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For the SABBATH RECORDER.

ARE YOU SEEKING?

M. E. H. EVERETT.

Are you seeking o'er the mountain
Where his sheep have gone astray,
Seeking for the lost, and calling
Even past the close of day?
Where in wild and rocky gorges
They are fainting all unfed,
For the love you bear the Master,
Do you carry heavenly bread?
Hold the torch a little higher!
Make a little purer blaze!
Some poor wanderer standeth weeping
Just beyond the guiding rays.

Are you seeking in the desert.
Where his sheep are straying far,
Till the burning sands about you
Stretch beneath the evening star?
To the scattered flock so lonely,
For your faith in his command,
Do you bear the precious water,
Cool and sparkling in your hand?
Hold your torch a little higher!
Make a little brighter blaze!
Some one waiteth weak and hopeless
Just beyond the guiding rays.

THE UNITY OF THE HUMAN RACE.

PROF. L. C. ROGERS.

"Do Science and Scripture harmonize on the question of the entire race proceeding from one common pair?"

In discussing this question the writer responds affirmatively. On this point Science and Scripture do harmonize; indeed, they always harmonize. It is a foregone conclusion. They are by the same divine Author, and he is the God of truth. He does not, therefore, he cannot say one thing by the book of nature and another by the book of revelation. On this premise the two must agree. By those who believe in God as the God of truth there ought, then, never to be any question as to the agreement of every true science with the teachings of sacred Scripture. If, in our imperfect knowledge of either, or of both, they do not seem to us to agree in any given instance, we must seek the light until they do agree; and in the meantime admit the fault of their not agreeing to be our own. This is nothing more than fair play. Men have no business to put Science and Revelation at loggerheads. It unnecessarily disparages either the one or the other, and puts the men of science and the theologians into opposing columns. If they are true men they can have but one interest, and should always fight side by side for one and the same cause—the cause of truth.

The unity of the human race, or the doctrine that all mankind have sprung from one common pair, is taught in the sacred Scriptures, both directly and by implication. From habit, from education, and from various circumstances, the Jew would be likely to think himself to have an origin separate from the Gentile nations, and he would have thought so, no doubt, but for the instruction of his sacred Bible. This taught him monotheism, or the doctrine of the one only and true God; and it was but natural that from monotheism he should infer monogenism, or the doctrine of the one race—that all have sprung from one original pair. But this was not left to inference; it was taught directly and conclusively from the sacred genealogical tables. Abraham was the immediate progenitor of the

Hebrew nation; there were, reckoning backward, ten generations from Abraham to Noah; ten from Noah to Adam, and the head of each is here named. "This is the book of the generation of Adam. In the day that God created man, in the likeness of God made he him." "The generation of Adam" is then that of "man," of all mankind—of all made in the likeness of God. After the flood the genealogy of the descendants of Noah is given, of whom it is said, "By these were the nations divided in the earth after the flood." "And the whole earth was of one language and of one speech." This then accounts for the "whole earth" up to this point of time—the confusion of tongues. They were all descendants of one common pair, and spoke, up to this period, one mother tongue. Now, to retrospect from a position much further on, chronologically, let us place ourselves in imagination on the Athenian Acropolis, and listen to the Apostle Paul as he addresses the venerable fathers of the Areopagus; Paul is a Jew, a descendant of the Shemitic family; he is addressing Greeks whose Pelasgic ancestry sprang from the Aryan stock; "strangers" were there also from other nations, and speaking the Babel tongues, for the mother tongue had become divided into many. And now looking squarely into the faces of that Athenian audience, Paul says to them, God "hath made of one blood all nations of men;" that is, all are descended from one common pair; "for to dwell on all the face of the earth;" that is, this unity of race pervades, then, the whole habitable globe. This leaves no room for other races of different origins.

The unity of the race is further taught impliedly from the universal fatherhood of God, and its correlative, the universal brotherhood of man; both of which doctrines are clearly taught in the sacred Scriptures; as when Malachi says (2: 10), "Have we not all one father?" referring to the one immediate progenitor of the race. "Hath not one God created us?" And as Paul says in his first letter to the Corinthians (8: 6), "But to us there is but one God, the Father, of whom are all things, and we in him." And again, in his letter to the Ephesians (4: 6), "One God and Father of all, who is above all, and through all, and in you all." From this doctrine the brotherhood of man appears as a necessary consequence. "All of you are children of the Most High." Psalm 82: 6. Christ taught us to say, "Our Father which art in heaven." "One is your Master, even Christ, and all ye are brethren." Matt. 23: 8. And as Christ is Lord of all, all are brethren; and as the term implies community of nature, natural affinity, all mankind must have sprung from one common pair. "Have we not all one father?" The term "brethren," in the Scriptures, is commonly used in a limited sense, but the limited catches its name from the broad sense, the universal brotherhood of man. Races of different origins would not be brethren; there would be between them no natural affinity, no community of nature. By this line of argument the unity of the race seems to be proven.

We turn now to another class of facts, connected with the mission of Christ to earth as the Saviour of sinners. The Scriptures teach that all mankind are sinners. "All have sinned;" "all we, like sheep, have gone astray;" "there is none righteous, no, not one." It appears further, that sin has been transmitted in the line of natural generation, all along down through the ages, from one federal head, and that that "one man" was Adam. "By one man sin entered into the world, and death by sin;" "death reigned from Adam to Moses." Rom. 5: 12-19. Now the facts here stated are matters of universal interest; viz., all mankind are sinners; all need a Saviour; all are subject to death; and all this started from the sin of Adam and from him as the immediate progenitor of the human race; and these facts are limited to his descendants; and these include all mankind. To prove these facts untrue there must be found somewhere on the habitable earth a race of beings who neither sin nor die, a class which it is quite impossible to find; but if found they would neither be subject to the law of God, nor exposed to its condemnation; for the law was made for sinners (1 Tim. 1: 9); and the law entered that the offense might abound (Rom. 5: 20); and that every mouth might be stopped, and all the world become guilty before God. Rom. 3: 19. All this precludes the possibility of races of different origins.

Again, the atonement of Christ was for all mankind, and yet limited to the descendants of Adam in its application. "If one died for all then were all dead" (2 Cor. 5: 14); "Christ died for the ungodly" (Rom. 5: 6); "He died for all, that they who live should not henceforth live unto themselves." 2 Cor. 5: 15. "As in Adam all die so in Christ shall all be made alive." 1 Cor. 15: 22. "The first man Adam was made a living soul; the last Adam was made a quickening spirit. The first man is of the earth earthy; the second man is the Lord from heaven." 1 Cor. 15: 45. Thus it is evident that Christ died for none but the descendants of Adam, and that these embraced all mankind; there are hence no races of other origins.

Again, Christ was in his human nature akin to those for whom he died; as they were partakers of flesh and blood, he also took part of the same (Heb. 2: 14); but Christ, according to the flesh, was descended from Adam, as the genealogical table in Luke, chapter 3, shows; and as Christ died for all, as has been shown, and as he was akin to these, and as his kinship was limited to the Adamic race, there could be none of another origin. The same conclusion may be drawn from the universality of Christ's mediation; "There is one mediator between God and man, the man Christ Jesus" (1 Tim. 2: 1); and also from the universality of the last judgment: "He will judge the world in righteousness" (Acts 17: 31); "and before him shall be gathered all nations." Matt. 25: 32. These offices of Christ grow out of his relations to the Adamic race, and exclude the possibility of there being any races of other origins.

(Concluded next week.)

THOMAS.

A STUDY.

H. B. MAURER.

In Copenhagen there is a statue of this Apostle. The face has a skeptical cast, and there is a rule in the hand to represent him as ready to measure evidence and argument. Thus art joins hands with literature to perpetuate the leading characteristic, or supposed leading characteristic of Thomas, that of skepticism. It is the old story, told so often before and since, illustrated in history and in daily observation, of how a single misstep or a single mistake, can cast a shadow of a career. The practice of so districting a State by the party in power as to perpetuate that power in the national government, was first attempted in Massachusetts. Elbridge Gerry was then the Governor of that State, and from him the name was given to that political expediency by which it has since been known, to gerrymander, just as the term macadamize was derived from a Mr. MacAdam, the inventor of that pavement; boycott from Boycott, an Irish captain, and guillotine from a French physician by that name. For a long time the term gerrymander was unpleasantly associated with the Governor mentioned, and that political measure cast a cloud over his career until it was disclosed that he opposed rather than favored the measure. To such expressions it now looks as though to "burchardize" would be added, and in the future to "burchardize" anyone is to do him an injury from good motives, but from incaution, embarrassment, undue nervousness or lack of judgment. Where, to-day, can the name of Burchard be spoken unless it carry to the mind of the hearer his famous, yet truthful, but unfortunate alliteration of "Rum, Romanism and Rebellion." While speaking of this matter recently, a son of Dr. Burchard in substance said, with much bitterness, "Is this all that can be remembered of my father's career? Must all the good he ever did, and the long years of usefulness and service be overshadowed by that one mistake?" Yes, alas! it is the way of the world. Ten acts of usefulness or of kindness are neutralized by one mistake or a supposed wrong. There are many people to whom you can be uniformly kind, to whom you may be constantly attentive, for whom you may spend and be spent unceasingly; but once cross them, once be not of their way of thinking, and treatment will be meted out to you which will soon lead you to see how little can offset a long service of devotion and kindness. One mistake, one wrong or supposed wrong thing you may do will be enough; it will be as though you had always done them evil or intended it. What is true of a mistake or a supposed wrong is also true of falling below one's standard. It frequently happens that one who keeps his work up to a certain standard of excellence will, when he should once fall below that standard, be criticised as severely as though he had never done anything well. It is sometimes discouraging to make attempts at excellence, to do what you undertake well, lest, when for unavoidable reasons you do not come up to your standard, you be unjustly blamed.

The pew is oftentimes inconsiderate of the pulpit, and the pulpit of the pew. Who has not heard of ministers who will scold those who are present at the services on inclement days, because others are absent? There are ministers, even, who are so inconsiderate of the faithful ones, that instead of doing better than they should on a fair day, are indifferent as to how they preach on a rainy day. A sermon is prepared, which in his estimation is a good one, for the next services. The day arrives and it is cloudy or it rains.

They whose rubbers cannot keep out the wet that is on the ground between their homes and the church, or whose umbrellas cannot keep off the rain which drops from above on meeting days, are not present, while a few, who from some quarter of the globe managed to procure rubbers and umbrellas that are useful on the Sabbath, are in attendance, and these are the faithful ones. Now, instead of rewarding such for their devotion, constancy and principles, by endeavoring to preach the best possible sermon to them, some ministers are tempted to do otherwise, or turn the public service into a prayer-meeting, thus placing a premium on fair weather Christianity, by saving the sermon for the fair weather Christians, and thus discouraging faithfulness by making the faithful feel that they are not as worthy of the best as are those who stay at home. Our Saviour expressed as sublime a sentiment to an audience of one at the well, as he ever did to the multitudes on the sea shore. "God is a spirit, and they that worship him must worship him in spirit and in truth." Neither at the temple nor in any synagogue, neither in the mart nor on the wayside, where the crowds might gather, did Christ ever declare anything so profound and so lofty, so sublime and so simple, so comprehensive and so grand, as when, to a single seeker, and he came under the cover of the night, he said, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Was the message Peter delivered to Cornelius any the less important than that he preached to the 3,000? Could Philip, to vast multitudes, speak anything sweeter or more precious than that he declared to the Ethiopian, when he "began at that same Scripture, and preached unto him Jesus"? Were the burning words that fell from the lips of Paul upon the ears of Felix, when he "reasoned of righteousness, temperance, and judgment to come," any less important than the discourse to the crowds at Mars hill, or the message to the Philippian jailer of less moment than the sermons which stirred the centres of Rome or Greece? Far from any servant of Christ be the thought to slight the smallest audience. Let him adopt and apply to himself the words of Paul:

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good-will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

Service rendered, as unto the Lord, will not be affected by the faithfulness or unfaithfulness of man. Such service, if it fall below the average and be sometimes criticized, is acceptable to God, and will not be inferior in his sight who knoweth the secret thoughts of the heart. If one poor sermon pull down twenty good ones in the estimation of the people, know thou that God is just. And you exacting ones, let it not be true that one such sermon shall neutralize the many good ones. You unappreciative ones, let not one mistake or supposed wrong cause you to slight all the good and kindness of which you have been the recipient. Let not one act, though it be really unkind or wrong, drag down upon its level a uniform course of kindness. Remember that, connected with the name Burchard, there are many things that are true and noble which should not be overshadowed by one act, in a moment of intense excitement, that was either thoughtless or indiscreet. Remember, too,

that Thomas was something more than a doubter, and that his skeptical turn of mind was not his only characteristic. Some one ought now, as a counterpart to the Copenhagen statue, chisel another, showing Thomas in that heroic position when he urged the disciples to follow him that they might all die with their Master.

(To be continued.)

THE HAARLEM CHURCH DEBT.

REV. ARTHUR E. MAIN.

The Holland letter, published in the Missionary Department, deserves special attention, (1) because of its great general interest and value, and, (2) because of its reference to the important matter of their church debt. Of the latter I wish particularly to write.

We owe our Holland Mission, for which we ought to feel thankful, and with reference to which we can feel great satisfaction, to God's blessing upon the work of our Tract Board. And now both the Tract and Missionary Boards make annual appropriations to aid the excellent labors of Bro. Velthuysen and the Haarlem Church, while Rev. Nathan Wardner and a few friends at Milton Junction, Wis., are, independently of the Boards, helping Rev. F. J. Bakker, at Rotterdam. The cause in Holland is therefore entirely denominational; and this appeal is not from the Missionary Board or Secretary, but simply from an interested friend of our Dutch brethren.

The writer has forgotten the exact amount of the mortgage, but it is about \$1,200, and the church is not able to pay it. Bro. Velthuysen suggests that some American brother, or brethren, take up the mortgage and then receive rent or interest from the Haarlem Church. This would be very helpful, and secure the property to our cause in Holland. A more helpful way would be for American churches to donate the entire amount, and thus save interest or rent for the brethren at Haarlem.

It will be seen that the date at which the mortgage must be paid requires promptness of action if the needed assistance is to be given; and we unhesitatingly express the conviction that the case is one that is entirely worthy of liberal aid.

The statements that houses of worship are of inestimable value where there are people to use them; and that the loss of the Haarlem meeting-house would be an exceeding great loss, need no proof, for they are self-evident facts.

I have not consulted with the brethren to be named, but will take the risk of saying that either of the following persons would be glad to receive donations or offers of aid, looking toward provisions for the payment of the mortgage at the time required: J. F. Hubbard, Plainfield, N. J., Treasurer of the Tract Society; A. L. Chester, Westerly, R. I., Treasurer of the Missionary Society; or Rev. G. Velthuysen, Haarlem, Holland, pastor of the church. And will not some able and willing friend or friends come with the needed relief from this burden?

ASHAWAY, R. I.

GENERAL BOOTH AND HIS PLANS.

THE REV. WM. HURLIN, in *Morning Star*.

He was born at Nottingham, England, in 1829; was converted when he was fifteen years old. Soon after he began to preach in the open air, and for a number of years he was an accredited lay preacher. When he was twenty-four he became a regular minister of the Methodist New Connection, and continued with them seven or eight years. But his wife having commenced to preach, and both of them being convinced that they ought to be evangelists, he, in 1861, dissolved his ecclesiastical connection, that he might be left at liberty.

For the next four years they preached in various parts of the country, and in June, 1865, he was invited to hold services for a week in a tent in Whitechapel. This was the commence-

ment of his work in East London. He established what he called the "East London Christian Mission," which, when he and his wife extended their work to other places, he changed to the "Christian Mission, taking care from the first "to keep out of the ruts," as he said, in which other denominations were running. In "Heathen England," published in 1877, he wrote, "We are not, and will not be made, a sect." And in the same book he added, "The whole mission is kept in its course by the direction of one controlling will."

About the year 1880, he changed his mission into the Salvation Army, with its corps, officers, soldiers, barracks, garrisons, *War Cry*, and battle-fields, he himself taking the name and position of General-in-chief. In his book, just published, he states that he has now in Great Britain 1,375 corps, with 4,506 officers, and in other places, 1,499 corps, with 4,910 officers, making a total of 2,874 corps, with 9,416 officers. There are also 23,069 non-commissioned officers and bandmen. The Army "occupies" 34 countries, and his officers preach in 29 languages, while he has 27 weekly newspapers and 15 monthly magazines, which are published in fifteen different languages, and have an annual circulation of 33,400,000.

As is now generally known, General Booth has recently issued a book entitled, "In Darkest England, and the Way Out," in which he proposes to add to his evangelistic work, a large social reform scheme, by which he intends to raise the wretched and degraded poor of London, and of all other large towns and cities, from their present condition, and thus make them more accessible to the gospel. He proposes to establish communities, which he calls colonies.

1. He designs to establish a City Colony, for which shelters and work-shops are to be provided, into which all "the out-of-works" may come, whatever their previous character and habits, and work for their rations and shelter until something else may turn up.

2. He intends to acquire a large tract of land not many miles from London, on a line of railway, and contiguous to the river Thames, where he will establish a Farm Colony, to which the members of his City Colony may be transferred after proper training, and there earn their living on the land or in other employments which he will open up to them. He believes that there is a large amount of food and many other things wasted, and he proposes to establish a Salvage Brigade, who, under proper officers, shall go around at stated times to collect this waste. In this way he expects to obtain sufficient food for his City Colony; and old clothing which after repairs by his colonists will be sufficient for their use; and also a large amount of refuse food which he will send to his Farm Colony to feed a large stock of poultry and pigs; while further refuse will furnish materials for a large soap manufactory he will establish; and the bones which are collected can be made into buttons or ground into fertilizers; old tins can be made into toys; and other things will furnish employment for his colonists who do not work on the land.

3. He means to acquire—in Africa, Australia, or Canada, and probably in each of them, a large tract of land, to which, after proper preparations, his Farm Colonists may emigrate, and there not only make a profitable start in life, but may lay "the foundation, perchance, of another Empire to swell to vast proportions in later times."

This is a general outline of General Booth's plan. But it has many and extensive ramifications. He proposes to build cottages, asylums for children, and homes for the morally insane, to make allotments of land for private farming, to establish co-operative farms, and also a seaside establishment some seventy miles from London, and to make arrangements with a railroad company by which every poor man in London can have a day by the sea; the railroad fare for 140 miles is to be not more than 24 cents, "so that a whole family, husband, wife, and four children, supposing one is in arms, could have a day at the seaside;" and the whole expense be not more than \$1 20. But I have no space to speak of his many other plans, except to say that one of them is a Salvation Ship for the use of his emigrants, to be manned as well as officered by Salvationists. While no one is to be constrained to attend them, Salvation Army

services are to be held at all his colonies, and as he believes that strict discipline and regimental organization are necessary for the success of his plans, he himself intends to have the entire control of all. Very wisely and properly, alcoholic drinks are to be entirely excluded from all his colonies.

I think that, notwithstanding his *outré* methods, Mr. Booth has done a great deal of good; and if the means are furnished him to try this plan, I think he will accomplish something in this direction also. But I feel sure that he is laying down too much for any one man to attend to; that the sum which he asks for is altogether too small for what he says he can accomplish with it, and that he will find many insuperable obstacles in his way, one of them being his "one absolute ruler idea," and another that these hundreds of thousands whom he expects to accept his offers can be induced, as he thinks, to work simply for their rations and shelter, and perhaps some old clothing. There is one criticism which has been extensively and justly made upon the book, that while there are scores of religious societies in London which are doing separately a large amount of the work which he proposes, he makes no reference at all to them; and a reader might suppose that all the poorest in London are left in their wretchedness, with no one but him to help them.

BEHRING SEA AND ITS FISHERIES.

(From the *Christian Secretary*.)

The question now pending between Lord Salisbury, the British Prime-minister, and Mr. Blaine, the American Secretary of State, is a question which each one of us should try to understand. It has its complications, historical and other, but is well capable of being understood, all the same.

In 1867 the United States purchased Alaska of Russia. All Russian rights on that coast, as in any other case of purchase, passed to the purchaser. What belonged to Russia before now belongs to the United States. The point fundamentally at issue is, What *did* then belong to Russia? Of course in determining this it is simply necessary to ascertain what Russia claimed, and what had been conceded to her. The chief facts in evidence are a treaty between England and Russia, in 1825, in which their respective claims in that then remote north-western region were recognized; and also a like treaty between Russia and the United States, in the previous year. Mr. Blaine, in his latest dispatch to Lord Salisbury, copies the first article in each of these treaties, and these we may here reproduce. The first article of the American treaty reads thus:

Article 1.—It is agreed that, in any part of the great ocean, commonly called the Pacific Ocean or South Sea, the respective citizens or subjects of the high contracting powers shall be neither disturbed nor restrained, either in navigation or in fishing, or in the power of resorting to the coasts, upon points which may not already have been occupied, for the purpose of trading with the natives, saving always the restrictions and conditions determined by the following articles.

The first article in the treaty with Great Britain is as follows:

Article 1.—It is agreed that the respective subjects of the high contracting parties shall not be troubled or molested, in any part of the ocean commonly called the Pacific Ocean, either in navigating the same, in fishing therein, or in landing at such parts of the coast as shall not have been already occupied, in order to trade with the natives, under the restriction and conditions specified in the following articles.

What the British Prime-minister contends is that by the name "Pacific Ocean" is intended the whole extent of ocean northward, including what passes under the specific designation of Behring Sea. Mr. Blaine holds that by the Pacific Ocean was meant what goes also by the name of the South Sea, and lies wholly south of the line which divided the British possessions from those of Russia. He brings ample evidence to show that for many years previous to the date of the treaties of 1824 and 1825, what is now Behring Sea had been distinguished from the Pacific Ocean, and that it was quite impossible that a treaty of such importance could have been so loosely drawn as to leave out of view a distinction so important. He says:

I venture to remind Lord Salisbury of the fact that Behring Sea was, at the time referred to, the recognized

name in some quarters, and so appeared on many authentic maps several years before the treaties were negotiated. But, as I mentioned in my note of June 30th, the same sea had been presented as a body of water separate from the Pacific Ocean for a long period prior to 1825. Many names have been applied to it, but the one most frequently used and most widely recognized was the Sea of Kamschatka. English statesmen of the period when the treaties were negotiated had complete knowledge of all the geographical points involved. They knew that on the map published in 1784 to illustrate the voyages of the most eminent English navigator of the eighteenth century the Sea of Kamschatka appeared in absolute contradistinction to the Great South Sea or the Pacific Ocean. And the map, as shown by the words on its margin, was prepared by Lieutenant Henry Roberts, under the immediate inspection of Captain Cook."

Other testimony to a like effect is introduced; after adducing which, Mr. Blaine adds:

Is it possible, that with this great cloud of witnesses before the eyes of Mr. Adams and Mr. George Canning, attesting the existence of the Sea of Kamschatka, they would simply include it in the phrase Pacific Ocean, and make no allusion whatever to it as a separate sea, when it was known by almost every educated man in Europe and America to have been so designated numberless times? Is it possible that Mr. Canning and Mr. Adams, both educated in the common law, could believe that they were acquiring for the United States and Great Britain the enormous right inherent of the Sea of Kamschatka without the slightest reference to that sea or without any description of its metes and bounds, when neither of them would have paid for a village house lot unless the deed for it should recite every fact and feature necessary for the identification of the lot against any other piece of ground on the surface of the globe? When we contemplate the minute peculiarity, the tedious verbiage, the duplications and the reduplications employed to secure unmistakable plainness in framing treaties, it is impossible to conceive that a fact of this great magnitude could have been omitted from the instructions written by Mr. Adams and Mr. G. Canning, as secretaries for foreign affairs in their respective countries—impossible that such a fact could have escaped the notice of Mr. Middleton and Count Nesselrode, of Mr. Stratford Canning and Mr. Poletica, who were the negotiators of the two treaties. It is impossible that in the Anglo-Russian treaty Count Nesselrode, Mr. Stratford Canning and Mr. Poletica could have taken sixteen lines to recite the titles and honors they had received from their respective sovereigns, and not even suggest the insertion of one line, or even word, to secure so valuable a grant to England as the full freedom of the Behring Sea.

It does not seem wholly prepossession in the American interest when one finds this reasoning of Mr. Blaine practically unanswerable. What he holds, therefore, is "that the negotiation" resulting in the treaties mentioned "had no reference whatever to the Behring Sea, but was entirely confined to a 'strip of land' on the north-west coast and the waters of the Pacific Ocean adjacent thereto."

Other aspects of the general question are very clearly presented in an article in the *New York Tribune*. We quote a few sentences: "Our claim in the present controversy is the right to protect the herd of fur-seal which inhabit our islands, the Pribyloff group, in Behring Sea, against persons, who, during its passage at the gestation period through the sea, intercept and attack it. The situation is unique. The sea is immense, but we own all the land along its eastern and southern shore. It has no relation whatever to the world's commerce. No ship can have any inducement to enter its waters except to cruise after whales or seal. The seal is an amphibean. It lives for a third of a year on our islands, where, at a vast annual expense, we care for its rookeries and pursue our industry in its fur. The assertion of such a jurisdiction over the waters as will enable us to protect it during its migration to and from the islands cannot therefore interfere in the remotest degree with the world's commerce, or with any lawful purpose that a vessel may have in approaching our Alaskan dominions."

It is of course impossible in an article like this, to give anything like a complete presentation of the case as argued by Mr. Blaine and Lord Salisbury. The above, however, may summarize the more material points at issue. Mr. Blaine, in his last dispatch, replies also to important queries as to the willingness of the United States government to submit the matter in debate to arbitration. Speaking for the president, as well as for himself, he says that our government will agree to such arbitration, "if Great Britain will consent to arbitrate the real questions which have been under discussion between the two governments for the last four years." Any submission of points not fundamental to the case he justly regards as little likely to be of value, as respects hopes of final settlement.

MISSIONS.

THE London *Times* classes the treatment that the Chinese receive in this country with the persecution of Jews by Russia.

It is a matter of very great interest that the person chosen by the first Imperial Parliament of Japan and afterwards appointed by the Emperor, as President of the House of Representatives, is "a staunch disciple of Christianity;" and the chairman of the Committee of the Whole is also a well-known Christian.

CARDINAL LAVIGERIE, who has been leading in a crusade against slavery in Africa, has succeeded in uniting the anti-slavery societies of Europe into one league, and having done this has placed it under the patronage of the Pope! As a rule it may be set down that the Roman Catholic Church is after supremacy, and supremacy as intolerant as she dare exercise.

THE First International Convention of the Student Volunteer Movement for Foreign Missions will be held in Cleveland, Ohio, Feb. 26—March 1, 1891. Our own colleges are invited to send delegates, and we wish all could be represented in what promises to be a meeting of great power. For particulars address Walter J. Clark, Cor. Sec., 50 East 70th, St., New York City.

BRO. O. S. MILLS, of Berea, W. Va., has recently visited Conings, where there are three Sabbath-keeping families and about twelve resident members. He reports a congregation of 20 Sabbath morning, 48 in the evening, and 65 Sunday morning. No other services are held near there. Monthly meetings by Bro. Mills would, we believe, be full of helpfulness. And if the people will faithfully do their part, we see no good reason why our cause there should not be strengthened and built up.

"It is an easy thing in the early stages of missionary work in any field to cavil at the large outlay of money, as compared with the small results. But the same thing may be done in any important enterprise. The first steel rail made in America was rolled in Chicago in 1865. It cost those who made it, in experiments and out-lay, over \$500,000. When only four rails had been made, each one had cost the manufacturers over \$125,000. To-day the cost of a ton of steel rails is only \$40. It is so in mission work."

CORRESPONDENCE.

HAARLEM, Jan. 22, 1891.

Dear Brother;—Your circular of December, 1890, came at hand. Next Sabbath I hope to give it to our people here in their own language. I trust thirty dollars will be gathered, they are indeed willing, but poor, as far as earthly goods may be taken as a measure-rod. The deacon just before the arrival brought to me a little more than fifty guilder in behalf of our China Mission. That amount will be sent to-day or to-morrow to Bro. Chester. I suppose the dear friends here will do their best to gather said thirty dollars, besides what they usually bring together for our China Mission. It is, of course, collected by small, very small, gifts. I will venture an effort in *De Boodschapper* by translating the circular of "The Board of Managers of our Missionary Society," who

knows God might move somebody without our sphere to bring some help! We will ask God to bless this publication. Working and praying, praying and working, I don't know another way.

Last Sabbath we were much surprised in our meetings by the presence of a butcher and his wife, living, since some weeks, in this town. We knew something about this couple that inspired us with esteem. We knew that they had a hard struggle to meet two ends, as you Americans are wont to say. In their embarrassment a brother-in-law, who makes much money by means of a very respectable (?) saloon, offered them help in the direction of a similar affair, on condition of a fixed salary, that would do for them. They refused saying: "We abhor wages acquired in a way that leads to the destruction of our neighbors." Their friends, or relatives, became indeed angry, but they persisted. In the struggle they asked one of our church members for some clear instruction on temperance principles, and received a volume of *De Boodschapper*. One of the effects of this examination was that the husband said to his wife: "My dear, we can not longer open our shop on the Sabbath-day; we must keep henceforth the Sabbath of the Lord." And Sabbath last for the first time his shop was closed, and man and wife assisted in our three meetings. When I learned the reason I was frightened, thinking of the hot struggle these friends had entered into, but at the next moment I laid hold on God's promises to those who fear him and gave them in his hands. No doubt they will find baptism at God's time as their privilege and duty, at least I live in this expectation.

We have a good working time this season, only, for meetings, specially to hold up God's Sabbath for the public, we have not the necessary pecuniary means, although we believe it were a very good thing to have such meetings here and there through the country. Sunday friends have much to do by their papers and pamphlets to neutralize what our monthly and our tracts preach to the people. We rejoice very much that even a highly esteemed monthly, that, no doubt, had intended to meddle never with the question, now-a-days gave an ample, a large demonstration, at least something that they call a demonstration, against the Sabbath and for Sunday. The author says: "We would not have brought this question before our readers, but the Haarlem gentleman (how honorable) don't cease in stirring up and unsettling the minds of the people and thwarting the efforts made with so good intentions, to bring or to fortify the enjoyment of the Christian Sabbath, the Lord's-day . . ." and so on, and so on. We are, indeed, as the author says, friends, real friends of the people, animated with the best intentions, but our great fault is sticking to the letter, etc. Now, we dare say, Sunday friends show again that they are not sticking to the letter, because anew they learn, every one who reads this defence of *their* Lord's-day, that they have not a single letter in the Word of God. Temperance meetings are frequented more than ever by us. Last night I presided over one at Delft. There we had a very crowded meeting in a large hall. Coming home this morning I found an invitation for the same labor on Monday next at Nieuwediep. It was this time impossible for me to accept, how willing my heart is to help the friends, as much as my little measure of capacity allows.

We have, this winter, a larger audience on Sabbath evening in our chapel than ever before. I use the "Bible Lesson Pictures" given me

as a present by the Tract Society last year, and those my daughter received by the goodness of a dear American sister; the first being No. 2 of Vol. 9; the latter being No. 1 of Vol. 10. The same pictures I use once a week at Amsterdam.

The lady who had the mortgage on our chapel has died at the age of ninety, last week. The director of her estate has given us warning that by the middle of April next the mortgage must be paid off. What now to do! We pray and are looking out for some way. Things are just the same as we told, some time ago, our friends in America.

The exceedingly hard winter time makes hearts and purses open for poor people. A committee was formed in this town also to give out every morning, from 8 o'clock to 11, bread and coffee to poor people. That committee consists of seven members; I am one of them. The first meetings were held in our chapel, the poor sitting down by troops of fifty. But our chapel became too narrow and now we have a large hall, given us for that purpose, by the magistrate. This morning we had 1,162 guests. Ten ladies are so kind as to assist us.

The Midnight Mission goes on valiantly. May God continually protect them, who are everywhere the leaders, I mean the beginners of that indeed heavy work, but not heavy where love to Christ and the neighbors drives. The Midnight Mission here in this country is by Christians of all denominations esteemed as a mission that in short time gained the sympathy of all, and was extended as never before any mission did in this country.

Our Father in heaven blesses all labor for his name's sake. He grants all his people to serve him, even when they have only one talent. Let every one be faithful, more faithful than heretofore, and the year 1891 will be a truly good, a truly happy year! With Christian salutation and recommendation.

Yours in our Saviour and Lord,
G. VELTHUYSEN.

FROM A. G. CROFOOT.

The interest here at New Auburn remains about the same. We feel the need of a revival of religion, and are hoping and praying that we may have it. When the entire membership of the church feel this need, and are willing to unite for its accomplishment, then we are sure that it will come. Pray for both pastor and people that God will pour out his Spirit upon us.

NEW AUBURN, MINN.

AS BETWEEN the general evangelization of the world, or of a single country for that matter,—for the principle is the same,—and contention against any one particular form of evil such as alcoholism, narcoticism, and kindred vices, the end to be sought will be most surely and speedily reached by giving preponderance to the former. Both are to be attended to, and the specific forms of vice referred to deserve immeasurably more specific treatment than they have ever yet received. Yet we are to remember that they are, each, but a particular manifestation of a disease, and not the main disease itself. We may lay out an immeasurable amount of energy and expend an untold sum of money in the case of one manifestation, but the regeneration of the race in its entirety will still be before us almost as big a mountain as ever. Therefore the main energies of the church should be expended as directly as possible towards evangelization without delay. All minor forms will follow the great regeneration, and will then be secured, and then only.—*Dr. Ashmore.*

WOMAN'S WORK.

ONE local Secretary writes: "I hope more may use the boxes, for I know by my own experiences that it is a means of growth."

Mosses and fungi gather on sickly trees, not thriving ones. Before any vice can fasten on a man, body, mind, or moral nature must be debilitated.

ONE lady, whose letter was received a few days ago, writes of the thank-offering boxes: "I have furnished boxes to some of our isolated members for the past year, with pleasing results. They have enjoyed using them, and we have enjoyed hearing from them in this way. The offerings, we trust, will prove a great blessing where they shall be used. In this case it is to go toward the support of a scholar in the Shanghai school. It is a cause of some wonderment to me that these members who have not had the privilege of church-going on the Sabbath, nor the society of Sabbath-keepers for many years, find so much to be thankful for; as sometimes the contents of their boxes would indicate the noting at least of greater or more numerous blessings than in the case of many of us who are clustered around the old home-church, with all the encouragements of special services, and anniversaries as they come in the Associations and in the Conference. We know it is not always because they have more pennies than we close by home churches; for some of them are in limited circumstances. Many of them will betoken self-denial. Sometimes it is self-denial which leads even to the giving up of what the most of us would call essential, and even necessities. Oh! for more hearts fired with this same spirit, then would the time of pleading and persuading, and the sacrifice of over-worked individuals to get others to work, be at an end, and God's cause would prosper both in home and in foreign lands."

FEBRUARY BOARD MEETING.

At the meeting for February, held upon the 9th, the following action was taken:

The moneys for the Nurse and for Dispensary Work, now lying in the hands of the Woman's Treasurer, were ordered to be paid to the Treasurer of the Missionary Board, said moneys to be held in trust by him for the specified objects, until the work shall be ready for the money. It was also decided that when either of these funds shall accumulate to the amount of fifty dollars, they shall be sent by our treasurer to the General Board at such time as she may be forwarding other moneys, these to be held in trust for their special uses. The treasurer was likewise instructed to write to Mrs. O. U. Whitford, Secretary of Eastern Association, to ask her to pay over, in behalf of the Woman's Board, to the Missionary Board Treasurer the moneys in her hands for the enlargement of the Dispensary in Shanghai, and to ask her to notify our treasurer of the date and amount of said payment.

There were reasons for doing this. The General Board reports itself in debt. These fund moneys are being paid by the women at such times as are most convenient for them. They are, therefore, coming by irregular amounts, and at frequent intervals, and as they will be eventually passed through the hands of the General Board, it seemed wise to let them be placed at once where they will prevent the hiring of at least the littles which these moneys represent.

This is emphatically a woman's way of earning when she is not earning, namely, by saving. It is to accommodate the particular case in hand just now that moneys are to be handed by Eastern Secretary to the General Board without first sending to Mrs. Ingham. The especial provision places the credit of the work with the givers of the money.

Ordinarily money sent by our women directly to either of the General Board Treasurers finds no credit upon Mrs. Ingham's book, even though some women are known to suppose that it does. Therefore if women desire to have women's work credited to woman's treasury book, the money must needs be sent to woman's treasurer, Milton, Wis. However, in all cases, send your tribute to whom you believe your tribute is due. This question must needs be broached again, but is to-day spoken of simply to cover, though not by direct quotation from the records, the action of the February meeting touching certain moneys.

THE FORWARD MOVEMENT IN CHINA.

The Shanghai Conference, the largest assemblage of missionaries ever brought together in China, or on heathen soil, if in fact in any land, with 432 delegates and their allies, representing about 1,300 missionaries and 42 organizations, this, says William Wright, in the *Contemporary Review*, was a unique demonstration. As a simple phenomenon it deserves the attention of all who are interested in the trend of events. It is of special significance to all Christian workers who believe that the gospel is not only the power of God for the salvation of men, but also the instrument for uplifting and vitalizing the nation.

The writer speaks of the Presbyterian Synod which met in Chefoo in August of 1874, out from which came the Conference of the various missions held in Shanghai in May, 1877. He details the growth in the Shanghai Conference of last May, giving the contrasts between the two meetings—which statistical record is proof sufficient, had he cared to handle it as such, of the rightfulness of foreign missionary work in that hard country in which to work, amongst that people more firmly fixed in national life and characteristics than all others. But he does not turn aside for all this. He does say that "Woman's work, medical missions, Bible circulation, territorial divisions, and kindred questions were fully discussed, and the mind of the Conference taken as to their practical bearings. The evils of opium, alcohol, and other obstacles to the advancement of Christian civilization were gravely considered, and steps taken to counteract, as far as possible, their baleful effects."

The thought of the writer, and the purpose of the paper, was to present in concise review the two points of the meeting which he considers the most important ones coming before the Conference. The first of these, "The Question of Bible Translation," and the second, "The Appeal made for 1,000 Missionaries to be sent out during the next five years."

Concerning the Bible translation the writer says: "The practical basis of such work was no sooner discussed than the delicate personal element appeared, and the relation between the old rival versions and the proposed new ones created an insaluble difficulty. Preliminary meetings with the leading missionaries in China reduced the matter to the formula, '*desirable but impossible*.' When the question was at last launched in the Conference it became apparent on the surface that, whatever else might be practicable, united action in the Scriptures was beyond the pale of rational expectation. The Conference, however, has proved one thing—

namely, that whenever any service is '*desirable but impossible*,' the time has arrived for its accomplishment."

After a short public debate the Conference appointed able and representative committees to report on the different versions.

In these committees the personal element fell into the background, and in its stead an admirable spirit of Christian courtesy, and concession in the interest of harmony was manifested.

Unwise attempts to create and perpetuate division were brushed aside, and the committees brought into the Conference a series of resolutions practically unanimous. These were discussed and approved by the Conference, and then the whole assembly arose and with glad hearts sang:

"Praise God, from whom all blessings flow."

The singing began with a strong volume of sound, but as it proceeded the delegates became conscious that they were taking part in a great historic event, the final closing of the Version strife. There were many moist eyes. One after another of the members covered his face with his hand and sank into his seat, and the anthem that began so bravely, ended in a thin plaintive treble. This happy close of a long and bitter controversy was the crowning act of the Conference.—*Abstracted.*

WOMAN'S BOARD.

Treasurer's Quarterly Report:

DR.		
Balance, Oct. 15, 1890	.....	\$ 347 79
Receipts, Oct. 15th, to Nov. 1st	.....	\$ 42 85
" in November	.....	91 70
" in December	.....	259 57
" in January, 1891	.....	273 95
		668 07
		\$1,015 86
CR.		
Amount sent A. L. Chester, Treasurer Missionary Society	.....	\$ 103 01
Amount sent A. L. Chester, Treasurer Missionary Society, advanced on Miss Burdick's salary	.....	247 00
Amount sent J. F. Hubbard, Treasurer Tract Society	.....	52 77
Amount paid M. F. Bailey, Secretary, for Board expenses	.....	25 00
Amount sent RECORDER office for publications	.....	5 00
Amount sent Miss Sarah Velthuisen	.....	5 00
Amount sent Mrs. O. U. Whitford, China Christmas-box	.....	1 00
Exchange, postage and stationery	.....	1 42
Total amount Miss Burdick's salary on hand	.....	37 78
" Nurse Fund on hand	.....	110 60
" Dispensary Fund on hand	.....	374 78
" Board Expense Fund on hand	.....	49 42
" Leaflet Literature Fund on hand	.....	3 13
		575 66
		\$1,015 86

E. & O. E.

NELLIE G. INGHAM, Treasurer.

MILTON, Wis., Feb. 1, 1891.

HOME NEWS.

New York.

ANDOVER.—Our regular services at the church and at the Red School-house continue with unabated interest. Last Sabbath the attendance upon public worship was full, and the occasion was one of more than usual interest, as a good member of the Methodist Episcopal Church of this village united with our church. For about two years she has been studying the Bible upon the Sabbath question, and attending services with us upon the Sabbath occasionally. About five weeks since she made known to me the result of her investigations,—the knowledge of the true Sabbath and the conviction that she ought to keep it. She talked with her pastor and others, and finally with her presiding elder, who, finding her posted, said to her, "Keep the Sabbath if you think you ought to, but don't leave the church." To which she replied, "You will not worship with me on the Sabbath; I think I had better join a church with which I can enjoy the services of public worship, and keep God's holy day." Her pastor gave her a good letter commending her most affectionately to the Seventh-day Baptist Church of Andover, or any other. If the spirit of inquiry after truth, and the courage of conviction, which characterized this sister, characterized all observers of the papal Sunday, our churches would rapidly multiply, and the Bible Sabbath would become deservedly popular.

J. CLARKE.

FEBRUARY 11, 1891.

HISTORICAL & BIOGRAPHICAL.

SEVENTH-DAY BAPTISTS IN WEST VIRGINIA.*

REV. C. A. BURDICK, FARINA, ILL.
SCHOOLS.

The present interest in educational work in West Virginia, in connection with the establishment of the college at Salem, makes this an appropriate time to give a brief history of educational movements among our people there from the beginning.

WEST UNION ACADEMY.

In the autumn of 1850, through the efforts of Eld. Azor Estee, who was then laboring in some of the churches in Western Virginia, a denominational school was started at West Union, the county seat of Doddridge county, now situated on the Baltimore and Ohio Railroad, thirteen miles west of Salem. John S. Davis, S. P. F. Randolph and Dr. Ethelbert Bond had jointly purchased a house and lot which had been used, or was intended to be used, for school purposes. Mr. S. T. W. Potter, of Scott, N. Y., was engaged, through Eld. Estee, to open a school in that house. He taught a winter and a spring term, 1850-51.

In connection with this movement, a council of Seventh-day Baptist brethren met at Salem, Dec. 4, 1850, "for the purpose of consulting the religious and educational interests of the denomination." I quote the following from the minutes of that meeting:—"The meeting being opened by prayer, and the objects thereof stated, Lodowick H. Davis was called to the chair and Wm. F. Randolph appointed Secretary.

1. *Resolved*, That we approve the course pursued by Eld. A. Estee in obtaining a teacher for the purpose of starting a high school at West Union: that we feel encouraged by his success in engaging Mr. Potter, of New York, and the progress made thus far in organizing the school.

2. *Resolved*, That we will use our best exertions and influence, and our wealth as far as may be consistent, for the erection of an academy at West Union."

A committee was then appointed to draft a general plan of operations for carrying on the enterprise, and to start a subscription to obtain funds for the purpose of building an academy. This meeting at Salem and the meetings which followed, show that the enterprise was of a denominational character at the outset. The next meetings, Jan. 13th and Feb. 14, 1851, were also held at Salem. The committee appointed at the first meeting reported that a subscription for funds to erect an academy had been started with considerable encouragement. A plan of operations was proposed and adopted, and Wm. F. Randolph and John S. Davis were appointed a committee to apply to the Legislature at Richmond, Va., for a charter for the establishment of an institution of learning at West Union. It should be remembered that this was forty years ago, and before the State of Virginia was divided.

The plan adopted was that of a Stock Company, and the subscribers to the fund were so incorporated by an act of the General Assembly of Virginia, passed April 16, 1852. There lies before me an original copy of that act, certified by "George W. Mumford, Clerk of the House

* In the autumn of 1877, about the time of the close of my seven years labor in West Virginia, I began a series of articles under the above title. These ran through seventeen or eighteen numbers of the SABBATH RECORDER. They were then interrupted in the midst of the history of missions in that country, and before giving any account of associational and educational operations of our people there. It has been my purpose to resume the work then begun as soon as I could replace some missing material. A visit to this old field at the time of the recent session of the General Conference at Salem, afforded me opportunity to get some of the desired data.

of Delegates and Keeper of the Rolls of Virginia." It provides for the opening of books, for receiving subscriptions to the amount of \$20,000, in shares of \$15 00 each, and for the incorporation of "the subscribers, their executors, administrators and assigns" into a company by the name and style of the West Union Academy, "whenever seventy shares shall be subscribed." There is also before me a letter from Ben. W. Jackson, dated Richmond, Va., Jan. 13, 1853, showing that through his agency the charter had been amended so as to read, "forty shares," instead of "seventy shares," which number he says was in the original bill as prepared by himself, but was changed by mistake of the enrolling clerk.

The stockholders first purchased, for \$300, the house in which Mr. Potter was teaching, and the lot on which it stood. This was in the early part of 1851. But in March of the same year, the stockholders elected eight Directors, with instructions to erect a new building. I take the following minute from the record of a meeting of this board: "S. T. W. Potter presented a plan of building, two stories high, 36 feet long, and 26 feet wide, to be erected adjoining, or near by, the present school-house." The house was erected that summer, but only the lower part was finished. For the lack of the required number of shares subscribed, the organization under the charter did not take place until August, 1853. In the mean time the school had a very checkered experience. Mr. Potter left it in the spring of 1851, at the close of his second term. Miss Esther F. Randolph, now the wife of Mr. Leroy Burdick, of Hebron, Pa., taught a term of seventeen weeks in the summer following. In the autumn of 1851, Eld. Estee and wife opened a school in the new building. Mrs. Abigail Noy (then Miss Abigail Bee), who was one of the pupils that term, writes that Eld. Estee had 26 boarders, including his own family, and that the boarders paid each *forty-four cents a week*. I conclude that it must have been a sort of club arrangement. Following the term taught by Eld. Estee, there is a gap in the history of the school that I cannot fill from any information in my possession. I learn that Ezra F. Randolph and Alexander Jeffrey taught in the Academy building, probably local subscription schools, but at what time I am not informed. Probably their instruction succeeded Eld. Estee's term. From the minutes of a meeting of the stockholders held Feb. 26, 1852, I find that Wm. F. Randolph was appointed Corresponding Secretary, and instructed to open correspondence for the purpose of getting a teacher. The next meeting of stockholders was held June 20, 1853, in the minutes of which is the following item: "Teacher D. M. Burdick, of Genesee, N. Y., being present, having come on by request of our Corresponding Secretary for the purpose of encouraging the enterprise of getting up a literary institution at this place, and circumstances at the present having rather an embarrassing appearance because of another school being started in the place, it was agreed that Mr. Burdick have the use of the school-room, rent free, for one term at least." I will here quote from a letter from Mr. D. M. Burdick:—"I went down there by invitation of Mr. Wm. F. Randolph, with the expectation of building up a school, and a fair prospect, as I supposed, of good patronage. But I was disappointed, finding a school already in progress taught by a Baptist preacher. Those who had been expecting me to teach the school had mostly given up my coming. (I was later than I promised to be

there.) The trustees had refused the house [for the other school], and had reserved their children for me." He states that the other school was held in the Court-house. Mr. Burdick had about twenty scholars. He had the promise of about seventy for the next term, but he writes: "I was called home on account of sickness in my family. It was understood that I would return; but I could not, and was obliged to abandon the enterprise." So far as I can learn, his was the last term of school in the academy while the property was held by the stockholders. At a meeting of the Board of Directors, held Sept. 13, 1859, "S. P. F. Randolph was instructed to rent both the school-house and the academy as opportunity offers."

By this time the Directors seem to have become discouraged by the dark prospect, and they voted to call a meeting of the stockholders. Accordingly such a meeting was held November 6, 1854; and at that meeting it was voted, "That the Board of Directors be instructed to make inquiry how the houses and lots of this company can be sold; and if they can be disposed of to advantage, the Board be authorized to make sale of them." In August, 1856, the property was sold to Isaiah Bee for \$1,000. In March, 1860, an Act was passed by the General Assembly, legalizing the sale and giving power to the stockholders to determine how the proceeds of the sale should be divided among themselves. All the stock was finally transferred to Jephthah F. Randolph, together with all "the debts and dues of the company." The closing up of the record is as follows: "The accounts of the Treasurer with the company are all settled up square, thus closing up the entire business of the West Union Academy Company, leaving the book and the papers of the Company in the care of Franklin F. Randolph, Secretary of the Company, for reference for all parties concerned." After Mr. Bee purchased the property he taught two terms; and that was the end of the school. The building was afterward used as a dwelling.

Although the school was called an academy, and was chartered as such, only one teacher was employed in any term, unless Eld. Estee's wife assisted when he was in the school; and it is probable that very few of the pupils studied other than the common branches. The young had not the advantages of free schools at that time, for there was no public school system in the State. Mr. D. M. Burdick writes that in his term "two scholars took Elementary Algebra, one or two took Plane Geometry, and two, A Latin." He further says: "There was much interest manifested in education, so far as my observation extended;" and I was somewhat surprised to find among the children so good a degree of proficiency, considering the educational facilities in the State at that time." After the West Union school was closed Mr. P. F. Randolph, and perhaps others, taught subscription schools in different localities where there were Sabbath-keeping families.

(To be continued.)

ALWAYS say a kind word if you can, if only that it may come in perhaps with singular opportuneness, entering some man's darkened room like a beautiful fire-fly whose happy circumvolutions he cannot but watch, forgetting his many troubles.

God made both tears and laughter, and both for kind purposes. Tears hinder sorrows from becoming despair and madness; and laughter is one of the very privileges of reason, being confined to the human species.

SABBATH REFORM.

A SABBATH HYMN.

MRS. C. M. LEWIS.

Hail! sacred morn, sweet day of rest!
With joy thy dawn we greet;
Memorial of a finished work—
Emblem of rest complete!

Accept, O God, our grateful praise,
That thou, in love divine,
Hast given to us this day of days,
That we may make it thine.

With prayer and praise, within thy courts,
We worship at thy feet;
And spend the onward passing hours,
In meditation sweet.

Then come, O God, our Saviour, come,
While we thy praises sing;
Grant us the Holy Spirit's power,
And heavenly blessings bring.

OUR NEED.

REV. J. G. BURDICK.

There is a famine in the land; not of bread and water, but of fidelity to God's truth. The restless multitudes are seeking some resting-place, but no rest can be found outside of God's truth. Creed clashes creed; human opinions of the strangest, uncommon, thinkable kind are put forth to meet the demand. The legislator is called in to help add confusion to this strange melee. Edicts of councils, in solemn conclave, declare what must be done to avert the impending danger. Brethren, let us depend more on God and less on self for the solution of all divine problems.

An unpopular truth will never become popular so long as held by the minority, and we must expect "the church" to fight it to the bitter end. We have no right to hide our talents or to cover from sight God's truth. Although a "small people," we have been blessed with the means and agencies for the promulgation of God's truth. One of these truths is "the Sabbath truth," written in law and nature, as the safeguard to Christ's Church, a preserver of human rights, a law of health and wealth, of human purity, social purity, rest and worship. Can you imagine any more important interest for humanity's good than this law of the Sabbath? The love of this law means greater good, better homes, purer living, the establishment of that kingdom and its perpetuity on earth which Christ sought so earnestly. Then there is the reflex influence upon our own lives, the increase of faculty to enjoy and receive larger measures of love, and the exquisite delight coming to all who try to serve the best interest of humanity. There are sufficient reasons for consecration of self and all that self possesses.

Co-operating with God in his plans and purposes appears to me the highest and purest motive that can fill any human heart, and the interests of Christ's kingdom dearer to us than all else. We, "the people," have organized societies for the promotion of these interests. We delegate to these societies certain things which we wish them to accomplish, and here our interest seems to end, except in the matter of criticism. Our societies are burdened with debts, and unable to enlarge in their plans for lack of funds. Appeal after appeal seems to produce no visible effect. Let us confess the truth. The cause has not the hearty approval of our people. Possibly we need, most of all, consecrated lives to impart energy, zeal, devotion, and perseverance to our mission work,—Christlikeness to give vitality to God's truth in our hands. Thus energized we shall become the channels through which the love of God flows out to men "enlarging our own natures in the transit."

Noble deed shall become our candlestick and God's truth our light to lighten all nations. We must plant the seed of right doing, of obedience to truth. We must remember that first and last, and always, "example is the best teacher." Let us *do*, and the Lord will bless our efforts.

"UNSUSPECTED APPLICATIONS."

REV. H. D. CLARKE.

The following is from the *Christian Inquirer*, and is worth reading as well as a brief comment:

It is exceedingly strange! Some men see a principle so distinctly; they can state it so clearly and forcibly; but they are utterly blind to some of its chief applications. Hear Doctor Joseph Parker, for instance, on "The Sin of Jeroboam:"

Jeroboam set up a system of his own. He changed the festival month. Where everything has been appointed and determined by God, no change is permissible. Under such circumstances he who would change a date would change a doctrine. God specified for the candlesticks and snuffers, as well as for the mercy seat and the cherubim.

Is not that admirably stated? But did the truth, there put so powerfully, ever prevent Doctor Parker from ridiculing Baptist Christians for their devotion to the exact New Testament form and order of the ordinance? Never! He goes on his humorous way, flinging his quips about much and little water, and his sarcasms about the worship of forms, as serenely as if he had never so finely justified the consistency and the obedience of those at whose exactitude he allows himself to scoff.

Or, again, hear Bishop Huntington; he is pleading for "Church Unity." His eloquent peroration flames finally into verse, presumably original:

Who Christ's order doth not see
Works in vain for unity.
Who Christ's Word doth take for guide
With the bridegroom loves the bride.

But it never seems to occur to the poet-orator that his poetry is the death of his eloquence. The "unity" for which he had been pleading was based in part upon a man-made creed, and in part, also, upon a process of historical development. Should he confine himself to "Christ's order" and to "Christ's Word," would he find either sprinkling for baptism, or infants for subjects thereof, or such an episcopate as he proposes as one of the indispensable bases of Church Unity?

Our good Baptist brethren have our endorsement of this. It is "exceedingly strange," and nothing more so than the utter blindness of some to another chief application. Remember that "where everything has been appointed and determined by God no change is permissible." "He who would change a date would change a doctrine." "Is not that admirably stated," brother *Inquirer*? But did the truth there put so powerfully ever prevent our Baptist friends from evading the claims of the fourth commandment? Never! They go on talking about a "change of the Sabbath," "Redemption greater than creation," "One day in seven sufficient," "Not under the law, but under grace," "The law done away," as serenely as if they had never so finely justified the consistency and obedience of those at whose exactitude they allow themselves to scoff.

"Change of day for the Sabbath." But hold on. "He who would change a date would change a doctrine." But the *Inquirer* thinks that a change is necessary to commemorate "the greater work of Redemption." Ah, but "where everything has been determined and appointed by God no change is permissible," and has not God appointed the seventh day for the Sabbath of the Lord? Did not God's chosen people for many centuries so understand a definite seventh-day to be kept holy? "God specified for the" exact day "as for the" institution. But it never seems to occur to the *Inquirer* that the principles above so clearly seen, and so forcibly stated, are applicable to the Sunday heresy. If our Baptist friends should confine themselves to "Christ's order" and to "Christ's word," would they find Sunday substituted for the Sabbath of the Decalogue any more than sprinkling for baptism,

or infants for subjects thereof? Will the *Inquirer* make the application?

INDEPENDENCE, N. Y., Feb. 1891.

PAYING THE PREACHER.

Country churches throughout the State of Georgia will be very cautious in the future about letting their preacher's salary fall into arrears. A recent decision of Chief Justice Bleckley, of the Georgia Supreme Court, will stir up a good many lagging religious societies to a keener sense of their financial responsibilities. The decision was that a certain Baptist church must be sold to pay the pastor's stipend. The Court took advantage of the occasion to give churches in general some very sharp and pithy advice in regard to the full payment of pastors' salaries.

He reminded them that the discharge of their financial obligations was just as imperative as the payment of the salaries of its employes by an ordinary business corporation. He declared, and rightly, that if any class of debtors ought to pay and to pay promptly, the good people of a Christian church were that class. He struck a key-note of the highest truth in his statement that justice was the foundation of all moral and social life, and that to be just was the first duty of churches as well as of individuals and business houses.

Churches all over the Union would do well to pay heed to Chief Justice Bleckley's decision and cogent reasoning. The slackness of religious bodies in the payment of pastors has become proverbial. In country towns this trait is especially noticeable. There is reason to think that it is less pronounced now than formerly. But there are still too many rural churches with men of substance among their members that seem to think their ministers can subsist chiefly on beans, dried apples, and faith. Such organizations can draw a needed lesson from the experience of a Richmond church that increased the pastor's salary \$500 a year. Since the increase the sermons of that pastor have been a revelation to his hearers in their added power and inspiring enthusiasm. The reason is plain. Relieved of harrowing anxiety as to the clothing and feeding of his family, the good man was enabled to devote all his heart and energies to his church. Ministers are men, or they could not move men. A half-paid clergyman, struggling along on a meager salary that is always in arrears, cannot do the spiritual work that he could if his mind was relieved of anxiety as to where his bread and butter was coming from. There are hundreds of good and earnest men in just this position. But starvation does not conduce to spirituality, and grinding poverty seldom graduates saints.—*The Press*.

BETWEEN home missions and foreign missions there can be no legitimate antagonism, for they are "all of one," neither ought there to be any rivalry or competition or jealousy, for Christ is not divided. It is all essential that each be recognized, each in its due order, and each in its due relationship, and each in its own fair proportion. The main end is to subordinate to itself all the minor ends. Harm is done only when due relationship and due proportion are lost sight of. A regard for the final end may be attended with a failure to appreciate the subsidiary ends by which that final end is reached; and subsidiary ends may be so magnified that final ends will be dwarfed into littleness and even obscured altogether. We must avoid both extremes. And at the same time we are to regard good missionary perspective and good missionary proportion when maturing our views and forming our plans. Proportionate distribution is as important as proportionate giving. In mission matters, one and all, the general outranks the specific and the Great Commission always has "the right of way" over all local, territorial commissions. It has this from the very nature of it, from the tremendous issues that are at stake on the fulfillment of it, from the dependence upon it for permanent results of all branch forms of effort, and from the pre-eminence given to it by Christ himself.—*Dr. Ashmore*.

THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

EDITOR.

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

"SOMEWHERE in the distant ages,
Glad surprises, one by one,
Wait thy songs of adoration.
For the wonders God has done;
For the sheaves in heavenly garner,
Sprung from seed sown here in tears.
Oh! how blessed then the memory
Of earth's toiling, waiting years."

THE next lecture of the P. A. Burdick Course, at Alfred University, is announced in another column of this issue of the RECORDER. Those interested will take notice.

THE Church at Richburg, N. Y., is the first to remit the amount apportioned for the publication of the proceedings and reports of the Council. Let others follow promptly so that the business may be closed up without delay.

IT will be seen by reference to the minutes of the late meeting of the Tract Board that a letter from that body, setting forth the conditions and needs of the work, may be looked for in the near future. We earnestly hope it will come soon, receive a careful reading, and meet with a prompt and hearty response. The cause is urgent.

THE current Conference year is now half gone. Six months from now the anniversaries will be upon us. But it should be borne in mind that the accounts of the societies have to be closed at least a month previous to the anniversaries in order that there may be time to make up annual reports. Thus only five months remain in which to do what must be done by the people to enable the societies to meet their obligations to their work and to their workers. These matters should receive immediate and earnest attention.

IF any of our readers desire to know why the Rev. Dr. A. H. Lewis, of Plainfield, N. J., is a Seventh-day Baptist, that desire may be gratified by the purchase and reading of a copy of the *Press*, of New York, Sunday edition, February 8th. That paper has been publishing for some time, in its Sunday editions, letters from representative men giving their reasons for their respective denominational faiths. The issue of the above date contains such an article from Dr. Lewis. Though the article fills four columns of the paper, in fine type, it may be said to be a condensed statement of the position of Seventh-day Baptists with the reasons therefor.

THE power of the religion of Jesus Christ over the hearts of men is in the living, personal relation which he sustains to all who receive him by faith. It is the literal fulfillment of the promise, "Lo, I am with you always, even to the end of the world." Dr. McLaren, of Manchester, England, forcibly and beautifully states this truth, in a recent public utterance:

"The peculiarity of Christianity is the strong personal tie of real love and intimacy which will bind men to the end of time to this Man that died nineteen hundred years ago. We look back into the wastes of antiquity; the mighty names rise there that we reverence; there are great teachers from whom we have learned and to whom, after a fashion, we are grateful. But what a gulf there is between us and the best and the noblest of them! But here is a dead man, who to-day is the object of passionate attachment and a love deeper than life to millions of people, and will be to the end of time. There is nothing in the whole history of the world the least like that strange bond which ties you and me to Jesus Christ, and the paradox of the apostle remains a unique fact in the experience of humanity. 'Jesus Christ, whom, having not seen, ye love.' We stretch out our hands across the waste, silent centuries, and there, amid the mist of oblivion thickening around all other figures in the past, we touch the warm, throbbing heart of our Friend, who lives forever, and forever is near us. We, here, nearly two millenniums after the words fell on the nightly air on the road to Gethsemane, have them coming direct to our hearts." A perpetual band unites men with Christ to-day as strongly and as truly as in the days when he moved, in the flesh, as a man among men.

PROF. HENRY DRUMMOND says: "The great desideratum of the day is not more Christians but better Christians." If the professor means by this that a better brand of Christians is needed as instruments or agents for bringing the world to Christ, we are quite ready to agree with him. Half-hearted Christians, men professing godliness but loving the world more than they love the kingdom of God, caring more for self than for others, holding on to a formal profession of faith as a sort of passport to a better world, to be used as little as possible in this world,—this is the weight which holds the Church of Christ down upon the ground to-day, and which would sink it in hopeless ruin but for the fact that in every church are some faithful souls who have risen to higher and purer conceptions of Christian living, and who are trying to realize the divine ideal of a life hid with Christ in God. The church needs reviving. When all Christians are better Christians, it will not be long before there will be many more of them. Men of the world will come to Jesus when they see there is something worth coming for.

OUR Home News correspondent last week, made mention of the serious illness of Hortense, daughter of Bro. L. C. Rogers, at Edgerton, Wis. In a few days the sad news came that she had passed away. The funeral was announced to take place at Edgerton, where the remains would be buried beside those of an elder brother who died there some years ago, on Tuesday, at 1 o'clock. At the same hour, memorial services were held in the First Alfred church, of which she was a member, conducted by pastor Williams. Brief addresses were made by Dr. Williams, Pres't. Allen, Dr. Maxson, and the president of the Christian Endeavor Society, S. H. Davis. The Alfredian Lyceum, in which she was a zealous and efficient member, attended in a body, and Miss Estelle W. Hoffman read a touching tribute to her memory, and a poem written by Mrs. M. E. H. Everett was read by Miss A. Maude Hoarde. A quartet from the choir, of which she was also a valuable member, sang appropriate selections, closing with "Some sweet day, by and by." Miss Rogers was a young lady of rare natural endow-

ments, and she had made most excellent use of the opportunities afforded her for intellectual and personal improvement. Her natural gifts and acquired graces were all sanctified and beautified by the indwelling Spirit of Christ, whom she devoutly loved. What wonder that her companions loved her, that her teachers saw before her a possible brilliant career of usefulness, that the fondest hopes of her family centered in her, that all together mourn her early departure as a common, personal grief? Sweet memories of the past, and sweeter prospects and hopes of the future, inspired by the blessed gospel of Christ are great consolations in such an hour.

THE VICTORY OF THE CROSS.

The universal victory for God in the triumph of his kingdom implies the reign of righteousness, the annihilation of selfish interests, the destruction of the multiplied idolaters, and the ultimate triumph of right and reign among all nations of the earth of *one pure, rational, divine religion.*

We are often sorely tried, and our faith is severely tested when we take into account "the outward appearances." We often feel that we might just as well give up the struggle. But we plan too much how God shall bring about this universal kingdom; difficulties obstruct our way, and we imagine that these things are obstacles in the way of God's plan. But let us pause a moment and catch the true movement of events. Can we not see how the spiritual temple, under Christ, is rising? Have we not better conceptions of God? Gradually the kingdom of God is extending wider and wider. What, years ago, were but points of light, are now become a galaxy, whose radiance blends in every city under the sun; where formerly but few were holding up the cross, now millions join in the songs of hallelujah. From that little upper room in Jerusalem how wonderfully has God's kingdom grown, until it may be said to girdle the world! A few fishermen and publicans gladly heard the gospel which is now held by kings and nobles, by the wise and the simple, in the most powerful and civilized nations of the world. The cross, once a badge of shame, is now an emblem of glory.

In comparing the different religious systems of the world one surprising fact attracts our attention. *Christianity is the only active, moral force at present at work in the world.* All other religions are merely endeavoring to hold their own. The Greek, once quite flourishing, is now dying out. Mohammedanism, once aggressive and full of vigor, has lost its purity because it lacks the fundamental principles of truth which a progressive age demands. Asia, with her venerable religions, presents the same feature seen in the others, a lack of power to adapt themselves to the new condition of things, to the higher civilization, to human progress.

Christianity has *this power* of being just what each new age demands. Therefore *it must become universal.* Christianity leads the age saying, "Come on," "Come up higher." The progress may be slow, but it will be all the more decisive. Christianity shows no evidence of old age, it was never more vigorous than now. We doubt not its final triumph, when Christ shall be universally acknowledged as "Son of God" and God as through all—over all—and in all. Christianity is to reach out, but it must also reach in. There is an outward, visible kingdom embracing the whole earth; but it will utterly fail if it does not at the same time become the vitalizing power for good in the human heart. It must conquer for Christ, truth, and righteousness, or else the world has no use for it. If we believe in God we must also believe in

the final triumph of this gospel of peace,—that all nations, all tongues, and all kindred, are to be blessed. "And I, if I be lifted up from the earth, will draw all men unto me."

J. G. BURDICK.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Feb. 11, 1891.

There has been more war talk in the Senate. This time it was caused by the naval appropriation bill. It is not strange that the secular press should be constantly filled with sensational rumors of impending war between the United States and some foreign country, when a member of the United States Senate, our highest legislative body, gets up and talks as Senator Morgan did yesterday. He said that he favored an item in the appropriation bill because it would enable men to be trained to man privateers in case of a war with England or Germany. But he did not stop there. He said: "The human family is a war-like establishment anyhow. It may be said that the largest part of its progress has originated in war; the largest part of its education has been developed in battles and campaigns. Even the acquaintance of people with each other has been assisted more by the march of armies than by the circulation of newspapers."

Doesn't that read like an extract from a history of the age when might was considered right, and when every man lived in an armed camp? If the Senator be right in his deductions, which God forbid, in what are we better than were the fighting pagans of the dark ages? But the worst is yet to come. He closed his remarks by saying: "I believe that nothing would gratify the American people more than to have a good cause of quarrel with some great power and to go to war about it." The gentleman's means of observation must be infinitely superior to mine or that of any of the people with whom I happen to be acquainted, if he can find foundation for the belief that any considerable portion of our people are desirous of war. It is deeply to be regretted that a gentleman of Mr. Morgan's prominence should have expressed such opinions; they can only do harm.

Representative J. D. Taylor, of Ohio, has favorably reported to the House of Representatives, from the committee on Alcoholic Liquor Traffic, a bill to prohibit the importation, exportation, and inter-state transportation, in violation of local laws, of alcoholic beverages. The committee notes in its very interesting report that seven entire States, the major part of several other States, and many places in most of the remaining States, have prohibited the traffic in alcoholic liquors as a beverage. "This fact," says the report, "together with the large favorable vote in constitutional amendment contests where prohibition did not carry, and other signs of the times, clearly show that commerce in alcoholic liquors as a beverage, the use of which experience has proven to be so destructive of the public health, the public safety and the public morals, will not much longer be tolerated by a majority, the ruling power of this republic."

The same gentleman favorably reported from the same committee a joint resolution proposing a Constitutional amendment prohibiting the manufacture, importation, exportation and sale of all alcoholic liquors as a beverage in the United States and in every place subject to its jurisdiction. This report says: "This evil is a confluent eruption affecting every part of the national system, and it cannot be cured while in any part of the system the evil is humored."

IN MEMORIAM.

HORTENSE ROGERS.

Hortense Rogers, only daughter of the Rev. Lester Cortland and Josephine Wilcox Rogers, was born at New Market, N. J., Jan 2, 1865, and died of heart failure, at Edgerton, Wis., Feb. 7, 1891. Her decline in health began a little more than year ago, with an attack of *la grippe*; and though persistent efforts have been made for her recovery, the best that skillful physicians could advise and loving friends suggest, yet slowly but surely she has approached the dark river. But death had no terrors for her; she was fully resigned to the will of the heavenly Father; being sustained by the comfort of a good hope in Christ as her Saviour. She made a public profession of religion early in life, and has continued a communicant and faithful member of the church.

While residing at Edgerton, Wis., she graduated from the public school there in the first graduating class. She began her collegiate studies at Milton College, Milton, Wis., and afterward entered Alfred University, Alfred Centre, N. Y., where she graduated in the class of 1889, taking the degree of Bachelor of Philosophy. She continued in post graduate studies, and took the Master's degree the following year. She was active in the Lyceum work of the University, and was a lover and patron of art and music. Her excellences of character and pleasing manners made her friends that were true and faithful; she was universally beloved and esteemed.

In the last months of her fleeting life she was at the home of her uncle, Dr. H. W. Stillman, of Edgerton, Wis., where, attended by her mother, she came for medical advice and treatment. Here in this home of comfort and plenty, tenderly beloved and cared for, attended by skillful physicians, she slowly sank to her final rest, amid many attentions of hope and fear on the part of friends around her, as to the prospects of her recovery. When it became evident that human efforts to baffle the disease were in vain, the family was sent for, her father coming from their home in Alfred Centre, and her brother, Charles P. Rogers, from his place of business, Plainfield, N. J. And thus with family and friends around her, sustained and comforted by the prospects of the life eternal, she fell asleep in Jesus, at 10.45, on Seventh-day morning, Feb. 7th, being the seventh anniversary of the death of her elder brother, Lester W. Rogers. The funeral of the deceased was attended at the residence of Dr. Stillman, at one o'clock, P. M., on the 10th inst., Sermon by N. Wardner from 1 John 3: 2, 3, "Behold, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." N. W.

JOHN CUNDALL.

Mr. John Cundall was born in what is now Ashaway, R. I., Feb. 25, 1817, beneath the same roof where, in manhood, he was married, and where, in old age, he died, Feb. 4, 1891. His parents were Isaac and Elizabeth Wallace Cundall. He was next to the youngest of four children, the others having died many years ago. Two half brothers and a half sister survive him.

When about twenty years old he was baptized at Hopkinton City by Eld. John Green. After a few years he joined the Seventh-day Baptist Church in that place, where many from Ashaway used to attend, when the First Hopkinton meeting-house stood on the old ground. He lived at Greenmanville, Conn., from 1849 to 1861, and in 1850 became a constituent member of the church organized there. From 1861, Ashaway was again his home; and from 1868 he was a member of the First Hopkinton Church.

He was married to Harriet, daughter of Jacob D. and Elizabeth Almy Babcock, Nov. 28, 1847. Two sons and two daughters were born to them, who, with one grandchild, are now living.

His generation furnish the last living links between the present and times full of interest to the community in which they lived and wrought. He was born in the only dwelling house then built in what we now call "the valley," and his father built the next one, while there were but very few in the entire neighborhood.

Manufacturing interests here were small in extent and simple in methods. A single pair of carding machines was run by the water power, and hand spinners and weavers made narrow cloth in the little mill. Mr. Isaac Cundall did custom carding, and his son John rode over the country gathering up wool among the farmers, and then returned the "rolls" for the family spinning and weaving.

Those were days when ministers were treated with rum in their parishioner's homes; and many excellent men saw no sin in drinking until it caused drunkenness. But in the thirties, the temperance movement reached the community, and so spread as to bring the honorable name of Temperance Valley. Isaac Cundall and Lester Crandall, already teetotalers, suggested that there be a temperance lecture, which created great excitement. Neither the church nor the school-house could be had for the meeting, and it was held in Mr. Cundall's house. Several signed the pledge; but it cost them ridicule, ill-will, and bitter opposition.

Then came the anti-slavery agitation. The father-in-law of the subject of this sketch became an influential and radical leader in this movement, and the place a well-known station on the "under-ground railroad." To be an abolitionist then, even in this community, exposed one to intense opposition, insult, and threatened violence. In such times as these our departed friend spent his earlier manhood.

Although not robust, he had been a remarkably well man, having known but little of sickness until near the end. This must have been due in part, at least, to an unusually even disposition and to temperate habits.

When in health it was his frequently expressed wish that he might die suddenly. It was, however, ordered otherwise. About four months ago he left his work, and for two and a half months he was a great, though patient, sufferer. But these weeks were not without valuable and comforting lessons, preparations for the final separation, and privileges.

He was a man of great kindness of heart. If some men's sense of justice and right seems at times to be lacking in mercy, his clemency of spirit may sometimes have lacked in justice. He wrought for peace; and if churches and communities were made up of men like him in this respect, there would be a thousand times less of envy, discord and strife.

Although not at all a leader or organizer, he was deeply interested in all that concerned the public good; and when meetings were held for discussion and action upon questions of common interest and welfare, it was a rare exception when they were not aided by his cheerful presence, pleasant words, and helping hand.

He loved the house and worship of God. His religious life was much the same, all the year round, in or out of revival seasons. He did not have as much to say and do as many men; but I do not think I ever knew a man that found more enjoyment, comfort, and strength, literally in "going to meeting." And thus there was begun, in this life, the divine work of redemption and sanctification, that he might prepare for a place of worship above.

His funeral services, conducted by pastor Crandall and the writer, were attended by a large congregation on Sabbath afternoon, February 7th, and his "earthly house" was placed away in the First Hopkinton Cemetery.

ASHAWAY, R. I.

A. E. M.

YOUNG PEOPLE'S WORK.

SOME time ago a request was made in these columns that somebody should suggest a method of Bible-study which would render the student able to handle the Bible as a teacher of Arithmetic would handle his text-book, so that he should be familiar with every part and able to prove to the satisfaction of everyone every point of our precious faith. Manifestly the one who asked the question wished some self-consistent system, which is impossible.

THE system of Bible-reading and study pursued by Seventh-day Adventists was cited. It is not our purpose at this time to criticise that system, but simply to indicate our belief that no system of biblical study, self-consistent, theologically, in every detail, can be made and be at the same time true. The Bible is not like an arithmetic. The Bible consists of sixty-six books written by over thirty different men during a period of about two thousand years. These books are by no means alike. Some are historical, early ones consisting of compilations from different writers, introducing fragments of early poetry, and the later ones written at many different epochs by writers of different schools of thought. There are prophetic writings in both the Old and New Testaments, written by different authors, each of which employs as material the events of his own time and the circumstances by which he was surrounded, and in the case of the New Testament at least, previously written revelations. Upon these prophets the divine influence came in some manner whereby these events of their times were made symbolical of the great events in God's history of the redemption of the world. There are also poems, lyrical, didactic, ethico-dramatic, and at least one play. There are also letters, doctrinal, ethical, hortatory, and personal. These books written at widely different times, in three different languages, and in the case of the Hebrew in at least three decidedly different periods of the history of that language,—its early formative period, its golden age, and its decline,—have been translated into the English of the age of Shakespeare, and more recently into a modern, more accurate imitation of that language. We find these bound together in one book which we call the Bible because we believe they are the medium of conveying the divine will to the world.

It is manifest from these considerations that it is the height of absurdity to treat this volume as any teacher would a text-book upon any one subject. Any attempt to use it as such is at best a make-shift. The handy commentary may attempt to do this, the brief manual prepared for the use of evangelists in presenting Christian doctrine to catechumens may accomplish in a meagre way something of the sort, but any one who expects that by any means the Bible can be made to serve the end contemplated by the one who asked for the above information, will be doomed to utter disappointment. Any man who fancies that he can accomplish this result is self-deceived, and any one who professes to do this is a teacher of error.

It was suggested at the Council at Chicago, and embodied in the report of the Committee on the work of the young people, that a "thorough systematic course in Bible-study be formulated and pursued by our young people;

such course to comprise the great truths essential to spiritual growth, and especially the various phases of the Sabbath question." This could in part be done, and we have deferred writing upon this subject till we should be able to say something about the preparation of such a course of study. Several have made personal requests of the Corresponding Editor that he undertake this task. As yet he has been unable to do this and hardly knows now when he will have time to formulate a plan and work it out. It is at best difficult to make any such plan consistent throughout and satisfactory to the various phases of thought found in our denomination, and for many reasons the Editor hesitates to do the work. Trusting, however, that the above suggestions may stimulate our young people to thought, and that they may not be led to indulge vain hopes of making the Bible easy to study, nor yet to be deterred from its study because of the Herculean nature of the task, these paragraphs are submitted for their consideration.

CONTENTMENT.

MRS. LILLA P. GOTTFRELL.

(Concluded.)

II. How can we learn to be content?

1. *By patient submission to unavoidable ills.* It sometimes lies in our power to remove discomfort. All such we should remove; but some trials cannot be changed to pleasures; some burdens we cannot lay off; some crosses we must continue to carry; some "thorns in the flesh" must remain to rankle; some cups may not pass from us; why not accept such trials as a part of God's best way? Did discontent ever make a rough path smoother—a heavy heart lighter—a bitter cup sweet—a dark way bright—a sorrow less sore? O no! One who accepts with patience what cannot be changed has learned one secret of content.

2. *Remember God's unfailing care.* This will bring trust, and trust will banish anxiety, which is a great factor of discontent. Our Father in heaven has a constant interest in us (Ps. 40: 17); acquaintance with our need (Matt. 6: 32); readiness to do us good (Jer. 29: 11); effectual help in trouble. Ps. 91: 15. Why are ye anxious?

3. *Moderate desires.* "Having food and raiment" says Paul again, "let us therewith be content." Sometimes envious desires for other people's success prevent our getting enjoyment. Trying to grasp things beyond our reach we miss many bits of happiness close by. In whatever state we are we may find all we need.

4. *"Lay not up for yourselves treasures upon earth."* We often become discontented because we have failed to get more of earth's treasures; or if successful, we are unhappy with the consuming care which riches bring. "What will it profit to gain the whole world and lose your own soul?" Constantine the Great once marked a grave on the ground with his sword, saying, "If you conquer the world this is all you will have in a few days."

5. *"Seek ye first the kingdom of God and his righteousness."* Many lack contentment because they over-estimate the worth of the material things and under-value character. Few win wealth, but "a good name" is possible to all. Loyalty to God brings peace, but no man can serve God and mammon. If we are true to God all necessary things will be ours.

6. *Consecrate life to a noble purpose.* Paul did this and found contentment. The object of his life was always before him. Let us live for higher things, the spiritual and unseen. If we

aim to lay up our treasures in heaven we shall need this world less. The more of God we get into our hearts the less earth means to us.

7. *Get the spirit of Christ.* The wants of the humblest human being can never be fully met outside of Christ. He is the mainspring of all true joy. In him is peace which passeth all understanding. "Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you," said Christ to his disciples. It is this which enables one under all circumstances to say: "Thy will not mine be done." It is the mark of a soul which possesses itself and which God possesses. Amid all petty annoyances and in every trouble is heard the "Peace, be still" which stilled the tempest of old. An artist painted life as a dark, storm-swept sea filled with wrecks. Out on the wild waves he made a rock, in the cleft of which, high up amid herbage and flowers, he painted a dove sitting quietly on her nest. It is a picture of content in the midst of the world's strife and storms. In the cleft of the Rock is the home of contentment.

A PLEA FOR BIBLE STUDY.

Of all the books that were ever written in any language or in any age, there is not one that can be compared with the Bible in its power and influence over the human race. Carry it into any land, even among savage people, and its influence is the same. Civilization everywhere owes its progress to the Bible. It has a message for all who will receive it, which will make life worth living, and which can bring pleasures and enjoyments never imagined by those to whom the message comes not and which such cannot possibly comprehend.

Again, the Bible covers a greater and more interesting period of the world's history than all other books combined, because it contains an account of God's dealings with his chosen people and how his great plans are worked out in the lives and deeds of men. It presents a picture of human nature in all its phases from the creation of man down to the beginning of the Christian era. From its pages we learn of the customs, habits, and various conditions of society during all that period, upon which other books throw so little light. More valuable and interesting than all this it contains God's revelations to man and his great plan of salvation, as well as the commands we are expected to obey.

How important then that we young people who have the most of life before us should thoroughly understand this great work and all its teachings so that we may direct our future in the light of its knowledge and waste as little as possible of life through ignorance of its teachings. Especially is it important that we who are Seventh-day Baptists should make a close, careful study of the Bible, so that we may clearly understand why we are Baptists and why we keep the seventh day as the Sabbath. As we go out into the world and mingle with those who believe the first day of the week to be the Sabbath and realize how small a minority we are we shall find our faith sorely tried. Then we shall find that our knowledge on these points will stand us in good stead. If we clearly understand both sides of the question we can defend our position to our own satisfaction at least.

In view of the great importance and interest connected with the Bible there is no reason why we should not make a critical study of this book,—what it is, how we came to possess it, and what it contains. The time has come when

every Christian should understand the Bible as thoroughly as ministers, and should give it the same careful study. The work in Bible-study outlined and conducted by Dr. Harper will be found very helpful to the student, as well as the different commentaries and the Bible dictionaries to which he may have access. Taken up in this way, the Bible will be found a most interesting object of study, and the pleasure and profit to be gained thereby cannot be over-estimated.

C. D. C.

OUR FORUM.

At the Council in Chicago it was suggested that our Corresponding Editor, or some one else, make out a plan for Bible-study which should be just what young Seventh-day Baptists need. I don't see that anything has yet been done about it, but I suppose it will all come in due time. What I want to say now is, however, that whatever plan is made of that kind ought to be practical and suited to the great mass of our young people. It must be rational and up to the times, but it must not be above the average comprehension of common folks like

J. E.

READING.

Did it ever occur to you, young people, how much useless reading we do. Not that what we read is absolutely harmful to us, but that it does not benefit us. To a greater extent than ever before, the country is flooded with literature, and it is just as easy to find books which will tend to cultivate and broaden our minds, as to procure those with a tendency to draw us downward, if we will but exercise a wise choice. Let us, then, be very careful in selecting what we shall read, accepting only the best books, and those which will fit us to assume the duties and responsibilities of life, and make our influence more elevating to all with whom we come in contact.

M.

NEW YORK State is now the "Banner State" in the Christian Endeavor movement. The growth of the Christian Endeavor idea in this State has been very remarkable. In 1886 there were 1,400 members; in 1887, 24,000; in 1888, 58,000; in 1889, 85,000; and in October, 1890, 100,000 members, or one-seventh of the entire membership of the Society throughout the world. From Nov. 1st to Jan. 1, 1891, there were enrolled upon the State Secretary's books between 150 and 200 additional societies. "New York State for Christ" is now adopted as the watchword of the "Banner State."

THE CHRISTIAN AIM.

The celebrated scholar and theologian, Dr. Tholuck, of Halle, when he had been a university professor nearly fifty years, said: "From the age of seventeen I have always asked myself, 'what is the chief end of man's life?' I could never persuade myself that the acquisition of knowledge was this end. Just then God brought me into contact with a venerable saint who lived in fellowship with Christ, and from that time I have had but one passion and this is Christ and Christ alone. Every one out of Christ I look upon as a fortress which I must storm and win. I was in my eighteenth year when the Lord gave me my first convert. He was an artillery officer, a Jew, a wild creature without rest; but soon he became such a true follower of Christ that he put me to shame. And when I look back upon the thousands of youths whose hearts have opened up under my influence, I can only say, 'the Lord hath done it.' In working thus to save souls, my life has been one of joy rather than toil."—*The Treasury*.

EDUCATION.

—ONE out of every 549 in the State of Connecticut attends college. The ratio is not equalled by any other State.

—ALEXANDER MONTGOMERY, of San Francisco, has given \$250,000 to the Presbyterian Theological Seminary of California.

—THE Leland Stanford, Jr., University is advancing to speedy completion, and it is thought that it will be ready for the occupation of students on the first day of October of next year. Its substantial buildings are almost complete.

—THERE has been so much trouble in Cherokee county, Iowa, caused by the resignation of teachers for matrimonial purposes the past year, that the school board now requires every teacher to sign a contract not to get married during the school year.

—THE University of Minnesota is having an interesting lawsuit over the possession of a seventy-pound aerolite which recently fell near Forest City, Iowa. The university purchased it from the tenant of the farm upon which it fell, but the owner of the land now claims the meteor.

—THE Baptist Education Society has been in operation two years, and in that time has distributed \$160,000 among institutions of different grades, on terms that have been accepted by these institutions and will, on compliance with the conditions, yield endowments amounting to between \$900,000 and \$1,000,000.

—A SCHOLARSHIP of \$200 is offered by the Vassar Students' Aid Society to a student who passes without conditions all the requirements for admission to the Freshman Class of Vassar College at the examinations to be held in June, 1891. This scholarship is offered as a loan, and covers one-half of all charges made by Vassar College for one year's board and tuition.

—OF the graduates of Vassar College three hundred and five are now engaged in teaching, and many of them have attained high rank in this profession. Thirty-nine of the Alumnae are classed as literary workers, of whom Mrs. Lizzie Williams Champney is probably best known. Twenty-two physicians come next in order, of whom eleven have married since receiving their degrees.

—EASTMAN'S Seminary at Clarksville, Mich., has been changed in name to Beulah Seminary. Mr. Eastman, the founder, managed it for one year and then disposed of it to the "Primitive Holiness Mission," which now controls it by a board of directors, one of whom is Rev. S. Shaw. Mrs. Etta E. Shaw is principal of the school. It is largely a charitable institution. The worthy poor and orphans will be received at \$1 50 a week, including board, room, tuition, washing, mending, etc. To pay expenses of the school, agents canvass the country for contributions. The pupils number nearly 100. Further information can be obtained by addressing Rev. S. B. Shaw, Clarksville, Mich.

—OBERLIN COLLEGE has for some time been without a president, since the resignation of Dr. James H. Fairchild. The effort of the trustees to secure Pres. Merrill E. Gates, of Rutgers College, and his final acceptance of the offer of Amherst are a part of college history. Notwithstanding, Oberlin has prospered and reports 1,707 students during the last year, with 1,300 in present attendance. Recently the trustees held their annual meeting and unanimously adopted the equally unanimous recommendation of the faculty, making Prof. William Gay Ballantine president of the institution. President Ballantine is a few months younger than Pres. Gates, both being born in 1848. He graduated at Marietta in 1868 and from Union Theological Seminary in 1872, studied afterwards in the University of Leipsic, was professor of natural sciences in Ripon College from 1874 to 1876, was then for two years professor in Greek in the University of Indiana at Bloomington, and in 1878 was called to Oberlin to assist Professor Morgan as professor of Greek and Hebrew Exegesis. This position he held for two years, when that work was divided, and he was elected professor of Old Testament language and literature, which chair he has held to the present time. President Ballantine has taken a high rank as a practical teacher. He was made doctor of divinity by his alma mater in 1887. Since 1884 he has been one of the editors of the *Bibliotheca Sacra*, and has contributed many scholarly articles to its pages. His breadth of culture brings him into sympathy with all departments of the college, and his election means its development in every direction. He is also a man of convictions, and of firmness in maintaining them.

POPULAR SCIENCE.

A NEW element said to have been discovered in an extinct volcano in Europe, weighs only 0.5—half the weight of hydrogen, and is, consequently, the lightest known substance. It has been named "damaria," from Damara-land, where it was discovered.

INDESTRUCTIBLE WOOD.—The numerous methods for protecting wood against dry-rot have been supplemented by a process aided by the organic chemistry of the living tree. Early in spring, at the time when the "sap rises," as our gardeners call it, various mineral antiseptics, placed in an artificial incision near the root of the tree, will be absorbed and distributed all through the tissue of the wood, just as drugs, injected into the veins, are absorbed by the circulation of the animal body. Coloring substances can be applied in a similar way.

TRANSMITTING PICTURES ELECTRICALLY.—Not many months ago a new system of sending pictures by telegraph was described in the electrical journals. The principle of this process was the division of the picture to be sent into squares, each square being numbered to correspond with a paper similarly prepared and to be used at a distant point, to be drawn upon according to the direction sent from the transmitting station by the number communicated. While applicable to pictures having only straight lines, the process was not found feasible for the transmission of portraits. For this purpose an improved method has been suggested, by which it is claimed that an exact re-production in chiaroscuro of the original photograph can be electrically transmitted to the receiving station.

THE ELECTRIC MOTOR.—The universal application of electric power to practical uses was recently summed up graphically by a writer in the *Sun*, who says: "In some cities, so far has the use of electric motors gone, that it is possible for a man to-day to drink at breakfast coffee ground, and eat fruit evaporated, by electric power. During the morning he will conduct his business with electrically made pens, and paper ruled by electricity, and make his records in electrically bound books, his seventh story office, in all probability, being reached by an electric motor elevator. At luncheon he will be able to discuss sausages, butter, and bread, and at night eat ice cream and drink iced water due to the same electrical energy. He will ride all about the place in electric cars, wear shirts and collars mangled and ironed by electric motors, sport in a suit of clothes sewn and a hat blocked by the same means; on holidays ride a merry-go-round propelled by an electric motor, or have his toboggan hauled up the slide with equal facility; be called to church by an electrically tapped bell, sing hymns to the accompaniment of an electrically blown organ, be buried in a coffin of electric make, and, last of all, have his name carved on his tombstone by the same subtle, mysterious, all-persuasive, and indefatigable agency. This may sound like a wild and exuberant flight of fancy, but it is simply a faithful statement of the manner in which electricity is being applied to every one of the necessities and luxuries of life in America.

THE VALLEY OF DEATH.—There is a region somewhere in Colorado known as the Death Valley. It was recently reported from Washington that the Secretary of Agriculture is engaged in organizing an expedition for its exploration, the locality being a veritable *terra incognita*. The heat there is so intense that dead animals do not decompose. Water in the valley is unknown, and the expedition will carry water and food for mules and men. It is a question whether the animals will be able to survive the expedition. Two of the chief botanists of the department are at present working their way into the valley from southern Nevada, while another expedition is on the march from southern California. The two expeditions are expected to meet, if nothing goes wrong with them, at a point previously decided upon in the valley. Professor Merriam will take charge of the expedition. There is reason to believe that there are rich gold and silver mines in the region named. A story is told of an adventurous miner who some years ago penetrated into the valley and found the skeleton of a miner. A wooden pail was lying near it, and in it a chunk of gold of great value. On his return to California he showed his find to a group of miners. Their cupidity was so excited that, other means failing, they tortured him to make him confess where he had found the gold believing that he had discovered a gold mine, the location of which he would not reveal. The scientific men with the expedition will map the country and procure specimens of such animals and insects as exist there, if any do exist. Secretary Rusk regards the expedition as of great importance.—*American Analyst*.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1891.

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 IX.—THE SHUNAMMITE'S SON.

For Sabbath-day, February 28, 1894.

SCRIPTURE LESSON.—2 Kings 4: 25-37.

25. So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite:
26. Run now, I pray thee, to meet her, and say unto her, Is it well with thee? Is it well with thy husband? Is it well with the child? And she answered, It is well.
27. And when she came to the man of God to the hill, she caught him by the foot: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me.
28. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?
29. Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: If thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.
30. And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose and followed her.
31. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.
32. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.
33. He went in therefore, and shut the door upon them twain, and prayed unto the Lord.
34. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.
35. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.
36. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.
37. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

GOLDEN TEXT.—The Father raiseth up the dead, and quickeneth them. John 5: 21.

INTRODUCTION.

The events related between the last lesson and this are full of interest. On his way to Bethel, Elisha is mocked by children, who are torn by bears for their irreverence. The kings of Israel, Judah and Edom, in a war against Moab, are in great straits from lack of water, when Elisha is summoned and renders such miraculous assistance that Moab is defeated. He is next heard of in assisting the poor widow by augmenting the oil as it flowed from her vessel into those she had borrowed until there was enough to pay her debt and provide for her support. A great woman of noble character, and wealthy, dwelt at Shunam. She, perceiving that the prophet was a holy man of God, entertained him gladly when he passed that way, and even had a room prepared especially for him. As a reward for her piety and devotion she was blessed with a son. After the boy was sufficiently grown, he went one day with his father to the harvest field, when he was taken suddenly ill, no doubt with sun stroke, and being carried to his mother died in her arms about noon. Without informing her husband of his death, she laid him upon the bed in Elisha's room, and with a servant, hastened to Mount Carmel where the prophet resided.

OUTLINE.

1. The meeting. v. 25-28.
 - (a) With the servant. v. 25, 26.
 - (b) With the prophet. v. 27, 28.
2. Gehazi's endeavor and failure. v. 29-31.
3. Elisha's service and success. v. 32-37.

PLACES.—Mount Carmel, the residence of Elisha, and Shunam, the home of the woman. Mount Carmel is a high ridge extending to the Mediterranean, where it terminates in a bold headland. From Shunam to the top of Carmel the woman had to ride ten or twelve miles.

PERSONS.—Elisha and his servant, the mother and her son.

TIME.—B. C. 895.

HELPFUL SCRIPTURES.—Connection, 2 Kings 2: 23 to 4: 24. Other cases, 1 Kings 17: 17-24, Acts 20: 9-12, Acts 9: 36-41, Heb. 11: 35. Urgent business, Luke 10: 4.

EXPLANATORY NOTES.

V. 25. "She went." The Shunammite from her home riding upon an ass, accompanied by one of the young men as servant. "The man of God." Elisha, the

servant of God. v. 26. "Run now to meet her." It was and is in the East an ordinary act of courtesy to go, or send a servant to meet an approaching guest. But this visit was an unusual one and suggested some unusual occurrence, and so Gehazi is sent while she is afar off. "Is it well with thee?" etc. We may regard this as more than the usual salutation: it is an inquiry of real concern. "It is well." This was the usual reply to such an inquiry. "If you ask after a person whom you know to be sick, the reply at first will invariably be, *Well, thank God*, even when the very next sentence is to inform you that he is dying."—*Land and Book*. Thus easily she evaded Gehazi's question, reserving the disclosure of her trouble for a personal interview with the prophet himself. Did she not also evince her faith that all would yet be well as when she said the same to her husband in verse 23? v. 27. "Caught him by the feet." In the agony of her soul she prostrated herself at and embraces his feet. Another common oriental custom with suppliants. Gehazi would thrust her away, not understanding her exercises of soul. "The Lord hath hid it from me." A clear evidence that his prophetic knowledge was not human skill, but divine revelation. v. 28. "Did I desire?" She had not importuned God, but had been submissive to his will. Her son was God's voluntary, unasked gift. "Do not deceive me." He did not indeed then, but was the gift to be taken from her so soon as to make it after all a cruel deception? v. 29. "Gird up thy loins." The girdle gathered up the loose outer robe preparing one for active effort. "Salute him not." The errand was urgent, there must be no delays for compliments. "Lay my staff." As this did no good, we may conclude that it was ordered to show that no talismanic virtue was in anything belonging to the prophet. v. 30. "I will not leave thee." She would trust to nothing in this extremity but God's own servant. v. 32. "The child was dead." The many hours that had elapsed since the mother had laid him on that bed left no doubt of his actual death. v. 33. "Prayed unto the Lord." Alone with the dead and the Lord, Elisha sought help from the only power that could raise the dead. v. 34. "Lay upon the child." Christ could say to the dead, "Arise," while Elisha must indicate his interest and earnestness in the work he was to do by personal contact. Perhaps these exercises in the two instances by Elijah and Elisha are to illustrate to us the fact that if we would be instrumental in bringing souls to spiritual life we must not only pray, but put ourselves in personal, loving contact with them. "Waxed warm." Faint evidence of returning life. v. 35. "Sneezed." The first evidences of restored respiration. When the child opens his eyes the mother is called and receives her darling alive. v. 37. "Fell at his feet." She shows to Elisha the greatest gratitude, and pays him the highest honors before taking to her heart her restored child.

CENTRAL TRUTH.—God's power to raise the dead.

DOCTRINES.—1. God is the author of life. 2. God can, and therefore will, raise the dead. 3. God answers prayer. 4. Prayer must be accompanied with what we can do.

DUTIES.—1. In our trials while doing what we can, we should be able to say, "It is well." 2. Our mission to the spiritually dead is urgent. 3. We should be persistent in our prayers and earnest in our endeavors in behalf of the lost. 4. We should remember that no chance or charms will save; God only can save.

SUGGESTED THOUGHTS.—The mother-love and agony of soul for her lost child impelled this woman to seek assistance, and compelled Elisha to take up her case with his whole soul. Why should not parents, impelled by love for their children whom they know to be un-saved, be as anxious and urgent in enlisting help to save their lost ones? The contact of the prophet, mouth to mouth, eye to eye, and hand to hand, with the corpse, is not an agreeable thought. The actual personal contact by sympathy and love with the impure and degraded spiritually, is not what we would naturally choose. But if we can be the agent for their restoration to life everlasting will not the service become delightful?

QUESTIONS.

Where did this woman live? What favors had she done Elisha? What reward did she receive? What befell her child? Where did she lay him? Where did she go? How far? How did she go? Who was sent to meet her? What questions did he ask? What was her answer? How did she greet Elisha? Did he understand at first what was her trouble? When he knew what did he direct Gehazi to do? Did this satisfy the mother? Did Gehazi succeed? When Elisha came what did he first do? What, after prayer? What was the first evidence of life? The next? What was the first act of the mother when called to receive her restored child? By what power did Elisha raise the dead? Who is the resurrection and the life? Give the Golden Text.

NEW YORK LETTER.

We are glad to announce that our esteemed brother, Dr. E. S. Maxson, from Syracuse, N. Y., now working in the International Medical Mission School, No. 118 E. 45th St., has become a member of our little church. Our little room, for the past few Sabbaths, has been well filled. We are glad to welcome so many visitors from sister churches.

In to-day's *Sunday Press* Dr. A. H. Lewis tells why he is a Seventh-day Baptist. We attended the first services, held to-day, in the Judson Memorial church. The church is situated on the south side of Washington Square. Dr. Judson's sermon was on the spirit of missions. His idea of a missionary is a person laboring for Christ where the converging lines of influence, for and against, meet. A minister may not be a missionary. A minister in a foreign country may not be a missionary "in the hottest of the fray." He quite emphatically spoke against the tendency of churches to leave the down town fields and move up town, where they could move among the respectable Christian people. The field for true mission work was among the foreign population in the destitute portions, down town. Here is ample opportunity for Christian endeavor. He advocates and enforces the free seat system.

Concerning the building, it is announced that the new edifice will mark the first experiment of this kind in a public building in the United States. The material used for the building of the church, school and two adjoining buildings, is yellow pressed brick. It is set off with marble and terra-cotta, diversified by slabs and cornices at various points. On the Thompson street corner of the building there is to be a public drinking fountain, and at the top of the high tower an illuminated clock. Within the church there are to be seven memorial windows, each costing \$1,000, and one portion of the endowment fund includes the sum of \$40,000, given by a public spirited Baptist lady, resident in New Jersey, for the erection of a children's home as a part of the structure and in connection with the Memorial church. The design of those in charge of the matter is to have the entire building wholly free from debt when opened for the purposes of worship and instruction. Separate from the church, though under the same control, there is to be a young men's apartment house, at which the board, as well as lodging, will be furnished. In this will be a library, reading room and gymnasium, and the revenue derived from it is to serve as an endowment to the church for educational and missionary work. The new building, which is to front upon the square, occupies a site 130 feet wide by 100 feet deep. The building will represent a total cost of \$320,500, the ground having cost \$132,500, and the building upon it having been contracted for at an expense of \$188,000 additional. The money necessary for the structure and its equipment has been, and is being, raised by private subscriptions under the direction of Dr. Edward Judson, a son of the East Indian missionary, and present pastor of the Berean Baptist Church, at the corner of Bedford and Downing streets, one of the oldest and most important Baptist congregations in this city. It was established in 1838.

The 7th annual session of the White Cross Army was held Sunday evening in the parish of St. John the Evangelist, N. Y., Dr. De Costa presiding. The movement was commenced by the Right Rev. Dr. Lightfoot, Bishop of Durham, in 1883. It has spread rapidly in Scotland, Ireland, Africa, India, Australia, and Canada. Letters were read from the Archbishop of Canterbury, the Lord Bishop of Wakefield,

Bishop Potter, of New York, and others. The movement is undenominational. The object is to elevate public sentiment respecting the nature and claims of morality. The society seeks by public meetings and by means of the printed page, to disseminate social purity principles. The W. C. T. U. have taken up this movement, also the Y. M. C. A. Purity is the high aim of this movement,—purity of heart and of person. It ought to have the co-operation of all Christian people, and the generous aid and encouragement of pastors and churches. It is a great work, and one that furnishes ample occasion and opportunity for the united energies of the Christian world.

J. G. B.

TRACT SOCIETY—BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., Sunday, Feb. 8, 1891, at 2 P. M. Chas. Potter, President, in the chair. Prayer was offered by Rev. O. U. Whitford. There were present fifteen members and two visitors.

The Tract Committee reported a communication from W. C. Titsworth in reference to assuming editorial work as suggested at last meeting, and after discussion it was voted to appropriate \$25 to Bro. Titsworth to be used for subscriptions to various denominational and secular papers, as he may choose.

Geo. H. Babcock reported having had printed a library edition of 200 copies of the proceedings of the "Denominational Council," at a cost allowing their sale at seventy-five cents per copy.

The Committee on considering the recommendations of the "Council" to the "Board," presented a circular letter addressed to the denomination, relating to the work and needs of the Tract Society, which after general discussion was referred back to the committee, with power to publish the same.

The Treasurer presented his second quarterly report, which upon motion was adopted. He also reported cash on hand in general fund, \$392 40, and bills due amounting to \$420 39.

Bills were ordered paid.

After the reading and approval of the minutes the Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

TRACT SOCIETY.

Second Quarterly Report, from Nov. 1, 1890, to Feb. 1, 1891.

J. F. HUBBARD, *Treas.*, in acc't. with the A. S. Tract Society.

GENERAL FUND.

DR.	
Balance from last report.....	\$1,063 50
Cash received since as follows:	
Receipts in November, as published.....	\$223 24
December, ".....	490 03
January, ".....	489 71—
	1,208 98
	\$2,272 48
CR.	
By cash paid out as follows:	
J. P. Mosher, Agent, <i>Outlook</i> account, \$189 16, \$863 20, \$254 83.....	\$1,307 28
J. P. Mosher, agent, <i>Evangelii Buddharare</i> account, \$30 42 \$22 16, \$18 31.....	70 89
J. P. Mosher, agent, Tract Society account, \$100 37, \$8 50, \$17 16.....	126 03
J. B. Clarke, agent, salary, October.....	66 66
expense.....	65
A. H. Lewis, editor, stenograph, \$12, \$12, \$12.....	36 00
Postage and expense, \$3 50, \$1 50, \$7, \$10.....	22 00
A. H. Lewis, editor, balance salary to Sept. 1, 1890.....	100 00
G. Velthuysen, Holland, \$50, \$50, \$50.....	150 00
Exchange.....	1 65
Treasurer's book.....	8 00
L. E. Livermore, expense delegate to Chicago Council.....	40 55
D. E. Titsworth, expense on stereotype plates (<i>Eduth</i>) sent Ch. Th. Lucky.....	7 84
Balance cash on hand.....	334 93
	\$2,272 48
INDEBTEDNESS.	
By loans.....	\$2,600 00

HEBREW PAPER FUND.

DR.	
To cash received as follows:	
Received in November, as published.....	\$ 10 00
December, ".....	244 05
January, ".....	22 60
	\$276 65
CR.	
By cash paid:	
J. P. Mosher, agent, <i>Peculiar People</i> account, \$56 99, \$57 64, \$57 28.....	\$171 91
W. C. Daland, editor, expense, \$1 96, \$2 16, \$2 19.....	6 31
exchanges.....	10 00
Paid Treasurer, for advances.....	88 43
	\$276 65

E. & O. E.,

J. F. HUBBARD, *Treasurer.*

PLAINFIELD, Feb. 1, 1891.

Examined, compared with vouchers and found correct.

J. A. HUBBARD, }
F. A. DUNHAM, } *Auditors.*

A SERMON.*

REV. N. WARDNER, D. D.

Text, Gal. 5: 13, last clause, "By love serve one another."

Love service is never a drudgery or degrading, however menial the service. Christ put honor upon it, especially when he washed his disciples' feet. In proportion to its self-emptying measure is its approach to the love service of our Lord. He taught his disciples that their real greatness would be proportioned to their self-denying humility and serving for other's good.

The command in the text is based on man's natural relation to God and his fellow-men. The moment man was created, all the obligation between him and his Creator existed. The moment another human being existed all the moral obligations of man to man were in full force. As none of these relations can cease or be changed while the race exists, neither can any of these moral obligations cease or be changed. While God is God and man is man all these relationships and obligations must continue.

He who established these relations and obligations wrote the Decalogue as an epitome of all the moral principles thus involved. There is no duty enjoined in Scripture which has not its moral basis in this code. Hence all sin, direct and indirect, is the transgression of this law. Since all sin begins in desires opposed to its demands, the obligations it imposes must have existed before sin did. "Where there is no law there is no transgression." 1 John 3: 4. It follows, then, that this moral law which grew out of man's relation to God and his fellows before he sinned, was in no sense affected by sin in its binding force, nor by atonement for sin. It must have the same binding power upon him when restored to harmony with God that it had before he broke that harmony by transgressing it. All the change possible must be in man, in his attitude towards God's government. The revolt of the Southern States did not destroy or change the principles of the United States government, nor did their restoration to loyalty. The change was only in them.

Redemption was occasioned by sin. It was an expedient of divine wisdom and love to honor and maintain the moral claims growing out of these relations and restore rebels back to loyalty to their rightful Sovereign. If redemption was greater than creation, the moral law must be also, for it was to vindicate the honor and authority of that law, so that man might be saved from its penalty and be restored to harmony with it and its Author. Had it not been transgressed there would have been no occasion for redemption.

The first sin included the transgression of every moral principle of the divine government. "He that fails in one point is guilty of all." Jas. 2: 10. That first sin contained the germ of every sin that has cursed or will curse this earth. And as no created intelligence can measure the greatness of this calamity, no more can it measure the greatness of the redemption wrought by Christ. The importance of a work must be measured by its results. Eternity only can reveal the greatness of this calamity and its remedy.

The essence of moral law is love, summed up in the tersest possible form in the commands to Israel: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with

all thy mind, and thou shalt love thy neighbor as thyself." Every moral precept, wherever found, is a specification of this love duty in some form, showing how it should be acted out. All God's laws are laws of love, because he is love. Hence true love fulfils them, because they only enjoin the doing of what is in harmony with love. Only enmity against God and his will ever prompted transgression. Out of the heart are all the issues of life.

In harmony with this law of love, God made man dependent upon his fellow-men for the chief part of his happiness here. Where there is mutual dependence there is mutual obligation which is measured by one's ability to bless or injure. Herein lies man's accountability and consequent rewards and punishments. Is it conceivable as in harmony with justice, to create man with power to bless and happy his fellow-men, and not hold him accountable for the use he makes of such power? If so, his Creator would thus sanction his robbing his fellows of all the happiness and blessings he had given him power to secure to them. On the other hand, could it be conceived just to create a being with power to injure and torment his fellows, and not hold him accountable for the use of such power? If so, it would be justifying all the fiendishness, cruelty and hatred that men have or may be guilty of.

Each human being bears such a relation to all others that his life can never cease to be felt. The first sin of the race contained the germ of all the abominable crimes that ever disgraced mankind or accursed the earth. It consisted in the expression of a choice to gratify self in opposition to God's revealed will,—the characteristic of *all* sin. The same act now, prompted by the same motive, would be no more innocent. Sin has lost none of its virus by the lapse of time. Hence the folly of talking about non-essential laws and transgressions. God is the same forever, and so are our relations to him and our fellows. Every act and every look of ours tells for weal or woe to every being within the reach of our influence. The simple casting of a minister's eye upon a young man, while preaching, struck him under conviction and led to his conversion. Who can measure the result of the wave of influence set in motion by that look? From this view we may see the absurdity and wickedness involved in the plea that it is nobody's business what we say or do—our tongues, hands and eyes are our own and we have a right to use them as we please. There is a high moral sense in which it is everybody's business how we use the power God has given us, by which we can benefit or injure one another.

Our highest natural happiness originating from our social natures and relations, shows that God made us to be social beings and to be largely dependent upon our fellowmen for enjoyments. It is evident that happiness, in the future state, will largely consist of this kind. If our social natures and relations are perverted, they become prominent sources of evil, here and hereafter. Hence the necessity and wisdom of what Christ taught Nicodemus: "Ye must be born again." There must be such a change of affections and aspirations as will lead him again into harmony with God and his laws before he can be prepared for the social relations and joys of heaven. Heaven will be a social place. Of the righteous Christ said: "They shall come from the east, and from the west, and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven." Matt. 8: 11. Such will be their

* Delivered at Milton Junction, Wis., Jan. 17th, on the occasion of ordaining deacons, and furnished for publication by special request.

company, indicating the height of their joy. In his last prayer for his disciples, he said: "I will that they be with me where I am that they may behold my glory." John 17: 24. He wanted them to be his associates and share in his glory. To the Hebrews, the apostle said: "Ye are come unto Mt. Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first born which are in heaven, and to God the Judge of all, and to the spirits of just men made perfect." Heb. 12: 22. Here we have the companionship of heaven described, and the kind of company the saints will have. To enjoy such company we must be fitted for it by having our moral and spiritual aspirations all in harmony with God and his will. A heart at enmity against God and his laws would find no companionship there. "Without holiness no man shall see the Lord." "Except a man be born again, he cannot see the kingdom of God." Mutual dependence for happiness obligates each to treat others as he would be treated under like circumstances. One's conduct towards others should indicate what he desires from others. The natural impulse to do as we are done by, grows out of this basal principle in social morality; only when that principle has been violated is it right to deviate from that impulse. We have no right to do wrong because others have done wrong. If we would be respected by others, we should show respect for others. If we would be loved, we should manifest love. No one has a right to desire the respect and love of others while he shows none of these feelings towards them. And a person who does not respond to the manifestations of true, disinterested love and respect, shows himself deficient in moral character, and is unworthy of such manifestation.

The command is to *serve in love*. Important and useful deeds may often be performed when love is absent; but they will bring no reward from God to the doer. If ignoring the *motive* commanded is sin, the *act* must be sin, and God does not reward sin. He may, by his overruling providence, cause the act to result in good to the needy, as he did the envy of the Jews who sought the crucifixion of Christ, by which he became the Redeemer, while condemnation rested on those who were instrumental in securing it. The desire and motive of the actor is the moral essence of the deed, and every person will be judged by that rule. Paul said, "Though I give all my goods to feed the poor, and have not charity (love) it profiteth me nothing." The goods bestowed might relieve and bless many, yet if given to secure reputation, future advantage, salvation, or any other selfish end, it would not render him acceptable with God. Christ said the Pharisees loved to pray standing at the corners of the streets, or in the market places, that they might be seen of men. "Verily I say unto you, they have received their reward." They sought to be seen of men and had what they sought. "Take heed that ye do not your alms before men to be seen of them, else ye have no reward with your Father which is in heaven." Matt. 6: 1. The very acts for which God has promised rewards, he will not reward if it is done "to be seen of men." That being the motive, no other reward than being thus seen would be just. One day Jesus stood with his disciples observing how the rich cast large sums into the Lord's treasury. Then came a poor widow and cast in two mites. Jesus called their attention and said, "This widow hath cast in more than they all." What did he mean? Evidently that there was more love to God and man which prompted her gift

than in the hearts of all these rich men who gave so generously out of their superabundance, largely, no doubt, for the credit of being liberal. She gave *all she had*, leaving all her future necessities to be provided by Him who saw the secret love of her heart. This cheerful sacrifice of her all was the measure of her love, knowing that the smallness of her gift would bring sneers, rather than applause, from the bystanders.

Love makes service a pleasure, difficult things easy, and what would otherwise be bitter trials, pleasures. Many a frail mother, with half a dozen mischievous children to watch and care for, day after day, year in and year out, yet wears a cheerful, happy countenance, and would not release the care of one of them for money. What is the secret of her cheerfulness? It is the love in her heart for the dear ones she toils for. Without that, such toil would be nothing but vexatious drudgery. The disciples of Christ, imprisoned with bleeding backs and under sentence of death, could not restrain their joy in the midnight hour, but aroused all the prisoners with their prayers, songs, and shouts. How could they be so happy under such circumstances? It was their intense love for Him who came from heaven and died to redeem them and a lost world. Their hearts so overflowed at the thought that they were counted worthy to share with him in the suffering and toil of such a work, that they could not keep silent. Thus, what *without* that love would have filled them with the bitterest feelings and forebodings, *with* it, filled them with inexpressible happiness. If such love, under such circumstances, can make men so happy, what will it do when transported into the presence of the dear Lord and his approving smiles, with no distracting influences around them, but with ten thousand influences to fan the flame? "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which the Lord hath prepared for them that love him." 1 Cor. 2: 9.

Christ-like love keeps the heart fixed on the greatness of the work *to be done*, rather than on what *has been done*. It turns the mind and heart to the perishing multitudes, to the ends of the earth, and leaves no time for figuring up what has been done, farther than it may aid in prosecuting the work. After Paul had been toiling twenty-seven years, he said: "This one thing I do, forgetting the things that are past, I press towards the mark for the prize of the high calling of God in Christ Jesus." Although he could tell the most wonderful Christian experience, in his conversion, success in preaching, building up churches, working miracles, visiting the third heavens where he heard unspeakable things of God's grace and glory, yet he had no time to sit and talk over these things, while souls were in peril whom he might rescue. But when his work was done, he then took a glance back to recount the victories of God's grace, and said, "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;" and then sealed his testimony with his blood, and went to his longed-for company, "To be with Christ."

This love never prompts man to say, "I pray thee have me excused." "Is obedience to every command of God essential to my salvation?" "May I not get into heaven if I substitute something which seems better and more appropriate?" All such excuses show carnal love instead of love to God and the spirit of Christ. It bears little resemblance to the command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; and thou shalt love thy neighbor as thyself." These comprise the ruling spirit that predominates in heaven. Without it no one can feel at home there and enjoy that society. May God help us to rise to that measure of love. Amen.

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

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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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Notice to Creditors to Present Claims.

Pursuant to the order of Hon. S. McArthur Nor-
ton, Surrogate of the county of Allegany, notice is
hereby given to all persons having claims against
Welcome B. Burdick, late of the town of Alfred, in
said county, deceased, to present the same, with
the vouchers thereof, to the undersigned, at his
residence, in the said town of Alfred, on or before
the 22d day of May, 1891.

Dated at the town of Alfred, Allegany Co., N. Y.,
Nov. 14, 1890.

SAMUEL P. BURDICK, Executor.

P. O. address, Alfred, N. Y.

Citation—Judicial Settlement.

THE PEOPLE OF THE STATE OF NEW YORK, to Will
H. Crandall, Eugene T. Crandall, Effie Maude Cran-
dall, Sardinia Crandall, Herbert L. Crandall, Jes-
sie W. Crandall, Corabelle Tabor, Julia A. Short, Kate
Palmer, The Seventh-day Baptist Missionary Soci-
ety, 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 Crandall, late of the town of Alfred, in
Allegany County, deceased, GREETING: You, and
each of you, are hereby cited and required person-
ally to be and appear before our Surrogate of Alle-
gany 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 re-
quired to appear by their guardian, if they have one,
or if they have none, to appear and apply for a spe-
cial 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 Nor-
ton, Surrogate of said county, at
Friendship, N. Y., the Twenty-Second
day of January, in the year of
our Lord, one thousand eight hun-
dred and ninety-one.

S. M. NORTON, Surrogate.

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CONDENSED NEWS.

A pastoral letter from the Catholic Primate condemning Parnell was read in all the Catholic churches throughout Ireland on a recent Sunday.

The Iowa Columbian Exposition Commission has adopted plans for a \$100,000 building of iron and glass for the State exhibit at the World's Fair.

Walter Damrosch, the musical director of the Symphony and Oratorio Societies of New York, has secured a guarantee fund of over \$50,000 a year for the establishment of a permanent orchestra in New York.

It is expected that a general law for the suppression of drunkenness will be enacted and put in force in all the States of the German Confederation before the year is ended. A bill on the subject has been prepared by the Prussian Government and has received the approval of the Emperor.

A sweeping anti-trust measure was lately passed by the Indiana Senate declaring all combinations to control prices or limit production unlawful conspiracies to defraud the people, and providing fines of from \$1,000 to \$5,000, and imprisonment for from two to five years.

The International Society for Colonization of Russian Jews was incorporated in San Francisco last week, with a capital of \$1,000,000. The society will purchase a tract of land and locate a colony of Russian Jews on it, giving them land, stock, implements and a small amount of cash, taking in return mortgages which can be redeemed by very easy payments.

Baron Hirsch, of Paris, has donated the sum of \$2,400,000 to be used in improving the condition of the poor Hebrew immigrants that are continually coming to the United States from Russia and Roumania. The money will be used to educate the immigrants and their children in the English language and in handicraft, agriculture and citizenship; in procuring work and homes for them; and otherwise giving them a fresh start in life. Baron Hirsch has previously given over \$700,000 in charities to the Hebrews in America.

France has a surplus of members of the learned professions. The statement is made that 15,000 school-mistresses, 8,000 primary school-masters and 500 high school instructors are looking in vain for employment. There are 27,000 French physicians, or about 6,000 or 7,000 more than there are in Germany, with her 10,000,000 more inhabitants. Two thousand lawyers in Paris cannot make livings in

their profession. Civil and mining engineers are so numerous that hundreds of them are seeking eagerly petty positions in mines and factories.

The mortality rate among the Representatives in the present Congress is larger than ever before known in one term of that body. It should, however, be remembered that the House of Representatives contains several more members than any former Congress has had. The number of deaths in the House of the fifty-first Congress is eleven, namely: the Hons. S. S. Cox and David Wilber, of New York; William D. Kelley, Samuel J. Randall and Lewis F. Watson, of Pennsylvania; James N. Burnes and James P. Walker, of Missouri; Richard W. Townshend, of Illinois; Edward J. Gray, of Louisiana; James Laird, of Nebraska, and James Phelan, of Tennessee.

MARRIED.

CRANDALL—LACEY.—At the residence of the bride's father, in the town of Meacham, Marion county, Ill., Jan. 18, 1891, by Rev. C. A. Burdick, Mr. J. Clark Crandall, of Milton, Wis., and Miss Ella R. Lacey.

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.

BURDICK.—In Alfred, N. Y., Feb. 10, 1891, of heart failure, Ellen Satterlee, wife of William R. Burdick, aged 57 years.

Mrs. Burdick was a daughter of the late David B. Satterlee, and great-granddaughter of Eld. William Satterlee, of Berlin, N. Y., so widely and so well known among Seventh-day Baptists until a few years ago. In early life she professed religion and united with the Hartsville Seventh-day Baptist Church, and later removed her standing to the Second Alfred Church, of which she was a worthy member at the time of her departure. She leaves a husband, one daughter, one son and a large circle of relatives and friends to mourn her sudden death. In her Bible were found marked verses 11-13, of the 56th Psalm, which were used as the text for the funeral sermon. In the absence of the pastor, the services were conducted by the Rev. L. A. Platts.

LIVERMORE.—In Whitesville, N. Y., Feb. 3, 1891, Samuel Allen Livermore, aged 53 years.

Brother Livermore was found in the early part of the evening, in his wood-house, lying on his face. He was taken into the house and lived but a few hours, speaking but once. Evidently he had a stroke of paralysis. In early life he became a member of the Seventh-day Baptist Church of Independence, with which he remained a member until death. He will be very much missed among the sick, as he was an excellent nurse. He enlisted in Company C, 85th Regiment N. Y. Volunteers in 1861 and was discharged in 1862, for sickness contracted in the army, which continued with him through life. He was brought to Independence for his funeral and burial. He has left a wife and two children and many other friends. J. K.

TRIP.—In West Union, N. Y., Feb. 1, 1891, of pneumonia, William Reverence Trip, aged about 65 years. J. K.

CUNDALL.—At Ashaway, R. I., Mr. John Cundall, born Feb. 25, 1817, died Feb. 4, 1891.

IRVING SAUNDERS expects to be at his Friendship studio Feb. 19th, 20th, and 22d. Special inducements in crayons this trip.

A Card.

William R. Burdick and family desire to express, in this manner, their thanks to their neighbors and friends for their generous sympathy and timely assistance during their great sorrow on account of the death of wife and mother.

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The Rev. L. A. Ostrander:

MY DEAR SIR,—I cannot refrain from expressing my very high appreciation of your lecture on "Cash," which I had the pleasure of hearing you deliver recently in this city. Sparkling with wit, racy with stories and illustrations of most effective and telling character,—full of valuable information and glowing with a real eloquence, it kept the crowded and delighted audience in enchainment and interest from the first word to the brilliant peroration with which you concluded. It is emphatically the "Lecture for the Times," and ought to be given all over the country. Yours sincerely,

ALLAN CURR,

Pastor of the Baptist Church, and member of the Royal Society of Literature, London, Eng.

Rev. Mr. Ostrander will deliver this lecture at Chapel Hall, Feb. 25th, at 7.30 P. M., in the P. A. Burdick Lecture Course.

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PLAINFIELD, N. J., June 10, 1890.

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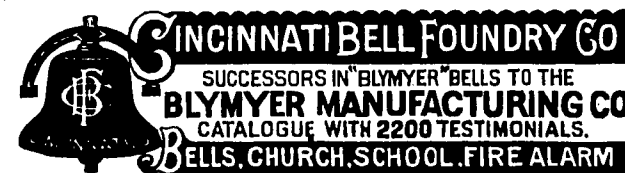
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