorial in behalf of the Russian Jews, addressed to the Czar by the great mass meeting recently held in London. The Commission states that it has no authority to present such memorials to the Czar.

The stockholders of the Edison general electric company have ratified the action of the directors in increasing the capital stock from \$12,000,000 to \$15,000,000. It is stipulated \$1,000,000 shall be kept in the treasury as a reserve fund.

The sales agents of the coal producing companies met in New York Jan. 14th. It is stated that it was decided to arrange monthly production on the basis of a production of 37,000,000 tons for the trade, and continue the prices in force last year.

In the United States district court, before Judge Coxe, Jan. 23d, James Faulkner, a brother of the late General Lester B. Faulkner, charged with wrecking the Dansville, N. Y., bank, plead guilty to making a false report to the controller of the currency and was sentenced to the Albany penitentiary for five years at hard labor.

MARRIED.

PALMER—BURDICK.—At the residence of Dea. Samuel P. Burdick, the bride's father, in Alfred, Allegany county, N. Y., Jan. 19, 1891, by Rev. J. Clarke, Milo L. Palmer, of Rome, Georgia, and Janie N. Burdick.

GOULD—CLARKE.—In Scott, N. Y., Dec. 10, 1890, by Rev. J. A. Platts, Mr Archie S. Gould, of Candor, N. Y., and Miss Myra J. Clarke, of Scott.

BLISS—MITCHELL.—At the residence of the bride's father, in Richburg, N. Y., Jan. 20, 1891, by the Rev. W. Mudge, Walter T. Bliss, Esq., of Alfred Centre, and Miss Minnie Mitchell, of Richburg.

CRANDALL—COPLY.—At Leonardsville, N. Y., Jan. 21, 1891, by the Rev. William C. Daland, Dr. Hiram Saunders Crandall, of Leonardsville, and Miss Olivia Emogene Coply, of Eaton, N. Y.