

The Sabbath Recorder.

SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Vol. XLVII. No. 6.
Whole Number 2399.

FIFTH-DAY, FEB. 5, 1891.

Terms:
\$2 00 in Advance.

For the SABBATH RECORDER.

THE GOOD SHEPHERD.

SARAH S. D. SOCWELL.

He leads us forth—perchance along the way,
Sharp thorns and brambles our tired footsteps stay—
Can this, dear Lord, be the enchanting path
By which we 'scape from woes and endless wrath?

Can this grey sky which lowers overhead
Light up the gloom of the lone way we tread?
And can these stony slopes the pastures be
Where we, thy flock, must ever follow thee?

Lo, here beside us wind fair flowery ways,
Where many a joyous hand in comfort strays,
While we, with bleeding feet, climb wearily
The dreary heights, lost in immensity.

Courage, O weary ones, see in the van,
Strong and yet gentle, walks the Son of man,
Listening in pity to each wail and plaint,
Aiding the feeble ones who fail and faint.

Height upon height is scaled, and now we stand
Where heaven bends to meet the barren land—
What vision this, that meets our longing eyes?
What hand hath spread for us this glad surprise?

For lo, before us, radiantly unrolled,
Lie the green pastures, stretching fold on fold,
Where the sweet waters, in their lapsing flow
With murmurous music fill the softened glow.

Dear Lord, forgive that we've impatient been,
Unwilling still to trust where we've not seen,
Help us thy patient love to emulate
Till back, for us, shall swing the Golden Gate.

A STUDY OF PETER.

H. B. MAURER.

"I myself also am a man." Acts 10:26.

Some one has said, "I like a man, I care not what shape he is in," meaning thereby that one may, by his conduct, violate conventional proprieties and by his dress offend conventional taste, and yet be a man in the nobler sense. Peter was every whit a man. He is more disparaged by us than he was by Christ, who "knew what was in man." The mentioning of his name immediately suggests the disparaging features of his career. Our view of him savors too often of the crowing of the cock when Peter fell. We look through our spectacles of disparagement at Peter too much as men sometimes look at the sun through smoked glass, not to behold its grandeur and to appreciate its splendid effulgence, which rendered the glass necessary, but to find and to gaze upon its spots. Peter was no less a man because of his failings which we emphasize too much in our thinking; nor was he man in spite of these failings, but he was all the more a man because of them. Truth is no less the truth because it is a fact that it may be crushed to the earth, and often is, but it shows its inherent vitality in rising again. A man is no less a man because he may be downed and defeated, provided he rises above adversities and recovers himself.

Noble souls in dust and heat
Rise from disaster and defeat
The stronger.

Peter, like David, was a man after God's own heart, not because he was perfect, like God, but because God's pattern of a man is one who, when he has fallen, will, by dint of energy, make good his fall, and that is an element in manliness. Unless a man can lift himself above himself how poor a thing is man! In a different and wider sense than that in which he meant it,

Peter uttered a truth concerning himself when he said, "I myself also am a man."

I. Manliness strives to recover from mistakes. This it will do, not from personal considerations of profit and loss, but from a sense of justice to others and to itself. Manliness upholds, not from selfish motives, the dignity of manhood. To recover from mistakes implies two other conditions, 1st, the disposition to detect them, and 2d, the willingness to be reproved. Whatever the means may be to detect wrong tendencies, they will be welcomed by the true man. The qualifications to do this seldom lie within, but oftener without, ourselves; hence Burns says:

O wad some power the giftie gie us,
To see oursel as others see us,
It wad frae monie a blunder free us,
An' foolish notion.

Therefore these two, the disposition to detect mistakes, and the willingness to be reproved, have a close relation, since both chiefly come from without.

We may prevent mistakes by studying the conditions and circumstances which have led others into error. History and the daily papers furnish ample means for doing this, both to the individual and the church. But a chief means of checking tendencies to personal mistakes is to rely on the judgment of our superiors in wisdom, experience, and age, if the latter have taught the first. Whether our Lord was Peter's superior in age we know not, he certainly was in wisdom, and the remarkable submission Peter always displayed to the superior wisdom of his Master is one of the strong elements in his character, and exhibited his manliness in his disposition to recover from mistakes. He asked questions of his Master as a child would of a parent. His requests and questions, unlike some of those of James and John, were not from considerations of personal advantage, but grew out of his manly desire to walk with sure and steady tread. He distrusted himself. His discussions with his superiors, Christ and Paul, unlike the controversy between these and the Jews, were not to come off victorious in a battle of words, and contention of ideas, but to learn something for future use and the development of manhood. Appreciating that he was more frail and faulty than the rest of the disciples, he was the more eager to learn and to recover from mistakes. The bitter tears he shed when the crowing of the cock recalled his Lord's words; the following of his Master afar off, which was better than not following at all, were the beginnings of renewed effort to be more of a man than ever before; and so in after years, when he demonstrated to the saints how to build up a symmetrical character, he says:

And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

In this it will be seen that knowledge is the

first element of importance next to faith and virtue; and all the elements are summed up in this exercise in Christian arithmetic to make one fruitful in the knowledge of Christ, which Peter ever strove to obtain.

In some things man is contrasted with a brute, although it not infrequently happens that he is more of a brute than the lower animal. The contrast, I suppose, is justifiable in the sense in which Solomon uses it when he says, "He that hateth rebuke is brutish." If to hate rebuke is brutish, then to be submissive to it must be manly, always of course considering justice and proper motives. Many, no doubt, are the unrecorded rebukes which Christ administered to Peter. These rebukes were mild, as that which he received at the Supper, or severe as that which was in the words, "Thou savorest not the things that be of God." Severe and frequent as these rebukes were, Peter was ever submissive and never resentful. Some were offended at our Lord's words, and left him: others were so stung by scathing rebukes that they sought to silence and to kill the Saviour, but Peter ever was the same as when he said, "To whom shall we go? thou hast the words of eternal life." To have thus meekly received the rebukes of the Saviour seems proper enough, and one would not therefore conclude that Peter was different from the rest of us, for who would not submit when rebuked by such an one as Christ? Because Peter thus submitted to his Master, that does not argue for him any more than for any Christian, a willingness to be rebuked. But Peter was not slow to suffer reproof from any one who seemed to him superior, although that superiority might be but in one or two particulars, and on one occasion only. Paul was Peter's inferior so far as seniority in the apostolate was concerned, yet though the one was no less a Jew than the other, Paul's insight into the adaptation of Christianity to the Gentiles was superior to that of Peter, and this Peter was not slow to recognize. He at one time, by practice and precept, set forth erroneous notions. To a strong following Peter "seemed to be a pillar," but soon showed himself "a reed shaken with the wind." Paul at once saw that Peter's course was wrong, and he did not hesitate to "withstand him to the face." At some public gathering of the church Paul severely censured his brother apostle. Did Peter stand and argue the question? Did he strive to show that he was right and Paul wrong? The effect was different on Barnabas, who was included in the censure, for no doubt it exasperated him to such an extent as to have much to do with his separation from Paul later on; but Peter submitted to these scathing words. The reproof coming from Paul was not of that intolerable kind arising from pride or hatred, but it was that of a friend, whose wounds are faithful, and who had their common cause in high regard. The best proof that he regretted his weakness and bore no grudge against Paul, is seen in the terms of honor and affection in which he refers to Paul in his epistles, and in his use of the very arguments afterwards which Paul

used against him, and his reference to the very epistle of Paul, that to the Galatians, in which his conduct is condemned.

Notice, then, that Peter was a *man* because he showed the disposition to detect his weaknesses, and a willingness to be reprov'd, by means of which he was enabled to recover from his mistakes; and that is an element in true manhood.

(To be continued.)

SEVENTH-DAY BAPTISTS AND THE WOMAN'S CHRISTIAN TEMPERANCE UNION.

REV. PERIE R. BURDICK.

It is a perplexing question for many of our people whether it is right for us, as Sabbath-keepers, to work in harmony with the Woman's Christian Temperance Union. If it is true, as we firmly believe it is, that we have more of truth than any other people, then we, of all people, ought to be in the front rank of every movement against sin and iniquity. We certainly cannot hope to stand justified at the final reckoning if we have not used all our talents for the overthrow of evil, and the enthronement of right and truth. The giant evil of our land to-day is intemperance. We may differ in regard to ways and means, but how any lover of God and righteousness can fail to work in some way for the utter annihilation of the rum traffic, is an unsolved problem with us. It is universally agreed by all lovers of temperance that no one agency has done more to arouse our nation to the appalling evils of intemperance than our White Ribbon workers. No other means have been so successful in awakening a keen conscience in favor of closing the saloons, as the prayers, tears, and entreaties of the Woman's Christian Temperance Union. The education of the people in our States and Territories upon the temperance question in many of its channels, is due to the work of this organization. We are thankful that our sisters have had a part in this grand work, and some have had prominent places to fill. As the branches of work multiplied, it is not strange that some mistakes should be made; the wonder is that only *one* error has crept in, and that is the Sabbath Reform Department. Of course that is a positive violation of the plain command of Jehovah, and is a fatal thrust at the very vitals of our religious liberty as a nation. We, who love the law of God and delight in its observance, cannot work in this department, but is that any reason why we should withdraw from the Union and not work in any of the many valuable departments? Can we best meet this error, and let the light of God's truth shine, by having no connection with the Woman's Christian Temperance Union? We think not.

The present agitation in the religious world over the Sabbath question, fertilizes the soil in which the knowledge of God's Sabbath will quickly take root.

Let us learn a few lessons from God's dealings with his ancient people. Listen to the entreaties of Mordecai to Queen Esther: "For if thou altogether holdest thy peace at this time, then shall enlargement and deliverance arise to the Jews from another place, 'but thou and thy father's house shall be destroyed,' and who knoweth whether thou art come to the kingdom for such a time as this?" Then Esther decided to go in unto the king and make an earnest plea for the safety of her people. It was not in her *own* strength that she was going, but trusting in God, who touched the hard heart of the king; and he granted her request, and deliverance came. Our work should be very similar, we should fill our places in the army of White Ribbon workers like Christian women. Let the women of

our State and Nation know that we are not a few, ~~very~~ inferior people, with only eccentric ideas, but that we are an intelligent, God-fearing people. We need to plead with God for strength in this battle for truth, for which all the forces of Sunday legislation are being slowly, but surely marshaled. It is our duty to use every influence against this thrust at God's holy Sabbath. Daniel and the three Hebrew children were associated with idolatrous people, they did not withdraw into a secret place to worship the true God, but with window open toward Jerusalem, Daniel prayed three times every day. Shadrack, Meshack, and Abednago were in the midst of a great throng of people who were worshipping the great image; they did not go away, but when all the people bowed down before the image, *they* stood upright in the midst of thousands, *three* men all alone. The lions did not harm Daniel, the unusually heated furnace did not injure the three faithful servants of God. God always takes care of his truth and its faithful advocates.

If we withdraw from the Woman's Christian Temperance Union we can have no voice in their gatherings, and we would virtually be putting our light under a bushel; but working with them we have a right to be heard, and will be heard in the County, State and National gatherings, and we can scatter the Sabbath truth in a quiet way, just as it was done at Elmira at the recent State Convention. This, with the spirit of God will keep the leaven working. "We are so few what can we do?" Pray, work, and trust in God. We are not as few nor powerless as the three Hebrew children, and we have the promise that the Son of God will also walk with us if we go teaching all men whatsoever he has commanded us. God has chosen the weak things of this world to confound the mighty. Christ prayed for his disciples, not that they should be taken out of the world, but that they should be kept from the evil of the world. The wheat and tares are to grow together till the harvest. Let us, dear sisters, whenever and wherever we have the opportunity, help hinder the development and multiplication of the tares of Sunday observance. If we would fight an enemy, we must go where he is; so the place to fight this error of so-called Sabbath Reform in the Woman's Temperance Union, is in this Union.

Let us loyally, and valiantly work with our temperance sisters for the overthrow of King Alcohol. Join hands with them in every *right* undertaking, and as earnestly protest against any attempt toward the bondage of conscience in attempting to place, by law, Sunday, the man-made Sabbath, in the place of the Sabbath of Jehovah. Let us *all* be faithful workers, and seek to greatly increase the number of Seventh-day Baptist White Ribbon Workers.

THE GOOD OF SPIRITUAL DESIRE.

From the *South-Western Presbyterian*.

Christ, visiting on a mount in Galilee, looked down on a sea of faces. Thousands had come up from all quarters to hear him preach, see him work miracles, and eat the loaves and fishes which he could provide. All classes were there—the human race in miniature, with its ambitions, strifes, wealth, poverty, and diseases. For centuries the terror of the law had been thundered in their ears—the curses for disobedience. In fact, the last word in the Old Testament was "curse." But he presents and emphasizes the other side of the picture, and refers to the blessings of obedience. "Blessed are the poor in spirit;" "Blessed are they that mourn;"—the meek, merciful, the pure in heart, the peacemakers; and, "Blessed are they that hunger and thirst."

This world is full of ambition—for political

honors, wealth, fame in art or science or literature; and the place at the head of the class in school is greatly desired. And there are young men whose ambition is to fill the chair left vacant by H. W. Grady. All these desires are legitimate and laudable if kept in proper bounds. But Christ referred to none of these. It was the longing desire for "righteousness" which he declared "blessed." And there is more than one meaning attached to this word "righteousness." It means perfect conformity to God's law in person and life, which was the original ground of justification under the covenant of works. But are we not now under grace, and is not that law abrogated? We have made ourselves unable to keep the law perfectly, and must look to Christ, who kept it for us; still it is our only standard of moral rectitude, and as a standard is as much binding on us as on Adam. That law is the only rule of faith and duty, and Christians should strive to be like the saints of old, "just" before the law.

"Righteousness" is also holiness of character. Here is where the warfare of life begins and ends. The whole energy of being is to be used in subduing our bodily passions. Such was the intensity of the struggle in Paul's case that he cried out, "O wretched man that I am! Who shall deliver me from the body of this death?" The world is alluring, and Satan's influence is terrible; but the worst enemy is within us: "As a man thinketh in his heart, so is he."

Conformity to law in outward life is a good thing; conformity of heart is far better. But can we be perfect? Not absolutely so; but to reach a high degree in anything, we must aim high. Instead of that, how often we suffer our lives to be molded by those around us! How often take human reason for our guide rather than God's Word! A human character for pattern instead of Christ! "Shall we ever live at this poor, dying rate?" shall we suffer the age in which we live and the influences that surround us to be our rule of conduct? God forbid! Why not strive as Paul and pray as Wesley, "God, make me an extraordinary Christian!"

One means to holiness is prayer. Jesus set the example by often engaging in prayer, sometimes continuing all night. David and Daniel prayed three times a day. Christ recommended the closet. Surely, if that perfect man needed to pray, poor sinners much more. If we want to be like him, we must meet him often in prayer. Another means to holiness is the constant study of God's Word. In a home where the Bible is seldom seen and more seldom used, there is not much danger of finding "extraordinary Christians." But where the Holy Book always lies on the center-table, much soiled from constant handling, leaves turned down, and pencil marks around verses, somebody in that home has made considerable advancement toward Christian perfection; somebody truly loves God and his Word. Prayer and Bible study at home, and prayer and Bible study at God's house, are the chief means of grace appointed by the Master, and those who "hunger and thirst" will use them.

And "blessed," happy, fortunate, highly-favored, those who thus hunger and thirst. "The carnal mind is enmity against God," and has no taste or desire for his righteousness. And for whatever good desire we have, we ought to thank Almighty God for the gift of his Spirit, who created within us a longing for better things than the world can give. Highly-favored are those whom God chooses for his own! Greatly blessed to have these heaven-born desires!

And what the result? "They shall be filled." The original word means to feed upon and thereby grow, or fatten. The physical man grows only during childhood and youth; but the spiritual man never ceases to grow. Sometimes the process seems to stop, despondency seizes upon us, everything goes wrong, and Satan suggests we never had any religion. But we must not yield to mere feeling, for "He that hath begun a good work in you will perform it." A soul that feeds on prayer and God's Word is bound to grow. And when this life is ended, growth will have just begun. The desire for God, the feeding upon him, and constant increase will continue throughout eternity. "We

know not what we shall be, but we shall be like him."

To grow in grace, every power of the soul must be brought into action. We war not against flesh and blood, but against the spiritual powers of darkness. Hence, eternal vigilance, backed by an intense desire to succeed, is the price of victory. To do God's will must be more than meat and drink. To feed the soul is more than to feed the body. "Who is sufficient for these things?"

Again, "righteousness" means the vicarious sufferings and obedience of Christ, which by imputation become our righteousness or ground of justification by faith. "Blessed" is the man who sees that his own righteousness is nothing but filthy rags in God's sight; "blessed" if he recognizes the righteousness of Christ; thrice "blessed," if he accept him by faith, and thus become a child of God!

ONE OF THE PROBLEMS OF TO-DAY.

(From the *National Baptist*.)

At different times the Christian Church has been confronted by various problems and various tasks. At one time, the early Church was called to rescue Christian doctrines from entanglement in the so-called philosophies of the day. At another, there was need of a formal re-statement of the Christian system. Four centuries ago there was a call to rescue the doctrine of Justification by Faith from neglect and to set it on high as "the article of a standing or a falling church." Anon this doctrine itself has to be guarded against antinomianism. In the seventeenth century, the Baptist fathers had to contend for the severance of Church from State, for a spiritual and regenerate church. Later, Whitefield and Wesley contended against a dead formalism in the church. More recently Christendom needed to be aroused to the duty of obeying the Last Command of Christ, our Lord.

The problem which confronts the Christianity of to-day is not less serious, not less appalling, than that of any former time. It is a problem all the more perplexing because it is difficult to define.

There seems a paradox in the situation. Christianity seems to carry in its bosom its own greatest peril.

Here is a Christian family in very humble circumstances. Under the influence of religion, they are industrious, they are virtuous, they avoid gross, expensive, demoralizing indulgences. Christianity tends to physical well-being as well as to mental and moral. It is almost impossible that such a family should not gradually improve in their worldly circumstances. The second generation has a better start than the first. Retaining the habits in which they were brought up, the children attain to increasing success and in many instances to large wealth. By the third generation, with the ordinary blessing of Providence this wealth has grown. But with the growth of wealth come other things; there comes naturally a fondness for wealth; with the growth of wealth is very apt to come lessened proportionate benevolence. We have often referred to that most profound utterance of our Lord, "the deceitfulness of riches." No medium refracts so falsely, no medium transmits the rays of truth with such aberration, as gold. The man who, when he had saved one dollar, gave it all to the Lord, who, when he had saved ten dollars, gave five to the Lord, thinks, after he has acquired a million dollars, that \$5,000 is a large gift; when he has ten million, twenty thousand seems a large sum to spend on the human race, though not a large sum to spend on his stable. The many times millionaire in New York who spends a million dollars a year on yachting would think he was dead if he were asked to give away that sum.

A few days ago there died in a neighboring city, a leading member of a Christian church, leaving a property estimated at from \$8,000,000 to \$10,000,000. According to the statement in the papers, his benevolent bequests amounted to one-tenth of one per cent on his estimated property. It is the old story, as old as the tale of the widow and the two mites; it is the poor who make the gifts which are large in the sight

of God. Every now and then we learn of some man of moderate means who has mortgaged his own dwelling in order that the church of God might be free from mortgage. This, we believe, was the case with the late Prof. Olney, of Ann Arbor, Mich. It does not seem as though the woods were full of millionaires doing the same thing.

But, to return from these perhaps too devious meanderings; wealth brings love of wealth; wealth brings luxury and fondness for luxury; luxury demands more wealth, and cries out against money being wasted upon churches. By the fourth or fifth generation, it is probable that there will be a marked tendency either toward worldliness, toward luxury, or toward devotion to business accompanied by a total disuse of benevolence.

Apply to the whole Christian community what we have said of a single family. The growth of wealth is enormous, is portentous, and has awakened the profound apprehensions of wise and good men, of philanthropists, statesmen, jurists.

The greatest living publicist, Mr. Gladstone, has recently spoken with great plainness upon what he calls, "Irresponsible Wealth." By this he means not irresponsible in the moral sense, but irresponsible in the eye of law as at present administered; "wealth little watched and checked by opinion, and little brought into immediate contact with duty." He states that the annual income on which income tax is paid in the United Kingdom may be moderately stated at £650,000,000, to which may be added as much more which does not pay income tax, making a total for the three kingdoms of £1,300,000,000 or \$6,500,000,000; and he estimates the entire capital of the country by conjecture at not less than ten to twelve thousand million pounds or fifty to sixty thousand million dollars.

In his article, which is in the main a discussion of Mr. Carnegie's "Gospel of Wealth," Mr. Gladstone considers the subject of bequest, and here we are gratified to observe that he takes the same position which has been taken repeatedly in these columns, more especially in the paper entitled, "The Dead Hand," published on these pages a year ago. He holds that men who give in their wills cannot be said to give at all. They simply leave what they cannot take with them. He cites with apparent approval the opinion of Mr. Carnegie that large estates bequeathed by testators should be subjected to heavy taxation, the rate of taxation increasing with the value of the estate.

Mr. Gladstone charges upon what are called benevolent bequests that they offer "a ready and seductive escape from the exercise of self-denial."

Also, "These posthumous dispositions of property give a reputation for benevolence which is by no means deserved."

"With a view to making over after death as much as possible, we may be induced to practice an unworthy parsimony toward good purposes while alive." Again, "This method of bequests tempts the rich to make their wealth an engine for counteracting posthumously the free and healthy action of public opinion by imposing conditions."

Mr. Gladstone, at four score years, approaching the end of his public career, looking upon all subjects

With an eye

That hath kept watch o'er man's morality,

speaks with the solemnity of a prophet to his generation. "If the question be put whether the wealthy portion of our community give away an adequate or becoming portion of their incomes, there can hardly be a serious doubt that the answer must be in the negative."

Cardinal Manning, in a later article in the *Nineteenth Century*, after citing these figures from Mr. Gladstone, adds: "Beyond all doubt, neither Tyre nor Sidon, Nineveh or Babylon, ever held so terrible a stewardship as England, in this nineteenth century." And we may add that with the more rapid growth of wealth, with the larger opportunities, the responsibility of America far surpasses that of Great Britain. The Cardinal refers to the fact that in 1500 the population of England was 2,000,000, and that the holders of land were very numerous, while

to-day, in a population of 36,000,000, the holders of land are hardly one out of thirty-six, and 70,000,000 acres are held by 180,000 people.

The love of wealth appeals to the strongest impulses in man. There is love of wealth simply as wealth, a fondness for possession. Then, wealth brings power. Wealth enables one to gratify his affection for his family by giving to them what he supposes to be greatly for their advantage. If one is disposed toward luxury, ease, display, voluptuousness—to all these, wealth ministers.

There is a theory abroad that America is a republic, that the country is ruled by those whom the people have chosen for that purpose, and that these chosen representatives express the will of the people. We think we remember to have read something looking in this direction in two old publications, one of which was signed by a gentleman named Jefferson, and the other by one George Washington.

The delusion, though harmless, is yet a delusion. We are, indeed, ruled by two houses, the Upper and the Lower House. The Upper House consists of those who own \$100,000,000 and upward. The Lower and more numerous House consists of them who own \$1,000,000 and upwards. The chief magistrate is a gentleman whose name is not obtruded upon the public, who can put the largest number of figures after the \$ mark. These two houses, whenever they are agreed, govern everything. They appoint their servants to high position; they have their representatives in Congress, in the legislatures and upon all the benches. They rule none the less effectively that they rule so quietly. A gentleman of the highest respectability, himself a man of large wealth and of great intelligence, said to the writer: "In the year—, when the— party was in great need of money for the presidential campaign, A B, a man of enormous wealth, greatly interested in railway decisions and legislation, said, 'I will give \$400,000 toward the expenses of the campaign, provided the presidential candidate shall give me an assurance that C D shall be appointed on the Bench of the United States Supreme Court.' The bargain was made, the money was paid, and the consideration in due time was rendered."

And the indirect influence of the man of wealth is not less real and marked than his direct. As Napoleon held himself above all laws, saying, "I am not a man like other men; moral and conventional laws were not made for me," so the ten-millionaire or the hundred-millionaire, along with his yacht and his Fifth Avenue palace, and his summer mansion, and his judge, and his legislature, has also his own statute book and his own decalogue.

Now, the first branch of the problem of to-day is: Can Christianity control the love of wealth, subjecting it to the highest principles of justice and of magnanimity? Can it create in the man of wealth the mastering conviction that his wealth, and his power of acquiring wealth, are all a trust, committed to him by God to be used for the service of God and the good of his fellowmen?

WEALTH IN THE UNITED STATES.

Recent estimates fix the wealth of the people of the United States at the present time at not far from \$60,000,000,000, against \$43,000,000,000 in 1880. That is an average of nearly \$970 per head, as compared with \$860 at the time of the last decennial census. The *New York Bulletin* thinks this estimate errs on the side of safety. The insurance record indicates a greater increase.

The addition of new buildings, with the new farms and improved lands, and the new railroads, mines, and manufacturing establishments, must have exceeded \$18,000,000,000, if the estimate of the Census Bureau for ten years ago was correct. The railroad property alone has increased about \$5,000,000,000. The new farms may, perhaps, be counted at half as much more, and the increase in value of old farms by the vast extension of railroad facilities must be considerable, in spite of cheap crops. The value of other real estate has also been enhanced, particularly in the villages of the West and South.

MISSIONS.

A FEW valuable additions to our proposed file of Annual Reports for Bro. Velthuysen have lately been received. And now to complete the set of Conference and Society Reports we need the following: Of Conference, all dates previous to 1819, excepting 1815; of the Missionary Society, 1845 and 1846.

THE past quarter's reports, in an emphatic manner, call our attention not only to open doors of opportunity on the home field, but to open doors that *invite* us to enter and do effectual work. Particularly is this true of Iowa, Missouri, Illinois, and Kentucky. New workers and more work call for more of the money that the Lord has entrusted to our use.

THE great importance of houses of worship, wherever there is a prospect and purpose in the direction of growth, is not likely to be overestimated, and has been frequently mentioned in these columns. This presents an added reason for larger missionary contributions. Three applications are now before the Board: from West Union, W. Va., Shepherdsville, Ky., and Hewitt Springs, Miss. The Board recognizes with interest the needs on these fields, and desires to help them.

ARITHMETIC.

Two vigorous efforts were made at the Chicago Council to bring the cause of missions within the sphere of human arithmetic, for the double purpose of measuring the success of our work in the past and determining a line of duty for the future.

So far as it was the intention to lead to inquiry as to the wisdom or lack of wisdom in the use of ways and means in our work, no fault at all could be found; for this is an inquiry that ought to be made frequently and discussed freely. But so far as the figures and arguments of these brethren are likely to be used to measure gospel methods, principles, and obligations, they are, as we hope to show, misleading and harmful.

It was shown by one of the speakers, (See RECORDER, Nov. 20, 1890), that from 1875 to 1889 was a period of almost no denominational increase. But this was also the period of our most vigorous efforts and largest expenditures in the work of *Sabbath Reform* and *Home Missions*, as well as of Foreign Missions; and our small increase does not prove that this or that work has not been of God, for the end is not yet. The Bible and the Providence of God show the way of duty; the arithmetical calculations as to results are made in heaven; but, as already admitted, the question whether, in our planning for right ends, we have always wrought wisely, is a natural and important inquiry.

But the comparison of expenditures and the number of baptisms on our foreign field with the outlay and baptisms on the home field, and the conclusion drawn, overlook many important and related facts.

The money paid out of the missionary treasury for work on the home field often only supplemented money raised by small churches toward the support of missionary pastors; and the latter money did not enter into the reported cost of results. The home mission work of our Board is only supplementary to the work of other agencies, such as Christian homes, Sabbath-schools, and individual Christian workers.

This work has been done amid the helpful influence of Christian institutions and civilization, in the land of open Bibles. The present moral and religious condition of society in our home land is the product of centuries of Christian prayer, thought, and action. Our work in China is in the midst of the hindering and corrupting influence of heathen institutions and civilization, and of a moral and religious state of society that is the product of hoary centuries of idolatrous prayer, thought, and action.

If we are to be guided as to manner and place of religious work by present visible results, and will apply the rule to our home churches and other lines of Christian effort and expenditure, we shall be forced to startling conclusions with respect to changes required. Try it, and see.

If "our money should be expended where it will save the most souls," then there is present indisputable evidence that we ought to begin at once to work through other and larger denominations, with their greater facilities, wider fields, and less proportionate expense. Besides, it is now an established fact that one dollar goes further in the conversion of men in heathen than in Christian lands.

But as now, so in other days, our poor arithmetic would have made strange calculations as to probable future results. For example, at the death of righteous Abel, in the days of Noah, when Abraham was promised a seed like the stars of heaven, in whom all nations should be blessed; in the Egyptian Bondage, when only seven thousand in Israel had not bowed to Baal; in the Babylonian Captivity, when Christianity, at its beginnings, had the power, wealth, wisdom, and wickedness of the world against it; in the Dark Ages; at the Reformation, when, in mid-winter, and for religion and liberty, the Pilgrims landed at Plymouth Harbor; when Morrison in China and Judson in Burmah were waiting years for the first convert; and when Garrison, the anti-slavery prophet and apostle, was dragged by a mob through the streets of Boston.

In the calculations of man's arithmetic, a hundred years ago, William Carey and his doctrine that Christians ought to preach the gospel to the heathen, were vigorously opposed. Nor has the opposition entirely ceased. And to Robert Nesbit it was said, "You must be a fool for going to India to preach the Gospel there!" In the arithmetic of the omniscient God, the pious cobbler was already enrolled among the world's heroes; all Christendom was rallied to the grand work of a world's evangelism; and millions of names from every nation, people, and tongue, were recorded in the Book of Life.

The mouth of the Lord hath spoken that they who "call the Sabbath a delight, the holy of the Lord, honorable," shall ride upon the high places of the earth. And the Author of this promise commanded Sabbath-keeping Baptists to preach the gospel to all nations.

Before the problem of a world's evangelism and the conversion of men to the Bible Sabbath, we, with our arithmetic, may well stand appalled. But he who commands us to go, preach, and teach, says also to us as to Gideon of old, "Go in this thy might. Have not I sent thee? Surely I will be with thee."

FROM G. W. LEWIS.

HAMMOND, La., Jan. 4, 1891.

December 31st concluded our first quarter's labor on our new and very pleasant field. While we have not accomplished all that seemed desirable, and while we cannot always immediately see the result of our labor, yet we trust the

quarter has not been altogether without profit, either to your missionary or to the people with whom he has endeavored to labor.

As will be seen by the statistical part of this report, we have three preaching stations—Hammond, La., one four miles out of the village in the neighborhood of some of our members, and one at Hewitt Springs, Miss.

As it appears to us these are very important fields, and need the wisest of generalship in their management. We are endeavoring, under the direction of the Heavenly Leader, to care for them according as we have grace, ability and opportunity given us. The greater part of our labor thus far has been at Hammond, and quite a portion of that in study and meditation in preparing for the seed-sowing as it comes to us in our new experience. We have made but two trips to Hewitt Springs, this quarter.

1. Because the church there, from a religious stand-point, seems to be getting along nicely alone as far as human aid is concerned, and yet they enjoy and appreciate the assistance rendered by others, as is manifest by their zeal and faithfulness.

2. Because of its distance (86 miles) from this point and the expense involved, which is \$3 50 per trip on a two-third fare, which is the usual clergymen's rates in the South.

3. Their little church building is not as yet comfortable or safe for evening use in the coldest weather. And right here permit me to say that if any of our small or financially weak churches are receiving aid from the Building Fund, this church, as it seems to us, is worthy of being counted in in the distribution. They are certainly very needy. Most of them went there with limited means, and have scarcely been able to hold their own and get a living while establishing new homes. But now since they have a good warranty deed of the church lot, if they could have a little assistance even in fixing up their present building, it would be much more comfortable for their regular use and more profitable for missionaries to go there to aid them *in special* services. During our second visit there not so much was accomplished as was desired by both the church and your humble servant, and one of the prominent reasons was the condition of the house. They will probably repair it somewhat before we go again, but they need help from some source and ought to have it. They feel that nothing is in the way of their becoming a strong and useful society, save a few more people and a little money to get more thoroughly established, both of which it seems might be found, if all were more deeply interested in building up these small and recently opened points. On the other hand, if they are not thus cared for, they, like many others, will be obliged to move out and away, or else be deprived of many ordinary church privileges. But with these helps success seems certain.

It will not answer to rely altogether on Sabbath converts and the natural increase to build up these little churches, and since there are many constantly seeking new homes, and that in the South, it may not be unwise or unprofitable for them to call this way and examine for themselves. Some of the above applies to Hammond as well as to Hewitt Springs, although we are better equipped here at Hammond in respect to our church edifice and the homes generally throughout the society. First, Because most of the brethren and sisters have been here longer, and second, everal, sthough not wealthy by any means, had more to rely upon in getting established, and third, some say it's a better country, but that is largely a matter of opinion. The localities however are so different that if one does not suit, the other ought to. From my experience

in both of these societies I can assure any and all that have an eye southward, looking for new homes in Seventh-day Baptist societies, that you will receive a cordial greeting and be given the best there is in the house, in either of them. Try us and see. As to the religious interest at Hammond, while the attendance upon church appointments is usually good, yet I think all realize the need of a deeper consecration and greater zeal in the Master's cause. Many are eagerly striving for this end.

Just now the Y. P. S. C. E., which as yet in this village is union, are observing the week of prayer with good attendance by both old and young. At the close of these meetings we desire to hold some extra meetings by ourselves as a church, if such a course seems wise at that time. You will observe that the number of pages of tract is comparatively small, but those living here longer than myself, having watched the workings of the same, are confident that this work cannot be hurried. There is of course a natural prejudice here anyway in the minds of many against northern people, and especially so if they differ in religion or politics. This must be overcome by consistent living before it will be of much use for us to distribute denominational tracts or papers. As we remain faithful to our belief, they soon come to us and ask the reasons for our faith. Then is the time for generous tract distribution.

WOMAN'S WORK.

Be useful where thou livest, that they may
Both want and wish thy pleasing presence still.
Find out men's wants and will,
And meet them there. All worldly joys go less
To the one joy of doing kindnesses.

—G. Herbert.

"For this is the message that ye heard from the beginning, that we should love one another." 1 John 3: 11.

The heavens and the earth, says God, do not contain me, but in the heart of the faithful am I contained in my fullness.—*Arabic (Mahomet, Tradition.)*

IN PREPARATION.

When Miss Burdick went to Shanghai it was her great desire that she might have the first year in special preparation for her work. She felt that this time would be none too much to be given exclusively to the study of the language and of the people. The request was a reasonable one, and was cheerfully granted.

The testimony of those upon the field to the need of such allotted time for study is frequent in the missionary literature of the day. Not infrequently time spent in the study of the people is undervalued, both by the field workers in the first flush of their early days spent upon the field, and by the home-land workers who are likewise in haste for the growth and ripening of fruit. The strong wall of separation which the Chinese language makes between herself and Christian countries is too often looked upon as having within it only misfortune for the worker newly upon the field. Yet the testimony of workers in China is, we think, fraught with wisdom, when they claim that such partition and separation is after all a blessing. It is the calling a halt to a young, impetuous soldier who knows not the real value of the "mark time!" preparation,—that preparation which legitimately precedes the "Forward! March!" experience when he may be possibly double-quicked into the very heart of the enemy's country, to meet not simple the enemy, but that enemy in his own country, where being thoroughly acquainted with country and people he holds the advantage. It cannot be otherwise than that the Chinese are themselves as much

unlike our own people as their language is unlike our own; and that the acquaintance with both is needed by the missionary.

Miss Burdick has at different times spoken of this feature of the work, and has expressed the thought that it is scarcely possible for the people at home to understand the need of thorough acquaintance with the people and their language. It is said by missionaries of experience that it is a great mistake for the new-comer to precipitate his zeal upon the people for their conversion to Christianity. The missionary with all of his light does himself need personal preparation, as well as the man whom he has found sitting in darkness, that he may be able to approach that man with the persuasive argument of the Christ spirit, or as the Chinaman would tersely put it, "of the Jesus doctrine."

The question is not so many souls for so many dollars expended. The responsibility is not conversion. That is forever a question between the individual and his God. It is not Americanization for the Chinaman. It is evangelization; evangelization of the Chinese within his own Chinese heart, his own Chinese home, and country and amongst his own people. Chinese evangelization, the fruit of cultured effort to teach Christ and him crucified.

REPORTINGS FROM MISS SUSIE M. BURDICK.

When Miss Burdick went to Shanghai it was agreed that she should, upon assuming the responsibility of her work, make quarterly reports to the Board. Reportings thus far have been very irregular and informal. This condition will soon be outgrown. You may soon expect to hear more frequently from one who has been giving good heed during the first year upon the field to practical preparatory work.

By gleanings from recent letters you may know that she has been giving her time to the study of the language. One letter she wrote upon November 21st, from which the following is abstracted: "As I open this letter I am reminded that to-day is an anniversary for me. One year ago to-day I looked my last on America. In many ways it has been a blessed year. I need not write you that I am not in the least regretful that I came. I have not accomplished all in becoming acquainted with the language and the people that I would like; but I have made a beginning. Just now I have been having something of a trial. My little teacher has entered a government naval school at Nankin. This teacher, as you know, is the second son of Dzan Tsung La, possibly seventeen years of age, a bright boy, with large, dark eyes, which were as innocent and frank as a child's. He is remarkably refined and gentle. For nearly four years he studied at the Methodist boarding school at Nanzhang, half of his time being given to English. Since I have been studying with him I have been most interested in his spiritual development. He has seemed just ready to accept the truth, and I have felt quite certain that in a very little time he would fully give himself up. He is very ambitious, and when an opportunity to enter this new school offered he was eager to enter. The temptation is very great. Five years of study, free of tuition, all expenses paid, and four taels a month, almost as much as he was earning before; and at the end, if he does well, the assurance of good positions and good pay. This would tempt almost any ambitious boy at home. The saddest part of it is, that in almost all, no, I think it is correct to say, in all of these government schools, the pupils *must* worship Confucius once a month at least, and of course it is a place of very great temptation. We talked frankly with this boy, and prayed most earnestly

for him. His great eyes filled with tears, and he said that he did believe in the one true God.

"The day he left I was studying with him when an old woman came in to ask for some trifling help. I did for her what she wished, when she shocked me by knocking her head on the floor. This is not an uncommon way of giving thanks for a favor here, but we do not expect it from those who have heard the gospel. I was glad to see the little teacher's distressed look. He turned to her at once with 'O, you mustn't do that; you mustn't bow down to men nor idols. Worship only the one true God.' He certainly has the truth in his heart. I do hope he may never forget but that the time is not distant when he will become an active, useful Christian. We have much need in our church of such young men. While I am not discouraged in the work by this, still I was depending upon this teacher to help me in my work in many ways. It is a very difficult thing to find suitable teachers. Since this boy left home the viceroy who opened this school has died. If the man elected to fill his place does not favor the new school there may be some change in the plans.

"In some way, one or another, the work will go on, for it is all the Lord's. I have from the very first found my greatest comfort in that thought."

THE COMING VICTORY IN THE OPIUM QUESTION.

The London *Sentinel* for November is full of interesting matter. The leading article deals with a great Christian Convention to be held in London, on the opium question, at the end of next March. The editor says:

Certain of the opponents of the devastating opium traffic, after much prayer to God for guidance and power, are contemplating the greatest single effort that has ever been put forth for the overthrow of that monster iniquity. It is proposed that representatives in London of the various sections of the Christian Church in these realms, shall place themselves in communication with every Christian congregation in the United Kingdom, probably numbering fifty thousand, informing them of the facts of the present crisis and opportunity, and issuing a call to prayer and conference. That men of prayer and faith who are well known by their works throughout the churches in all lands, are thinking of moving in this direction is surely a cause of deep thanksgiving to God. An agreement of conviction exists on this matter, which could not have been produced by any other agency than the Spirit of God.

We believe that this convention will, under God's blessing, be a prelude to a great victory similar to that which followed the great Convention held in 1883 on the question of the C. D. Acts. The editor of *The Sentinel* is evidently of the same mind and expects that "such a fire of holy indignation will be kindled by the date of the convention as will make it in God's hands the crowning instrument for breaking the opium abomination in pieces like a shattered potter's vessel that cannot be put together again." Every Christian in India can help in this matter by earnest prayer. It is a real slavery of real slaves that we are combatting in fighting the opium curse. A day or two ago the present writer was showing some friends round the Bombay Government opium hells, when quite spontaneously, without a word being uttered on our part, a man, who looked as though he had once been a strong, stalwart fellow, said, "Sweep this curse out of the world! Look at me! I was once as strong as a buffalo, now I am weak as a worm. The opium has entered into my bones, and I cannot leave it off." Let it never be forgotten that the millions of opium slaves in Asia *hate* their chains.

The Young Women's Christian Association of Uxbridge, Middlesex, mindful, doubtless, of the appeal of the Chinese Christian Women of Tung Chow to their English sisters, have adopted a petition to the House of Commons, in which they "respectfully entreat Parliament, in pity for the multitudes who are dying from the opium plague, to cause immediate steps to be taken to stop the growth, manufacture, and sale of opium in and from India, and all other British possessions in the East." Let the Y. W. C. A.'s of Asia follow suit.

Many other petitions have been forwarded to Parliament on the same question.—*Banner of Asia.*

HISTORICAL & BIOGRAPHICAL.

A LARGE FIND OF FLINT DISCS IN AN ILLINOIS MOUND.

BY D. M. ANDREWS, MILTON COLLEGE.

The question, who first settled America, is one that doubtless will never be fully answered. We have many unsatisfactory records of prehistoric races in the mounds or earthworks scattered over many parts of the United States, and in the relics of stone, flint, copper, etc., frequently found in connection with them. I say unsatisfactory records because we are always curious regarding anything involving mystery, and the few facts that we are able to learn about them seem only to whet our appetites for more.

In opening these mounds interesting remains are often found. Such an instance occurred last summer, under the direction of Dr. J. F. Snyder, of Virginia, Ill., near that place. Dr. Snyder opened a large mound on the bottom-lands of the Illinois River. It proved to be a burial mound, evidently built for one person, and of a very distinguished character, as was indicated by the contents of the mound. The mound was two hundred feet long, one hundred feet wide, and thirty high. It was built on the alluvial river soil, of clay brought from the adjacent bluffs. First in its construction was erected a platform of clay, five feet high, twelve wide, and of unknown length.

The surface was baked hard by fire, and upon it was a pile of large, oval flint implements. These were laid in as regular order as shingles on a roof, and covered a space eight by fourteen feet, six layers deep, numbering in all about 5,800. They are nearly uniform in size and shape, averaging four or five inches in width and about an inch thick. The material is a dark flint or hornstone, and the specimens that I have seen were partly coated with carbonate of lime, from the water dripping over them. The discs are chipped to an edge all around, but as the chipping was done all on one side, that side is convex, while the other is nearly flat.

Such was the preparation of this unknown people for the final rest of their departed hero. A cribwork of huge logs was built up around the body as it lay upon this bed of stone, together with the ornaments and utensils buried with it. On the forehead was a crescent of thin hammered copper; there were also two ear ornaments of the same material. On the breast was a large sheet of mica, which perhaps had served as a mirror. At one side of the head was a small pottery vase; on the other side was half of a sea-shell, with the whorls cut out to form a drinking-cup. One hand held a small stone-axe; the other a few arrows, part of a large sea-shell, and some bone awls. After logs were placed in position over the others as a covering, the clay was heaped on and built up to form the mound. Everything about the mound indicates great antiquity. The logs had decayed, so that only their imprints were left in the clay, and the bones of the skeleton had so moldered away that only the enamel of the teeth could be identified.

Other mounds have been opened near the one described, containing similar deposits of flint discs. For what these were used, or why they were buried in the mounds, we cannot tell. Some have suggested that they were used in shaping and digging out canoes. Perhaps they were instruments of war, or agricultural implements, and were buried with their chieftain as an offering to the gods, hoping thus to secure a

victory over their enemies or to obtain a bountiful harvest, as the case might be.

A CLERGYMAN IN A BALL-ROOM.

I remember hearing Eld. Zuriel Campbell relate one of his experiences as follows: In the early years of his ministry he was going from Alfred Centre to the town of Scott, N. Y., and on Friday night he stopped at Mecklenburgh, near the head of Seneca Lake, to spend the Sabbath. During the following day he visited a minister who lived in that locality, and on returning to the hotel in the evening he found it occupied by young people who had assembled for the purpose of dancing.

In the company was a young lady by the name of Miss Compton, who was an earnest professor of religion, and considered it wrong to engage in such an amusement. She was visiting relatives in the neighborhood, and had accepted an invitation to accompany them in a sleigh ride, not knowing that they were going to a ball. Upon arriving at the hotel where the dance was to be held she learned that a minister was staying there for the night, and she expressed at once a desire to meet him. The landlady gave her the desired introduction, whereupon she informed him of the deception which had been practiced upon her.

While she was conversing with him one of the dancers, a rough, uncouth-looking young man, entered the room and boldly invited him into the dancing-hall. Eld. Campbell was so surprised that for a moment he was at loss for a reply; but he soon thought of the words, "One can put a thousand to flight; and two, ten thousand." He immediately decided to accept the invitation on the condition that he and his profession should be treated with due respect. He told the young man that when a congregation was assembled and he was recognized as a clergyman among them, he generally spoke upon some religious subject.

This young man retired and soon a more respectable looking person came into the room where Eld. Campbell was, and said that his proposal had been accepted by the company. The landlady sent at once to a house near by and requested some Christians who lived there to come over to the hotel, so that quite a respectable audience was formed. On entering the ball-room Eld. Campbell was met by a gentleman who escorted him to a desk; and from it, as a pulpit, he began to speak to as orderly a gathering as he ever addressed. He opened the services with prayer; and while doing this Miss Compton knelt beside the young man who had deceived her. He then preached from Eccl. 11: 9: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth; and walk in the way of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." After a short sermon he asked the company to rise and then pronounced the benediction.

This broke up the dance, and Miss Compton's friends started for home with her. As for the other young people, though many of them stayed at the hotel the remainder of the evening, there was no attempt to renew the dancing which had begun before the service. Eld. Campbell overheard one of the ladies in the company remarking: "I think it is real mean for the minister to destroy our fun;" but her companion replied: "I am heartily glad of it." He long afterwards heard, through a brother of Miss Compton, that she was never more pleased with any other incident in her life, and expressed great thankfulness to him for delivering her from a most embarrassing position.

A FRIEND.

SUBMERGED LANDS AND DIKES OF HOLLAND.

Between Haarlem and Amsterdam was formerly a large lake, "The Polder." It was determined to reclaim this land under water.—They began by throwing up one of their innumerable dikes about the Polder, stopping the inflow of water. They then set mammoth pumping engines at work, and after twenty years steady pumping the bed of the lake was dry.

The railway from Haarlem to Amsterdam crosses a section of this reclaimed land, which differs in general appearance from the rest of the country only in the absence of windmills, which are of older date.

The most productive territory in Europe owes its existence and capacity for sustaining its population, to its dikes and canals. The face of the country is low and perfectly level; there is not a hill five hundred feet high. The water could not be got rid of, for there was no drainage except the tidal ebb and flow near the coast.

As it could not be expelled, it was utilized in canals and ditches, the former affording cheap and convenient channels of transportation, and the latter serving to connect the system of waterways by branches navigable for small craft; and the still smaller subdivisions serving for division lines and as a substitute for farm fences.

Thus treated, the unstable element became a useful servant instead of a hard master.

At "Katwyk," a few miles from Leyden, the old Rhine is helped to discharge its sluggish waters into the North Sea by an ingenious system of gates and locks, half a dozen in number. These works are a quarter of a mile from the mouth of the river.

All that the visitor sees is a substantial bridge of about six piers and arches; the mechanism that controls the water flow is between these piers, and occupies the space between them and beneath the floor of the bridge.

The greatest engineering work in Holland is the "Helder," the enormous sea wall protecting the northern peninsular of Holland (between the "Zuider Zee" and the German Ocean) from overflow and destruction.

The chief commercial cities maintain their supremacy only by large expenditure and perpetual vigilance.

Amsterdam, though it is on the deep water of the Zuider Zee, has its water route shortened by a ship canal to "Ymuiden," on the North Sea. By means of steam trams and canals it has access to all parts of the country, and its railways intersect the chief lines of northern and central Europe.

Rotterdam, though favored with the deep channel seaward of the new Maas (the Meuse of France), keeps a costly fleet of dredges constantly at work, its breakwater at the entrance to the river from the sea costing ten million guilders.

There is not a stone in Holland, and the thousands of tons of rock in the breakwater were all brought in boats from the highlands of the Rhine.

There is scarcely a native forest in Holland, yet all its towns and cities are built on piling shipped from Sweden and Norway.

The dead cities of the Zuider Zee are a warning to Amsterdam of the consequences of inaction.

Rotterdam has only to look a little way southward to "Brielle," the ruined metropolis on the old Maas, or northward, her view can range along the shrunken channel of her "der Alte Rhein," and note the shrunken cities that line its banks—Utrecht, Worden, Alphen, Leyden.

The movements of nature are remorseless; if you do not master and make them serve, they will overwhelm and destroy you.

When forlorn cities had their day of grace, they did not improve it; when they finally awoke, it was too late.—*H. in Church Union.*

THERE is no thought so grand but what the flavor of religion can enrich; there is no thought the output of a Christian faith, but what is nobler; there is no nobler thought evolved, but gives the mind some growth and sturdiness, as the tiny shoots endow the parent stem.—*Union Signal.*

SABBATH REFORM.

FRAGMENTS FROM THE FIELD.

Brother J. G. Burdick recently spent a Sunday at a mission in one of the suburbs of New York. He was surprised to hear the leader of the meeting announce that there would be services at the church on Saturday afternoon. Then pausing, he said, "No, I mean Sabbath afternoon." On further inquiry brother Burdick learned that there was in the vicinity quite a company of Sabbath-keepers. It appears that an intelligent Christian lady who kept a sort of faith-cure establishment some time ago had a patient from one of our churches, through whom the Sabbath was brought to her attention. After careful investigation she embraced the truth and began to teach it to those who came under her influence. The result, thus far, is a company of twenty-five or thirty Sabbath-keepers. The wife of a Baptist clergyman in New York City is a Sabbath-keeper, brought to the truth through this same influence. Also a business man in Bleeker street. The latter has charge of a mission in the city. Thus the truth is spreading, and its defenders are multiplying from that one little center.

Another little group of laborers for the truth has been raised up from Noank, Conn. Some mention of these faithful ones has before been made in correspondence from New York. In a recent letter Bro. Burdick says:

Andrew J. Potter, of Noank, spoke in our church a few Sabbaths ago, giving his Christian experience. He is a fisherman, and had been a terribly wicked man, having been addicted to the opium habit. Speaking of his conversion he said "it was on Saturday afternoon." He paused a moment, and then added: "It was on the Lord's holy Sabbath-day, I never thought of it in that light until this moment." His first Sabbath was kept with the good people at Waterford some three months ago. A Mrs. Green, at Noank, by her consistent life, convinced Captain Charles Potter, a cousin of this man, that the only Sabbath was God's seventh day. I found him in a disturbed state of mind, last summer when at Waterford. But in the last talk I had with him he said, "They want me to take charge of a mission in New London, Conn. I shall plainly tell them that I must keep the Bible Sabbath." The Lord has wonderfully blessed him in his work. So now in this Noank Mission Church there are three leading, active Sabbath-keepers.

A Mrs. Hitchcock, of Bushnellville, N. Y., has promised to give the readers of the RECORDER a brief history of her Sabbath experience. These brothers and sisters are earnest, Holy Ghost Christians; and we may all feel assured that much good will come through their labors. Bro. Andrew J. Potter has been in this city some five weeks, laboring in different missions. It has been my privilege to speak a number of times in the same mission where he speaks, and I can bear testimony to the sincere, earnest, devoted Christian spirit of the man.

From a letter recently received by Brother Burdick from a lone Sabbath-keeper we are permitted to make a few extracts.

It is a pleasure for me to learn that God's commandments are preached in my native city. I rejoice in the progress of truth, and would willingly work with you. I was brought up a Catholic, read church history, lost all my prejudices, saw that the church was among all denominations, could see no reason for leaving the church although opposed to some of its principles. One night I was compelled to get out of bed, and on my knees, before God, repent. Then I understood. I then left the church, and since that time have found no other that answered my desire for rest. As God in his mercy found me directly through his Spirit, he

gave me continual strength to remain obedient, and patient, and hopeful of the coming time, and so I rejoice with others in his truth. I invariably defend Christianity to be "obedience to God's commandments;" and that was the reason I changed from First-day to God's Sabbath, when, some six or seven years ago, I was told that "the Jews kept the Sabbath." I have found the name of God a protection, and a consistent life, with his help, has gained me respect. I find myself facing the battle of life in a more serious manner than heretofore; but if I have no faith, then let me fall. With kind wishes for success to the cause, I remain your brother.

On a recent Sabbath, a stranger appeared at the church at Scott, N. Y., and asked for a place to put out his horse while he should attend the service. When the meeting closed the pastor and some of the brethren sought an acquaintance with him and found him to be a business man from Cortland, some ten miles away, who had been studying the Sabbath question for some time, and who, on learning of the existence of the church of Sabbath-keepers at Scott, had come to make their acquaintance and to worship with them. He was furnished with tracts and other literature informing him of our faith and practice. The results thus far seem quite encouraging, as he has attended church every Sabbath since, and appears firm in his convictions and purpose.

Here is a letter which, while it will be of interest to all of our readers, will, we feel sure, be of especial interest and encouragement to the lone Sabbath-keepers. The letter and the accompanying communication speak for themselves:

Editor SABBATH RECORDER:—With this I send you a copy of our village paper with an article marked, which I hope you will publish. It greatly rejoices my heart. For eighteen years I have stood alone here on the Sabbath question; but, thank the Lord! I am not alone now. I had never dared to hope that one who stood so high in learning and ability among the Baptists of the West, whose opinion was asked and whose advice was sought on so many difficult biblical questions, would, for the earnest desire to obey God, "come out a Seventh-day Baptist;" but so it is. Brother Kinne is a noble man. I have known him for thirty-five years, and none stands higher among the Baptists about here than he. I believe that he will awaken an interest in the cause, which will prove powerful for good. At the last covenant meeting he spoke feelingly, then, after stating his change of views upon the Sabbath question, told the church that he wished to sever his connection with them. It was a great surprise to pastor and people. There is much talk about it. More than one has been heard to say, "Well, Bro. Kinne is right." A physician here, Dr. Baker, a brother of the gallant Col. E. D. Baker, who fell at Ball's Bluff, during the war, has more than once confessed to me that he knew I was right. It is reported that he is going to write something on the subject for our village paper. I hope the subject will continue to be agitated. It would be a good thing if some of our brethren, through correspondence, should make the acquaintance of Bro. Kinne. He is quite advanced in years, but his health and vigor of body and mind are quite remarkable. Will not the brotherhood unite with me in praying that there may yet be a great awakening here on this question, and that God may be honored in the salvation of many souls. Yours in the Sabbath work,

MRS. ELIZA E. BROWN.

BARRY, Ill., Jan. 19, 1891.

The following is the communication published in the local paper referred to in the letter of sister Brown:

Editor of Adage:—Will you do me the favor to publish in your columns the following statement? I ask this to prevent misapprehension, and set myself right before the public:

Having dissolved my connection with the Barry Baptist Church, I desire to state the cause impelling me thereto. After years of patient investigation of the question pertaining to the scriptural day of the Sabbath, I have come to the settled conviction that the seventh day of each week, as originally ordained by Jehovah in the beginning, reaffirmed by Jesus Christ, was designed to be of universal and perpetual obligation; and consequently Sunday, or the first day of the week, has no divine right to the name of Lord's-day, or that of the Christian Sabbath, and therefore those who observe, as the Sabbath, the first day of the week, do thereby follow the traditions and commandments of men, notably those of the Romish Church. Finding myself with this firm belief, as stated above, there appeared but one consistent way open to me, and that was to come out from them, and if need be, stand alone. Instead of less sympathy for those I deem in error, I have more sympathy, because I have been there.

N. KINNE.

These glimpses of the work in different places show how the truth is at work. Who can tell how such incidents might be multiplied if all our people, in Sabbath-keeping communities and on the lonely fields, were quietly, consistently and earnestly, consecrated to God and his truth.

A LATE number of the *Christian Cynosure* contains the following paragraph:

The farmer who burned down his barn to be rid of the rats was a wise man compared with the managers of the so-called "National Religious Liberty Society," whose single aim seems to be to antagonize every effort for the perpetuity of the Sabbath-day as generally observed by the Christian Church. The managers of this singular organization were in Washington last week lobbying against the measures now before both houses providing that no exposition for which appropriation is made by Congress shall be opened on the Sabbath. They leave no stone unturned to hinder the effort now made to preserve this day from absolute secularization. They boast much of personal liberty and separation of Church and State, but their real purpose is not manifest. They are very strenuous observers of Saturday for Sabbath, but when they have succeeded in destroying *all regard* for the Sabbath, as their work is certainly calculated to do, what possible basis will they then have on which to set up a Saturday Sabbath? If the seventh day is the Sabbath, their work is fanatical; if the first, it is wicked.

We do not know anything about the "National Religious Liberty Society," but if, as our contemporary declares, "They are strenuous observers of Saturday for Sabbath," we beg leave to suggest that their work is not the destruction of *all regard* for the Sabbath, but an effort to bring it into honor. As for Sunday, regard for it as a sacred day is very nearly gone, and the last fatal blow being given it is the strenuous—almost frantic—efforts which are being made, by its friends, to prop it up by human laws under the false name of the "Civil Sabbath." How can Christian men, to say nothing of worldlings, long continue to hold in religious regard an institution which leaves the Word of God and appeals to the civil law to protect it? But the hope of those who are "strenuous observers of Saturday for Sabbath" is that Christian men will yet see that no religious institution can long command the respect of men which does not rest on the sure word of the Lord, and that they will still have conscience enough to bring them back to that sure foundation. This hope is not fanatical, and work to the end of its realization is far from being wicked.

A REAL good-natured man is the most troublesome morsel that the malign passions ever attempted to feed upon. He is the natural superior of irritable persons.

THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

EDITOR.

CORRESPONDING EDITORS.

REV. A. E. MAIN, Ashaway, R. I., Missions.

MARY F. BAILEY, Milton, Wis., Woman's Work.

T. R. WILLIAMS, D. D., Alfred Centre, N. Y., Sabbath School.

W. C. WHITFORD, D. D., Milton, Wis., History and Biography.
Sabbath Reform.REV. W. C. DALAND, Leonardsville, N. Y., Young People's
Work.

J. NO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

"Look forward and not back.
The traveled track
Bears many a footstep thou wouldst fain retrace.
Press onward to the goal,
The home-land of the soul.
And leave the wayward past for God's hand to efface."

THERE is a Professor in a Baptist College in North Carolina whose name is Sprinkle. Is there anything in a name?

SOME idea of the progress which Christianity has made, and is making, in Japan, may be obtained from the fact that the Speaker of the House of Parliament is a Christian, as is also the Chairman of the Committee of the Whole, in the same body.

ONE of our exchanges greets its readers with this announcement: "Hereafter we shall put the names of the writers to all articles published in this paper. The brethren will take due notice and sign accordingly, if they wish their articles published." What do those who write for the RECORDER think of our adopting a similar rule?

IT is reported that in the province of Shantung, China, where last year, during a famine, Christian missionaries were unsparing in their efforts to relieve suffering, large numbers of natives have applied for Christian baptism. It will be easy, of course, for the critics to say that this is a grab on the part of the natives for the loaves and fishes. Is it not rather an evidence of the convincing and winning power of that gospel which, while it comes with an all-healing message for the souls of men, also opens a large and benevolent hand toward all bodily needs, with a charity which does not ask whether a man is a Christian or a heathen before it relieves his sufferings? Is there not in this a lesson for the home-workers as well as for missionaries in heathen lands?

A PASTOR of a New York church has undertaken to solve the vexed question of how to fill the church on Sunday evening. From 7.30 to 7.45 there is an organ and violin recital. Then follows a service of song with responses. This is followed with a talk of from five to ten minutes on some practical, public question, and then comes a short, pointed gospel sermon. After the sermon all who are interested in questions of personal religion are invited to remain, and any who may desire to live a new life are asked to leave their names and addresses, with a statement of the time when they will be at home, and the pastor follows up this beginning with personal visits. The *Tribune*, giving an account of a recent meeting under this plan, says: "This variety brings to the church, lovers of music, those who believe in applying Christianity to timely topic, as well as those who want sermons of evangelical fire and fervor." Perhaps some pastor may get some help from this plan.

SOME GLIMPSES OF ROMANISM.

There are two evils to be guarded against in making our estimates of those differing from us. First, we may allow our prejudices to influence us against them to their disparagement and our own hurt; and second, we may shut our eyes to the errors which they hold, and under the semblance of charity carelessly conclude that no harm can come from them. The path of wisdom and safety, as well as of true charity, lies between these two extremes. It consists in a cool, dispassionate facing of facts, as far as these may be known, in order that the evils which they portend—if they are evil—may be avoided.

It seems to us that we are to-day in great danger, politically as well as ecclesiastically, from the growing power of the Roman Catholic Church. While we would give due credit for all the good there is in the church, and there is much of it, it must not be forgotten that the great ambition of Rome is power, and that power in the hands of Romanism means the complete subjugation of all creeds to her papal decrees and dicta. All history shows that she is not scrupulous as to the means by which she attains power, or as to the methods by which she uses it when obtained. Indeed, the one test by which an act is to be justified or condemned is the question, "Will it promote or hinder the plans of the church?"

The late Dr. Dollinger was a Roman Catholic of the better type, and was recognized, especially in his later life, as one of the most learned and most pure men in the church. An exchange, under the heading, "How Catholicism looked to a Reformed Catholic," thus comments on this man's estimate of the Jesuits, an order of the church:

Dr. Dollinger lived and died a Roman Catholic, but he never surrendered his mental independence. Here is where he differed from the ordinary ecclesiastic. While accepting Roman Catholicism he did not yield assent to all its dogmas. He was willing to obey Rome as a parent and teacher, but not as a tyrant. What this man says of Roman Catholicism and its orders is worth heeding, and deserves to be carefully considered. Dr. Dollinger was no friend of deceit, and hence no friend of the Jesuits. Speaking of these meddling, plotting, mischief-brewing priests, he said: "There was a time when I admired the Jesuits, but that was before I knew so much about them as I do now." It was after he became aware of the political corruption of this ecclesiastical order that he said: "It is my opinion that the Jesuits should be excommunicated from the German Empire. They must be put under the ban of the Empire."

Dr. Dollinger was too true a man to be a true Roman Catholic. He had the courage to tell the truth, which is not a virtue in the eyes of Rome. A lie that will help Catholicism is better than the truth that will hurt it, in the estimation of the church. Dr. Dollinger summed up the causes of the moral and political degradation of Spain in the following words: "First, idleness, taught by the example of the numerous monks throughout the land. Second, cruelty, taught by the Inquisition. Third, ignorance, produced by the index."

To guard America from the evils that have cursed other lands, it is only necessary to study the words of warning which their wisest and best men have uttered, and to be guided in our actions by their counsel. Every voice of political experience for the last hundred years on the continent of Europe says to the American people, Beware of the Jesuits.

After the doctrine of religious liberty there is nothing in our institutions which Rome more dreads than our public schools. Hence her artful devices are directed to the destruction of the system where there is any hope of accomplishing it, and to its perversion where destruction cannot be accomplished. If Rome can teach the children of a single generation, her work is largely accomplished. When the parish school cannot do this, she seeks control of the public school, in which she does not hesitate to teach freely her church's dogmas. For example, in one

of the public schools near Dubuque, Iowa, the Romanists have control, and in that school the following, among other things, taken from Lesson 28, is taught:

Q. Will the penance, enjoined in confession, always satisfy for our sins?

A. No; but whatever is wanting may be supplied by indulgences and our own penitential endeavors.

Q. What does the Church teach concerning indulgences?

A. That Christ gave power to the Church to grant indulgences and that they are most useful to Christian people.

Q. What is the effect of an indulgence?

A. It releases from canonical penance, enjoined by the Church on penitents for certain sins.

Q. Has an indulgence any other effect?

A. It also remits the temporary punishments with which God often visits our sins, and which must be suffered in this life or the next, unless cancelled by indulgence, by act of penance, or other good works.

Q. Has the Church power to grant such indulgences?

A. Yes.

Comment on that sort of teaching in the public school is unnecessary. If it were an isolated case it would not be so alarming, but we are assured that there are not a few such cases in that State. That Rome's designs upon the public schools in this country are deep laid and far-reaching, is continually coming to light in various ways. Here is a pointer, clipped from the *New York Tribune*, a few days ago:

Cardinal Gibbons has written an important letter to the Pope on the political bearings of the school question in the United States. The letter was written in consequence of a number of communications sent to the Vatican regarding the famous educational discourse of Bishop Ireland. The Pope, consequently, instructed Cardinal Rampolla, the Papal Secretary of State, to obtain the opinion of Cardinal Gibbons upon the subject. The Pope reserves a personal examination of the question.

Think of that, ye who boast of the free institutions of America! A foreigner, in his seclusion at Rome, claiming to be the infallible head of the Church with power above all civil authority, privately investigates "the political bearings of the school question in the United States," and instructs his minions in this country what to do about it. What they will do about it, whenever they have the power to do it, may be easily inferred from what they are doing wherever they now have the power.

Of the government appropriations for private schools, such as mission schools among the Indians, and other such like charitable school work, the Catholics receive about 53 per cent, while they control only about one-third of the schools receiving such aid. This is an unmistakable indication that already Rome has had a sharp eye to the politics as well as to the schools of the United States.

Not alone in the United States is Rome making a determined fight against public schools. Last year the legislature of Manitoba, Canada, passed an act abolishing separate schools. That is, they determined no longer to maintain Catholic schools at public expense, and to provide public schools, open alike to children of all faiths and conditions of men. The Catholics appealed to the courts against this act of the legislature. Judge Killam, before whom the appeal was tried, has just rendered his decision, sustaining the act. The newspapers announcing the fact, declare the judgment the most important one ever given in the province. But the control of the schools is too important to the plans of Rome to be surrendered so long as there is a ray of hope left. This case, therefore, is to be appealed to the high courts of England. Is there any mistaking the meaning of all this?

We cannot close this brief article more appropriately than by quoting the words of President Grant, in a speech at Des Moines, Iowa,

in 1876, before the Army of the Tennessee: "If we are to have another contest, in the near future of our national existence, I predict that the dividing line will not be Mason's and Dixon's; but it will be between patriotism and intelligence on one side, and superstition, ambition and ignorance on the other. Encourage free schools, and resolve that not one dollar appropriated to them shall be applied to the support of any sectarian school; resolve that any child in the land may get a common school education, unmixed with *atheistic, pagan or sectarian* teachings. Keep the Church and State forever separate."

OUR RELIGIOUS CLUBS.

The question whether churches should be free or conducted on the pew system has been discussed recently in the *Evening Post*, of N. Y., by two clergymen of that city. One contended that the renting out of pews is so plainly in violation of the spirit and principles of Christianity that it has brought the churches into disrepute, while the other claimed it to be a financial necessity. The question is whether the resort to such means of supporting a church is in accordance with Christian requirements, and, if it is not, financial necessity is no excuse for it. If a church cannot be maintained without doing offence to the spirit of Christianity, it is better that it should be shut up. It brings into reproach the religion it professes to teach and to obey. The point is so clear that the great body of the people see it, and infidelity and not faith is propagated by the open temple.

No doubt, for certain churches, the safest and surest way of getting the necessary funds, and the way most satisfactory to those who contribute them, is from the sale and rent of pews. Such an income can be relied upon, and the affairs of the church can be easily conducted. The exact pecuniary resources can be ciphered out in advance. There is no uncertainty as to the amount the church can afford to pay its pastor, its choir, and for the maintenance of its services generally.

Moreover, the people who support the church demand the system, because under it they secure reserved seats, in which they will not be annoyed by contact with those who are disagreeable to them. Hiring or owning a pew, a man can see that it is appointed to suit him, and as it is his own enclosure he can protect himself from uncomfortable crowding at religious worship. He pays handsomely for the privilege, and feels that he would be defrauded if it was denied him. He does not want to go to church in doubt as to where he and his family shall sit, or as to whether they will get any seats at all because of a crowd of attendants who pay nothing for the support of the worship.

Therefore in Fifth avenue churches like the Church of the Ascension men pay more for choice pews than the vast majority of the people of New York pay for house rent. Even where they buy the pews outright they submit to a large yearly assessment for the maintenance of the church, and when such pews are sold by them, at auction or otherwise, they get back their original investment, sometimes with a profit, as they feel that they ought to do. Why, say they, should we who put up the money be deprived of our vested rights in order that those who give little or nothing may be let in? Let them in, but after we have obtained our high-priced seats, and when they will not incommode us.

That is all very true. The pew system is the most comfortable, the most convenient and the most certain way of keeping up an expensive

church. Without it some of the most fashionable churches in town might be driven into liquidation, and their pastors reduced to comparative poverty. If every man was admitted free, or left to give what he pleased, if there were no bars of division or exclusion, they would cease to be fashionable, for they are fashionable only because they attract the people who make fashion, and who are fastidious about the company they keep.

But the name of a religious club better describes and designates such an institution than the name of church. The club may be useful in its way to the limited number of people who pay for its privileges, but as a centre for the general propagation of Christianity its value is diminished.

The Chickering Hall conference, a few weeks ago, puzzled itself to find an explanation for the decline of Protestantism and the growth of infidelity in New York. Let it come together again to consider whether there is not a decline of Christianity in the churches themselves; for unless the preachers are in earnest, and act as if they were in earnest, it is not possible for them to arouse the people generally to the enthusiastic faith and devotion without which there can be no real Christianity. PEW.

MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held at the usual place, in Westerly, R. I., Jan. 21, 1891, commencing at 9.30 A. M. There were two sessions, morning and afternoon. Wm. L. Clarke presided. Prayer was offered at the opening of the morning session by Eld. H. P. Burdick, afternoon session by O. D. Sherman. Members present, fifteen; visitors, three.

Correspondence was read by the Corresponding Secretary from Miss Mary F. Bailey, J. L. Huffman, W. C. Daland, E. J. Davis, Clerk of the Greenbrier Church, W. Va., P. F. Randolph, F. J. Ehret, O. S. Mills, F. F. Randolph, Middle Island Church, W. Va., O. U. Whitford, W. N. Burdick, Clerk of Pleasant Grove Church, Dakota, Mrs. D. C. Burdick, Nortonville, Kansas, E. M. Dunn, J. W. Morton, Mrs. U. M. Babcock, Pres. Jonathan Allen, E. B. Saunders.

BUSINESS TRANSACTED.

In reply to Miss Mary F. Bailey's letters of inquiry it was voted (1) that the Board will probably direct the money to be spent under the direction of the Missionary Association in Shanghai. (2) That the Board will receive in trust the funds of the Woman's Board raised for the Dispensary and the Medical Helper.

Voted that we extend a call to Eld. J. L. Huffman to labor as a missionary evangelist under the direction of this Board, at a salary of \$600 a year and traveling expenses, his salary having been pledged by the Young People's Permanent Committee, and he to report to the Board all receipts on the field.

Voted that the Corresponding Secretary be instructed to write the Shepardsville Church that when they have matured their plans respecting their meeting-house, and shall have reported definite information in regard to their need, the Board will be willing to aid them in such a sum as shall be deemed advisable.

The letter of O. U. Whitford, accepting the call of the Board to labor as General Missionary in the North-West, was received and ordered to be put on record.

Voted that the Treasurer be authorized to forward to Ch. Th. Lucky the \$100, as directed by Mrs. D. C. Burdick, Nortonville, Kan.

Voted that the matter of employing J. W.

Morton as missionary among the Scandinavians of the North-West be deferred to the next regular Board meeting in April.

The report of the Committee appointed to receive the globe provided by the Y. P. S. C. E. of the First Hopkinton Church, R. I., for the Mission School in Shanghai, China, and ship the same, was received and ordered to be put on record.

The Report of the Committee on Apportionment and Appeal to the Churches was received and ordered to be incorporated in the minutes.

The Treasurer presented his Quarterly Report, which was received and ordered to be put on record.

The Treasurer reported that he had received from the executor of the will of Mrs. Mary A. B. Crandall, as balance after having settled up the estate, the sum of \$375 86, left by bequest to the Seventh-day Baptist Missionary Society.

Voted that the \$375 86 received on bequest of Mrs. Mary A. B. Crandall be placed in the General Fund.

Voted that the Treasurer be authorized to hire the money for the return of Bro. D. H. Davis to this country, when he shall need it.

Voted that the Treasurer be authorized to hire what money it shall be necessary to raise between now and Jan. 1, 1892.

ORDERS VOTED.

To A. E. Main	\$286 94
" J. W. Morton	224 36
" J. F. Shaw	125 00
" S. D. Davis	160 40
" G. W. Lewis	134 00
" E. H. Socwell	50 24
" C. W. Threlkeld	105 05
" Madison Harry	92 32
" L. F. Skaggs	98 70
" F. F. Johnson	58 76
" American Sabbath Tract Society	106 76
" 1st Westerly Church	25 00
" 2d "	25 00
" New Auburn "	25 00
" Andover "	12 50
" Long Branch "	25 00
" Hornellsville "	25 00
" Ritchie "	25 00
" Berlin, Wis., "	41 35
" Rock River "	50 00

The Treasurer was authorized to settle with churches and missionaries not reporting at this meeting, when he shall have received their reports, and they prove satisfactory.

Adjourned.

W. L. CLARKE, *Chairman*.

O. U. WHITFORD, *Rec. Sec.*

CORRECTION.

Editor of RECORDER:—In last week's RECORDER the writer, "C. H. G.," in his short history of Cuyler Hill Church, says that "Eld. R. G. Burdick served the church *one year* and then *quite abruptly* severed the connection."

The statement is not a correct one in two particulars. 1st. Eld. Burdick served the church *two years* instead of one. In the second year he was called to the pastorate of the Scott Church. 2d. Nor was his connection abruptly terminated, as the church had ample time to call a council for the purpose of ordaining him to the ministry before he left for Scott. While at Scott he, for a year or more, went to Cuyler once a month to preach on the Sabbath, and to assist in the communion service. He also served the church at Cuyler as pastor for two years after he left Scott.

Justice to the dead and to many of his living friends seems to demand that this correction be made. There are other inaccuracies in the article.

MRS. R. G. BURDICK.

BROOKFIELD, N. Y., Jan. 29, 1891.

It is one thing to know how to gain friends, and another to know how to keep them.

YOUNG PEOPLE'S WORK.

It is desirable that for purposes of mutual good and as an aid to our Permanent Committee, the list below of societies and their corresponding officers, should be made as correct as possible. If it is incomplete, will those interested kindly take note of the fact, and communicate the missing ones (name of society and Corresponding Secretary, or other officer) to Miss Agnes Babcock, Leonardsville, N. Y. If there are any mistakes in the list as given, please let him who knows, send her the corrected names.

It is desirable that this page shall serve its purpose as a means of communication between our young people. Therefore we request that items of local news be sent as often as possible, to be published under "Our Mirror." Let the Corresponding Secretary of every society attend to this, and where there is no organization, let some one bear this trifling responsibility, and furnish all the latest news. Contributions for "Our Forum" are also solicited from everyone, and contributed articles of greater weight to occupy the position of honor on this page. Be not bashful and do not wait for a special invitation.

LIST OF YOUNG PEOPLE'S ORGANIZATIONS.

In the following list, societies not otherwise indicated are of the Y. P. S. C. E. order.

EASTERN ASSOCIATION.

Piscataway Church.—Helping Hand Society, Miss Mamie Titsworth, Cor. Sec., Dunellen, N. J.

First Hopkinton Church.—Cor., Sec., Ashaway, R. I.

Shiloh Church.—

Berlin Church.—Miss Myrta E. Green, Pres., Berlin, N. Y.

Rockville Church.—Missionary Society, Miss Lottie Burdick, Cor. Sec., Rockville, R. I.

First Westerly Church.—Mrs. James Saunders, Cor. Sec., Niantic, R. I.

Pawcatuck Church.—Miss Alice E. Maxson, Cor. Sec., Westerly, R. I.

Churches having no organization so far as known are Waterford, Marlboro, Second Hopkinton, Plainfield, Woodville, New York, Greenmanville, Second Westerly, Daytona.

CENTRAL ASSOCIATION.

First Brookfield Church.—Miss Ethel Haven, Cor. Sec., Leonardsville, N. Y.

DeRuyter Church.—Miss Nettie Burdick, Cor. Sec., DeRuyter, N. Y.

Scott Church.—Miss May Burdick, Cor. Sec., New London, N. Y.

First Verona Church.—Miss Lillian I. Williams, Cor. Sec., New London, N. Y.

Adams Church.—Mrs. W. D. Colton, Cor. Sec., Adams Centre, N. Y.

Second Brookfield Church.—Miss Arvilla Burdick, Cor. Sec., Brookfield, N. Y.

West Edmeston Church.—Miss Hattie Stillman, Cor. Sec., West Edmeston, N. Y.

Churches having no organization so far as known are Second Verona, Cuyler, Otselic, Lincklaen, Watson, Preston, Norwich.

WESTERN ASSOCIATION.

First Alfred Church.—Miss Edna A. Bliss, Cor. Sec., Alfred Centre, N. Y.

Friendship Church.—Mr. Ernest A. Wells, Cor. Sec., Utopia, N. Y.

First Genesee Church.—Mrs. Fannie D. Burdick, Cor. Sec., Little Genesee, N. Y.

Independence Church.—Mrs. Addie L. Green, Cor. Sec., Independence, N. Y.

Churches having no organization so far as known are Richburg, Second Alfred, Scio, West

Genesee, Hartsville, Hebron, Andover, Hornellsville, Wellsville, Shingle House.

SOUTH-EASTERN ASSOCIATION.

New Salem Church.—Mr. L. A. Kennedy, Cor. Sec., Salem, W. Va.

Lost Creek Church.—Mr. Chas. F. Randolph, Cor. Sec., Lost Creek, W. Va.

Ritchie Church.—Miss Grace Davis, Cor. Sec., Ritchie, W. Va.

Churches having no organization so far as known are West Union, Middle Island, Roanoke, Greenbrier, Salemville, Conings.

NORTH-WESTERN ASSOCIATION.

Milton Church.—Miss M. Dell Burdick, Cor. Sec., Milton, Wis.

Albion, Church.—Mr. Carl Sheldon, Cor. Sec., Albion, Wis.

Walworth Church.—Miss Josie Higbee, Cor. Sec., Walworth, Wis.

Southampton Church.—Mrs. A. U. Potter, Cor. Sec., West Hallock, Ill.

Welton Church.—Mr. C. C. VanHorn, Cor. Sec., Welton, Iowa.

Rock River Church.—Mrs. R. C. Maxwell, Cor. Sec., Milton Junction, Wis.

Dodge Centre Church.—Miss Minnie M. Babcock, Dodge Centre, Minn.

Nortonville Church.—Mrs. G. M. Cottrell, Cor. Sec., Nortonville, Kan.

Farina Church.—Mr. M. D. Andrews, Cor. Sec., Farina, Ill.

Long Branch Church.—Mrs. Effie Babcock, Cor. Sec., Humboldt, Neb.

North Loup Church.—Miss Grace Clement, North Loup, Neb.

Milton Junction Church.—Mr. Fremont C. Wells, Cor. Sec., Milton, Wis.

Churches having no organization so far as known are Jackson Centre, Utica, Berlin, Carleton, New Auburn, Stone Fort, Cartwright, Chicago, Taney, Alden, Pleasant Grove, Wood Lake, Coloma, Marion.

SOUTH-WESTERN ASSOCIATION.

The churches of this Association, so far as heard from, have no organizations for young people. Fouke, Hammond, DeWitt, Shepherdsville, Cumberland, Hewitt Springs.

TWO KINDS OF WINDOWS.

I read the following story and it helped me so much that I give it to you:

The dingy panes of glass in the house opposite had troubled me whenever I chanced to look across the narrow street I lived in. Strange, I thought, that people will be content to live inside such windows when they might have such glorious light let in if they would only apply a little soap and water. And one day, as the stout German maid came into my own little parlor with her pail and sponge and brush, on house-cleaning thoughts intent, I was conscious of a great access of self-complacency as I felt my own superiority, as a house-wife, to my neighbor's over the way. I went out for a little walk, to give Hedwig undisputed sway in the parlor, and coming home again an hour or so later, looked up at my own windows. How they shone in the light of the setting sun! The work had been well done, evidently. Getting inside my own room again, how they shone within as well as without, and—oh, marvelous revelation! as I looked out on God's evening world to see how fair it was, how my neighbor's windows shone too! I called to Hedwig. In vain I plied her with queries. "While you washed windows the maid opposite washed also, *nicht wahr?*" "No, madam, ours were the dirty ones," answered the honest girl without hesitation.

Was it true? Yes, I learned the lesson there and then. When our own windows are clean and clear, other people's windows look amazingly clean and clear also. If our neighbor's glass appears dingy let us send for soap and water for our own. And if this be true of glass

windows, what may not be said with equal truth in regard to "glass houses"?

The truer and nobler and purer we become ourselves the more quickly we shall see that which is true and noble and pure in others.—*Ladies' Home Journal.*

SOME ORIGINS OF SLANG.

"As dead as a door-nail," found in English texts over 500 years old, comes from the wooden pin or nail used to secure the door of a hut, which by constant use would become very smooth, hard, dry, and "dead."

Sub rosa, or "or under the rose," is said to come from the gift by Cupid of a rose to Hippocrates. From this legend arose the practice of suspending a rose over the table while eating, when it was intended that the conversation must be kept secret.

The explanation of the phrase, "by hook or by crook," is that in the olden time persons entitled to get firewood in the king's forest were limited to such dead branches as they could tear down with "a hook or a crook," without hurt to his Majesty's tree.

"In spite of his teeth," originated thus: King John of England demanded of a Jew the sum of ten thousand marks, and on being refused, ordered that the Israelite should have one of his teeth drawn, until he gave his consent. The Jew submitted to the loss of seven, and then paid the required sum, "in spite of his teeth."

To "take one down a peg" comes from an ancient law of King Edgar. To cure the Saxons of their habits of intemperance, he ordered marks or pegs to be put into their huge drinking cups, above which they were not to pour liquor, under severe penalty. The expression means, then, to diminish a man's estimate of himself just as the liquor was abated by a peg.

The slang phrases in regard to "rowing up Salt River" are variously explained. They probably originated when David Crocket, the Kentucky hunter and backwoodsman was a candidate for Congress. A tricky negro, who was to take him in a canoe to a place fixed for joint discussion with his opponent, left him in the woods on the headwaters of Salt River, and paddled down the stream. Crocket did not appear at the meeting, and the people thinking him scared, elected his opponent. Two years later he was chosen by a good majority.

PUNCTUALITY.

Punctuality is a virtue more desirable than it is common. To see how many persons are habitually late at a free lecture, or at an ordinary church service, would suggest the thought that it is well-nigh impossible for the average man or woman to be on the minute in any such case. But those same persons find it entirely practicable to be at the railroad station with scrupulous exactness when they have to take a train that runs on schedule time. Then, again, there is the illustration of morning prayers at a college chapel. If the time of beginning is ten minutes past eight it is really remarkable how few students are on hand at five minutes past eight, and how large a portion of the entire body of students pass through the chapel doors in the last two minutes of grace. They are all with one accord in one place at one time, in that case; for their college standing depends on their punctuality at morning prayers, among other things. So it seems that persons can be punctual if they are going to gain enough by it; but when it is simply a question of annoyance to the lecturer and his audience, or to the pastor and his congregation, the selfish inducement to well-doing is lacking. How would it answer, by the way, to have the names of habitual, or of frequent late comers at church, posted, on occasions, in the church vestibule, or read off from them the pulpit? Punctuality is a possibility, as a rule. It is only a question of motive that stands in the way.—*S. S. Times.*

EDUCATION.

—THE Rev. Dr. Henry M. Booth, of Englewood, N. J., has been elected president of Auburn (N. Y.) Theological Seminary.

—REV. SAMUEL SMALL, the distinguished revivalist, has accepted the presidency of the new Methodist University of Utah.

—MISS ELIZABETH PEABODY, who first introduced into this country from Germany the kindergarten method of teaching the children, is still living in Boston at the age of eighty-seven years, and retains much interest in educational matters.

—FOUR thousand six hundred and twenty-three women have, since the first class in 1870, received the diploma of the New York Normal College. Of these about two thousand have become teachers in the public schools of the city, five are now principals, and one is a commissioner of education.

—EDUCATION comes to us from nature, men, or things. The inward development of our faculties and organs is the education of nature; the use which we are taught to make of this development is the education of men; and what we gain from our own experience of the objects around us is the education of things.—*Rousseau*.

—TEMPLE COLLEGE, connected with Grace Baptist Church, Philadelphia, Pa., has five hundred students enrolled. The number is smaller than last year. One of the distinctive features of the college is the missionary training and Bible students' departments. In the former department is given an opportunity for all who desire to devote their life to missionary work.

—HARVARD UNIVERSITY'S directory contains 2,251 students, while last year's catalogue gave 2,079 as the total number for the year. The gain thus shown for this year is about the same as the gain made the year before. The senior class for this year is given at 289, the junior at 254, the sophomore at 289, the freshman at 366; students in other departments of the university, 1,053. The list of officers of instruction and government contains 295 names.

—THE council of the University of the City of New York has asked each of the fourteen professors of the college department proper to give a report as to the value of a working library in connection with his chair. They are to report (1) what each now has in the way of a library for himself and for the graduate students in his courses; (2) what the rules are under which he administers his library; (3) what books there are in the general library of the university that would be of special value if transferred to his department library; (4) what the value of the special library is in comparison to the general library.

—IN 1886, \$228,259 was appropriated for private schools, of that sum \$118,343 was given to the Catholic denomination. In 1887, \$363,214 was appropriated for private schools, and of that sum \$194,035 went to the Catholic denomination,—in each case over half the amount appropriated. In 1888, \$376,664 was appropriated to private schools, and \$221,169 of that went to the Catholic schools. In 1889, \$530,905 was appropriated for this purpose, and \$347,672 of it went to the Catholic schools. In 1890, \$561,950 was appropriated for private schools, and \$356,957 of that sum went to the Catholic denomination, leaving but \$204,993 out of that \$561,950 for fifteen other denominations that were interested in Indian schools! Fifteen other denominations, perhaps embracing five-sixths of the religious population of this country, allowed \$204,993 out of last year's appropriation, while that single Catholic denomination received \$356,957!—*Irish World*.

—THE annual catalogue of Brown University, which was issued the first week in January, shows an increase of twelve in the number of professors and instructors. The new names are H. C. Bumpus, assistant professor of zoology; Courtney Langdon, assistant professor of modern languages; Lorenzo Sears, assistant professor of rhetoric; J. R. Jewett, instructor in Semitic languages and history; E. E. Calder, instructor in chemistry; L. F. Snow, instructor in elocution; W. D. Mount, assistant in the physical laboratory; J. S. Bennett, assistant in botany; F. T. Guild and L. C. Newell, instructors in chemistry; F. C. French, instructor in psychology and mathematics; W. C. Fischer, instructor in political economy; A. C. Crowell and A. T. Swift, instructors in modern languages. Several new courses have been added to the curriculum, and a larger range of electives is offered to the students than at any previous time. Students are now enabled to pursue courses in the Semitic languages and Oriental history, middle High German, and a more extended course in French lan-

guage and literature. Laboratory work in physics and astronomy will also be offered the coming term. Greater facilities are being afforded for original research and experimental work in the zoological laboratory. The announcement is made that students who have taken any one of the three courses in zoology will have opportunity to continue their work during the summer months and under special direction at the Marine Biological Laboratory, Wood's Holl, Mass.

TEMPERANCE.

—A GOVERNOR of Canterbury jail once remarked: "I have had 22,000 prisoners through my hands since I have been the governor of this jail, but though I have inquired, I have not discovered one teetotaler among them.

—THE Commissioners of Police in the city of Topeka, Kansas, say that during the year there has not existed in Topeka an institution which the most radical anti-prohibitionist or resubmissionist could call a saloon or a tipping-house.

—THE total collections of Internal Revenue during the first six months of the fiscal year ending June 30, 1890, from distilled spirits, were \$42,017,419, an increase of \$2,852,469; from fermented liquors, \$14,799,119, an increase of \$1,640,526; and from tobacco, \$18,335,258, an increase of \$1,970,631.

—THE *Savannah News* is authority for the statement that a young lady of Brunswick, Ga., had six offers of marriage in a recent week from gentlemen of good repute, but who occasionally take a drink at the bar. By her brother's advice she refused them all. That Brunswick young lady is to be heartily congratulated, and we counsel other young ladies to do likewise under kindred circumstances.

—THE consumption of tobacco in France has reached amazing proportions. Its sale is a government monopoly, and for three-quarters of a century a revenue averaging about \$25,000,000 per year was realized. Within a few years, however, the trade has increased to such an extent that the profits have reached \$80,000,000, and the movement still goes on. It is almost entirely from cigarettes that the extra revenue is produced, as the sale of cigars and twist tobacco is almost stationary, while snuff is declining in public favor.

—FINED \$8,000.—Dartmouth College is located at Hanover, New Hampshire, just across the Connecticut River from Norwich, Vermont. The faculty of the college, having succeeded in enforcing the prohibition law in Hanover, so as to preserve the students from temptation, a liquor-seller, whose place was shut up, moved across the river and reopened his saloon at the Vermont end of the bridge, for the express purpose of catering to the students of Dartmouth College. The Vermont Supreme Court very soon had a chance to try him on 1,000 distinct charges, and he was convicted of 715 offenses against the prohibitory law of Vermont, thanks to the energy of the Dartmouth Faculty, and the aggregate of fines imposed on him was \$8,000. It was such a flagrant and outrageous case of repeating the attitude of Cain, when he asked, "Am I my brother's keeper?" that this punishment, severe as it was, was undoubtedly just. The case brings out into bold relief, the tendency of the business of selling liquor to deaden the conscience, to make the aims low and selfish, and in general to change a possibly good citizen into a bad one, who cares not how much harm he does the community so long as he makes money by his alleged "legitimate" business. It is all very well to repeat from time to time the fact that prohibition laws are not always enforceable, and that young men as well as old men should practice the robust virtues of self-control and resistance to temptation. But if we lay aside the legal part of the problem and point out its moral bearings on the side of the buyer, let us apply the same principle to the seller. The moral monstrosity of the wretch who deliberately seeks, like this man on the banks of the Connecticut, to enrich his pocket by leading young men into temptation, excites the kind of abhorrent indignation that, in some parts of the country, breaks out into lynch law. We have no doubt that there are well meaning citizens in the liquor business who have never thought of the demoralizing tendencies of their trade, not only as to their fellow citizens, but as to themselves. But when they organize and contribute money to protect the law-breakers in that trade from the consequences of their crimes, and to corrupt elections that the law may be relaxed, they go into a partnership of moral guilt, and become stockholders in a trust for the manufacture of crime.—*New York Press*.

POPULAR SCIENCE.

THE OWNER of a frog farm near Menosha, Wis., gives some very interesting facts relative to the frog's habits. In ninety-one days the eggs hatch. The thirty-ninth day the little animals begin to have motion. In a few days they assume the tadpole form. When ninety-two days old two small feet are seen beginning to sprout near the tail, and the head appears to be separate from the body. In five days after this they refuse all vegetable food. Soon thereafter the animal assumes a perfect form.—*New York Journal*.

INSOMNIA.—In the RECORDER of Jan. 23, 1891, under the heading *Popular Science*, was an extract credited to the *Journal of the American Medical Association*, in which it was stated that "most students and women with insomnia are dyspeptic," which is doubtless true. And it was further stated, that to promote sleep they should "eat before going to bed." God forbid! For while food thus taken by dyspeptics might induce sleep, the habit is one of the most frequent causes of dyspepsia; and the sleep which it favors is abnormal, and very little, if any, better than that caused by intoxicating drinks in the drunkard. Far better to take food at regular meal hours only, and thus not only cure the dyspepsia, but favor natural, refreshing sleep.—*Medical Observer*.

A SUBMERGED town has been discovered in the Adriatic Sea, on the coast of Istria, which is thought to be the ancient Cissa. A diver, who was sent down to make observations, says: "On reaching the bottom I found myself upon remains of overthrown walls, after examining which I arrived at the conclusion that they had been parts of buildings. Being a mason by trade, I was able to make out the layers of mortar. On proceeding along the spot I observed continuous rows of walls and streets. I could observe exactly the existence of a regular sea-wall, upon which I proceeded for a distance of about 100 feet. I gained the impression that the existing heaps of ruins are the remains of buildings, and formed the opinion that a town had here been submerged by some catastrophe."—*Boston Journal*.

NATURAL GAS EXHAUSTED.—From those sections of both Pennsylvania and Ohio where natural gas has been almost exclusively used for fuel during the past few years, comes a uniform lamentation over the decreasing supply of that wonderful fuel. Decreasing pressure and failing supply in the Pittsburg and Indianapolis districts have been followed by the same phenomena in Ohio, and no one now doubts that the beginning of the end of natural gas is at hand. The comforting theory which was so much exploited a few years ago, that this gas was being constantly produced by subterranean agencies, and the other one, equally comforting, which was so tenaciously held by many in the gas belt, that as rapidly as one field became exhausted another would be found to take its place, have alike proved untenable. It must now be conceded that the supply is limited. The facts that prove this view are found on every hand throughout the gas belt. The north-western Ohio district was always richer in this cheap fuel than the central part of the State, and the failure is therefore postponed somewhat, but it is certain, nevertheless. At upper Sandusky, which drew its supply from the outlying wells of the Findlay district, the use of gas has been discontinued entirely, the company being forced to shut off the supply by the alarming decline in pressure and the appearance of water in the wells. The manufacturers of Fremont have been shut off by the North-western Company, even after offering to pay metre rates for their fuel. At Toledo the mills are beginning to use crude oil instead of gas, because of failing supply, and at Findlay one company employing 300 men has been unable to get gas for the same reason. In short, in nearly all the natural gas towns the return to wood and coal or oil has begun, and while Findlay is the least affected, and will doubtless have gas for several years, the fact that even in that, the great centre of the gas belt, where the most wonderful sources of natural gas in the world have been found, the necessity of a careful husbanding of resources is apparent, proves that the end is, at furthest, probably not more than five years away. The failure of gas is accompanied by the appearance of oil. Many gas wells become oil producing when "shot," and oil is said to be finding its way into the gas mains in many places. This makes it certain that the use of crude oil for fuel will follow the failure of gas, and that the natural wealth of North-western Ohio is accordingly far from being exhausted. This fact, too, will doubtless, in part, break the heavy loss that would otherwise have fallen upon those who have invested in the gas belt. This sum is large. In the Findlay district alone probably \$38,000,000 to \$40,000,000 have been invested in lands, leases and wells since gas was discovered, and expenditures are still being made. The aggregate throughout the gas fields is several times this. It is fortunate, indeed, that the prevalence of oil will prevent the great loss that would otherwise occur.—*American Analyst*.

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 VII.—ELIJAH TAKEN TO HEAVEN.

For Sabbath-day, February 14, 1891.

SCRIPTURE LESSON.—2 Kings 2: 1-11.

1. And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.
2. And Elijah said unto Elisha, Tarry here, I pray thee: for the Lord hath sent me to Bethel. And Elisha said unto him, As the Lord liveth and as thy soul liveth, I will not leave thee. So they went down to Bethel.
3. And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace.
4. And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho. And he said, As the Lord liveth and as thy soul liveth, I will not leave thee. So they came to Jericho.
5. And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace.
6. And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on.
7. And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.
8. And Elijah took his mantle, and wrapped it together and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.
9. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.
10. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.
11. And it came to pass, as they still went on, and talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

GOLDEN TEXT.—And Enoch walked with God; and he was not, for God took him. (Gen. 5: 24.)

INTRODUCTION.

Elijah met Ahab in Naboth's vineyard and declared to him the Word of God which announced terrible judgments on him for his wicked course. 1 Kings 21: 19-25. Regardless of this warning, Ahab still pursued his wicked course and formed an alliance with Jehosaphat, king of Judah, for the purpose of subduing Ramoth in Gilead. During the battle he received a fatal wound (1 Kings 22: 34) and the warning of Elijah was fulfilled. 1 Kings 22: 38. Ahaziah, the son of Ahab, succeeded his father and reigned two years over Israel, carrying out the spirit of his father and mother. He finally received a fatal injury and in his alarm implored the counsel of Elijah. 2 Kings 1: 1-17. He was succeeded by Jehorem the son of Jehosaphat, king of Judah.

OUTLINE.

1. Elisha's faithfulness to Elijah. v. 1-8.
2. Elisha's request and Elijah's reply. v. 9, 10.
3. The manner of Elijah's departure. v. 11.

PLACE.—Gilgal in Ephraim; Bethel, Jericho, eastern shore of the Jordan.

PERSONS.—Elijah, Elisha, and sons of the prophets.

TIME.—Probably between B. C. 897 and 889. Smith places it about B. C. 896. 2 Chron. 21: 12, 2 King 3: 11.

CENTRAL TRUTH.—Steadfast faithfulness to the end is the condition of divine and eternal reward.

DOCTRINES.—1. The reality of communion with God. 2. God not only hears prayer but invites it. 3. Power for God's service lies not in the cloak of profession but in the indwelling spirit.

EXPLANATORY NOTES.

Elijah (God-Jehovah) was surely a godly prophet as one has said, "The grandest and most noble character that Israel ever produced." Elisha (he who saves) was an attendant and disciple of Elijah and succeeded him as a prophet in the kingdom of Israel. Gilgal (the rolling) was an ancient halting place between Jericho and the Jordan. v. 1. "By a whirlwind." In the midst of a storm or commotion of the elements. This verse is an introduction to what follows. v. 2. "Tarry here I pray thee." Elijah has a premonition of his separation from Elisha. In tender compassion for Elisha's affliction he

seeks to make the final separation easier by leaving Elisha in the ordinary way. He is to go to Bethel (house of God), a city and holy place of Central Palestine. "I will not leave thee." True love cannot forsake the object, hence Elisha ventures to disobey under the impulse of love. "They went down to Bethel." Bethel is twelve miles north-west of Jerusalem. Here was a school of the prophets, perhaps to counteract the calf-worship of which Bethel was the chief seat. v. 3. "Knowest thou that the Lord will take away thy master from thy head to-day?" These young prophets met Elisha with this interrogative announcement. It had been revealed to them, as well as unto Elisha, and he charges them, "Hold ye your peace." It is not a matter to be talked of. v. 4. "Elisha, tarry here." Elijah repeats his former request that Elisha should allow him to go away alone. "I will not leave thee." So long as Elijah remains on earth Elisha determines to go with him, so we see the two turning their faces toward Jericho. v. 5. "The sons of the prophets that were at Jericho." A school of prophets there came to Elisha and announced unto him that the Lord was about to take his master. "Yea, I know it," was his quick reply. "Hold ye your peace." Elisha was sad enough without having this fact constantly repeated to him. v. 6. Again he is entreated by Elijah to remain there with his friends. Why should he go away to a lonely place and there be left? The beautiful tenderness of Elijah for the clinging affection of the already lonely Elisha. "I will not leave thee," is the unfaltering reply. The two turned their steps toward the Jordan in deepest soul communion; Elisha drinking in profound lessons from the lips of his aged teacher. v. 7. "Fifty men of the sons of the prophets were." Their hearts, too, had been touched with the apprehension of the near departure of Elijah, and of Elisha's separation from him whom he so much loved. "Stood to view afar off." This communion between Elijah and Elisha was too sacred for their intrusion, yet they must follow and participate in thought at least, though too far away to hear their words. "They two stood by Jordan." Elisha's heart throbbed with expectation though he knew not definitely what next to expect. It seemed that they could not go farther. v. 8. "Elijah took his mantle" of sheepskin. This was his cloak, at the same time the sign of the prophet's office. It was the emblem of his divine authority. "Wrapped it together." Rolled it up like a rod, for convenience in handling. "Smote the waters." As Moses "smote" the river Nile (Ex. 7: 20) Aaron the dust (Ex. 8: 17), and Moses the rock. Num. 20: 11. "They were divided hither and thither." His faith was met by a miracle. He knew that what he asked would be done. "They two went over on dry ground." Between Elijah and the place of his glorification was flowing this deep broad river, but he knew that if God had commanded him hither as the place of his final receiving up to the Father, the way would be opened for him. No stream is so deep, and no flood of calamity so dangerous, that God could not lead through it unharmed. The prophet's mantle is faith, strong, glad, living, rock-firm faith. v. 9. "Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee." They have now passed the last barrier together. Elisha had been faithful to Elijah and the aged prophet would now confer the most precious gift that is in his power to bestow. "Let a double portion of thy spirit be upon me." "A first born son's double portion (Deut. 21: 17) of thy prophetic spirit descend to me." Elisha's supreme desire is that he may be endowed with Elijah's prophetic spirit. v. 10. "Thou hast asked a hard thing." The endowment asked for was not in Elijah's gift. God only can bestow that. "If thou see me . . . taken from thee, it shall be so unto thee." Though his request was very great and impossible for finite man to grant, yet if he shall remain devoted and keep his eyes set and steadfast on the departing prophet, God will grant his request; but if he fails, even in the last hour, all is lost. v. 11. "As they went on and talked." Their communion was deep and close, doubtless contemplating the wonderful hand dealings of God and his glorious revelations. "Behold . . . a chariot of fire and parted them both asunder." Elijah was thus translated in a world of light, leaving Elisha on the shores of time. In some respects the revelation was like that in which Elijah, with Moses, communed with Jesus on the mount of transfiguration after the interval of nine hundred years. The most that could be reported was that Elijah was taken up from his earth life into a heavenly life and that the light that gleamed upon Elisha from heaven would be fittingly described by the figure of a chariot and horses of fire.

QUESTIONS.

Repeat the Golden Text. Where did Ahab meet Elijah after the events of the last lesson? See Introduction. What terrible warning did he receive from the

prophet? How did he regard the warning? How did Ahab meet his death? Who succeeded him in the kingdom? With what spirit did he rule? Who was king of Israel at the time of this lesson? Locate the places mentioned in the lesson? Who are the persons mentioned? What is the supposed time of the lesson? What does the word "Elijah" mean? What was the character of Elijah? What is the significance of Elisha? What relation did Elisha have to Elijah? Of Gilgal? Who was Elisha? Where was Gilgal? What is meant by "a whirlwind"? Why does Elijah seek to leave Elisha at Gilgal, at Bethel, and again at Jericho? What was Elisha's reply in each case? What questions did the sons of the prophets ask Elisha? What was his reply? How did they know that Elisha's departure was near at hand? Why did Elisha wish them to hold their peace? What shows the deep affection between the prophets? Who went with them to the Jordan? How did Elijah provide a path through the Jordan? What gave Elijah the assurance that a way would thus be opened? What request did Elisha make of the aged prophet? Why a "hard thing" to give? On what condition was the request to be granted? Why was this condition made? Did Elisha receive that for which he asked? What are the practical lessons for us?

HOME NEWS.

New Jersey.

PLAINFIELD.—Our Sabbath-school is now on its last quarter of the school year, with its quarterly superintendent, who is doing nobly in his new, and before untried, position. The difficulty last spring, so often met with, of finding a suitable person not too busy or too modest to assume the responsibility of this calling for a year, induced the school to try the experiment of electing four superintendents who should serve quarterly—the same persons acting also in turn as assistants—and the plan has succeeded admirably.—We are now well into our second year in the use of the "five-cent plan" for raising money for the Missionary and Tract Societies, without any abatement of interest. Indeed, it seems surprising that any of our churches should decline to adopt a system so simple and yet so effective to meet the end in view. Once adopted it is doubtful if any church would abandon the method as long as such urgent demands for funds continue. In response to the circular recently issued by the Missionary Society, our pastor gave the congregation an earnest appeal to increase these contributions, which they will undoubtedly do.—A "company" from the Salvation Army has been holding meetings in this city for two or three weeks past. Some of their ways are peculiar, but they are very earnest and seem to be getting quite a hold upon a certain class of people whom it is difficult for the pastors to reach. There has been quite a change, during the last few years, in their manner of working, and by communities generally they are much more favorably received than formerly. The use of tambourines with their singing seems quite odd. These are among the oldest musical instruments known, and were used by Miriam and the other woman in their song of praise, after the passage of the Red Sea.

J. D. S.

JAN. 28, 1891.

SHILOH.—Last week, with my little boy, I came to the home of my childhood to visit my aged mother who is quite feeble. We can never repay a mother for her prayers and tears and sacrifices, and the little we can do can only show our gratitude to God and our affection for those who gave us our being. Mother is more comfortable, and full of interest in our denominational and church work, and so I have spent some happy and profitable days with her, and in the evening attended the meetings.—The

Shiloh Church is not only one of our largest, but, is remarkable for the great number of young people. These have been carefully organized during the faithful pastorate of Eld. Gardiner, and as he goes to his new field in West Virginia, their prayers and good wishes follow him. Among this host of young and active Christians the new pastor, Eld. I. L. Cottrell, is entering with earnestness and deserved success.—Special meetings have been held since the week of prayer, in which quite a number have professed a hope and the membership have been revived. It is a privilege to preach the Word to this great company of young people, and to the dear fathers and mothers whom we have known from childhood. May God richly bless this church, the nursery of so many missionaries, and keep the aged ones in his loving care.

L. R. S.
JAN. 28, 1891.

Rhode Island.

WESTERLY.—January 25, at a church-meeting called for the purpose of choosing a successor to Mr. Whitford, who soon leaves us, a unanimous call was extended to Rev. Wm. C. Daland, of Leonardsville, N. Y.—The various local societies of the Y. P. S. C. E. observe the tenth anniversary of the "Endeavor" organization with appropriate exercises. At a recent election of officers of the one connected with the Seventh-day Baptist Church, Miss Mabel Saunders was elected president. One, recently organized and composed largely of young converts, has the *advanced pledge* committing its members to attend all meetings of the church, participating through testimony or prayer on every occasion for them; and the pastor of that church feels new inspiration and encouragement in the evidences of daily spiritual growth among his people.—Through the efforts of the leading temperance people of Westerly, the services of P. A. Burdick, of Alfred Centre, N. Y., have been secured for two weeks of gospel temperance labor.

Ohio.

JACKSON CENTRE.—The events of this winter have been of unusual interest. Eld. Joshua Clarke came and spent two weeks with us, aiding Eld. Seager in a series of meetings. It was believed that the meetings *should have been* continued. A few days, however, after closing, brother Peterson, a student of the Theological Seminary, of Chicago, arrived here and aided Eld. Seager in continuing the work. Brother Peterson is very devoted, endeavoring to do the will of Him who said, "Go ye into all the world and preach the gospel to every creature." In his manner of address he is unassuming, humble, quiet, yet earnest, and from his subject he develops new ideas, new thoughts, and new truths, both practical and logical. Through these efforts God has blessed this people.—On New Year's night a large concourse of friends gathered at the parsonage to greet the pastor, Elder Seager, and wife, with a surprise. Gifts, as tokens of love and respect, were numerous and valuable. The presentation was followed by a supper. The Cecilian Band and the Glee Club added much to the occasion by furnishing appropriate music. It was an enjoyable evening, and one long to be remembered. May God's blessing be upon Elder Seager and family, Bro. Peterson, and all faithful workers in the vineyard of the Lord.

Wisconsin

WALWORTH.—We are still having very beautiful winter weather; but few storms, and those light. Not enough snow for sleighing, but ex-

cellent wheeling.—We are holding meetings every evening now, and are hoping and praying for a special work of grace. Will not the brethren join us in prayer to this end? The church held meetings for two weeks, beginning with the week of prayer, while the pastor was away assisting Bro. Wheeler and his church at Dodge Centre, Minn., in some extra meetings. We rejoice to hear of the good work elsewhere, and hope to enjoy similar results here.

S. H. B.
Nebraska.

NORTH LOUP.—The winter is passing away pleasantly. We had no storm in December and have had none in January, to date. Only once has the mercury dropped below zero. There were only six days during the year 1890 when the sun did not shine some part of the time. Our rains generally fall, even in the spring time, in intermittent showers with intervening sunshine.—It has tried our church somewhat to conform to the new order of Sabbath service required in the absence of a pastor, but so far there has been no hesitancy on the part of the membership to give it a cheerful support. At our annual meetings Mrs. Metta Babcock and Mrs. Eva Hill were elected choirsters Mrs. Babcock for the church and Mrs. Hill for the Sabbath-school. Last Sabbath these sisters jointly lead one of the most deeply interesting praise meetings ever held in the church.—The first census bulletin relating to churches, issued from Washington, Dec. 10th, contains the following statistics of Seventh-day Baptists in Nebraska: Clay county—No. of organizations 1, No. of communicants 8; Harlan county—No. of organizations 1, No. of communicants 18; Richardson county—No. of organizations 1, value of churches, \$400, No. of communicants, 73; Valley county—No. of organizations 1, value of churches \$3,500, No. of communicants 176.

R.
LONG BRANCH.—A much needed rain fell on the 27th and 28th of January.—The Y. P. S. C. E. reorganized with Mr. C. C. Babcock as President, and Miss Clara E. Davis, Secretary. The Sabbath-school chose Mrs. Effie Babcock for Superintendent.—So far there has been but little cold weather, the thermometer being but once to zero.—There have been several cases of the "grip." The pastor has had the pneumonia and was confined, it is said, to the house longer than at any time since his marriage, thirty-one years ago.

NEW YORK LETTER.

I wish to call attention to a sermon delivered at Northfield, Mass., by Henry Drummond, published by James Patt & Co., 14 and 16 Astor Place, which is attracting much comment just at this time. The theme is "The Greatest Thing in the World." In the introduction the author asks the great question of all times, "What is the *summum bonum*—the supreme good?" Faith seems to have been the watchword in all the past, but Paul testifies that "love is the greatest." Peter says, "Above all things have fervent love." "Love is the fulfilling of the law." If you possess love you must, of necessity, obey the commandments. The secret of Christ's Christian life was love. After the introduction, we have three parts: love contrasted, love analyzed, and love defended. He contrasts it with eloquence, prophecy, mysteries, faith, sacrifice, and martyrdom, with remarks on each head in their different sections. "You can take nothing greater, you need take nothing less." You may have all else, but if you lack this "it will profit you and the the cause of Christ nothing." The spectrum of love has

nine ingredients: patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, and sincerity. Religion is a life. "Love is patience; kindness; love is action." "Love never faileth," "it lasts." "Prophecies fail;" "Tongues shall cease;" "Knowledge shall vanish away." Christ's character,—all character,—is built around love. "To love abundantly is to live abundantly, and to love forever." "Life is love." This is the barest outline of what, to me, is a very enjoyable sermon. Many criticisms have been made upon the book. Read it for yourselves, and I doubt not you can gather many new and fresh thoughts from it.

Out in the hall of the Y. M. C. A., in large letters, we have posted a notice of our services. The first Sabbath it attracted considerable attention. One young man came to our meeting, attracted by the notice. We hope that it will bring many. For a few hours upon the Sabbath a great many will have their attention called to the fact that there are Seventh-day Baptists here. We hope in the course of time to get a poster on the bulletin board outside.

Miss Nellie Randolph presented her letter from the Plainfield Church, and will, next Sabbath, be accepted to membership. That reminds me that we have four Seventh-day Baptist young ladies, trained nurses, living in this city, and one young man who has lately entered the training school. The door is open to those who possess health and pluck to enter this field. Those at present engaged in the work are doing finely.

J. G. B.
JAN. 25, 1891.

TITLES, ETC.

To the Editor of the SABBATH RECORDER:

Why is it that Seventh-day Baptists, whose faithful testimony to the excellence and the permanence of God's law cannot fail to encourage faith and sustain the aspiration of the soul, do not conform to these teachings of the Master: "Be not ye called Rabbi; For one is your Master even Christ, and all ye are brethren." "Neither be ye called masters; for one is your master even Christ." Matt. 23: 8-10. "Little children." John 13: 33.

ENQUIRER.

MISSIONARY SOCIETY.—TREASURER'S REPORT.

A. L. CHESTER, Treas.

In account with the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.	
DR.	
For balance last report, Nov. 18, 1890.....	\$ 702 40
Receipts from Nov. 18th to Dec. 1st.....	122 85
" in December.....	730 29
" in January to date, Jan. 21, 1891.....	460 32—\$ 2,015 86
" by loans.....	1,500 00
	\$ 3,515 86
CR.	
Paid M. B. Kelly, Jr., from Ministerial Fund..	\$ 50 00
American Sabbath Tract Society, Printing Bill	34 27
Rev. O. U. Whitford, Printed Notices.....	3 25
Order Rev. G. H. F. Randolph to Prof. E. M. Tomlinson.....	25 00
Order Rev. G. H. F. Randolph to Tract Society.....	25 00
Order Rev. G. H. F. Randolph to Missionary Society.....	25 00
Order Rev. G. H. F. Randolph, balance of salary from Jan. 1 to July 1, 1891.....	425 00
Order Rev. G. H. F. Randolph, S. M. S. account to July 1st.....	450 00
Rev. D. H. Davis, salary 3 months, from Jan. 1 to April 1, 1891.....	250 00
Rev. D. H. Davis, incidental account.....	125 00
Dr. Ella F. Swinney, order to Missionary Society.....	45 00
Dr. Ella F. Swinney, balance salary from Jan. 1 to July 1, 1891.....	255 00
Miss Susie M. Burdick, salary from Jan. 1 to July 1, 1891.....	300 00
Dr. Ella F. Swinney, special contribution.....	125 00
Treasurer's travelling and incidental expenses for year 1890.....	60 72
Washington National Bank, discount.....	31 50
J. W. Morton, Receipts on field.....	24 36
J. F. Shaw, " " ".....	27 25
S. D. Davis, " " ".....	10 31
C. W. Threlkeld, " " ".....	7 50
L. F. Skaggs, " " ".....	7 20
F. F. Johnson, " " ".....	11 50
Geo. W. Lewis, " " ".....	5 00
J. M. Todd, on Berlin field.....	23 64—\$ 2,352 50
	\$ 1,163 36
Outstanding Notes.....	\$ 4,500 00
E. & O. E.	

WESTERLY, R. I., Jan. 21, 1891.

A. L. CHESTER, Treas.

MISCELLANY.

TO HESTER ABOUT HER LOOKS.

It is the most natural thing in the world for a young girl to wish to be beautiful. Youth and beauty seem made to grow together, and when a young girl has a plain face and is unhappy about it, I am always very sorry for her. So, the other day, when Hester said, sharply, in answer to a question of mine, "No, I am not going to Isabel's party, I hate parties; and I never want to go to another in my life," I forgave her the rude tone for I knew at once that something had happened to hurt her feelings severely.

"What is the matter, little girl?" said I, gently. "Seems to me you are rather young to renounce parties in that wholesale fashion."

Hester's under lip quivered a little, and she did not answer for a minute, but presently she exclaimed bitterly:

"I do not see why God could not have made me pretty as well as Belle or Margaret. I am just the ugliest-looking girl I know. There is no one of them all so homely as I am, and I don't think it is fair."

"Come here, Hessie," said I; "come and sit down by me."—So she came and sat on a little foot-stool at my feet.

"I suppose you think I am wicked," said she, "to feel so; but nobody likes me or notices me or wants to talk to me, if I do go out. And what do you think?" she went on, brokenly. "At the last church sociable Milley Osborne asked Harry Fletcher if he would not like to be introduced to me, and he said, 'Do you mean that dreadfully plain girl who sits there back of Ethel Winslow? No, thank you. One look at her is enough for me. I do not care for a closer acquaintance.' That is just what he said for I heard him, and I thought then I would never go anywhere again, and I never will." And Hester hid her poor little face in my lap and burst into tears.

I said nothing for a few minutes, but quietly stroked her brown head until she was herself once more.

Then I said, "You are right, Hester: there has been a mistake made about your looks, but God did not make it. He meant you to be a very lovely and attractive girl, so charming that people would be drawn to you at the very first sight of your face."

"You are laughing at me," said Hester.

"No, I am not," I answered. "You might be all that I say and more, but you are frustrating all God's plans for you, and so far you are not like what he meant you to be at all. Do you know that nearly always there is a little frown upon your forehead and a little sarcastic curve upon your mouth? You have no idea how much the lines of your face are improved by a kindly expression; and when you are genuinely happy, your whole countenance is transfigured; but when you look as miserable and discontented as you do to-day, you do not look in the least as God intended you should. It is true that your nose is not exactly classical in shape. Your mouth is large and your forehead is too high for modern ideas of beauty. But your face is capable of great beauty of expression; and if you knew how fascinating a fine expression is upon a plain face you would never trouble about your irregular features again. But I am afraid you will find that a beautiful expression is not an easy thing to win. To possess it you must forget yourself; and how often do you do that my Hester? You are always thinking that somebody is looking at you, or whispering about you, or 'making fun' of you. And how can you have a sunny look when you are a prey to such miserable suspicions? You must go to Isabel's party, my child, and you must leave all such wretched thoughts behind you. You have one real beauty that cannot be spoiled—that of perfect health! and a healthy girl with a sunny face is always a pleasant sight. And then when you go to the party, instead of waiting to be entertained and noticed, you must try at once to please and entertain some one else. If you see some one who is shy or awkward, try at once to cultivate that one, and be your very nicest and kindest to him. Exert yourself to be pleasant

to your neighbor, whoever he or she may be. Consider that person to be for the moment your special guest, and be your cordial and kindest while you are near each other. If you follow this plan you will not only have a pleasant time yourself, but you will be sure to give some others a happy evening also.

"Then, my dear, remember that from this time on you cannot do one generous deed or one unselfish action; you cannot even think one noble or one gentle thought that its traces will not be left upon your face. And by and by, if you fill your life with beautiful thoughts and deeds, the angel which God meant you to be, will look out from your eyes, smile from your lips, speak with your voice, and every one who knows you will say, 'What a lovely woman Hester is.'—*Christian at Work.*

A BORN LAWYER.

A lawyer advertised for a clerk. The next morning his office was crowded with applicants—all bright, and many suitable. He bade them wait until all should arrive, and then ranged them in a row and said he would tell them a story, note their comments, and judge from that whom he would choose.

"A certain farmer," began the lawyer, "was troubled with a red squirrel that got in through a hole in his barn and stole his seed corn. He resolved to kill the squirrel at the first opportunity. Seeing him go in at the hole one noon, he took his shotgun and fired away; the first shot set the barn on fire.

"Did the barn burn?" said one of the boys.

The lawyer without answer continued: "And seeing the barn on fire, the farmer seized a pail of water and ran to put it out.

"Did he put it out?" said another.

"As he passed inside, the door shut to and the barn was soon in flames. When the hired girl rushed out with more water—"

"Did they all burn up?" said another boy.

The lawyer went on without answer:

"Then the old lady came out, and all was noise and confusion, and everybody was trying to put out the fire."

"Did any one burn up?" said another. The lawyer said, "There, that will do: you have all shown great interest in the story." But observing one little bright-eyed fellow in deep silence, he said: "Now, my little man, what have you to say?"

The little fellow blushed, grew uneasy, and stammered out:

"I want to know what became of that squirrel; that's what I want to know!"

"You'll do," said the lawyer; "you are my man; you have not been switched off by a confusion and a barn burning, and the hired girls and water pails. You have kept your eye on the squirrel."—*Tact in Court.*

RIGHTEOUS MONOPOLY.

A French writer calls kindness "a language which the dumb can speak and the deaf can hear." He might have added, "It is a smile which the blind can see." Kind words and kind acts lose nothing of their lustre when set off by ragged surroundings, as in a case mentioned by the *Chicago Herald*:

A gentleman wanted an evening *Post*, and seeing a blind man standing on the street-corner with a bundle of papers under his arm, made up to him; but the blind man had sold his last *Post*, and the customer hailed a passing news-boy.

"Aint he got none?" said the boy, jerking his grimy thumb towards the blind man.

The gentleman explained that he had already tried to buy one of him.

"P'raps he aint got none," said the boy, with a cautious look at the customer, "and p'raps he has. You jist wait a bit."

He went over to the blind man and handed him a paper, saying something at the same time. Then he came back and informed the would-be purchaser that the blind man could supply him; but before going for his *Post*, the gentleman wanted to know what the boy's action meant.

"Well, yer see," said the lad, in answer to the customer's inquiry, "we's agreed to let the blindy have this corner all to himself. We

don't none of us sell papers here. If any feller does, why, he jist gets licked. See?"

On being asked who would do the "licking," he replied, "All of us."

It was learned afterwards that the blind man himself had had no hand in securing the monopoly, but that the newsboys had given it to him of their own motion.

I AM reminded of a pleasing little story about Prince Albert and Queen Victoria. It is said that they, in their early married life, had a disagreement one day; for as in the case of other young married couples, they could not always see alike, even though they were of royal blood. And so it was that on this particular occasion, the prince, failing to utter the right sentiment, or to give a satisfactory account of himself to the queen, she lost her temper; and he, as every prudent husband will do in similar emergencies, fled to his library and locked himself in. A moment later a vigorous and imperative rap was heard on the library-door, at which the prince said: "Who's there?" She answered in a tone of authority: "The queen!" "The queen can't come in here," said he, firmly. So she prudently went away and thought the matter all over. "How shall I," said she to herself, "make that stubborn man submit to my will, and open that door?" In half an hour she had solved the problem; and going back to the library she gave a gentle, and persuasive, and loving little tap upon the door. To which the Prince Consort said again: "Who's there?" "Your wife," said she, plaintively. "Ah! my wife is always welcome!" said the gallant prince. And the door was thrown wide open and the reconciliation was complete.

SPECIAL NOTICES.

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.

THE New York Seventh-day Baptist Church holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, 245 West 4th street, between Charles and West 10th streets, New York.

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Notice to Creditors to Present Claims.

Pursuant to the order of Hon. S. McArthur Norton, Surrogate of the county of Allegany, notice is hereby given to all persons having claims against Welcome B. Burdick, late of the town of Alfred, in said county, deceased, to present the same, with the vouchers thereof, to the undersigned, at his residence, in the said town of Alfred, on or before the 22d day of May, 1891.

Dated at the town of Alfred, Allegany Co., N. Y., Nov. 14, 1890. SAMUEL P. BURDICK, Executor. P. O. address, Alfred, N. Y.

Citation—Judicial Settlement.

THE PEOPLE OF THE STATE OF NEW YORK, to Will H. Crandall, Eugene T. Crandall, Effie Maude Crandall, Sardinia Crandall, Herbert L. Crandall, Jessie W. Crandall, Corabelle Tabor, Julia A. Short, Kate Palmer, The Seventh-day Baptist Missionary Society, The Trustees of Alfred University, Alfred Kern, the child or children, if any, of Ella Kern, deceased, being all the heirs at law, next of kin and creditors of Amos W. Crandall, late of the town of Alfred, in Allegany County, deceased, GREETING: You, and each of you, are hereby cited and required personally to be and appear before our Surrogate of Allegany County, at his office in Friendship, N. Y., in said County, on the Third day of April, 1891, at ten o'clock in the forenoon of that day, then and there to attend the judicial settlement of the accounts of Almond E. Crandall, executor of the said deceased. (And if any of the above named persons interested, be under the age of twenty-one years, they are required to appear by their guardian, if they have one, or if they have none, to appear and apply for a special guardian to be appointed, or in the event of their neglect or failure to do so, a special guardian will be appointed by the Surrogate, to represent and act for them in this proceeding.)

In Testimony Whereof we have caused the Seal of Office of our said Surrogate to be hereunto affixed. Witness, Hon. S. McArthur Norton, Surrogate of said county, at Friendship, N. Y., the Twenty-Second day of January, in the year of our Lord, one thousand eight hundred and ninety-one. S. M. NORTON, Surrogate.

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CONDENSED NEWS.

The widow of Professor Schliemann will continue his archaeological work.

An explosion in the Mammoth Mine, near Mt. Pleasant, Pa., resulted in the death of 130 persons.

The Census Bureau has announced that the total Indian population of the United States, exclusive of Alaska, is 344,704.

The Sun estimates that the New York Star, which is about to suspend publication, sunk \$1,500,000 in the effort to establish it on a paying basis.

A young English lady suffering from consumption, who was treated by the Koch method in Berlin for two weeks, has since died of blood poisoning.

The building of the Western Art Association at Omaha, Neb., collapsed one night last week. Bougerau's picture, "The Return of Spring," valued at \$20,000, and many other valuable works on exhibition, were ruined.

Mayor Radegast, of Anhalt, Germany, was recently convicted of embezzling municipal funds, and fled to Leipsic to escape punishment. His wife and father-in-law, unable to bear the disgrace, committed suicide. The Mayor, on learning of their death, also killed himself.

William Windom, Secretary of the Treasury, died of heart-failure, while attending a banquet of the Board of Trade, at Delmonico's, in New York, Jan. 29th. He had just concluded an eloquent and powerful address on the financial condition of the country; and while the hall was still ringing with applause, he fell from his chair and died in a few minutes.

Eggs of the Columbia River salmon, to the number of 100,000, were sent to the Society of Acclimatization in Paris, Jan. 10th, on the steamship La Gascogne. They came from the government Fish Commission station on the Columbia River, and were shipped by F. Mather, Superintendent of the New York State Fish Hatching Establishment at Cold Spring.

According to Chilean advices received at Buenos Ayres, Jan. 30th, there have been desperate battles fought in the province of Chili between the rebel forces and the government troops. There have been many killed on both sides, but the reports are conflicting as to which side proved victorious. There seems to be but little action taken on either side at Santiago de Chili, the capital.

There are eight public institutions now in the State of New York devoted exclu-

sively to the care of the insane. The oldest is the Utica asylum, which was erected in 1842. Up to the present time these institutions have cost the State about \$9,000,000. Their aggregate capacity is 6,000 patients. There are also twenty-two private institutions in the State for the cure of these unfortunates, capable of accommodating 10,000 patients.

The city of Springfield, O., is the largest manufacturing centre for agricultural machinery in the United States, and little else is talked of there now but the formation of trusts or "combinations" in reapers and other implements. Besides the reaper trust, a threshing machine trust is talked of. One meeting is said to have been held and a company with a capital stock of \$20,000,000 proposed. The latest scheme is a grain drill trust. It is said that a number of the large grain drill concerns in the country, are already figuring in the deal. The efforts of these trusts will be far-reaching, and will throw out of work, it is said, 3,000 traveling agents and middlemen. It is estimated that the saving to the Harvester Trust, over the old competitive system, is \$10,000,000. Three-fifths of this will come from the stoppage of salaries to agents and middlemen, and the remainder from decreasing advertising and shutting down about thirteen of the smaller manufacturing factories.

MARRIED.

BEEBE-LANPHEAR.—In Hornellsville, N. Y., Jan. 25, 1891, by Rev. J. Clarke, Mr. George H. Beebe and Miss A. Lavinia Lanphear, both of Hornellsville.

GRAVES-BIERMAN.—At the parsonage in Independence, N. Y., by Eld. H. D. Clarke, Arthur D. Graves, of Findlay, Ohio, and Jennie M. Bierman, of Stannard's Corners, N. Y.

CHAMPLIN-LYON.—At the home of Mrs. Lydia R. Lyon, in Waterford, Conn., Jan. 21, 1891, by the Rev. D. D. Lyon, John Champlin, M. D., of Westery, R. I., and Miss Anna E. Lyon, of Waterford

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.

TRASK.—Near Hallsport, N. Y., Jan. 18, 1891, Mrs. Betsey Trask, relict of the late Crandall Trask, aged 66 years, 7 months.

Funeral services conducted by Eld. H. D. Clarke, of Independence.

STILLMAN.—In Rochester, N. Y., Nov. 18, 1890, Robert Eugene, son of Fred A. and Olive Pope Stillman, aged 3 years and 3 days.

Funeral discourse by Rev. H. P. Burdick, from 2 Samuel 12: 23, "I shall go to him."

He who loved on earth the lilies,
Gathered this sweet blossom home;
All unstained by earthly evil,
He will guard it till we come.

GREENE.—At Adams Centre, N. Y., Jan. 21, 1891, Mrs. Amelia L. Greene, wife of Daniel S. Greene, aged 48 years, 4 months, and 28 days.

Sister Greene was a daughter of Nelson and Lucy Babcock, deceased. She leaves her husband and three children sadly bereaved of a devoted wife and mother. For about 25 years she had been a faithful member of the Adams Church. She was widely known and highly esteemed for her happy, consistent Christian character. Although it was a trial to leave her family who so much needed her, yet she faced death with an unflinching trust, saying, "The Lord's will be done." A. B. P.

LYMAN.—At Bellevue Hospital, New York, of consumption, Jan. 24, 1891, Minnie S. Lyman, aged 18 years.

Miss Lyman had been a resident of Adams Centre, N. Y., for several years, and her amiable spirit and many attractive graces had won for her a large circle of friends. Last summer, while in apparent health, she gave herself fully to Christ and was baptized into the fellowship of the Adams Church. In the fall she began rapidly to decline. About ten days before her death her friends arranged for her to go to New York and receive the lymph treatment. But the physicians decided, on examination, that it was too late for the treatment. Tenderly cared for by dear friends and happy in Jesus, she soon fell asleep to awake in heaven. Her remains were brought to Adams Centre, where her funeral was attended at the church by a crowded audience, the Y. P. S. C. E., of which she was a member, sitting together and sorrowing with the mourners. A. B. P.

READ.—In Walworth, Wis., Jan. 24, 1891, of heart failure, Anna Mariah Randolph, wife of N. J. Read, in the 61st year of her age.

Sister Read was born in Shiloh, N. J., and was the daughter of Reuben and Beulah Randolph. At the age of about 14 years she experienced religion and became a member of the Shiloh Seventh-day Baptist Church. In the spring of 1851 she came to Wisconsin and united with the Walworth Church, of which she was a most worthy member at the time of her death. In 1855 she was married to Nathan J. Read, who, with a son, an only child,

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survives her. She was closely identified with all that concerns the best interests of the church and the cause of Him whom she most loved, and was ever ready with her sympathies, labor, and means to assist in the Lord's vineyard. S. H. B.

THE Rev. L. A. Ostrander, formerly a professor in Roberts College, Constantinople, Turkey, will deliver the fifth lecture of the P. A. Burdick Course, at Chapel Hall, Alfred University, February 24th, subject, "Cash—its use and abuse."

A Model Railroad.

The Burlington Route, C. B. & Q. R. R., operates 7,000 miles of road, with termini in Chicago, St. Louis, St. Paul, Omaha, Kansas City, and Denver. For speed, safety, comfort, equipment, track, and efficient service, it has no equal. The Burlington gains new patrons but loses none.

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FOR SALE.

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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.

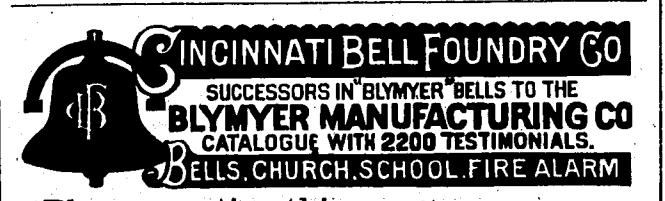
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Dr. A. W. COON, Dear Sir:—I take pleasure in expressing my gratitude to you for the quick and easy way you removed a troublesome cancer from my breast. It took only a few hours to kill the cancer, and after applying a poultice a week or ten days it 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.

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