

# The Sabbath Recorder.

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## A STUDY OF PETER.

H. B. MAURER.

(Concluded.)

II. Manliness will yield natural inclination to the demand of duty. Duty never calls in opposite directions, yet it happens to most of us that at times we are perplexed to know in which direction the path of duty lies. We are willing enough to go if only we were sure which is the right way. Here we must be on our guard against inclination, for this may move us to take the path opposite to the one which duty demands. One of the most remarkable experiences of this kind befell Peter, in those very circumstances in which he said, "I myself also am a man." At this time there were two problems of vast importance which Peter had to solve, namely, the relation of the church to the Gentiles, and the relation of the Jewish and Gentile Christians to the Mosaic and Levitical law. If the Gentiles were now to be admitted to the full privileges of the church, then it might seem to Peter that God had cast off his own people. Awful thought to one who was himself a Jew! yet to Peter had been given the keys, and now was he to unlock the door and let in the Gentiles? Would not the Jew refuse to enter side by side with the Gentile? Should he admit them? His inclination was doubtless against such a course, but what was right? As for the law, was it not divine, given amid the solemnities of Sinai? Was it intended for the Jews only, or must it be enforced on these incoming Gentiles? His Master had been obedient to the commandments; there were no distinctions between the moral and ceremonial laws in the teachings of Christ, who had again and again bidden the leper to offer such things for his cleansing as Moses had required, and who said: "Think not that I am come to destroy the law," etc. Whether or not to admit Cornelius, and to demand obedience to the law Jesus honored was not now a question of inclination but of duty, for if it had been, Peter should have no problem to solve and no perplexities to harass him.

With these uncertainties in his heart, he ascends to the roof of the tanner's house for his mid-day prayer. While there a trance comes over him. He has a vision of a great sheet filled with animals ceremonially unclean. The decision being between inclination and duty, nothing more fitting could have been done, and nothing more appropriate could have been said, than "rise Peter, slay and eat." Here was food, forbidden by Jewish law, let down from heaven, and from above a voice bidding him to do what, as a Jew, his soul abhorred. Strong inclination could even resist the supernatural, and Peter says: "Not so Lord, for I have never eaten anything that is common or unclean." "What God hath cleansed, that call not thou common," came in response. But little reflection was necessary to show Peter what it all meant.

We may not, like Peter, have a supernatural illumination to decide what is right in matters of belief and duty but if like him, we have an unselfish purpose and a readiness to obey, the

light of God's word will clear away the mist. If we have the desire to do and to believe the right, the voice will soon be heard, "This is the way, walk ye in it." "If any man will do his will, he shall know of the doctrine," says our Saviour. An honest purpose to know the truth and to do the right will always be rewarded in the solution of every problem, only we must be Berean-like, to search the Scriptures whether or not these things are so. That is the only source of divine illumination, and we need to have a care lest our inclination cause the heavenly voice to produce an uncertain sound. Peter's grand characteristic was, that no matter how much he cherished his previously conceived ideas, it was possible for him to change his mind. Seneca says it is incident to all men to err, but fools only will continue in error. And Marcus Aurelius declared: "If any one can show me that I do not think or act correctly, I will change gladly, for I seek truth, by which no one was ever harmed." Yet how true are the words:

Strong is the spell that error weaves,  
In midnight madness for mankind;  
And deep the trace that error leaves  
Impressed upon the human mind.  
Bright must the rays of God's light break,  
And strong the power of truth must be,  
Ere men from error's trance awake  
And think, and act and dare be free.

III. Manliness rises above prejudices. When it could be said of Peter that "he lodgeth with one Simon, a tanner, whose house is by the sea," we may form some idea to what extent Peter already discarded rabbinical traditions. Like his Master, who made Sabbath observance lenient by six times doing despite to rabbinical tradition, so Peter had emerged considerably from traditional dimness when he could reside at the house of a tanner. No strict and uncompromising follower of oral law could do such a thing. The daily contact with hides and the carcasses of various animals and the materials used, rendered the business impure and disgusting in the eyes of legalists. How the business was regarded may be learned from the fact that if a tanner married without mentioning his trade, his wife could obtain a divorce, which is the more remarkable when it is remembered that in matters of divorce the power was all on the side of the man and was very arbitrary, the women having practically no rights and no redress at law. The rabbis were wont to say, "No trade will ever pass away from the earth; but happy be he whose parents belong to a respectable trade. The world cannot exist without tanners, but woe unto him who is a tanner." But Peter no longer shared in these old and cherished prejudices of the rabbis. He could rise above his prejudices and be superior to them, and recognize the dignity of honest labor in the meanest of trades. Considerations of manliness only broke down these social and commercial distinctions. To-day considerations of wealth largely do it. Some people belong to our set or *coterie* upon no other consideration than that of money. Many a social tie would be severed were it not made by a band of gold, silver or greenbacks. Some people have nothing to commend them but money, and no

matter how offensive their business may be or how disagreeable they may be in society, so long as they have wealth a multitude of sins are covered. Money removes commercial and moral barriers and overcomes prejudice, but with those who are Peter like, such considerations will have little weight. True manhood and womanhood are the best cards of admission into true Christian society, be the man a tanner or the woman a seller of purple and fine linen.

## MEAT OFFERED TO IDOLS.

W. C. WHITFORD, NEW YORK.

The wonderful growth of Christianity was not in a single day. Nor did the converts become at once wholly transformed so that they knew no more the things of their former life. The early Christians remained in their heathen surroundings. It was natural for them to retain many of the habits and customs which they had before coming to a knowledge of Jesus Christ. But the religion of the Greeks and Romans was emphatically a part of their everyday life. At every hour of the day the pious man called to mind his household gods. There was some divinity to be appealed to at the birth of a child, and at every stage of his subsequent existence. All the social relations of life were intimately connected with some worship of the national or local divinities. And it is just here that Christians began to differ among themselves. Some would leave, as far as possible, all customs and usages which might in any way seem to be heathen, while others would retain every former habit that they could conceive as not inconsistent with their confession of faith in the Son of God. So what was allowable and right in the eyes of one man seemed a sin in the eyes of his brother Christian.

In accordance with the Levitical law, the Israelites had brought their peace-offerings to the priest, and offered them before Jahveh; and after certain portions were burned upon the altar and the priest had taken his share, the remainder was eaten by the offerer and his friends in a sacred meal. This feast was a part of the act of worship. The heathen rites were not altogether different. In some instances the priest might sell the portion which fell to him, in the market, or the worshiper might offer only a portion of the animal to his gods and retain the rest to eat or to sell. Therefore a Christian was likely to have meat which had been offered to idols set before him for his eating, whether he dined at the house of a friend or bought meat in the market. It seems that some viewed this fact with indifference, and ate without scruple; but the Jews had been taught that to eat of that which had been offered to idols was a defilement. See Daniel 1: 8. What wonder, then, that Jewish Christians, and no doubt others, should view with alarm and dismay their brothers eating freely of the meat which had been offered in heathen temples? Surely they are idolaters, for they partake of the heathen sacrifice. If this exclamation of surprise and alarm were the end of the matter,

then there would have been no problem of sufficient importance to trouble the great apostle. The weak Christians, however, beholding their brethren eating, were tempted to partake also; and, being condemned by their own consciences, found themselves in sin.

Paul's treatment of the problem is masterly. Read 2 Cor. 8-10. He does not dismiss it with a word or two, and so give opportunity for his opposers to say that he has not fairly treated the question. Nor does he confine himself to one side of the subject and ignore the opinion of some. His sympathies are, all along, manifestly on the side of the strong Christian. He could eat the flesh that had come from the temples, and yet remain steadfast in his integrity toward God, whose gift, indeed, is all our food. But he has in mind the fact that all are not equally strong. There are those Christians who esteem themselves partakers in the act of worship of the idols if they eat of the flesh which has been sacrificed to these false gods; and not only do they make this judgment concerning themselves but concerning others also. To the strong the false gods are nothing, they have no existence; but to the weak they are something, indeed, the embodiment of evil. To these Paul does not say, "To the wind with your scruples; idols are nothing! It is a sin for you to refuse to enjoy any of the good things which God has made." Rather does he keep in mind the principle that, while one may follow the dictates of his conscience and do wrong, yet one may never violate his conscience and do right. The conscience may need to be educated; but to abuse and over-ride a conscience is not the right way to educate it. For if a man does what he believes to be a sin, it is a sin. Sin is primarily in the heart, not in the outward act. "But he that doubteth is condemned if he eat, because he eateth not of faith, and whatsoever is not of faith is sin." Rom. 14: 23. Paul regarded the eating of meat offered to idols as among the things indifferent. He says in his letter to the Romans (14: 6), "He that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks." But in his letter to the Corinthians he goes on to say (1 Cor. 8: 8), "But meat will not commend us to God; neither if we eat not are we the worse, or if we eat are we the better." Having set the matter itself carefully before his hearers, Paul suggests the consequences of the use of their liberty. "But take heed lest this liberty of yours become a stumbling block to the weak." These words remind us of our Lord's saying (Matt. 18: 6), "But whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea." By seeing your act, another may be led to indulge in that which, for him, is sinful. Therefore, by wounding a weak conscience you may sin against Christ. And now Paul comes to that sublime sentiment, "Wherefore, if meat make my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble." He was not the man to say, "I will do whatever is lawful for me, cost what it may to others." He was willing to give up something, even that which was a benefit to himself.

In this eighth chapter, Paul has been talking about meat offered to idols, taken separately and apart from the worship of the heathen divinities. Lest, however, there should be a misapprehension in regard to the possibility of a strong Christian's falling into idolatry, he

goes on to explain in the tenth chapter. "Think not, that because idols are nothing, it is impossible for you to worship them." One may be an idolater by engaging in the formulas of a heathen worship, although he is all the time conscious that the idol is no god. Be ye not idolaters as the children of Israel in the wilderness, sporting themselves in licentiousness before the golden calf, which they knew was made with hands and could not be compared to the God who had brought them through the Red Sea. The wine and the bread not only represent, but are in truth, a communion of the blood and body of Jesus Christ. Paul does not intend to teach transubstantiation, but that the communion itself is not symbolical but real. So Christians, mingling with heathens in their sacrificial ceremonies, eating the flesh and drinking the wine, although they realized that the gods of the heathen were false gods, yet they were in truth holding communion with demons.

Going further, the apostle gives specific instructions. Buy meat offered for sale in the market asking no questions. If you must go to be the guest of a heathen friend, eat what is set before you asking no questions. For God made every good thing for our use. But if some Christian brother call your attention to the fact that certain meat has been offered to idols, thereby implying that it is, in his opinion, something that should be avoided, for his sake refrain from it. This do, not on account of your own conscientious scruples (for if he had not been present you might have eaten without question); but that thy brother may not be offended or led astray. While you avoid giving offense to the Jews, do not, on the other hand, give offense to the Greeks, saying that what is in itself allowable, is sinful. Judge no man.

To sum up, Paul teaches: To a strong Christian, to eat meat offered to idols is a thing indifferent. To one who esteems it sin, it is sin. I will not eat lest I make my weak brother to sin by following my example. Do not join in the idolatrous worship. For it is inconsistent, impossible, for a man to commune with Christ and with demons. Eat what you will from the markets, or at a feast in the house of a heathen friend, unless some weak Christian inform you that the meat has been offered to idols, in which case refrain for his sake. When in doubt follow my example, for I am following the example of Christ.

The question concerning meat offered to idols has long since passed away; but Paul's treatment of the question is still valuable, for problems have arisen in all the centuries to which the same principles may be applied. Of course there is a difference of opinion as to just what questions bear a close analogy to the problem of meat offered to idols. But under this head are usually classed the questions concerning dancing, playing cards, going to the theater, and especially the drinking of spirituous liquors. Concerning the use of meat offered to idols there was a growth of sentiment, even in Paul's time. From the Council of Jerusalem, A. D. 50, the decree (to which no doubt Paul assented,) went forth (Acts 15: 29), "That ye abstain from things sacrificed to idols, and from blood," etc. Yet in the year 57 we find him writing to the Corinthians that they need not abstain from meat offered to idols, except in special instances, as we have considered above. So also has there been a growth in sentiment concerning the use of alcoholic liquors during the past century, but in the opposite direction. More and more has the conviction taken root among Christian men that we should abstain from the use of

intoxicating drinks, not because they are evil in themselves, not because their legitimate use may not be a benefit rather than an injury to us, but because of our weak brother who may, following our example, drink to excess, and coming to his death, pass to the reward of drunkards. Likewise Paul at one time circumcised Timothy for the sake of the Jews who considered that the old law should be obeyed; but at another time he refused to circumcise Titus. We cannot, therefore, for this class of problems, lay down absolute rules which shall not be altered by times or by circumstances. What may be right at one time may be wrong at another; not that right and wrong fluctuate, but that different circumstances make problems which are apparently the same, to differ. The great principle remains that we must have respect, not only to our own conscience, but also to the consciences of others. We are not, however, to make another conscience superior to our own, and say, I will follow his ideas of right and wrong, and not my own.

It is not incumbent upon us to refrain from practices which appear to us to be harmless for fear of shocking the sensibilities of other strong Christians who are in no danger of being led into sin by our example. It is for the sake of the weak Christians that we are to refrain, not for the sake of the strong. However much a good and great man may disapprove of drinking wine and playing cards, I am under no obligation in the sight of my Lord to refrain from these practices for his sake. The practical application of the problem concerning our use of things indifferent, turns upon our responsibility for the falling away from the faith of an immortal soul, for whom Christ died. Christ, our Lord and Saviour, was sacrificed for us. Shall we not willingly be sacrificed for his followers—for him? "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." Matt. 25: 40. We can show our love better by restraining our liberty than by exercising it. "Love seeketh not its own." Let us be inquiring, not how much liberty can I have and still be reckoned as a Christian, but how much can I do to show my appreciation of the Master's gift to me. Not how far from Christ can I live and still be his follower; but how near can I approach to him. On the other hand, we are not to judge other people. If they use their liberty more than we do that is a matter between them and their Maker. They are not our servants, but God's.

As Paul suggested that the people be imitators of him, so may Christian ministers, to-day, ask the people to be imitators of them. To this end, they must make themselves worthy of imitation, sacrificing themselves to the weak. People will imitate the minister in some ways whether asked to do so or not. Shall the minister of the gospel use his liberty to drink wine, to play cards, to attend the theater? Shall the minister of the gospel endanger an immortal soul by the practice of something indifferent to him, as regards propriety, and intended only for his recreation?

#### CERTAIN URGENT QUESTIONS IN CURRENT EDUCATION.

REV. W. SCOTT.

(From the *Christian Secretary*.)

"I look to the diffusion of light and education, as the resources most to be relied on for ameliorating the condition, promoting the virtue, and advancing the happiness of man. And I do hope, in the present spirit of extending to the great mass of mankind the blessings of instruction, I see a prospect of great advancement in the happiness of the human race, and this may proceed to an indefinite although not an infinite degree. A system of general instruction, which shall reach every description of our citizens, from the richest to the poorest, as it was the earliest, so it shall be the latest of all the public concerns in which I shall permit myself to take interest."—*Thomas Jefferson*.

"The schoolmaster is abroad! And I trust more to him, armed with his primer, than I do to the soldier in full military array, for upholding and extending the liberties of his country."—*Lord Brougham*.

In the educational movement of our day there

are two marked features. One is the effort to establish new institutions on a plan that involves great expenditure of money. In some cases so large sums are invested as to lead careful observers to think it a misuse of wealth. But there are other examples where the planting of new institutions on a most liberal basis has been eminently wise. Public attention has been called recently to new ventures in the case of Clark University in Massachusetts, the Stanford University in California and the Roman Catholic University to be placed at Washington, and the new Baptist University at Chicago. Each of these contemplates a large outlay of money.

The other feature is the tendency to group existing institutions together in such ways as to increase their effectiveness and to simplify the agencies for education already at work. Chancellor MacCracken of the University of the city of New York believes New York City will be the seat of two universities, the one consisting of a group of schools clustered about the institution over which he presides; the other a similar collection of schools connected with Columbia College. Cornell University proposes, by its admirable scholarship system, to relate itself to the academies and common schools of the State of New York, thus making a simple and plain path from the elementary to the highest school of the State. Princeton University aims to open its post-graduate department to all colleges in the land and by utilizing its alumni associations at New York, Cincinnati, St. Louis and many other points, to place itself on vantage ground for a better work and a wider influence. One of the most interesting significant facts in this connection has been the meetings of educators of the Protestant Episcopal Church, who are planning a university of that religious body to embrace all Protestant Episcopal colleges in this country. The American Baptists also are at work in a line which may develop into an American Baptist University, or possibly into a more comprehensive enterprise.

It is obvious that religious bodies which are wide-spread and managers of educational institutions distributed over the land, may group them into such relations as shall vastly increase their power. In this age of organization the religious body has an opportunity in its educational effort which neither the state university nor the isolated university possesses. The latter are limited to the people of a particular State or to the friends and supporters of the institution. But the religious denomination may push forward by its numerous schools an important work throughout the whole country, and, indeed, the world over. There is no serious obstacle in the way of the Baptists, for example, grouping together their thirty or more colleges and numerous academies from Nova Scotia to Oregon in a university relation. The same is true of the Presbyterian, Methodist, Protestant Episcopal and other religious bodies whose educational work is extensive. When the English universities at Cambridge and Oxford were founded, travel was slow and uncertain, communication difficult; since then we have the railroad, postal facilities, lightning presses, and society has learned lessons in organization of all kinds. It is well nigh as easy to distribute a university or group of schools over a country to-day as it was over a county two centuries ago.

The association of institutions, which are related by location or denominational ties, in a closer way than has prevailed in the past seems to be a necessity. Such association need not lessen their proper independence nor cramp their right development. To some extent their condition is like that of the American colonies prior to the adoption of the constitution. The colonies were started in a separate and independent manner, but in due time it became evident that on some just and practical plan they must be drawn more closely together. The Union, therefore, was formed and the functions of government so arranged that the states and the nation both filled their appropriate spheres of action with entire harmony. In the grouping together of institutions in a university relation the rights of each must be duly guarded. A free and friendly spirit should prevail, and it can exist only when institutions come together in a just

and generous fashion to serve society by joint effort where separate action will not avail.

To be more specific, the new movements must among other things, secure:

1. The association of existing institutions on equitable plans so that there shall be greater economy of funds in educational endowments and current expenditures. To refer to one example out of several possible cases, the establishment of a fellowship system in connection with American institutions, which shall be adequate to the advance and multiplication of schools of learning on this continent. The late President M. B. Anderson, of Rochester University, in an address on "The University of The Nineteenth Century," says: "We need professional instruction in science and general literature for those who, having passed through the college course with special honors, shall desire to devote themselves to public instruction or to the increase and diffusion of knowledge. This would secure us a body of men prepared for scientific and historical investigation, and furnish us what we most need—adequately trained teachers for our academies and colleges. . . . In order to make this provision available, we need a number of fellowships attached to every college, which shall be attainable only by men who, by their success in study, have shown a decided vocation for scholarship."

Some institutions have already secured these features to a limited extent. Thus Johns Hopkins University has twenty fellowships; Columbia, nine; Harvard, nine; Princeton, eight; Vanderbilt, nine; Cornell, seven, and a few others a less number. If President Anderson, in urging that a number of fellowships should be attached to each college, means that endowments for this purpose should be localized at each institution, he seems to go farther than is possible or necessary. Vast endowments would be required to equip in this way all colleges with a respectable number of fellowships. At the majority of colleges the classes are comparatively small, and students of exceptional ability are not numerous, and such only should be directly aided by fellowships. In developing the fellowship system colleges may be grouped together, or there will be wastefulness in the use of funds or a sharp competition to obtain them, both of which are to be deplored. Johns Hopkins University wisely opens its fellowships to all comers and the ablest students take them. Princeton is to be commended for seeking to induce the flower of all our colleges to compete for its fellowships. If the Protestant Episcopal educators who seek to gather all their colleges in America into a church university should have a fellowship system open to all the colleges joined in the university, it would illustrate the effective and economical use of funds for such a purpose. The American Baptists have already, in a tentative way, done this for their seven prominent theological seminaries in North America. Colleges and schools which are united by geographical or denominational ties may readily join in such a system. In the future these lines will need to be wisely developed, and thus much unnecessary expenditure of funds may be avoided.

2. The agencies for education should be so related to the people that every youth may have suggestion and guidance as to their right use. In supplying the thirst of a people we need to construct great reservoirs, to build aqueducts uniting the reservoirs with cities and towns, and, still farther, to arrange a complex system of conduits which shall enter every home. Thus the individual who is athirst is brought into real connection with the vast, though distant, reservoir. Every part of this arrangement for the storage, conducting and distribution of water is essential to the completeness of the work. Facilities of a similar kind are requisite in the educational efforts of our time. In the system prevalent in some of our cities they are supplied. The child who crosses the threshold of the primary school may ascend by class and grade to the grammar school, thence to the city college and so in due time be graduated. The educational path in this case has no breaks nor barriers, but a youth properly qualified may enjoy all the advantages of training which are furnished. In its general aspects this method should apply everywhere throughout the nation. The State in its effort to educate the people

ought to touch by suggestion, encouragement and guidance, every child within its borders. Its work will only thus be coterminous with its people and boundaries. The religious denomination which puts its hand to the work of education should bring that work in an inspiring and helpful way to every home within its fold. Every child has, or is thought to have, equal civil and religious services. When civil and religious society take in hand the interest of education, they should not rest until the opportunities of education also are made the child's birthright. While additions must continually be made to the appliances for education, it is equally necessary that the present advantages be intimately related to the people.

3. Present resources for education ought to be utilized to their fullest extent. There is a latent energy in an individual which is developed only by the stress of necessity; under such pressure a man who might otherwise be a weakling is converted into a power or a strong man becomes yet more strong. The school and the church illustrate the truth. The early objectors to missionary effort said we had not enough religion for home consumption and could not afford to export any. They were fairly met by the reply that religion was such a commodity that the more we exported, the more we still had at home. The aggressive, missionary element is recognized as a vital feature in the Christian church. The day has come when every constructive force in civilized society must be made to give out all its power. We have no choice in this matter. In the keen struggle of this age truth and right are an over-match for error and wrong, and good can conquer evil, but these happy results follow only when, as light, they are diffused. The Superintendent of Public Instruction of New York State, in his last message to the Legislature, shows that the number of children at school in proportion to the whole number of school age has been growing smaller since 1870. In that year it was 69 per cent. The Compulsory Education Act was passed in 1874. And yet, says Superintendent Draper, "the schools are full; in most of the cities the accommodations are taxed to the utmost. Any effectual execution of the law (the Compulsory Education Act) would at once create the necessity for additional buildings in every city of the State." He thinks, also, that "a living connection" between Cornell University and the State school system should be matured. For the last ten years not more than a third of the free scholarships have been filled. This should not continue if a remedy can be found. He urges in addition that some better methods of expending the \$14,000,000, the sum annually devoted to education in the State, be devised, and recommends a plan for this object. (See Report.) Dr. Curry, the agent of the Peabody School Fund, says: "Nearly one half of the white children and more than one-half of the colored are growing up without educational advantages. The resources of the South are wholly inadequate to meet the heavy burden which is upon her. In her present financial condition, universal education without Federal aid is impossible."

The Rev. A. G. Haygood, agent of the Slater Fund, writes of National aid: "It is more needed in the South with each year; illiteracy outgrows wealth. The South is not able to carry its double burden of ignorance and poverty."

There are few colleges in this country which are not able to receive more students than they have. Some need pupils more than anything else. In such cases caring for additional students does not require increased endowments but the utilizing of the latent power of existing resources. Every school should be encouraged and expected, whether under the guidance of the State or religious denomination, to put forth all possible effort for the advance of society. The work of most schools is not to add to the store of knowledge but to diffuse it. If they fail here, they wholly fail. If they do not accomplish their full duty here, they partially fail of the high service they may render to society.

The outlook grows brighter. In the better correlation of present agencies for education, in the calling forth of their latent powers, as well as in new departures, the school and teaching force of our time may become still further a potent and beneficent factor in human progress.

## MISSIONS.

A LETTER from Beauregard, Miss., says: "The Society is in a prosperous condition, and we expect some additions soon."

### OUR OPEN LETTER.

Several weeks ago a committee of the Missionary Board sent out a general appeal for funds; in this issue of the RECORDER the same committee comes with another open letter, supplementary to the former, and more specific. We earnestly request our readers not to look on these appeals as "something to be expected" from the Board every year, but as nothing needing or deserving attention. We take this way of addressing our brethren at this important time, because no other way now seems more practicable or ought to be more effective. Using the phrase in an entirely good and fraternal sense, we want to say that the Board "means business," and that these letters set forth our deep convictions and our carefully formed purpose. Whatever may be your present feelings or purposes, at least please read the letter. And we hope that all pastors will invite their people to read it.

### FROM MADISON HARRY.

My quarterly report is not so full as usual. I lost two weeks' time in going to Colorado. Also, while at Council, my eldest son took a relapse of rheumatism and heart-disease, which has kept me at Marion during the rest of the quarter. Dared not stay away from home at night on account of his sickness. He is some better now and we hope he may regain his health in a great measure. In the meantime I have been busy in and about Marion.

We have been trying much of the time since coming here to find a public building in which to hold meetings. Have succeeded at last in hiring the opera hall—full large enough—at \$1 50 per night and furnish our own fuel, light, and janitor, and commenced meeting last Monday night. The storm Wednesday and Thursday stopped the meetings for two nights. We have some interest and it is increasing. Our first effort is to remove prejudice and misapprehension. What the result will be we have to leave with the Lord. We hope and pray for divine blessings. I do not know how long the meetings will continue. They are expensive. But will hold on as long as the Lord will permit. Hope to get over the field during this year.

MARION, Kan.

### FROM S. R. WHEELER.

A happy and successful new year to you and to all the members of the Missionary Board.

I have not much work to report to the Board for the quarter just ended. I attended the semi-annual meeting at Alden in October, just before the Council at Chicag. We had a profitable time notwithstanding the continuous rain. Two were added to the Alden Church. An unusually good collection was taken, all of which I now forward to the treasurer. I shall take nothing out for expenses or salary. The collection was \$13.38.

The church here voted at last church meeting, held Jan. 2d, to allow the pastor to be from home three months, under your direction in missionary work. Thus ends the present arrangement. It now rests with the Board to

suggest the places and times for work according to the new plan. It seems to me that some of the time, at least, and in some places, the work will be advanced the better by going two and two, according to Scripture order. Bro. S. H. Babcock is now here by invitation of this church, assisting in a revival effort. It may be that some time should be allowed to us to work together to strengthen each other's churches. Bro. Babcock is a singer. I am not. This makes him a good helper to me.

The Lord guide us all and make us more efficient laborers.

DODGE CENTRE, Minn.

### AN OPEN LETTER.

FROM THE BOARD OF MANAGERS OF THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

WESTERLY, R. I., February, 1891.

Dear Friends:—Whether it is just as it ought to be or not, may be a question with some; but the fact remains that there are many individual contributors to the funds of our Society, and that this is the source of a large part of the receipts of the treasury. To such individual contributors, and not to those who give altogether through their respective churches or local societies, this letter is addressed.

We have entered upon the work of the new year with a heavy debt; but we believe that our people are able, and that many are willing to help lift it off.

In some of the Christian countries of Europe, but particularly in our own land, there are whitening harvest fields that have a special urgency of demand upon us Seventh-day Baptists; because the people are not only ready to hear the universal gospel message, but also to listen to the preaching of the Sabbath and believer's baptism. From California and Colorado there come earnest requests for the labors of a missionary. A large Scandinavian population in the North-west offers an interesting and promising field for home mission effort. The work in Iowa is fast outgrowing the time and strength of one laborer. Already the multiplying of open doors in Southern Missouri invites the labors of an additional missionary. Southern Illinois is in urgent need of help to establish organized forms of Christian life and work. West Virginia is presented to us as a field of more promise than any other at home or abroad. A few hundred dollars would send a man; now on fire with intelligent zeal, to sow the seeds of truth on the receptive soil of Kentucky and Tennessee. The Empire State is waiting for more servants of the King of kings. A similar state of things either now exists, or would soon follow faithful and wise labors, all the way from New England to the Pacific shore, and from Minnesota and the Dakotas to the sunny South-lands. But it must more and more be realized that every church cannot have a pastor all to itself; that any church, with a wisely chosen religious leader, is competent to work for the Lord; that circuits must be established, and churches unite in supporting efficient pastors; and that more of our strongest ministers must be employed as general missionaries to work large districts, strengthen the things that remain, and do the work of an evangelist.

Again, the entire Christian world is marching as a victorious army with banners, on toward a world-wide conquest for the kingdom of Christ. For the sake of our own good name as Christians, we want a part in gaining glory for the name of Jesus, to whom the heathen are promised for an inheritance. It is claimed, with reason, that we must command respect for

ourselves by not being behind others in the quality of our church and school appointments. But it will be well for us and the Sabbath cause, if, in obedience to the Scriptures, we also compete for an honorable place in the religious world, by a holy zeal for the glory of God among the millions that now know him not.

With such feelings as these it has seemed to the Board, as it has to many people assembled in Conference, at Associations, and in other meetings, that there must not only be no retrenchment but steady enlargement; and that the people, according to their publicly professed loyalty, and many resolutions full of the missionary spirit, would sustain the Board by their contributions, sympathies and prayers.

Now the Board not only desires to get rid of the debt, save interest on loaned money, and free us all from such depressing influences; but to obtain some basis for the annual appropriations, upon which a reasonably certain dependence can be placed. To this end we earnestly ask you to prayerfully consider this whole subject, and decide upon some amount that you will undertake to send to our treasury, (1), in 1891, in response to our circular letter of December 1890; and (2), in 1892, for the work of that year. Why not fix upon a definite sum in this case, as in the case of any other regular expenditure, and make it a point of conscientious purpose to reach it?

We suggest the following form of reply to be sent to the Corresponding Secretary, Arthur E. Main, Ashaway, R. I., before our next Board meeting, April 15, 1891: "Nothing unforeseen preventing, I will send to the Treasurer of the Seventh-day Baptist Missionary Society, in 1891, \$ . . . . ; and in 1892, \$ . . . . (Name) . . . . (P. O.) . . . ."

Next August will be the time for the Board to make its report of work done in the year ending June 30, 1891, and of the condition of our treasury; and October will be the time for the new Board to plan the work for 1892. Hence the necessity of our appeal for both prompt and generous action. We therefore fraternally ask for an answer and for your co-operation, even though the help promised seems to you to be small; for upon the response to these appeals must depend, to a considerable degree, the future acts of the Board.

Yours in the Lord's work,

ARTHUR E. MAIN,  
WM. L. CLARKE,  
O. U. WHITFORD,  
A. L. CHESTER,  
A. S. BABCOCK,

Committee  
of the  
Board of  
Managers.

AS BETWEEN foreign missions to nations that have been once evangelized, and to nations that have never been evangelized at all, the pre-eminence in importance is to be given to the latter. It is not a question of which nation is higher in the scale, but of which nation or people has not yet heard. A pre-eminence of the former reports best with human ideas of moral strategy; but the pre-eminence of the latter accords best with the teachings of the New Testament and the example set us by Christ and his apostles. Capernaum was a city. The people would have constrained the Lord to stay there and preach over and over again, but he said, "Let us"—not merely let me, but let us—"go into the next towns that I may preach there also, for therefore came I forth." Even in various foreign missions, then, there is such a thing as precedence and right of way. Yet if the church will do its whole duty, it is amply sufficient for one and all the demands that can be made upon it, and there will be no occasion for an inquiry about "the right of way." at all.—Dr. Ashmore.

## WOMAN'S WORK.

"NEVER a day is given, but it tones the after years,  
And it carries up to heaven its sunshine or its tears."

THERE must be brain service, hand service, foot service, purse service, as well as life service, if we would see the answer to our prayers.

TO SOME souls there is no heroism in doing what lies close at hand. The quaint, "Do ye nexte thyng," applies with great force to the ambitious soul who longs for some great work and neglects the duty at hand. There is no greater place for heroism than on the home field.

THERE is no so great a place for heroism as in the doing of the "nexte thyng" needed down deep within one's own heart and life, in order that that life may be a well cultivated, divinely cultured life.

### THE DRUM-BEAT OF VICTORY.

"Napoleon once said to his drummer boy, 'Boy, beat a retreat!' but the boy did not stir. He repeated, 'Boy, beat a retreat!' The boy looked up into the face of the commander and said, 'Sire, I know not how. Desaix never taught me that. But I can beat a charge. I can beat a charge that will make the dead fall into line. I beat that charge at Lodi; I beat it at the Pyramids; I beat it at Mt. Tabor. May I beat it here?' And over the dead and wounded, over the cannon and battery-men, and over the breast-work and the ditches, he led the way to victory."

What sister of mine just from the secret of His presence, with the message of the Master borne in upon your conscience, will send straight to my little desk the word He would give to us all that our women may be loyal, valiant, victorious even in the comparatively little work which we have undertaken to do? It is she who really knows the most of the spirit of the great Captain of our salvation can give the most inspiring word, and can help me best to do my part in the beating a charge, such a charge as will wake the deaf and the indifferent. And it is not a matter of sentiment that somebody be asked to beat a charge to victory. There must be a way to do it. And if there must be, then there is a way. It lies within the soul of her who believes in our work. It lies within the soul of the question itself that such a thing can be done. Who is it that sees beyond and above the dollars-worth in the matter of organized work for our women, and sees clearly the individual responsibility to do individual work through the strength which union will give? and she can send some word as to how the charge to victory can be beaten. She has the key to the drummer-teacher's touch.

Conference mid-year! Mid-year responsibilities! Upon the field! No retreat can be entertained. The background lies in the past. The foreground is ours only in the winning. The present ground is only ours for battle service. No standing still can be better than repulse and ignoble defeat. The forward march is the only one that has in it the spirit of life, and it must be made; made by all the officers, by all the local lay-members, by all the non-resident and isolated members. In the strength of such a union bent upon attainment by consecration to the Master, we may march over obstructing measures, and gain new fields and new strength. The forward march is practical, is practicable.

What do you say is the key-note? What is the secret to the charge to victory? How shall one beat it? Think it over yet again, and tell us what it is.

### THE FORWARD MOVEMENT IN CHINA.

The *Contemporary Review*, for October, 1890, has in it a paper upon the topic heading this brief abstract from it. It is written by William Wright, D. D., who was sent out by the British and Foreign Bible Society to China to endeavor to induce, if possible, the Conference of last May to unite in giving one version of the Bible to the people of China.

"This great wonder-land has," says the writer, "been in the school of adversity. China has had hard and ruthless teachers. Her education has been somewhat rushed, but her progress has been marvelous. Rudely shaken out of the lethargy of ages, the new spirit of the new era has entered into her, and, quickened into new life and consciousness, she has entered on the career of restless, resistless transformation and advance. The touch of a higher civilization has sharpened her intelligence and kindled her ambition.

"But beyond all, the great moral movement of the greatest of the centuries has now reached China in force, and the people that had been in the ditch of the down-grade for 3,000 years have, during the past thirty years, begun to enter on the up-grade of a new and higher life. The missionaries have entered China with a passion more absorbing than the greed of gain, with an intensity more undying than the thirst for knowledge, with a love more consuming than the hunger for revenge. They have gone there to stay. They are there to live or to die, that China may know the blessings of that gospel which has brought comfort and joy to their hearts, and inspired them with confidence in life, and the hope of triumph in death.

"Among the clauses of the English treaty of 1858, regulating the intercourse of the West with China, the following is the Magna Charta of the missionaries and their converts:

"Art. VIII. The Christian religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching it or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities, nor shall any such, peaceably pursuing their calling, and not offending against the laws, be persecuted or interfered with."

"It has been asserted that this toleration clause was suggested by the Chinese themselves, while the Western ambassadors were thinking of cotton and opium. On the authority, however, of Dr. Edkins, it may be said that it resulted directly from a representation made to Lord Elgin by the Shanghai missionaries. Whatever may have been its origin, it has proved an incalculable blessing to the native Christians, and though no treaty rights in China can secure them from unjust social burdens, they may appeal to it in cases of religious persecution, as Paul sought the protection of the Roman law. To the missionary it is an instrument of supreme importance. He himself believes that he has a charter from the King of kings, but he believes in the God of providence as well as the God of grace, and, as he is a father to his converts, he cannot see with indifference his children persecuted for what he has urged them to believe. With his divine charter and recognized treaty rights, the missionary now prosecutes his labors in obedience to the command of his heavenly Master, and with the sanction of the Chinese Government.

"The whole of China with its known vastness, its teeming millions, its infinite needs, lies open before him."

Under these circumstances, the united missionaries have made a forward movement culminating in the Shanghai Conference—the greatest-outstanding missionary event of the past year.

### IN MEMORIAM.

WHEREAS, The infinite Father has again permitted the death-angel to enter our circle and call one of our faithful ones to join the ever-increasing host of those who have entered into the joy of their Lord, therefore,  
*Resolved*, That in the death of our sister, Anna M. Read, we have lost a trusted officer in our Society, a constant and faithful worker, a friend who was ever ready to lend a hand in time of need, and one who seemed to leave no known duty undone, however small.

*Resolved*, That in this affliction we recognize a call to duty to those who remain, to increase our efforts and double our diligence, that we may close up the broken ranks and go forward at the King's command.

*Resolved*, That we extend to the sorrowing companion and family our deepest sympathy in this trying hour, and trust that there may be revealed to them more of the love of God and his sustaining grace, and that when the sun of their life shall set it may be to rise in glory on the resurrection morning, and they may be reunited with those gone on before.

MRS. M. COLBURN, *Pres.*

MRS. LILLIE GREENE, *Vice Pres.*

MISS PHOEBE S. COON, *Sec.*

WALWORTH, Wis., Jan. 28, 1891.

### WOMAN'S BOARD.

Receipts in January.

|   |                                 |
|---|---------------------------------|
| Cor. Sec. Aux. Missionary Society of Minnesota, for Missionary Society                                | \$ 3 90                         |
| Pawcatuck Church—Thank-offering for Dis. Fund.  | 23 17                           |
| Waterford " " " "   | 2 00                            |
| Niantic " " " "   | 2 25                            |
| Rockville " " " "   | 68                              |
| Daytona Church—Thank-offering, for Med. Mission.  | 2 92                            |
| Mrs. D. P. Rogers, Waterford, Conn., for Miss Burdick's salary  | 10 00                           |
| Mrs. M. B. Berry, Ashaway, R. I., for Miss Burdick's salary   | 5 00                            |
| Mrs. S. H. Goodrich, Westerly, R. I., for Miss Burdick's salary                                       | 3 00                            |
| Mrs. N. O. Moore, Chicago, Ill., for China Mission.   | 1 05                            |
| Miss Frances Stillman, Ashaway, R. I., for Missionary Society   | 1 37                            |
| Miss Frances Stillman, Ashaway, R. I., for Tract Society  | 1 37                            |
| Receipts per Mrs. D. C. Burdick, for Dispensary Fund:   |                                 |
| Mrs. Sarah Tomlinson, Nortonville, Kansas   | 1 00                            |
| Mrs. Kate Perry, " " "  | 1 00                            |
| Mrs. E. H. Petty, " " "   | 1 00                            |
| Mrs. Hannah Mascon, " " "   | 1 00                            |
| Mrs. M. E. Buten, " " "   | 1 00                            |
| Mrs. Hannah Burdick, " " "  | 10 00                           |
| Mrs. Annie Mascon, " " "  | 1 50                            |
| Mrs. E. H. Davis, " " "   | 1 00                            |
| Mrs. Lillia Cottrell, " " "   | 1 00                            |
| Mrs. Alma Marie, " " "  | 1 00                            |
| Mrs. Rachel Stillman, " " "   | 50                              |
| Mrs. Maria Wheeler, " " "   | 1 00                            |
| Mrs. Agusta Wheeler, " " "  | 2 00                            |
| Mrs. Lizzie Stillman, " " "   | 1 00                            |
| Mrs. Chrys Stillman, " " "  | 1 00                            |
| Mrs. E. K. Burdick, " " "   | 1 00                            |
| Mrs. C. Kenyon, " " "   | 1 00                            |
| Mrs. Rose Stillman, " " "   | 50                              |
| Mrs. O. W. Babcock, " " "   | 5 00                            |
| Mrs. S. E. R. Babcock, " " "  | 1 00                            |
| Mrs. L. M. Knapp, " " "   | 1 00                            |
| Mrs. Lizzie Whitmore, " " "   | 50                              |
| Miss R. Gravenor, " " "   | 1 00                            |
| Miss Angeline Babcock, " " "  | 1 00                            |
| Miss Emily Randolph, " " "  | 1 00                            |
| Children's Mission Band, Cartwright, Wis., for Shanghai Mission School                                | 2 25                            |
| The Y. P. S. C. E., Farina, Ill., for Miss Burdick's salary   | 5 82                            |
| Ladies' Society, Berlin, N. Y., for Miss Burdick's salary   | 10 00                           |
| Ladies' Society, Lost Creek, W. Va., for Miss Burdick's salary  | 15 00                           |
| Woman's Missionary Society, Ritchie, W. Va., for Miss Burdick's salary                                | 10 00                           |
| Receipts per Mrs. L. R. Maxson, West Edmeston, N. Y., Thank-offerings for the Shanghai Mission School | 2 54                            |
| A Friend, Friend, Kan., for Missionary Society  | 5 00                            |
| Woman's Missionary Society, North Loup, Neb., for Miss Burdick's salary                               | 7 50                            |
| Ladies' Aid Society, First Verona Church, for Miss Burdick's salary                                   | 5 00                            |
| Ladies' Evangelical Society, Alfred Centre, N. Y., for Miss Burdick's salary                          | 25 00                           |
| Ladies' Evangelical Society, Alfred Centre, N. Y., for Medical Mission                                | 10 00—35 00                     |
| Mrs. L. M. Cottrell, Alfred Centre, N. Y., for Tract Society  | 1 00                            |
| Mrs. L. M. Cottrell, Alfred Centre, N. Y., for Missionary Society                                     | 1 60—2 60                       |
| Woman's Benevolent Society, Leonardsville, N. Y., for Miss Burdick's salary                           | 15 00                           |
| Woman's Benevolent Society, Leonardsville, N. Y., for Tract Society                                   | 15 00—30 00                     |
| Ladies' Benevolent Society, Milton, Wis., for Miss Sarah Velthuisen                                   | 5 00                            |
| Mrs. Margaret Armstrong, Marion, Iowa, for Dispensary Fund  | 1 00                            |
| Ladies' of First Hopkinton Church, for Miss Burdick's salary  | 27 60                           |
| Mrs. Nathan Saunders, Ashaway, R. I., for China Missions  | 5 00                            |
| Woman's Missionary Society, Nile, N. Y., for Shanghai Mission School                                  | 10 00                           |
| Total   | \$273 95                        |
| E. & O. E.,   |                                 |
| MILTON, Wis., Feb. 1, 1891.   | NELLIE G. INGHAM, <i>Treas.</i> |

## HISTORICAL & BIOGRAPHICAL.

### SKETCH OF THE LIFE OF MRS. HANNAH ROBINSON WHEELER.\*

The subject of this sketch died January 2, 1891, in Salem, N. J., in the ninety-third year of her age. Her funeral services were held the 7th of that month, in the First Baptist church of the place, and were conducted by the Rev. A. H. Seurbower, pastor of the church. He was assisted by the pastor of the Presbyterian Church and by a former pastor of the Methodist Church. The Rev. Ira Lee Cottrell, pastor of the Shiloh Seventh-day Baptist Church, and the Rev. Joseph C. Bowen, pastor of the Marlboro Seventh-day Baptist Church, being present, were invited to take part in the services. The congregation was large, in which were Dr. George Tomlinson and George Bonham, deacons of the Shiloh Church, and others from that church. As a shock of corn comes in its season, so came this servant of God to her "grave in full age."

The maiden name of Mrs. Wheeler was Robinson. She was born of pious parents in Olney, Buckinghamshire, England, March 28, 1798. Many associations around her birth-place planted the seeds which in her germinated into a useful and remarkable life. Here the celebrated John Newton had been rector of the Parish Church, and here he ended his days and his pastorate only a few years before her birth. Here the poet Cowper spent many years of his sad life; and observed, among other features of the village, the practice of the lace-makers sitting before their cottage doors on bright and balmy days and weaving the tiny threads into beautiful fabrics. The following extract is taken from one of his poems, which Mrs. Wheeler often recited, suggesting that probably her own mother, a lace-maker, was one of the women who inspired the thoughts found in the lines:

"Yon cottager, who weaves at her own door,  
Pillow and bobbin all her little store;  
Content, though mean, and cheerful if not gay,  
Shuffling her threads about the live-long day,  
Just earns a scanty pittance, and at night  
Lies down secure, her heart and pocket light;  
She, for her humble sphere by nature fit,  
Has little understanding, and no wit.  
Receives no praise; but though her lot be such,  
(Toilsome and indigent), she renders much;  
Just knows, and knows no more, her Bible true,  
A truth the brilliant Frenchman never knew;  
And in that Charter reads with sparkling eyes,  
Her title to a treasure in the skies.  
O, happy peasant! O, unhappy bard!  
His the mere tinsel, hers the rich reward;  
He, praised perhaps for ages yet to come,  
She never heard of half a mile from home."

But other events occurring at Olney contributed more to the formation of her character and the establishment of her principles of action. John Sutcliffe was pastor of the Baptist Church here from 1775 to 1814; and upon his ministry she attended until his death, when she was in her seventeenth year. He was one of the five members appointed by the Baptists of England to form the first Executive Committee to send the gospel to the heathen, and she became familiar with his teachings on the subject of missions. Only five years before her birth, one of these, Carey, had gone to India. Her brother, Wm. Robinson, was also a pioneer missionary in that idolatrous country, being a colaborer with Carey, and the executor of his will. In this way she imbibed a zeal for preaching Christ in destitute lands, which remained with her, as a controlling impulse, to the end of her life.

In 1814, James Simmons became pastor of the

church she attended at Olney. He was a very godly man and an effective preacher, as also a poet of no mean ability. Under his ministrations she and her deceased husband came out on the Lord's side, and both were baptized the same day, in October, 1818, when she was in her twenty-first year. From that time she maintained, to the hour of her death, a consistent Christian character, always attentive and earnest. With her to believe was to act, as will be seen in embracing the Sabbath.

She came to this country about the year 1840, with her husband, the Rev. George R. Wheeler, and their large family of children. They made their home in Salem, N. J., where they commenced business with little or nothing of this world's goods, she making lace, and he working at his trade as a jeweler. Here they acquired a competence, and gained for themselves a good name, and the high esteem of the people. Here they reared or settled their children, one of whom, at least, resides in the city. Those best known in our denomination are the Rev. Samuel R. Wheeler, pastor of the Seventh-day Baptist Church at Dodge Centre, Minn., and the Hon. Joshua Wheeler and Mrs. Sarah Tomlinson, of Nortonville, Kansas. There are other children, as we learn, but their names and residences are not given.

Not long after their arrival, some of their children went to New Market, N. J., to live; and while there were converted in a revival meeting of the Seventh-day Baptist church. They soon expressed their wish to join this church and to keep the Sabbath. Not liking to withhold permission the parents decided the mother should visit New Market and look into the matter. Whereupon she experienced a radical change of views on the subject of the Sabbath; and then began to be anxious in what way she would break the news of her own conversion to her husband, and what would be the results in her relation to him and the other members of the family. With many prayers she sent a letter home relating her convictions. It found her husband in the same trouble of mind. In her absence he had also embraced the Sabbath, and was studying how he should lead his wife to his new faith. Both shortly afterwards severed their connection with the First Baptist Church of Salem, N. J., and united, in 1846, with the church at Shiloh. In their belief both were very firm, and in this belief they continued to their death. In the earlier years of their membership they often came to Shiloh on the day before the Sabbath, and returned the following day, after attending the services and participating in them, many times making the journey of twelve miles each way on foot. Mrs. Wheeler retained to the last a strong attachment to this church, from which she never removed her standing. About two months before her death she wrote, "I am very strong Seventh-day, and always keep it at home by myself."

Notwithstanding this change in her religious practice she was accustomed to worship for years in the First Baptist Church of Salem. The present pastor, Rev. A. H. Seurbower, whom she requested to preach her funeral sermon, writes in regard to her life in the most appreciating words. Soon after he entered upon his work at Salem she called upon him and asked if he had any objections to her attending his church and enjoying its privileges. She explained to him her views upon the Sabbath and her relations to the Shiloh Church, and was assured by him that she would find a hearty welcome from him in his congregation. "For almost six years," he says, "there were few services in which Mother Wheeler was not a listener

or a participant, and many were the exhortations which she gave to the young people of my flock."

He notices three marked characteristics in her life. The first was her trust in God. In whatever she did she sought divine guidance; and when convinced of the Lord's will, she went forward, mattering not what others might say or think. In this respect she had that trait of character of which martyrs are made.

The second was her habit, for more than twenty years, of noting the texts and the heads of the sermons which she heard preached, and then studying them during the week, until she became a theologian of more than ordinary ability. At the weekly night prayer-meetings she used to refer to these sermons and their striking points as impressed upon her mind. During the last few weeks of her life, when she could no longer attend the house of God, she requested Mr. Seurbower to visit her on Monday, and to give her an outline of his sermon presented the day before. This was done up to the last Monday of her life. She seemed to grasp all the thoughts of even the final discourse, and thanked the faithful pastor for his kindness and his instruction, saying, "Don't forget me." But she was very soon to know the realities of heaven better than any earthly teacher.

Her third characteristic was her spirit for work. While she could travel about the city she often visited homes where were those who could not attend the sanctuary, on account of their afflictions, or their care for the little ones; she would read to them from the Word of God, or one of Spurgeon's sermons. She was a superior lace-maker, and designer of lace; and she always had a piece of lace on a pillow, which she was weaving; and the avails of what she sold, she gave to the poor at home or to aid missionary work abroad. Many a hungry person has been fed, and many a dollar has been contributed to send the gospel to the ignorant and the benighted. She wrought at lace-making and stocking knitting until within two or three days of her death. Her last work at these is the most precious of all. She toiled until her eyes and fingers would not obey her bidding, and the dropped stitches testify of her willingness to labor for Jesus to the end.

The Rev. Mr. Cottrell writes: "Though seldom able in the past few years to meet with her own church, she continued still to make her monthly contributions to the church from money which she earned in making lace. In former years, she always sent two dollars each month; but since she reached ninety she could not earn as much, and so sent less. Oct. 22, 1890, she forwarded her last contribution, and with it a letter of that date to a sister in the Shiloh Church, saying: 'I write to send you the dollar I send you monthly, which I expect will be the last I shall ever send, for I cannot work much now, and I get so feeble that I am confined to the house, and expect to die almost every day. When I lay me down on my bed at night, I often think, perhaps I shall never rise again; but it does not distress me. I think I am one day nearer home.'"

THE mind wants steadying and setting right many times a day. It resembles a compass placed on a rickety table—the least stir of the table makes the needle swing round and point untrue. Let it settle, then, till it points aright. Be perfectly silent for a few moments, thinking about Jesus; there is almost a divine force in silence. Drop the thing that worries, that excites, that interests, that thwarts you; let it fall like sediment to the bottom, until the soul is no longer turbid, and say, secretly, "Grant, I beseech thee, merciful Lord, to thy faithful servant pardon and peace, that I may be cleansed from all my sins, and serve thee with a quiet mind!"—*Bishop Huntington.*

\*The materials for this sketch were furnished by the Rev. A. H. Seurbower, pastor of the First Baptist Church, Salem, N. J., and by the Rev. Ira Lee Cottrell, pastor of the Seventh-day Baptist Church, of Shiloh, N. J.

## SABBATH REFORM.

### COMMENTS ON CLIPPINGS.

A brilliant writer thus justifies the change of the Sabbath-day in Constantine's time:

Some think that a civil edict was not of sufficient authority to warrant the change. But it was a necessity of history, and the way of history is the way of God. It was God working through the man Moses, who established the seventh day as the day of worship, and it was God working through the man Constantine who afterwards established the first day instead.

Moses and Constantine!! "Suffering Moses" may now be taken from the interjections of the irreverent and placed in the vocabulary of the commiserating. Let us no longer cannonade as sinners, but rather canonize as saints those who cried, "Not this man, but Barabbas," since God has set aside his servant Moses and chosen Constantine. Next!

One of our secular papers punctures the "civil Sabbath" bubble of the leading religious legislation fanatic who in a speech on his favorite theme spoke of this as a Christian nation, upon which this comment was made:

Where was the necessity of laboring to prove that this is a "Christian nation," as a reason for a Sunday law, if it be only a civil rest day that is wanted? For such a purpose what is the difference whether the nation is Christian or not?

In enumerating the enemies of the civil Sabbath, the same reformer said:

First are the infidels, who include a great number and variety of thought. They would strangle every effort that tended to the propagation of the gospel. Then there are the Seventh-day Adventists, who are very unreasonable in their opposition, for we make exceptions of those who for religious scruples would adopt another day as their day of worship.

On this another writer makes these comments:

What has a mere civil rest-day to do with the propagation of the gospel? Here is a further *expose* of the fact that a day of worship is contemplated, and only those are exempted who are religious on some other day (the petition which is being circulated says "regularly" religious). This exemption directly places a premium on religion, by granting Sunday indulgence to religious people.

The *Baptist Teacher* for January contains the following:

In the tenth lesson we find again the familiar Baptist doctrine of obedience to the divine command. Are not Abana and Pharpar, rivers of Damascus, better than this Jordan? Certainly, Naaman! More beautiful in their surroundings are they, and more pellucid in their flow. But they are not commanded, and Jordan is directly commanded.

Is not the Sunday of pagandom and the papacy more convenient to observe than the Sabbath of Jehovah? Certainly, ye Baptists. More convenient because of its surroundings is it, and more popular in its support. *But it is not commanded, and the Sabbath is directly commanded.* "The seventh day is the Sabbath," "Moses in the law and the prophets did write." Behold a greater than they did declare, "The Son of man is lord also of the Sabbath day," and it, therefore, and no other, is "the Lord's-day." Cease, therefore, your claims as to *par excellence* in obedience until you have thrown aside your Sunday with its pagan associations in fact and scripture associations in fancy, and whose very name suggests its pagan origin.

The *Living Church* (Episcopal) recently said:

From advent 1889 to advent 1890 there have been added to our ministry 60 ministers from other denominations. Of these 17 come from the Methodists, 14 from the Presbyterians, and 5 from the Baptists. The appeal of our bishops for unity is taking effect.

Now let these 60 brethren "assemble and meet together," to celebrate their conversion from darkness to light. An appropriate opening would be the "General Confession" of the Prayer Book, "We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts," etc. Or, perhaps a more suitable prayer would be the one beginning: "Almighty God, unto whom all hearts are open, all desires known, and from whom no secret thoughts are hid," etc. Hymnological sentiment suitable to the occasion would be such as is found in the lines:

Jesus, I my cross have taken.  
Should it rend some fond connection,  
Should I suffer pain or loss.  
Must I be carried to the skies,  
On flowery beds of ease.

A basis for meditation might be found in such texts as:

Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head.

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich.

But lest I seem to impugn the motives of these "dearly beloved brethren," let me call attention to the enviable state of mind of the editor of *The Living Church*, and also to a little example in arithmetic. Micawber, who could be jolly amidst annoyances, is out-Micawbered for his enviable state of mind by one who can see in this accession of 60 in a year that "the appeal of the bishops is taking effect." The first effect of an appeal such as this would be the greatest, as such things generally go. But we will suppose that this appeal, as regards its effect, will hold its own during succeeding years, how many years would it take for all dissenting ministers to "come back to the fold of the church?" Leaving out of the calculation all other sects, save the three mentioned, we have about 7,000 Presbyterian, 20,000 Methodist, and 21,000 Baptist ministers in the United States alone, or in all 48,000. Now divide this number by the Episcopal accessions of one year, and you get the number of years it will take for the appeal of the bishops to take full effect, or about 800 years. Truly this is encouraging!

A writer of campaign literature for the American Sabbath Union thus edifies the readers of the *Mail and Express*:

Indeed, it is a terrestrial impossibility to restrict the observance of the Sabbath within any specified twenty-four hours. When it is Sunday morning in Berlin, and people are going to early service, New Yorkers are shopping on Saturday evening. When thousands in America are at church Sunday noon, it is midnight in China.

Here we have, in a little more high-sounding rhetoric, the old objection that since the earth is round, if two men should circumnavigate it in opposite directions, each would, when they met, be observing a different day as the Sabbath. This raises the query, "Did God know of the earth's rotundity when he instituted the Sabbath?" To use Dr. MacArthur's words in reference to certain arguments against Baptists, "It is difficult to speak with courtesy" of such objections, especially when those not blinded by a strange zeal see how suicidal such arguments are to the very aims of the American Sabbath Union, chief of which is to secure a "National Sunday Law."

The difference in time between New York and California creates a "terrestrial impossibility" to the enforcement of such a law, unless it be enacted at the same time that the earth is no longer round, but rather square, flat, cuneiform or any other shape that will remove this "ter-

restrial impossibility." This the people of California evidently appreciated, since their Sunday laws, which were enacted before it was known that the earth was round, became dead letters as soon as they were made cognizant with that fact. But in 1882, several zealous ministers, not being up to the developments of science, discovered these Sunday laws as so much hidden treasure, and at once started a movement for their enforcement. Then the people of the State, anticipating the dilemma two circumnavigators would be in, should they meet in California at some time between Friday and Monday, out of kindness to such, repealed the laws making any one day sacred. The American Sabbath Union, with about ninety other societies of cranks, is endeavoring to have these laws restored. If they should succeed in bringing this as an issue before the people, and they should be met with the scientific heresies of the eighties, they can meet the objection thus: If two men travel in opposite directions, each can allow in his calculations for differences, just as one does now in crossing the continent, taking his time from those points at which he may stop. Thus, when they meet, say in San Francisco, they will be there on the same day of the week. If some irreverent caviler shall say: "But I read once in the *Mail and Express* of a certain 'terrestrial impossibility,' such an objector may have the quietus put upon him by informing him that the "terrestrial impossibility" is encountered by those only who believe the commandment which contains the words: "but the Seventh-day is the Sabbath of the Lord thy God."

### THE TRUTH SPREADING.

We hasten to place before our readers some extracts from a letter just received from a Shaker brother. He says:

"For a long time I have been wanting to place myself in communication with you, but one care and another has hindered me, until now. It seems to me that, historically, the so-called Christian churches have nothing to stand upon for their application of the commandment, 'Remember that thou keep holy the Sabbath day,' to the first day of the week. I am sure if Shakers only studied their own standard works they would be logically forced to adopt your platform. In the most logically written work we have, 'Christ's First and Second Appearing,' the kingdom of anti-christ is traced to its establishment under Constantine. Feasts and fasts, pomps and heathen ceremonies were all fastened upon the church by imperial and Episcopal edicts. It states that 'In consequence of a peculiar law enacted by Constantine, the first day of the week was commanded to be observed with solemnity.' But if the alliance of Church and State was adulterous, what can be said of an attempt to foist upon modern Christians an obligation to keep the first day of the week in order to fulfill a specific command of God to keep the seventh?"

"That God's truth may prevail and all human falsities may be scattered, is the prayer of  
Yours truly."

As the letter from which the foregoing extracts are taken is a private one, we have omitted the name and address of the writer, hoping to hear more from him in the future. This is another of the many evidences that the Spirit of God is at work on the hearts of men on this Sabbath question, and that he is raising up defenders of his truth in ways we do not know, and in places in which we look not for them.

# THE SABBATH RECORDER.

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EDITOR.

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Work.

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

Ah, well it were to live and die,  
Whatever heights of fame we miss,  
To win from lips  
At life's eclipse,  
So sweet an epitaph as this,  
"Everybody loved him."

AN OPEN LETTER from the Missionary Board, in the Missionary Department, this week, should be carefully read and prayerfully heeded by all our people.

IT is thought the oldest man in the world is Osman, of Cavallovit, Turkey. He has documents to show that he has lived 160 years, and is still hearty. He is supported by a small pension from the Sultan.

IT will be seen by our Special Notice column that Dr. and Mrs. Carpenter, of London, England, have again changed their place of residence. Those who may have occasion to address them will take notice.

THE Rev. W. C. Daland, pastor of the First Brookfield Church, has received, and accepts, a call to the pastorate of the Pawcatuck Church, at Westerly, R. I., in place of the Rev. O. U. Whitford, who goes into the home mission work in the North-West.

IT is said that some two hundred Hebrew students in the University of Odessa petitioned the Russian government to be allowed to go forward with their studies as Hebrews, and met a refusal; and that this resulted in their conversion to Christianity! We should like to know what kind of Christianity they have over in Russia.

DR. WAYLAND, of the *Central Baptist*, defines a saint as "a man with convictions, who has been dead a hundred years, canonized now, cannonaded then." If the definition could be turned around and transformed into a sure prophecy, there are multitudes of men whose lives would be illumined, even here, with the glory of a hundred years hence.

SOME one has said that instead of meditating a change of location for the amelioration of our condition we should seek a change of heart, of plans, or purposes. Go where we will we cannot get rid of ourselves. If we are wrong, change of outward circumstances cannot help us much; if we are right, we may be happy and useful in spite of adverse environments. "Is thine heart right?"

BROTHER C. W. THRELKELD, who has been laboring on the Southern Illinois and Kentucky field, has been obliged to cease labor for a time on account of throat trouble. He writes that so far he gets little or no relief from the difficulty, and sometimes feels quite discouraged. It seems as though the work on that field was too

important to be abandoned, and that brother Threlkeld is too well acquainted with the characteristics and needs of the field to be retired from it. We can only pray that the Lord of the vineyard will give health and strength to his laborers and success to their labors.

THE late Council at Chicago authorized its committee on the publication of its proceedings and reports, to issue the same in pamphlet, and apportion the expense to the churches in the same manner as the expenses for the General Conference Minutes are apportioned. This has been done, as circulars mailed to the churches will indicate. So many persons have expressed a desire for copies in cloth binding that a small edition in this style has been issued at the expense of the office. These are now on sale here at 75 cents per copy, postage prepaid. As the edition is limited, those desiring one or more copies will do well to send in their orders early.

THE New York *Tribune* justly remarks that the last quarter of the nineteenth century is likely to go into history as a period of remarkable activity and achievement in medical science, and especially in the prevention and treatment of infectious diseases. Pasteur's treatment for *rabies* has already attained world-wide fame, and Koch's cure for consumption has attracted more attention and awakened more interest throughout the civilized world during the past few months, than anything ever before offered to the public. Now it is announced that two eminent scientists, Drs. Behring and Kitasato, are conducting experiments in the treatment of diphtheria and tetanus, which promise to give even greater results. The interest which all such announcements awaken shows how much men value life, and emphasizes the solemn question of Jesus, "For what shall a man be profited, if he shall gain the whole world, and forfeit his life? Or what shall a man give in exchange for his life?"

## CREDO.

What a man believes on any given subject is his creed on that subject; and when, in any form, he declares his belief, that formal declaration becomes to him a formulated creed. Whenever a number of men arrive at substantially the same belief on any given subject, they may be said to hold the same creed on that subject.

Every organization of men under the sun, organized for united effort for the accomplishment of definite results, is organized around some creed. There is something in which all who become members of the organization believe, and for which they are willing to work and work together. That creed is not only the unifying element of the organization, but it is also the inspiration to all earnest endeavor. If there were no creed there would be no organization, and if there were no organization there would be no united, well directed effort. Political parties are organized on creeds, and work along the lines indicated by those political beliefs. Business organizations have certain beliefs which they firmly hold, and by which they are held, and for which they work. When these beliefs die out, efforts cease and organizations fall to pieces. There being no longer any use for them, they die and are buried.

Men generally recognize these principles until they come to the church and united work for God and truth, and then many throw up their hands in holy horror at the idea of having to believe anything, or of being bound to work with others who have declared their faith

in something. Surely, to hear such men talk, one would think creeds must be awful things. The Psalmist found the true relation of a personal faith to active endeavor when he said, "I believed, therefore have I spoken;" and the Apostle Paul had the same conception when, with a comment, he quoted these words of the singer of Israel: "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." Now when any number of persons come to substantial agreement in religious faith with such a man, and are moved by it to speak and act, they may constitute a church and become helpers one of another, and together become laborers for the good of others and the glory of God. There does not appear to be anything alarming or unnatural in that. Nor does any man who enters into such a relation surrender his faith to another, or sell his freedom to a creed. He has simply put himself, voluntarily, where his faith may be known, and where the activities growing out of his deep soul-convictions may find exercise in a manner to be made most largely useful in helping others. Even the master minds can occupy no higher position than this. The Apostle Paul forcibly puts this disclaimer and this declaration in his address to the Corinthians (2 Cor. 1: 24), "Not for that we have dominion over your faith, but are helpers of your joy, for by faith ye stand."

The unwillingness to profess even a personal faith seems to us to have reached its climax in the declaration of a recent writer in a "liberal" paper which lies before us. He says:

The present writer, at any rate, would never have entered the Unitarian ministry had he been confronted with the necessity of saying either "I am a Christian," or "I believe in a God that hears my prayers," or, "I confidently expect an immortality of personal self-consciousness after the grave."

It is difficult to see why a man who could hesitate a moment on either one of the three fundamental doctrines here brought forward as illustrative of the writer's position, should seek to enter the ministry of any church. It is equally difficult to see what use any church could have for a minister who is, to say the least, non-committal on all three points. He who is not willing to declare himself a Christian could hardly expect to persuade others to become Christians; he who is not confident that God hears and answers his prayers, could hardly expect great success in bringing men in sin or grief to God for forgiveness or help; and, certainly, he who has no positive, settled convictions as to a life to come, could hardly expect powerfully to move men to prepare for that life. Think of sending a missionary to the heathen who is unwilling to say, "I am a Christian," or who would not declare faith "in a God that hears and answers prayer," or who has not a confident expectation of a self-conscious, personal immortality beyond the grave! How would such a set of disclaimers sound from the lips of the Apostle Paul? They would not well comport with that magnificent pean of victories won, and of mightier victory in certain prospect, which he sung to his son Timothy near the close of his life, "I am now ready to be offered and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Had Paul started out with the declaration that he would never go on a mission to the Gentiles if he must declare himself a Christian, etc., those incomparable words of victory



and hope, not only for himself but for all Christendom, had never been written. But he believed, and believing, he spoke, and speaking, the power of God rested upon him, and the earth to-day is encircled with the blessed gospel message which was the burden of his powerful utterances because it was the substance of his faith—his creed.

What the world needs to-day is, not less faith, but more of it; not an abandonment of all creed, which is but the definite, formulated declaration of faith, but more of it. Men who believe something are the men who do something. The men who believe in God, in his Word, in Jesus Christ his Son, in the atonement for sin, in the life to come, are the men who will win the world to God and to the better life. In view of all there is to be done in awakening men from the sleep of a deadened conscience, in arousing men to a sense of the awful sin of disobedience to God, in calling men up to the high and blessed privileges of life and peace in Jesus Christ, in quickening human hearts and human hopes with the sure promises of a conscious immortality beyond the grave,—in view of these mighty, far-reaching needs of men, is it not time that upon the fundamental doctrines of our holy religion we, as a people, had some more clearly defined creed? A man who had been brought up a Seventh-day Baptist, but who had forsaken the faith, one day said to a former brother, "Why don't you come along and join the — church, you don't have to believe anything to be a member there." Thank God for the truth implied in that statement, that to be a Seventh-day Baptist one must believe something! As an individual requires a personal faith in order to do any worthy thing, so we as a people need a clear, well-defined, firmly-held faith in order to do the work to which the Lord by his grace and providence has called us. We do not need any Shibboleths by which to try men or hunt heretics, but we do need a unifying, sanctifying, inspiring faith. We have no time for mere quibbles, but we do need to grasp with unfaltering confidence the great truths which encircle the destinies of two worlds. We cannot afford to waste our energies in a desultory, rambling fire, therefore we need to be bound together in that enthusiastic endeavor which is begotten of a common faith in the great fundamental truths of the Word—Law and Gospel—of our God. "Lord I believe, help thou mine unbelief."

#### TWO WAYS.—WHICH WAS THE BETTER?

In the suburbs of a little mountain village in Western Maryland stands a brick cottage of old-time architecture. A patriarchal walnut tree shades the grassy door yard, and on the hilly heights in the rear, the laurel growth comes down nearly to the garden palings.

It was in the summer time, and sickness had visited the household. The kind mistress was the stricken one, and the family physician shook his head and said that her case might prove fatal. One bright morning when no obscuring haze hung on the mountain tops, and the valley was smiling in verdant beauty, the village pastor's wife came to her husband as he mused on the porch, and said, "Mrs. Morsman, at the other end of the town, is very sick. Is it not your duty to go and see her?" "Certainly, certainly," responded Rev. Mr. Porter, and arising from his chair he departed up street. The brick residence of Mrs. Morsman stood with doors ajar and open windows, for the weather was very warm, and the minister, as he passed under the grateful shade of the walnut tree,

wiped the perspiration from his brow. With a grave face he entered the room of the sick woman and sat down. "Sister Morsman," he said, drawing his chair to the bedside and taking her feverish hand in his, "I have just been informed that you are dangerously and perhaps fatally ill. I trust that you are prepared for the change which awaits us all?" "I hope that I am, Elder Porter," answered the lady, "but my heart is sorrowful at the thought of leaving my three little ones." "If it is God's will you should be resigned," said the minister, reprovingly. "Yes, of course," answered the sick woman sadly, "God surely knows best."

Before taking his leave Elder Porter knelt and offered a fervent prayer, but one which had the ring of despondency in it. In the same mournful manner he departed, and as he stepped out into the warm sunshine and walked down the graveled path of the street, he glanced across the valley at the white shafts and ever-green foliage of the cemetery and murmured, "Another mound will soon be raised there, and another soul will be at rest."

An hour later, in the sick room, the doctor said to the nurse, "My patient's pulse is more rapid, and her temperature is higher than I expected to find it; she must not be unduly excited."

The following morning Nancy Stone learned that Mrs. Morsman was ill. Nancy was only a school girl, sixteen years of age, and she lived a mile distant, but she went out into the garden, picked a handful of roses, and tripped away toward the brick house. She entered the mansion like a ray of sunlight, and going softly to the sick chamber greeted the mistress with a cordial "good morning." The perfume of her flowers filled the air, and placing the bouquet in a vase among the medicine cups, Nancy drew back the curtain from the window that her sick friend might better view the wooded mountain spurs, and the panorama of verdant landscape visible from her pillow. Nancy talked in so soft and cheerful a tone, and was guilty of so many little overt acts of kindness, that prim Widow Burke, who had sat in the corner as solemn as an owl, withdrew in horror at such a sacrilegious invasion of a sick chamber. Then Nancy read to her friend some comforting Psalms, bade her be of good cheer, and, with a smiling promise to come again, vanished with a light step. Mrs. Morsman felt better the rest of the day, for the cheerful visit of the morning had been to her a tonic more powerful than the physician's medicine. Through the providence of God she lives to-day, and she sometimes relates how blithe little Nancy Stone unconsciously gave solemn, though well-meaning Elder Porter, a lesson.

GEO. E. NEWELL.

#### FROM SHANGHAI, CHINA.

To the Editor of the SABBATH RECORDER.

As Corresponding Secretary of the Shanghai Missionary Association I have the pleasure of sending to you the following resolution, which was most heartily and unanimously passed, and also a resolution was passed for its publication in the SABBATH RECORDER.

*Resolved*, That we express our heartfelt thanks to those who so kindly arranged for our box of gifts, and also to those who so generously and lovingly remembered us and those among whom we are laboring.

The last mail brought us the SABBATH RECORDER containing my letter written in Japan, regarding the health of our little boy, Alfred.

Since our return he has steadily improved so that he is getting quite fleshy and much stronger, being able to run about the house and play,

something he has never been able to do before. We do render thanks to God for his great goodness to us in this instance.

Last Sabbath, Dec. 27th, our little church in Shanghai was privileged to grant baptism to four who have found hope in Christ as their Saviour. Two of these are girls in the boarding school who have, for eight or nine months, been on probation; another has been on probation for the same length of time, but in her case it was thought best to defer her baptism. Another of those baptized was the amah in Bro. Randolph's family, who for some time has desired to profess Christ publicly and become a member of the church. She has had many struggles both from within her own heart, having lived for so many years in the darkness of heathenism and its superstition, and from the opposition of her friends. We pray that this public putting on of Christ before the unbelieving may intimidate them and strengthen her, and that every shadow of doubt may be dispelled. The other candidate was our daughter, Susie, who has also been for a long time considering the question of becoming a Christian. We rejoice at her decision, and at the joy which seems to fill her heart. It has been our prayer for a long time that she might come to know Christ as her personal Saviour, and now that she has come to know him, that she may be kept faithful and full of the love of Christ.

As myself and family expect to leave Shanghai for England, on our way to the United States, on the 28th of February, we request our friends to address their correspondence to us in the care of the Rev. W. M. Jones, No 11 Northampton Park, Canonbury, London, N., Eng., until the last of April, and after that date, to Rev. A. E. Main, Ashaway, R. I., until we arrive in America.

D. H. DAVIS.

#### A MYTHOLOGIC SCHOOL.

In the mountains of Greece there was a great cave, and in that cave lived a man who was half a horse. He had the head, and breast of a man, but a horse's body and legs. He was famed for knowing more about everything than any one else in all Greece. He knew about the stars, and the plants of earth, which were good for medicine, and which were poisonous. He was the best archer with the bow, and the best player of the harp, he knew most songs and stories of old times, for he was the last of a people half-horse and half-man, who had dwelt in ancient times on the hills. Therefore, the kings in Greece sent their sons to him to be taught shooting, singing, and telling the truth, and that was all the teaching they had then, except that they learned to hunt, and fish, and fight, and throw spears, and toss the hammer, and the stone. Many of the boys taught by Chiron became famous. Among them was Orpheus, who played the harp so sweetly that wild beasts followed his minstrelsy, and even the trees danced after him, and settled where he stopped playing; and there was Mopsus, who could understand what the birds say to each other; and there was Butes, the handsomest of men; and Tiphys, the best steersman of a ship; and Castor, with his brother Polydeuces, the boxer; and Hercules, the strongest man in the whole world was there; and Lynceus, whom they call Keen-eye, because he could see so far, and he could see the dead men in their graves under the earth; and there was Euphemus, so swift and light-footed that he could run upon the gray sea, and never wet his feet; and there were Calais and Zetes, the two sons of the North Wind, with golden wings upon their feet; and many others were there whose names it would be too long to tell. They all grew up together in the hills, good friends, healthy, and brave, and strong.—*Andrew Lang, in January St. Nicholas.*

## YOUNG PEOPLE'S WORK.

### FOR THE RIGHT.

When earth's tocsin calls her heroes  
To the battle field of life,  
Where the arch fiends wait impatient,  
Longing to begin the strife,  
Fear not, stay not, but undaunted  
Press on boldly to the fight,  
On your banner, waving proudly,  
Write the motto, "For the Right."

Bear it boldly through the by-ways,  
To the haunts of vice and sin;  
Let it prove a magic emblem  
Making rich and poor akin.  
Let it shine throughout the darkness,  
Like the eastern star so bright,  
Let it gleam upon your pathway,  
As you battle "For the Right."

When the weak lie prone, defenseless,  
Neath opposition's cruel heel,  
When God's poor for help are crying,  
And to wealth make vain appeal,  
Take thy sword unsheathed and ready,  
Face thy foeman's fierce despite,  
To the battle hasten onward,  
Fighting nobly, "For the Right."

When grim vice haunts unforbidden,  
Earth-stained robes in every place,  
Greeting thee at every turning,  
Luring smiles upon her face,  
Then be up and fight like tigers,  
Strike quick blows with all thy might,  
Down with sin and all oppression,  
Battle bravely "For the Right."

—Selected.

It is not easy to do the right always, but we can, if we will, do the right so far as avoiding wilful, known sin.

THE position a child of God should always occupy is that of willingness to perform known duty. This spirit cultivated, one may reach a very high moral plane.

LIKE every other accomplishment, this spiritual accomplishment can be cultivated by practice. If one will but take the pains, he may at once begin the habit of yielding instantly when the pressure of obligation is felt. So also one may acquire (oh, so easily!) the habit of resistance, just by not yielding. The next time the pressure of conscience is less strong, and by and by we become steeled against its impressions.

### CONTENTMENT.

MRS. LILLA P. COTTRELL.

Some one has said that if man's eternal salvation depended upon contentment most people would be lost. Truly the human soul is full of discontent. Men murmur against God and find fault with one another. A gifted minister of the gospel, while preaching upon the subject of "Contentment," said if there was a person in the audience who was perfectly happy or satisfied he would like to see his hand; but only one person responded.

"Is anybody happy?" is the subject of an article by Mrs. Frank Leslie. After interviewing people of all ages and grades of society, she concludes that: The happiness of this world is hope. "Man never is, but always to be, blessed." "All is vanity and vexation of spirit," said Solomon. "Happiness lies on the other side of the river," said a saintly old lady to Mrs. Leslie, "and I am going to find it soon." This agrees with the sweet singer of Israel who said: "I shall be satisfied when I awake with thy likeness."

David says: "Let all those that put their trust in thee rejoice." And the Saviour said: "Be not therefore anxious for to-morrow." "Neither be ye of doubtful mind." Therefore it follows that contentment is a Christian duty, and discontent is sin.

1. *Discontent is a sin against God*, revealing

a distrust of his providence and love. Let no fears of the future interfere with present joy. Having used such powers as God has given us prudently and prayerfully, we should leave results with him, and in peace await the morrow.

2. *Discontent is a sin against our fellow-creatures.* It casts shadows on the lives of others. We have no right to darken other lives. One discontented person in a family often makes a whole household wretched. Fretting always makes others unhappy, whether in the home, in society, or in the church. It is our duty to cultivate contentment for the sake of others.

3. *Discontent is a sin against self.* It destroys one's own heart-peace, joy, growth, and usefulness. By it the temper is soured, the calm of life is ruffled, and the beauty of spirit tarnished. It even works through the flesh and spoils the loveliness of the fairest face.

No dispensation of Providence or unfavorable element in our social surroundings is sufficient to excuse us for spoiling life's harmony by our discontented grumblings. "All things work together for good to those who love God." Knowing this, the song we sing need never be discordant. The organ peals forth its melody though the spirit of the player be ever so much out of tune; the jewelled band is bright although it encircles an Ethiop's arm; the sands are pure and white beneath the turbid stream of the Ganges; flowers, white and fragrant, spring from the dull, dark sod; and shall man refuse to give forth the best that lies within him because he thinks his circumstances unfavorable?

Public and private institutions of all sorts are often wrecked on the dangerous rock of discontent. In any and every relation of life its importance cannot be estimated. Harmony is power. In union is strength. In discord is destruction.

Two old fables illustrate this point: In the same meadow three oxen were feeding in the highest concord, and thus they were safe from every attack of wild beasts, but discontent having arisen among them, they quarreled and separated; then they were attacked and torn in pieces one by one.

An aged husbandman, when death approached him, called his sons and ordered a small bundle of rods to be brought, which he asked them to break in pieces. When they were unable to do this, he distributed single rods, which, being quickly broken, showed them how strong is concord and how weak is discord.

Abram realized the danger of discontent, when, journeying out of Egypt with Lot, contention arose between their herdsmen, and he said to Lot, "Let there be no strife, I pray thee, between thee and me." God in his Word speaks of peace over three hundred times, and against strife about fifty times. It was to bring "peace on earth" that Jesus bled on Calvary. He, being reviled, "reviled not again."

The secret of harmony is in the perfection of each part. Without just proportion of sound no melody can be produced; the marble form must be rounded until all parts are in symmetry. The artist blends and harmonizes colors, the poet his ideas, to form a perfect picture or poem. All architecture is based upon harmony of proportions. Parts having been adapted and adjusted rightly they will then agree as a whole. How marvelous must be the order of the heavenly bodies in the vast magnitude, distance and rapidity of their career! If we could shoot away with the swiftness of imagination, burst the fetters cast upon our finite conceptions, and carry the "line and rule"

to the utmost realms of nature to behold her hidden springs of operation, what a glorious example of all-pervading harmony we might see!

As the secret of all harmony in art, music, painting, sculpturing, architecture, and the universe is in the perfect agreement of parts, so in the home, in society, in the church and nation, each individual must do his or her part, no matter how insignificant that part may be. One fault-finder may ruin any scheme. It is a sad fact. Therefore, a contented spirit is of inestimable value. A famous man says: "The happiest are the wisest." If this be true the discontented man may be called very unwise. Webster defines happiness as the state of being contented in mind. No one doubts the blessedness of such a condition, and all men desire to possess it. Centuries ago men sought an answer to the question, How to be happy. Some tried to find it by deadening the emotions of the heart until there should be utter indifference to either pleasure or pain; others in the gratification of the cravings of the lower nature; but both were a failure.

One man has been successful in the search for happiness. Paul says: "I have learned in whatsoever state I am therein to be content." His words have special value when we remember that they were written in chains in prison. It is easy enough to be contented in the summer days of prosperity, but to say, in the winter of adversity, "I am content," requires an experience of victorious living. Paul tells us that he has "learned" to be content. Then he was not always content in any state! It is no small comfort to get this from such a man. At first he doubtless chafed amid discomforts and had to learn contentment in trial. It did not come naturally to him to have peace in the heart in times of eternal strife. Nor did it come at once as a divine gift when he became a Christian, or because he was an apostle. No, in his old age he tells us he *learned* it.

What did Paul mean by content? The original word contains a fine sense which does not appear in the translation. It means self-sufficing. Webster defines contentment as a state of rest or satisfaction of mind. Paul, as a Christian, had within himself all he needed to give peace. He was not dependent upon external circumstances. This is the secret of contentment. No one can entirely control the surroundings or events of life. Sickness, sorrow, or misfortune may come, yet God will "keep him in perfect peace whose mind is stayed on" him.

(To be continued.)

## OUR MIRROR.

### THE WALWORTH (WIS.) SABBATH-SCHOOL.

This Sabbath-school was organized in 1851, and was the first in town. There have been sixteen superintendents, as follows: Dea. Alfred Maxson, Rev. O. P. Hull, Wm. H. Redfield, Wm. B. Maxson, Daniel Maxson, E. R. Maxson, A. C. Spicer, Rev. L. M. Cottrell, H. W. Randolph, Rev. James Bailey, Rev. L. E. Livermore, Rev. O. U. Whitford, Mrs. E. A. Whitford, T. A. Saunders, M. G. Stillman, and Rev. S. H. Babcock.

In the year 1855, the school, which had previously been held in the school-house, two miles east, was removed to Walworth Center. In 1864, the school for the first time held its sessions through the winter. The first library books were purchased at the organization by the superintendent, and after being used for a short time, were given to the scholars. No more books were purchased until 1856, since then several additions have been made, until the library now contains 324 volumes.

During the past year there have been one hundred and twenty members, with an average attendance of 584.

In this school many of the children and youth of this society have found the way to Jesus, and many young people have taken their first lessons in work for Christ and the church.

JOSIE HIGBEE, Sec.

## EDUCATION.

—AMERICAN colleges derive two-fifths of their income from students; while English universities obtain only one-tenth from that source.

—CONNECTICUT claims the honor of producing a larger proportion of college graduates than any other State. The proportion is one to five hundred and forty-nine.

—AT Berea College, Kentucky, last year the attendance, representing nineteen States, was made up of 198 colored students, 157 whites; 186 males, 169 females.

—WILLIAM GAY BALANTINE, professor of Greek at Oberlin College, was elected president of the college, January 27th, succeeding Charles S. Fairchild.

—AT Girard College, in Philadelphia, there are now 1,580 pupils who are clothed, fed and educated from the income of the Girard estate, half a million dollars being expended annually for this purpose.

—THE proposal of Baron Hirsch to raise the condition of the Jews in Russia by giving an educational fund of several million francs has come to nothing, by the refusal of the Russian government to sanction the scheme. The government has appointed a special commission to consider the condition of the Jews.

—AT Lake Forest University, near Chicago, a \$50,000 building, to be called Lois hall, is to be built by Henry C. Durand. It is named in honor of his mother, and is intended to be used by the young women of the college. The plans contemplate a building that will accommodate 100 students.

—THE 144th annual catalogue of Princeton College shows the growth this year has been unprecedented. Eight fellows, 93 graduates, 509 academic, 155 scientific, 90 specials, and 37 electrical engineer students are now studying there. Besides these there are 17 candidates for the doctor's degree; 11 of these are residents and 6 are non-residents.

—APROPOS of the educational progress of women in England, it is worthy of note that at Birmingham there are forty-one women and only three men candidates for the Cambridge higher local examinations; at Bradford, twenty-four women, one man; Leeds, thirty-five women, two men; at Manchester, forty-two women, one man; at Liverpool, fifty-nine women, one man.

—DR. WILLIAM R. HARPER, of Yale, has begun a course of University lectures on the early history and institutions of the Hebrew people. The object is to present the results of modern criticism, though in a somewhat conservative form, and the lectures will undoubtedly make a sensation, as Dr. Harper's opinions are known to differ materially from those commonly held. The title of the first lecture is "The Old Testament Account of the Creation: What the Writer meant to say, and Why."

—PUBLICITY has been given to the plans now matured after long consideration, for the new department of hygiene in the University of Pennsylvania. Profoundly impressed with the importance of preventive medicine and the probable influence thereon of bacteriological studies, Henry C. Lea, of Philadelphia, proposed to give the University a building to cost \$50,000, to be devoted exclusively to such work, and in order to insure its vigorous prosecution made it a condition that at least \$200,000 should be raised for its equipment and endowment, and that the study of hygiene should be made obligatory in the medical course. Another public-spirited citizen and frequent benefactor of the University, Henry C. Gibson, at once subscribed \$25,000 for the equipment of the building, and the remaining sum needed was promptly secured by subscriptions large and small. An important aid was found in a legacy of George S. Pepper of \$60,000 for the endowment of a professorship to be selected by his nephew, Prevost Pepper, who decided that the sum should go to the chair of hygiene. The Board of Trustees has accordingly established the "Pepper Chair of Hygiene." Mr. Lea is not only a scholar of rare attainments, but an eminently practical man. He proposes to superintend every detail of construction of the new building, and has spared neither time nor expense in having the plans prepared, after an examination of the best models here and in Europe. It will cover a space of 160 by 182 feet, and the trustees have assigned sufficient ground to give an ample supply of light and air. The department will be opened in the fall. It is intended that instruction shall be open to students in all departments of the University, in some by obligation, in others by election; but apart from instruction a most important function of the new department will be that of continuous investigation by the staff of professors and fellows who will be associated in it. With such accommodations, it is confidently expected that this will become the centre of hygienic study of this country.

## TEMPERANCE.

—THE only liquor saloon that was ever opened in Moore's Hill, Ind., was "knit out" by the temperance women of the place. When the saloon was started the women formed in relays and went and took their knitting to the saloon. Of course that knocked business out of it. It was not long before that saloon had to be closed, and since that time no man has ever had the nerve to start another.

—THE London *Temperance Record*, of the 1st ult., says: "The Glasgow East End Exhibition, which was opened on Tuesday week by the Marquis of Lothian, will have none of the drink-bars that have disgraced other exhibitions. A strong effort was made to induce the Lord Provost to grant a license for it, and he wavered for a time, but ultimately refused the request." If an exhibition can be held in Glasgow without liquor, it ought certainly to be possible at Chicago.

—PUBLIC mention is made of a recent dinner party given in Washington by Miss Minnie Wanamaker, a daughter of Postmaster-General Wanamaker, in honor of twenty Philadelphia guests. After a description of the elegant appointments of the dinner, it is added: "No wines were served, according to the invariable custom upon all occasions of entertainment at the home of the Postmaster-General." Great credit is due to both the daughter and the parents for this praiseworthy social precedent.

—SAYS the London *Christian World*, referring to England: "Temperance is becoming not only respectable, but popular. Never before has the cause found such support from a Lord Mayor of London. The Lord Mayor of York is a total abstainer of thirty years' standing. The mayor of Birmingham is a life abstainer, as is also the mayor of Ripon. The mayor of Stafford has a teetotal experience of fifty-three years, and the mayor of Sheffield forty-nine years."

—A NATIVE resident of Berlin has said that at the Medical College banquet last summer, fifteen thousand bottles of wine and large quantities of beer and spirits were drunk in a few hours by four thousand persons. Much "roaring drunkenness" was the consequence, and some of those in highest position among the physicians were most prominent in this way. One of these was obliged to send a note of apology to a lady in extremely high position, for his behavior and words to her on the preceding evening.

—A FRIENDLY correspondent writes to propose that Christian young women organize themselves to write kindly expressed dissuasives to saloon-keepers, urging them to abandon the liquor traffic. Far be it from us to discourage any sincere effort to do good. But, as our friend observes, no general organization is needed. Let such a crusade be attempted in some one town or village. Success there would cheer on those of other places who might be minded to follow their example. The evidence of one or two successful movements would be a cogent argument for an extension of the process. Endeavor, more than organization, is what we need on all lines of Christian usefulness.

—AMONG the bills pending in Congress is one to prohibit the liquor traffic for beverage purposes in the district of Columbia. This bill is quite in line with the late important decision of the United States Supreme Court in the California appealed case, as given by Mr Justice Field, to the effect that such prohibition is wholly in accord with the Constitution of the United States, and that the liquor traffic is largely detrimental to the public welfare. The nation's capital ought to have no saloon. It should in this respect be made an object-lesson for the whole country. The Senators and Representatives from the prohibitory States ought at once to unite in a common effort to secure the prompt passage of the District prohibitory bill before the expiration next month of the Fifty-first Congress.

—THEY DIED SOBER.—General Cutcheon, in some remarks on social drinking in Washington, was led to tell the story of an army experience of his with whiskey. It was in the trenches before Petersburg. As Colonel of the regiment he had prohibited the sale of liquor save on a doctor's order, and in that case prohibition prohibited. The division commander, however, issued orders that a ration of whiskey should be served to each man in the trenches, and the liquor for the 20th Michigan was brought in two great iron kettles. As the men clustered around with their tin cups some one cried out: "Boys, if I'm going to be shot to-day I want to die sober." The cry was taken up by the regiment. The kettles were seized by willing hands and the whiskey was poured on the ground. Fifty-two out of one hundred and ten of the brave Michigan boys of the 20th were shot that day, and every one who died died sober.

## POPULAR SCIENCE.

—THE steamer Connecticut, of the Providence and Stonington Steamship Line, has been furnished with an electric light which will penetrate the densest fog for one half mile, enabling objects to be clearly seen at a distance of two miles in the darkest night.

—AN immense shaft of granite, larger by many feet than any which ancient records give an account of, has recently been quarried by a granite company in Maine. If erected, this huge American monolith will largely overtop and outweigh the very tallest of the Egyptian obelisks now standing, and indeed any single stone that ever stood in ancient or modern times.

—PINEAPPLE FIBRE.—Still another textile material, says an exchange, bids fair to rival jute. This time it is the pineapple fibre, and R. Blechynden, of Calcutta, is attempting to awaken interest to the great economic value of this product. The pineapple has long been cultivated for its fibre in India, while it is manufactured into a cloth in the Philippines, and woven into linen in China. But more recent investigations show that when subjected to the process of bleaching the fibre becomes pliant enough to be spun like flax, and by the same machinery. The fibre can be subdivided into threads of such delicacy as to be barely perceptible, and yet sufficiently strong for any purpose.

—FALSE TEETH.—Very few people realize how much the dentist has done for mankind. To mention one thing only, the perfection to which the manufacture of false teeth has been carried has practically abolished old age—that is, old age in the sense that I used to know it. You see none of the helpless, mumbling old men and women that you formerly did. This is not because people do not attain the age their parents and grandparents reached, but because the dentist has prevented some of the most unpleasant consequences of advancing years. Men of seventy no longer either look or feel old because they are not deprived of nourishing food at the time when they need it most. Estimates have been made showing that the average length of life has been increased from four to six years by the general use of false teeth.

—ANOTHER FAMOUS GUN.—The famous Giffard gun is to be manufactured in this country by the Messrs. Colt, of Hartford, who have purchased the right for \$1,000,000. The new arm is neither large nor formidable in appearance,—a steel tube only nine inches long,—and its discharge causes neither smoke, noise, recoil, smell, nor heat, but the bullet "will flatten itself against the target at a distance of 1,200 yards." The propelling agent, of course, is not powder; it is liquefied carbonic acid gas, which is so connected with the breech of the rifle that a drop can be forced into it by pulling the trigger. This condensed drop instantly resumes its gaseous condition, developing a pressure equal to 500 pounds to the square inch. The size of the drop, and therefore the velocity of the bullet, can be regulated by a screw. The new propellant is not affected by heat or damp, will not explode under the impact of a heavy blow, and can be manufactured so cheaply that over a hundred shots can be fired at the cost of a cent. That such experienced gun-makers as the Colts are willing to pay so heavily to acquire the American right to produce this new arm, is a pretty safe guarantee of its superiority.—*Sel.*

—A BOILING LAKE.—There is a lake of boiling water in the island of Dominica, lying in the mountains behind Roseau, and in the valleys surrounding it are many solataras, or volcanic sulphur vents. In fact, the boiling lake is little better than a crater filled with scalding water constantly fed by mountain streams, and through which the pent-up gases find vent and are ejected. The temperature of the water on the margin of the lake ranges from 180 degrees to 190 degrees Fahrenheit. In the middle, exactly over the gas vents, it is believed to be about 300 degrees. Where this action takes place the water is said to rise two, three, or even four feet above the general surface level of the lake, the cone often dividing so that the orifices through which the gas escapes are legion in number. This violent disturbance over the gas jets causes violent action over the whole surface of the lake, and though the cones appear to be special vents, the sulphurous vapors rise with equal density over its whole surface. Contrary to what one would suppose, there seems to be in no case violent action of the escaping gases, such as explosions or detonations. The water is of a dark-gray color, and having been boiled over and over for thousands of years has become thick and slimy with sulphur. As the inlets to the lake are rapidly closing it is believed that it will assume the character of a geyser or sulphurous crater.—*New York Journal.*

# 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 VIII.—ELIJAH'S SUCCESSOR.

For Sabbath-day, February 21, 1891.

#### SCRIPTURE LESSON.—2 Kings 2: 12-22.

12. And Elisha saw it, and he cried, My father, My father! the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.  
 13. He took up also the mantle of Elijah that fell from him, and went back and stood by the bank of the Jordan:  
 14. And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.  
 15. And when the sons of the prophets, which were to view at Jericho, saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.  
 16. And they said unto him, Behold now, there be with thy servants fifty strong men: let them go, we pray thee, and seek thy master: lest peradventure the spirit of the Lord hath taken him up, and cast him upon some mountain or into some valley. And he said, Ye shall not send.  
 17. And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.  
 18. And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?  
 19. And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.  
 20. And he said, Bring me a new cruse, and put salt therein. And they brought it to him.  
 21. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land.  
 22. So the waters were healed unto this day, according to the saying of Elisha which he spake.

GOLDEN TEXT.—Not by might, nor by power, but by my spirit, saith the Lord of hosts. Zech. 4: 6.

#### INTRODUCTION.

Elisha hitherto has been a faithful student of Elijah, a constant companion acquainted with his prophetic service, and what is most important of all, had come into personal sympathy and communion with Elijah so that his soul was filled with the same spirit and deep sense of his high-calling.

#### OUTLINE.

1. Elisha's grief on being left alone. v. 12.
2. His acceptance and first use of the mantle. v. 13, 14.
3. His recognition by the sons of the prophets. v. 15-18.
4. His recognition by the men of the city.

PLACE.—The Jordan and the city of Jericho.

PERSONS.—Elisha, the sons of the prophets, and the men of the city.

TIME.—Immediately after the ascent of Elijah.

CENTRAL TRUTH.—God recognizes and vindicates his true servants.

DOCTRINES.—1. God makes faith a condition for his help. He ministers to human wants through human and physical agencies.

DUTIES.—To acknowledge God's presence and power. To act upon the promises and assurances of God's presence and willingness to help.

SUGGESTED THOUGHTS.—Elisha's communion with Elijah suggests the great importance of confiding associations between disciple and teacher. A pupil should never exalt himself above the teacher until he has exhausted the resources of instruction. Elisha probably would never have received Elijah's mantle if he had not followed him in close fellowship to the end. It often occurs that even the children of God provoke the Lord to let them try for themselves in their vain searches, and when they have failed he reminds them that they were warned of their failure beforehand. The case of healing the springs of Jericho by means of a little salt illustrates how the Lord often accomplishes mighty results by what appears to men to be very small remedies, but the remedies are mighty by virtue of God's choice and blessing.

#### EXPLANATORY NOTES.

V. 12. "Elisha saw it." Witnessed the ascent of Elijah and knew that he was miraculously carried away. My father, My father, the chariot of Israel, and the

horsemen thereof." This exclamation of Elisha was expressive of his spiritual relation to Elijah who was more to him than any other earthly being. "Chariot of Israel and the horsemen" were terms used to represent Elijah as having been the divine leader and defender of Israel. Elisha was filled with a profound sense of the lofty character of Elijah, and involuntarily expressed it in these significant figures. "He took hold of his own clothes and rent them." An act expressive of his lonely grief on being left alone to execute the high office of prophet of Israel. v. 13. "Took up also the mantle of Elijah." He now accepts the emblem of his high calling which Elijah had left for him. The request which he had made of Elijah for a double portion of his spirit was now granted in fulfillment of Elijah's promise. "Went back." That is, returned from the place where the prophet ascended to the bank of the Jordan. He turns his face at once toward the field of his life work. v. 14. "And smote the waters." As he had seen Elijah do a little time before. This was his first act under the prophetic spirit. "Where is the Lord God of Elijah?" He in these words appeals to Elijah's God for recognition to him as Elijah's successor. "They parted hither and thither." This was a demonstration of God's recognition, and Elisha went over. He now had the assurance of being led by God. v. 15. "Sons of prophets . . . saw him." The same band of young prophets from the school at Jericho that followed Elijah and Elisha out toward the Jordan, were there to meet Elisha on his return. "They said, The spirit of Elijah doth rest on Elisha." They understood that Elijah had departed, and that Elisha was his divinely appointed successor. They acknowledged and proclaimed this fact. "Bowed themselves to the ground before him." An act of profound reverence for him in view of his divine office. v. 16. "Let them go, we pray thee, and seek thy master." They had learned from Elisha that his master had been taken up. They did not fully apprehend the nature of the taking up and proposed to send their strong men to search for the aged prophet who might have fallen down again in some desolate place. This is a vivid example of the crude conceptions of the sons of the prophets. "Ye shall not send." Elisha was thoroughly assured that his master had ascended to heaven. v. 17. "When they urged him till he was ashamed." He was mortified and tried with their perversity in misunderstanding. "Was ashamed." "He said, send." He knew that they would not be convinced by his testimony, hence he said, Let them investigate and search for themselves. "They sought three days but found him not." These fifty men sent over the Jordan by the sons of the prophets searched through the valleys and on the hills round about the place of Elijah's ascent, but after three days were convinced that Elijah had not been cast down. v. 18. "Did I not say unto you, Go not?" Elisha had waited at Jericho for them to return, and when they returned and acknowledged their search was fruitless, he reminds them of what he had told them before they went. v. 19. "The men of the city said unto Elisha." The rulers of Jericho now recognized Elisha as a divinely endowed prophet, and they began to think what he might do for their city, which was beautiful, and yet there were some serious needs. "The water is not, and the ground is barren." They seem to think that it is the business of the prophet to furnish physical supplies. "Such provisions were the height of their ambition. "And the ground barren." For want of water the ground would produce no harvest, however much they might plant. v. 20. "Bring me a new cruse, and put salt therein." A cruse is a small dish made of clay like our pottery or like a small jug used for carrying water; often referred to as among the utensils of travelers. They have asked a great favor. He proceeds at once to provide the remedy, but he makes a small demand of them for the means, which at the same time tests their faith. v. 21. "He went forth unto the spring of the waters." Their city was watered, but there was something in the water that poisoned and destroyed vegetation. This must be remedied at the very fountains. "Cast the salt in there." Salt is peculiar for its saving qualities, hence is often referred to as an emblem of cleansing, a purifying agency. "And said, Thus saith the Lord, I have healed these waters." Doubtless large numbers of men followed him to these springs and were witnesses to the miraculous change of the waters. And they were also witnesses to the fact that it was done in the name of the Lord. v. 22. "The waters were healed." This fact became a perpetual memorial in the pure waters, for all the people of the city of Jericho. So they not only acknowledged Elisha as a prophet, but his prophetic endowment was fully tested and verified to their constant observation in the use of pure water in the place of foul and poisonous water.

#### QUESTIONS.

What were the events of the last lesson? The title of

the present lesson? Who was Elisha? Give an account of his call by Elijah. 1 Kings 19: 19-21. What preparation for his work had his close companionship with Elijah given him? Where is the scene of the lesson? Who are the persons spoken of? What is the time? What did Elisha see? Why did he call him "father"? What did he mean by the "chariot of Israel," etc? What was the significance of his rending his clothes? How did he show his acceptance of the high calling as a prophet in Israel? What former request of his was granted as preparation for his work? What is meant by "went back"? What garment of Elijah's did he take? What was his first act under the prophetic spirit? With what appeal was this act accompanied? What was the result? What assurance did the parting of the waters give him? What did the sons of the prophets immediately acknowledge? How did they show their reverence for Elisha? What search did they propose to make? What was Elisha's reply? Why did he finally consent? What was the result of their three day's search? What did the men of Jericho say of the water of the city? What article did Elisha ask them to provide for the cleansing? How was this a test of their faith? In whose name did he cast the salt into the fountain? How did God honor this simple means? What was the continual testimony to the citizens of Jericho that Elisha was a true prophet of the Lord? What practical lessons are taught us by this portion of Scripture.

## HOME NEWS.

New York.

ALFRED CENTRE.—On Sabbath, Jan. 31st, Pastor Williams preached an earnest sermon on missions, calling attention to the special efforts of the Missionary Society to pay off its debt and provide for current work. He also reminded the congregation that the Tract Society had equal claims upon us for funds, sympathy, and support.—The New Orleans Jubilee Singers (colored,) gave a concert in Chapel Hall on Monday evening, Feb. 2d. The plantation melodies were particularly enjoyable.—The young men of the University have held a meeting on Wednesday evenings, for some time, for prayer, religious conversation, and instruction. Recently a short address from some clergyman has formed part of the programme. On Wednesday evening, Feb. 4th, the Rev. G. W. White, pastor of the Presbyterian Church in Cuba, gave an earnest, practical talk.—Two weeks ago Prof. L. C. Rogers, was called to Edgerton, Wis., where his wife and daughter have been since last November, on account of the failing health of the daughter. Many tender thoughts follow them, and many earnest prayers ascend for them.

S. R. S.

SCOTT.—The weather here has been exceptionally fine through the month of January. The proverbial "thaw" came in three installments, not lasting long enough, however, to destroy the excellent sleighing with which we have been favored.—On Christmas evening our young people gave an entertainment consisting of a drama, a recitation, a solo and duet, and a musical farce, the whole being interspersed with instrumental music. All was admirably rendered, and was received with much favor by all present. After the exercises our pastor was made the surprised recipient of a nice black walnut study chair.—Union meetings were held during the week of prayer at the M. E. Church. —Soon after his return from the Chicago Council, our pastor, the Rev. J. A. Platts, accepted an invitation to take the leadership of the evangelistic meetings of the Y. M. C. A., at Cortland during their week of prayer, beginning Nov. 9th and continuing to Nov. 16th. His work was well received.—On January 21st a donation and oyster supper was given at the church for the benefit of Mr. Platts. Every family in the society was well represented, and many young per-

ple from the First-day society were present. The occasion seemed a very enjoyable one to all concerned.—Mr. Lathrop, from Cortland, a man perhaps forty years old, and the head of a family, has commenced keeping the Sabbath, and attends church here quite regularly. The conviction that he was observing the wrong day came to him from reading the Bible, he having never seen any of our publications on the Sabbath question. The conviction grew and became so strong that he, to use his own language, "dared not do otherwise than obey." His business is such that the seventh was the busiest and most profitable day of the week, thus involving quite a sacrifice, financially; and worse yet, he is meeting with determined opposition in his home. Let all lovers of God's law in its entirety pray that the trials through which he is passing may seem slight compared to the spiritual blessings that must result from such obedience.

A. M. M.

ADAMS CENTRE.—The annual reception and donation of Rev. A. B. Prentice, occurred Jan. 15th. A very large company was in attendance, an unusual air of sociability prevailed throughout the evening. Expression of hearty sympathy and good wishes extended to pastor and family from his people, in a substantial form.—The week of prayer was observed in this vicinity, as is our custom, meetings continuing several weeks with a good degree of interest. Many hearts were warmed to more active service, while others expressed a desire to become Christians and live for Christ. Owing to the inclement weather the attendance was not what we could desire, but a feeling prevailed that God was with us and that to own and bless.—The past two weeks we have been constantly reminded that in the midst of life we are in death, links from the chain fast becoming broken, the death angel taking one here and another there, some in the bloom of youth, in middle life and in extreme old age. How many times these sudden, yet oft repeated and sudden warnings of divine providence, come to us all. "So live, that in thy last, long sleep thou mayest smile while others weep." May God give the understanding, and cheerful hearts and willing hands to do his bidding.

A. A. W.

New Jersey.

MARLBORO.—A precious revival has been in progress at Marlboro, N. J., for the past two weeks, conducted by the pastor.

J. C. B.

Rhode Island.

ROCKVILLE.—We have had the pleasure of a visit of late from our highly esteemed friend, Dr. H. P. Burdick, of Hartsville, N. Y. His object in coming to Rockville was to see his venerable old acquaintance, Dr. J. R. Irish. He preached for us on the last Sabbath in January, morning and evening; also on First-day and Monday evenings. His discourses were able and well received. Conference meetings followed each preaching service in the evening, which were followed by manifest benefit to our church. We have little doubt that a great blessing would have attended his labors had he been able to have continued his services with us. But, unfortunately, he was taken ill and confined to the house for nearly a week. Besides this, the weather was so changeable and stormy as to greatly interrupt attendance on the meetings. By request, he favored the people of Rockville with a medical lecture which was listened to with absorbing interest. It has not been our privilege to hear a lecture containing so much common sense and so many uncommon ideas in many years. The doctor occupies advanced ground to which the medical fraternity will have to come if intelligence increases.

A. M. L.

South Dakota.

SMYTH.—I came upon this field Dec. 19th. Meetings were held every evening, with two exceptions, for a little more than two weeks. While there was no special religious awakening, the prayer and conference meetings were seasons of interest, and the brethren and sisters were encouraged and strengthened in their purposes to consecrate themselves to the work of the Master. The attendance at all the services is good, and the work being done in the Bible-school is truly encouraging. The young people have organized a Christian Endeavor Society with a membership of about twenty, with fair prospects. Their meetings for the present are to be held once a week.—It seems a little strange that our people looking for homes in the West have, so many of them, overlooked this place. I have seldom visited a section of country surpassing in beauty, or superior in quality of soil. There are here a number of quarters for sale at low prices. But if the crops should be good the next season very few farms can be bought at present prices. The crops for two or three seasons have been rather light, and the brethren feel the pressure of "the hard times." Nevertheless most of them are prosperous and hopeful. We have ten families, representing fifteen quarter sections of land, within two and one-half miles of the church, and three or four families farther away. It has never been my privilege to visit a new section of the country where all lived so comfortably. If any of our people are thinking of coming to the West to secure homes this is the place, and now is the time to secure your land cheap.—Much has been said in the newspapers for several years in regard to severe winters in Dakota. And if the reporter had been as careful to report the mild winters a much more correct impression would have been made. Deacon W. N. Severance has lived here twelve years. He says there have been only three severe winters in that time. The remainder have been mild. Since I came here the temperature has reached zero three times, the lowest being ten below, and the ground has not been covered with snow until to-day, and now it is less than one inch deep. I am convinced that the severe winter weather is the exception and not the rule.—We will most heartily welcome brethren and sisters of "like precious faith" who may be on the lookout for a home in the West. We most earnestly pray for the prosperity of our beloved Zion, and hope to be remembered by the dear brethren and sisters.

D. K. DAVIS.

JANUARY 28, 1891.

TITLES, ETC.

To the Editor of the SABBATH RECORDER:

I notice in the RECORDER of Feb. 5th, the question of "Enquirer" in regard to titles. The answer is, in my opinion, that our Saviour, for the most part, taught by general principles and not by specific rules.

In the passage quoted, Matt. 23: 8-10, as well as in the 9th verse (omitted by "Enquirer"), he is warning his disciples against the love of honors as displayed by the Pharisees. Also he is warning us against the use of titles as implying hierarchical authority or a spiritual rule over the souls of others, as is illustrated, to-day, by the Pope and the holy fathers or the priests of the Roman Church. He says, therefore, "For one is your Father, which is in heaven." By holding to the slavery of the letter we would be in danger of falling into the same error with the Pharisees, whose nice distinctions are shown in this chapter.

So long as there is a necessity for teachers in the Christian church, there can be no objection to addressing them by suitable titles of respect,

as we, in every-day life, address one another as Mr. or Mrs. By calling a man Reverend, or even Doctor of Divinity, we are not ascribing to him power over our consciences, and government of our faith, as the people who then said to a Pharisee, "rabbi," "my father," "my master." Paul, the great apostle, claimed to be a father of the Corinthian Church. 1 Cor. 4: 15. Stephen began his defense by saying: "Men, brethren and fathers, hearken." Acts 7: 2. The title "Little children" may easily become as much a matter of pride as "father" or "master." The Pope of Rome styles himself "servant of the servants of God," "Man looketh upon the outward appearance but the Lord looketh on the heart."

WILLIAM C. WHITFORD.

NEW YORK, Feb. 7, 1891.

GIVING AS WORSHIP.

The prayerful method of giving seems to have scriptural sanction. It is most fittingly associated with praise. It is in full accord with the most devout sentiments and emotions. Self-forgetful, self-sacrificing giving crowns Christian character with a glory that is like unto the Son of God. No service is more divine or blessed. A great promise is connected with it. "Bring ye all the tithes . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Mal. 3: 10. At his feet, then, we do well to lay our offerings in grateful homage and willing worship.

An unusual way of regular giving is illustrated by a pastor who precedes the weekly offerings of his congregation with a few words of prayer, and during the gathering of them he reads passages of Scripture relating to giving, and at the close of that part of the service, while the deacons stand around the table in front of the pulpit, he offers a prayer of thanksgiving and supplication for blessing upon the gifts and the givers, and upon the interests to which they are consecrated.

Without question, if the offerings of the churches were in some way specially blended with the worship of God, they would become better channels of richest spiritual blessing, and aid more effectually in building up his kingdom in all the world.

J. B. C.

TRACT SOCIETY.

Receipts in January, 1891.

GENERAL FUND.

|   |          |
|---|----------|
| Church, DeRuyter, N. Y.   | \$ 5 64  |
| " Westery, R. I.  | 58 48    |
| " Milton Junction, Wis.   | 17 40    |
| " Milton, Wis.  | 7 27     |
| " Farina, Ill.  | 11 45    |
| " Plainfield, N. J.   | 30 78    |
| " Hammond, La.  | 3 58     |
| " Richburg, N. Y.   | 1 60     |
| " Alfred, N. Y.   | 13 28    |
| " Walworth, Wis.  | 10 00    |
| " Otselic, N. Y.  | 5 00     |
| " Leonardsville, N. Y.  | 11 08    |
| " Independence, N. Y.   | 15 00    |
| " New Market, N. J.   | 20 47    |
| " New Auburn, Minn.   | 3 51     |
| Sabbath-school, Farina, Ill.  | 4 68     |
| " Berlin, N. Y.   | 6 00     |
| " Walworth, Wis.  | 4 32     |
| A friend of the cause, Shiloh, N. J.  | 20 00    |
| E. S. Maxson, M. D., New York, \$5, \$2 50  | 7 50     |
| Mrs. Nathan Rogers, Preston, N. Y.  | 5 00     |
| Mr. and Mrs. Albert M. Clarke, Clayville, N. Y.   | 5 00     |
| Collection, Yearly Meeting, N. J. churches  | 7 37     |
| Mrs. E. S. Maxson, Syracuse, N. Y.  | 5 00     |
| W. H. H. Coon, completing L. M., Utica, Wis.  | 10 00    |
| S. D. B. Missionary Society, one-half salary and expenses of Rev. J. B. Clarke, agt., from July 1 to Sept. 15, 1890 | 106 76   |
| J. H. Hull, Bole, Neb.  | 2 40     |
| Mrs. H. A. Fisher, Northboro, Mass. (Holland)   | 20 00    |
| Woman's Executive Board   | 34 70    |
| J. A. Baldwin, Beach Pond, Pa.  | 25 50    |
| W. H. and S. C. Hurley, Milton, Oregon  | 2 08     |
| Mrs. Sue Saunders, Aspen, Colo.   | 3 25     |
| Ladies' Evangelical Society, Alfred, N. Y.  | 4 60     |
| Mrs. M. Armstrong, Marion, Iowa   | 1 00     |
|   | \$489 71 |

HEBREW PAPER FUND.

|  |         |
|--|---------|
| Woman's Benevolent Society, Leonardsville, N. Y. | 15 00   |
| Mark Levy, Oberlin, Ohio                         | 7 60    |
|  | \$22 60 |

E. & O. E.

J. F. HUBBARD, Treasurer.

PLAINFIELD, N. J., February 1, 1891.

## MISCELLANY.

### A LITTLE WAY DOWN STREET.

BY ROBERT J. BURDETTE.

My boy, you came in rather late last night, and this morning, when your mother asked where you were, you said, "Down street." Then when she wanted to know whereabouts down the street, you said, "Oh, just a little ways."

Now I don't think you intended to lie to your mother. As a rule, you are a truthful boy, and your mother can believe you. But I wonder if you know how far down street you were last night? You were right when you said you were "down street;" whenever a boy comes home late at night, and is afraid or ashamed to tell just where he has been and what he has been doing, I know as well as he does, and his mother knows, and everybody who knows about boys knows, that he has been "down street."

And more than that, my boy; I know that he has been a long way down street. A long, long way. Have you a map of your route last evening? No? Well, never mind; we know you were down street and we can make a map in a minute or two. Sit down here, and we'll see how far a boy travels when he leaves home after supper, and goes "down street a little way," and doesn't get back until ten o'clock or later.

Here is your home, this bright little spot like a star on the map. The sweetest, purest, safest place this side of heaven; the home, where from father to baby, they love you better than all the rest of the people in all the big, wide world. Now, you start from here and go "down street"; somehow the street always has a down grade from home when you sneak out after night. See how far you get from respectability and self-respect, when you reach this corner, "just a little ways down," where you loafed—eh? Well, I'll say "loitered" if you prefer it—where you "loitered" last night. Here are the fellows with whom you loitered. You had to meet them here, because you can never meet them in your home, for two reasons; in the first place your father wouldn't permit one of them to come into his house, and in the second place you would be ashamed to invite them there, whether your father forbade it or not. Sweet "gang" for your father's son to "loiter" with, isn't it? It's a long way from your respectable home, from your mother's friends and your father's guests, to this corner "down street," isn't it?

Then—look on the map, my boy—see how far it is from manliness and decency. Two ladies hurried past the corner, friends of your mother; possibly they had been spending the evening at your home. Thank heaven they could not see you as you slunk back into the dark doorway, feeling like the sneak that you were; and, as they passed by, one of the loafers with whom you were loitering shouted an insulting remark after them. Your cheeks burned in the dark, at that. Didn't your home and your sisters seem to be a thousand miles away just then?

See, too, how far you were from purity. Some of the boys told some stories; do you think you can repeat them to your sisters? Don't you wish this morning that you could forget them forever? Don't you wish you had never heard them? Don't you know your mind will never again be as pure and innocent as it was before you went "just a little down street" last night? While you were listening to these stories, punctuated with profanity, the dear ones at home gathered in the sitting room, your father opened the book, and read; they knelt at the family altar and commended themselves to the keeping of the heavenly Father, and tenderly remembered the boy who was "just a little way down street." Then the lights went out one by one, the house was still, and only the loving mother waited anxiously and sleeplessly for the boy who was down "street." It was more than ten million miles away from the sweet, old chapter that your father read, down to the stories that you heard, my boy. And what a steep grade, all the way down!

And it was a long, long way from the truth. When you evaded your mother's question, and said you were only "a little way down street"

the lie in your false heart looked guiltily out of your eyes as it rose to your cowardly lips. Just see where you were; you, ordinarily a brave, manly, truthful boy, turned into a liar and a coward! You would fight, I know, if any boy called you such names, but just tell yourself the truth. Don't lie to yourself. Weren't you ashamed to tell your mother where you were? Yes. Well, doesn't that make you a sneak? And weren't you afraid to tell your father? Yes. Well, what does that make you? And did you tell the honest truth when your mother asked you where you were? No. Well, what are you then? And let me tell you that the "half truth" and "half lie" you told your mother is like all half breeds; it has all the worst traits of the vilest race and none of the virtues of the best.

"But," you say, "a boy doesn't have to go with toughs and riff-raff when he goes 'down street;' there are some mighty nice boys go down street at night." My boy, I know it; there are some "mighty nice boys" go out of nights, but they are not so nice when they come back. You can't select your company on the street. The corner is free to everybody. There is no exclusiveness in street company. There is no safe "corner" for you after night except the chimney corner. And when you leave that, and spend the evening on the street, and can give no account of your doings on your return beyond the old statement that you were "just down street a little ways," we know, with pain and sorrow, that our boy has locked up in his mind and heart, shameful, guilty things that he dare not tell in his home. Keep off the streets after night, my boy. Other people will think better of you, and, what is a far more important thing, you will think much better of yourself.—*Sel.*

### EXACT.

John Ericson, the inventor, had not only genius but the "immense capacity for taking pains" which sometimes accompanies it. All his work was so exactly done that he could demand from workmen the most rigid observance of details in the drawings furnished for their guidance, without fear that they might go astray.

When the steamer Columbia was built, its engines were put in according to his designs. It was customary at that time to get the length of the piston-rod from the engine itself, and a man was, one day, engaged in measuring it with a long baton. Captain Ericson chanced to go on board, at that moment, and going up to the workman he roared:

"What are you doing there, sir?"

"Getting the length of the piston-rod, sir."

"Is it not on the drawing?"

"Yes, sir."

"Then why do you come here with sticks? Go and get the length from the drawing, sir! I do not want you to bring sticks, when the drawing gives the size."

At another time, a workman was endeavoring to put in the engines of a steamship, and found great difficulty with a small connection which is described as being as "crooked as a dog's hind leg." Finally he went to Ericson, and informed him that the rod could not be put in place.

"Is it right by the drawing?" was his query.

"Yes, sir."

"Then it will go in."

And on another trial, it did. The master brain had left nothing to be supplied by the ingenuity of others.—*Ex.*

### SPECIAL NOTICES.

MR. AND MRS. CARPENTER have removed from 64 Amhurst Road, Hackney, to St. Mary's Lodge, 165 Albion Road, Stoke, Newington, London, N.

THE Quarterly Meeting of the Seventh-day Baptist churches of Southern Wisconsin will convene with the church at Milton Junction on February 27, 1891, at 7 o'clock, P. M. The following is the programme of exercises:

Introductory Sermon by R. Trewartha, followed by conference meeting.

Sabbath-day at 10.30, sermon, W. H. Ernst, followed by communion. Sabbath-school at 12 M.

At 3 P. M. sermon by E. M. Dunn.

At 7 P. M. sermon by M. G. Stillman, followed by conference meeting.

First-day, at 9.30, Minister's Meeting, led by N. Wardner.

At 10.30 sermon by Pres. Whitford.

At 3 P. M. Young People's Meeting.

At 7 P. M. sermon by S. H. Babcock.

THE Ministerial Conference, composed of the Southern Wisconsin churches, will convene with the Quarterly Meeting, to be held at Milton Junction, Wis., at 10 o'clock, A. M., Feb. 27, 1891. The following is the programme:

1. Is it advisable to refuse ordination to a candidate for the ministry because he has not taken a thorough course in school? E. M. Dunn.

2. Is it advisable for the church to ask those who are not its members to help in raising its finances? E. B. Saunders.

3. Is it advisable for the church to use such means as fairs, festivals, grab-bags, etc., to raise its finances? Edwin Shaw.

4. Of what value are creeds to the Christian Church? N. Wardner.

5. Are extra revival efforts advisable? S. H. Babcock.

6. Does the proper observance of the Bible Sabbath promote the spirituality of believers? Geo. W. Hills.

7. In what relation to the general missionary work of our people should the Sabbath doctrine stand? Mrs. M. G. Stillman.

8. What can be done to add to the efficiency of our Sabbath-schools? Wm. B. West.

M. G. STILLMAN, Sec.

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.

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

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

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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. BURDIK, 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.

Gen. Booth has begun the operation of the scheme outlined in his book "In Darkest England."

The final accounts of last year's Exposition in Paris show a surplus to the State of about \$2,000,000.

The new year starts off well so far as national finances are concerned. The reduction of the public debt during the month of January was nearly \$16,000,000.

Not much news concerning the Chilian revolution has been received during the week. Both sides claim victories. The weight of evidence seems to be to the effect that the insurgents have the upper hand.

The destruction by the recent storm was very great, especially to wire line companies. The Boston Herald learns that the total damage to the wires throughout the country is estimated at fully \$6,000,000.

A granite monument for Emma Abbott is being constructed at Quincy. It is said that it will be one of the finest monuments in the country. It is to cost \$85,000, and will be placed over the remains of the singer and her husband in the family lot at Gloucester.

While the deposits in savings banks in this country are constantly increasing, those in Canadian banks are decreasing. The falling off in deposits in the savings institutions of the Dominion last year amounted to \$3,200,000.

In the matter of railways Japan appears to be going ahead tolerably fast. Considerably over 1,000 miles are already in operation, while an equal amount is under construction or surveyed, and will be open within a year or two from now. The projected railways exceed 700 miles in length, with a capital exceeding \$6,000,000.

The red men are slowly decreasing in number in this country. The Indian census, just made public, shows that the civilized Indians now number 64,871, while in 1880 there were 66,407 of them. All classes of Indians now number 249,273. In 1880 the number was 256,127. Within the last twenty years the decrease has been about 25,000.

The total number of street railways in the United States and Canada is now estimated at about 1,000 with a total length of 8,650 miles, and it is asserted that of these roads 264, or about 25 per cent, with a mileage of 1,753 miles, or about 20 per cent of the total mileage, are operated by electricity. This shows the wonderfully rapid progress of the new motive power. Cable railways have also grown in favor, representing now about 440 miles of line.

MARRIED.

BAKER-RANDOLPH.—In Shiloh, N. J., Jan. 18, 1891, by Rev. I. L. Cottrell, Mr. Everett E. Baker, of Greenwich, N. J., and Miss Minnie E. Randolph, of Shiloh.

DAVIS-CARTER.—At the Davis House, Salem, Va., Jan. 31, 1891, by Rev. S. L. Maxson, Mr. John W. Davis, of Doddridge county, and Miss Rosa E. Carter, of Harrison county.

LYNCH-WINGO.—At Milton Junction, Wis., Jan. 27, 1891, by Rev. Geo. W. Hills, Mr. Joseph E. Lynch and Miss Maud L. Winch, both of Janesville.

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.

HARRIS.—Near Shiloh, N. J., Jan. 9, 1891, after only a few days' sickness, Mrs. Kate H., wife of L. Hoover Harris, and daughter of Lewis B. and Adelaide Holmes.

She was born Nov. 21, 1861, at Fairton, N. J. In her youth she united with the Presbyterian Church, but some time after moving to her late home she joined the Seventh-day Baptist Church of Shiloh, seven years ago last August, of which church she remained a member until called from her earthly home. She was married in May, 1882, and leaves a stricken husband, and two children in tender childhood, a father, mother, brothers, and many other relatives. Although death knocked at her door in the prime of womanhood, it came not altogether unthought of, but in former days she had talked the matter over with her companion, and said she was prepared to die, and made some requests in case of such an event. A large company of friends attended her funeral, at the church, and expressed their sympathy with the bereaved family. I. L. C.

WEST.—In Shiloh, N. J., Jan. 8, 1891, Charles West, son of Jacob and Beulah (Randolph) West, in the 83d year of his age.

Bro. West was baptized when fifteen years old, and August 18, 1823, with forty-six others, entered into fellowship with the Seventh-day Baptist Church of Shiloh. Only four of those forty-seven are now living. They are Dr. George Tomlinson, M. D.; Mrs. Lois Tomlinson, mother of the late Rev. Geo. E. Tomlinson; Mrs. Phebe Ann Swinney, and Mrs. Melissa Shepherd, all living in Shiloh. Bro. West, when a young man, went into New York State, where he spent, in all, more than 20 years. He married Esther Utter, of Brookfield, N. Y., who died about nineteen years ago. He spent his last years with his only child, Charles W. West, at whose home he died. He was a zealous temperance man, an active worker in the church, until confined to the house by age and infirmities. I. L. C.

BONHAM.—In Shiloh, N. J., Jan. 9, 1891, Mrs. Mary S., wife of John B. Bonham, and daughter of Richard R. and Lucy D. West, aged 51 years.

Brother and Sister Bonham were married in 1861, and in 1868 moved to Walworth, Wis., where they lived fifteen years, returning to Shiloh seven years ago. She has been in poor health many years, but of late appeared unusually well for her, up to the day before her death. She went out from home the evening before, but returned not feeling well, and failed rapidly until 3 o'clock the following afternoon, when she passed from our midst so suddenly that most of her friends and neighbors heard of her death before they had learned she was sick. She made a profession of religion, and united with the Shiloh Church in early life, and was a member of the same at the time of her death. "There is but a step between me and death." I. L. C.

HALL.—In Shiloh, N. J., Jan. 23, 1891, Mrs. Rebecca B., wife of Solomon Ball, aged nearly 80 years.

She was married to her companion, whom she leaves behind, July 15, 1832, which makes it over 58 years this couple have traveled earth's pilgrimage together. They have been blessed with four children, who are all living with their families in this place, and were permitted to be with their mother in her last sickness and minister to her comfort. Sister Hall's mother spent her last days with her, and reached the good age of 91 years. Our sister was a member of the Shiloh Church, and was converted under the preaching of Eld. Wm. B. Maxson in 1831, and her husband remembers the text, Job 22:21, "Acquaint now thyself with him and be at peace; thereby good shall come unto thee." She has been failing for the past two years, but Christmas morning she fell and received injuries from which she has been a great sufferer. The Christian's hope has been her consolation in the time of sickness and death. I. L. C.

AYARS.—Near Shiloh, N. J., Jan. 26, 1891, Stanford M. Ayars, aged 63 years.

When in the 42d year of his age Bro. Ayars felt the need of salvation and gave himself to Christ, and united with the people of God. His remains were placed in the Marlboro cemetery, and the services were held in the church, conducted by the writer and assisted by Rev. I. L. Cottrell. Text, Psalm 116:7, "Return unto thy rest, O my soul." J. C. B.

AYARS.—In Montgomery county, Pa., Jan. 23, 1891, Richard W. Ayars, of Shiloh, N. J., aged 75 years.

The remains were brought to Shiloh for interment. The funeral sermon was preached by the writer, Jan. 28th. About fourteen months ago he became very anxious about the salvation of his soul, and after a few days found peace in believing in Jesus. Since then he loved to talk upon the subject of religion, and we trust he died in hope of everlasting life. J. C. B.

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