

# THE SABBATH RECORDER.

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## MEASURELESS AGES.

**T**HIS life is but the threshold of our existence—a breath; we gasp once here and live forever; if we owned the whole world it could not attend us a step beyond the grave; but if we once obtain the heavenly inheritance, we shall carry it with us down through the revolving ages of eternity. If want and affliction beset us here, death will soon close the distress; but if we lose our soul the loss will be forever. This is that last death which death itself cannot destroy. The fashion of this world passes away; the earth will soon grow crazy with age; the sun itself shall wax dim in its orbit; the stars shall fall like the leaves of autumn; but the deathless soul shall survive the wreck of worlds. And when another period, as long as the world's age, shall have passed, and as many such periods as there were moments in the first, the soul will have just begun its course. To stand on some eminence like Pisgah and look away into eternity, O what a prospect rushes on the eye! Let imagination spread all her pinions and swiftly pursue the flying soul, through ages of joy enough to dissolve mortal flesh—and keep on wing and still pursue, through periods which human numbers cannot calculate, until the fancy has got so far from home as hardly to be recalled—it must still return and leaving the flying soul to explore ages after ages—a boundless eternity of inexpressible bliss. And when it returns to earth, how it sickens at worldly glory, and calls mortal life a blank, a point, no time at all.

—E. D. Griffin, D. D.

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## Sabbath Recorder.

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SOME of the ancient cities had only one gate. The surrounding wall was high, and none could enter except through the one massive door or gate. Heaven is thus protected. There is but one doorway or entrance. Christ says, "I am the door."

THE friends of Alfred University will be glad to learn of every indication of its prosperity. President Davis has recently received a pledge of \$10,000 from an alumnus of the University, toward an endowment for the chair of chemistry, and he was encouraged to hope for still greater things. It will rejoice many hearts to know that the friends of this useful institution are rallying with the hope and intention of greatly increasing its power for good.

OUR people who live in Alfred probably have a better opportunity to become acquainted with the work now carried on in Java, one of the East Indies, by two consecrated and self-sacrificing volunteer Seventh-day Baptist missionaries, than do the people of any other of our churches. Several young brethren from Holland who are, or have been, students in our University, are deeply interested in that mission, and they frequently present its claims before the people, and read interesting letters from the workers. This week we give our readers an interesting paper by Mrs. Platts, which we hope all will take the time to read. Get your atlas and find the island of Java, just south of Sumatra and Borneo, in the Eastern Archipelago. This island has a population of nearly 20,000,000. The inhabitants are industrious. Agriculture and mechanical industries are carried to a high degree of perfection. The island is controlled by the Dutch. We are pleased to notice in the minutes of the last Missionary Board Meeting that their attention is turning in that direction.

### WHY THE CUBAN REBELLION?

There is no attempt to conceal the fact that Americans as a people sympathize with the insurgents in the prolonged struggle of the Cubans against the Spaniards. The general voice of the press, both secular and religious, indicates the almost universal hope in the United States, that Cuba will be able to free herself from Spanish rule. And yet, probably it would be difficult for most of the sympathizers to state definitely the points of grievance urged by the revolutionists. Cuba is held and controlled by Spain chiefly as a source of revenue. No liberal policy for the good of the people is ever evinced. Hence the government is oppressive. Liberty and justice are not to be counted upon in their internal affairs. The Cubans have no real representation in Spanish courts. It is taxation without representation; and their taxes are very burdensome. The officers have absolute power, and the rights of the people are not re-

spected. They have no liberal and well-defined system of education. They are denied the right of public meetings. Their so-called courts of justice are only combinations for robbery, corruption and iniquity. This cruelty and oppression lies at the bottom of the present uprising, and it is not a matter of wonder that the natural sympathy of all people who love liberty, justice, civilization, education and religion are with them.

The total population of Cuba is about 1,600,000. The army of the revolutionists only number about 10,000, while General Campos has had 100,000 veterans at his command and a nation of 17,000,000 to back him. And now General Campos has been compelled to admit that his campaign has been a failure and he has been recalled, General Weyler succeeding him. The struggle may be unwisely prolonged, resulting in greater loss of life and the destruction of much property, but in all probability Cuba is destined to become free from such tyranny and enjoy the heaven-ordained freedom so essential to the attainment of peace, happiness and prosperity.

### CONCERNING GOVERNMENT LICENSES.

Does the United States Government, by virtue of its internal revenue tax, license or sanction the traffic in intoxicating liquors? This is a question about which there are differences of opinion and because of these differences we desire to call special attention to the real attitude of our government, in this particular. In last week's issue of the RECORDER, under the heading "News and Comments," we spoke of the number of firms and individuals in the United States holding licenses granted by the United States Government, for the manufacture and sale of intoxicating liquors. An esteemed friend objects to that statement, and adds: The United States Government does not grant any firm or individual a license, nor any permission whatever to sell intoxicants. The statement, as you have printed it, is often made by political stump-speakers for political effect (and I presume in many instances the speakers believe it), but it is nevertheless a mistake. Therefore, for truth's sake, and love for our country, I trust you will make a speedy correction of the statement."

It is not our intention to make random and unreliable statements in any matters, and especially those which are of as grave a nature as the one under consideration. But if at any time we are deceived and make serious mistakes, we will be glad to be convinced of our error, and will hasten to make all due corrections of the same. In the present case, having made somewhat careful investigations, we submit a few reasons for believing that our brother is mistaken when he so strongly asserts that "The United States Government does not grant any firms or individuals a license nor any permission whatever to sell intoxicants."

A most natural inference would be that if our Government accepts a tax as revenue for the sale of liquors, while it might not technically be called a license, it is nevertheless of the nature of a "permission," which our critic disclaims. It seems to us, as it does to many others, that if our government says, in effect, to the liquor dealer, "If you sell intoxicating liquors you must pay a tax for revenue," it is equivalent to saying, on the

other hand, "If you pay a tax for revenue you may sell." We have known several instances where liquor dealers have set up their claims, under what they called the Government's license, and temperance people have been defeated in trying to enforce the state law, and have given up all attempts at enforcement, blaming the general government for the traffic. Now, if our brother is correct in his statement, will he kindly explain the meaning of certain bills introduced into both Houses of Congress at this session? In the Senate and in the House there are Congressmen who formulated bills for the express purpose of circumventing the evil effects of what is known as the "federal permit."

The bill in the Senate, as introduced by Senator Peffer of Kansas, reads as follows:

That whenever in any state, by the laws thereof duly enacted, traffic in spirituous, vinous, malt, or other intoxicating liquors is limited to particular persons or classes of persons, collectors of United States internal revenue shall not hereafter collect special liquor taxes from, nor shall they issue stamps or receipts therefor to, any person or persons within such state, other than those who, at the time, are duly authorized by the laws of such state, and in accordance with the provisions thereof, to engage in or carry on such trade or traffic.

But if it is a fact that this government tax does not, in its interpretation by government officials, give "any permission whatever," why should Senators spend time in an attempt to prevent the issuing of such "federal permits?" In the House, another similar bill, introduced by Representative Denny, of Mississippi, is pending, which reads thus:

That it shall be unlawful for any United States commissioner of internal revenue to grant or issue to any person, persons, or corporation, license for the sale of whisky or other intoxicants in any state, county or parish, where, under the law of such state, county or parish, the sale of such intoxicants is prohibited."

It seems quite evident, therefore, that while some may claim that the tax is neither a license nor a permit, in so many words, still it is so in fact. Its interpretation by government officials, and its practical working, even in prohibition states, have given it the name of a "federal permit." Several Congressmen, in discussing the features of the bills pending, have expressed themselves emphatically in their favor. We quote the language of one, and that may be taken as an index of the sentiment of the others. Senator Tillman, of South Carolina, said: "In consequence of these federal permits much tumult and discord has arisen in South Carolina which otherwise would have been avoided. These permits are in direct conflict with the dispensary system, and therefore objectionable. Furthermore federal laws must support state laws, or they cease to be of any use except for encouraging law-breakers. I shall push the matter whenever I can and support it with my vote."

We make one more quotation and submit the case. Governor Northen, of Alabama, says:

In my opinion the government, by granting liquor privileges in Prohibition districts, encourages and fosters violations of the law. This should not be so. The government has no business to thus interfere with the rights of any community. The government should act in unison with communities throughout the country on this matter. We have, in our own state, had considerable trouble in enforcing Prohibition in certain counties because of this action on the part of the government, and any measure which proposes to stop this unjust interference of the government should become a law.

These are not the words of "political stump-speakers for political effect," but of statesmen and friends of humanity,

and of good government. We must therefore conclude that these "federal permits" are much more real and troublesome than those who doubt their reality are aware. While there are revenue tax-receipts, with printed disclaimers concerning authority to sell, it must be remembered that interpretations of officials and decisions of courts set the disclaimers aside and protect the liquor dealers who have paid the required fees; and in that way the tax received, on the one hand, secures the dealer on the other hand, and puts him in possession of the "federal permit" to sell intoxicants. We hope, through the passage of one or the other of the pending bills, our government will wash its hands of all complicity in this unholy traffic.

## NEWS AND COMMENTS.

OFFICIAL returns show the number of visitors to the Atlanta Exposition to have been 1,286,863 persons.

AMBASSADOR THEODORE RUNYON died in Berlin, Germany, January 27, aged 73 years. He was a native of New Jersey.

ST. LOUIS has ordered that all her electric-lighting and street-car companies shall put their wires underground before Jan. 1, 1900.

FIRE-PROOF paper is now being manufactured, in which 95 per cent is asbestos. This will be of great value for many documents.

GENERAL WEYLER, the successor of General Campos in command of the Spanish forces for the suppression of the rebellion in Cuba, is said to be severe, cruel and blood-thirsty. General Campos was more humane.

MANY people boast that they have no need of signing the pledge, for they can drink or let it alone as they please. Such people generally prove that they can drink, but they forget to show that they can let it alone.

GENERAL EDWARD B. FOWLER died in Brooklyn, N. Y., Jan. 16, aged 69 years, and General Thomas Ewing was struck by a Third Avenue cable-car in New York, January 20, and died the next morning, aged 67 years.

NEWS was recently received from Dr. Donaldson Smith, an American explorer in East Africa. He has surmounted great difficulties and overcome much opposition from Abyssinians, and made some important discoveries.

THE lowering of the water in several of the great lakes is causing serious apprehension. Lake Michigan has settled five feet in the last decade. Lake Huron has lost about the same amount and Lake Superior not so much. Lake Erie is also failing.

CHEMICAL engines for putting out fires are becoming very popular. Fires are more easily extinguished by these appliances, and property is saved from being deluged and destroyed by large volumes of water, which often prove more destructive than the fire.

GREAT dissatisfaction has been occasioned in Salvation Army circles by the recall of Commander Ballington Booth and his wife from America. General Booth, father of the Commander, is said to be displeased with some features of the American management, hence the peremptory recall.

THE pension bill before the House proposes

to appropriate \$141,325,820 the coming year. This is the same amount as last year. A widow is not now required to prove want of means of support other than daily labor, but must prove that her income from all sources does not exceed \$500 per year.

THE offer of \$10,000 to the Board of Education of Norwich, Conn., by William A. Slater, has been withdrawn on account of a spirit of opposition to his plans, and offensive remarks by members of the Board. The fund was to be given toward equipping a Normal Training School, which he also intended to endow.

THE immoderate speech of Senator Tillman in Congress last Wednesday has not been generally approved by the sober-minded men of any party. Very little, if any, good can be expected to come from such inconsiderate, denunciatory language. It is, perhaps, the fault of our boasted land of "free speech," but there should be a reasonable limit.

THE *Independent* says, "These are great days for Adventists. Ominous war-clouds darken the European sky, but throw light on the prophecies and enable the prophets of today to interpret them in accordance with their pre-millennial creed. How patient and persistent they are; year after year, studying and figuring, interpreting and prophesying!"

Two lady evangelists are holding revival meetings in the Congregational church in Lebanon, Conn., with very marked success. Many who have resisted every appeal of the Gospel until recently are now acknowledging the power of the Saviour's love, and turning in childlike simplicity to him for refuge. The devout and winning ways of these consecrated sisters have been greatly blessed of God.

MRS. DODGE, of Highland Falls, near New York, the married daughter of John Bigelow, ex-United States Minister to France, did valiant service in beating a burglar who had entered her father's house about one o'clock in the morning, Jan. 28. He dropped the jewelry he had seized and tried to escape through a window. She seized him by the coat and held him a little time, calling for help. He finally broke away and escaped.

INSTEAD of allowing the city of Brooklyn to be absorbed by New York, the citizens of Long Island are starting a new project, viz., to have Long Island set off as a new State. This plan is receiving the hearty support of many leading business men. The population of Brooklyn alone is larger than Rhode Island, Delaware, Connecticut, and some other States. Brooklyn has 1,100,000, while New Jersey has only 1,444,000, and California 1,208,000.

THE steamship *St. Paul*, one of the finest vessels of the International Navigation Company, went aground in the sand of the Jersey coast near Long Branch January 25. This accident happened about 1.30 A. M. The night was very dark and a fierce gale was blowing from the east. There were 300 passengers and a million dollars in gold on the ill-fated vessel. The work of removing this great ship from the sand has been very difficult and expensive.

THE Senate Committee on Foreign Relations has recommended that action be taken by Congress asking President Cleveland to use the good offices of the government in a friendly

spirit toward inducing Spain to treat the Cuban insurgents as belligerents in civil war. This step seems judicious and does not in any way commit our government to any offensive interference. It is a step in the interests of humanity, and will doubtless be approved by Congress and the President.

PRESIDENT LOW, in his Annual Report to the Trustees of Columbia College, calls for \$1,500,000 for increased facilities greatly needed. He says, "The buildings needed at once are: A building for physics, a building for chemistry, a building for engineering, a gymnasium, a dining hall, and an academic theater." He also proposes to change the name from Columbia College to Columbia University, or the University of Columbia. He says: "A college is conceived of as a place for liberal culture; a university as a place for specialization based on liberal culture."

## CONTRIBUTED EDITORIALS.

ONE of the sad obstacles which is still to be found in the way of temperance reform is the intolerance manifested by some of its promoters toward those who propose to reach the same end by a different route.

A well-meaning brother once said, when he found I would not take the political stump in a revival meeting, "I had been looking forward to your coming. I thought that when you evangelists came to the town you would not be afraid, but I am disappointed to find that you dare not speak out."

"I dare to say anything to this people which I believe the Lord wants me to say," I replied; "it is not a question of bravery between us, but of judgment. If you will convince me that your way is right, I will take it; but don't accuse me of being a coward simply because my judgment of what is best to do honestly differs from yours." The brother took back his hasty words and we had a frank talk together in the Christian spirit.

Francis Murphy at the noon meeting yesterday called for testimonies to Christ's power to save from intemperance. It was a tender meeting, and several men spoke feelingly. Then a gentleman arose and began an appeal in behalf of the Prohibition party. "No politics," said Mr. Murphy; "if you have some testimony of what Christ has done for you, tell it out." He had scarcely taken his seat when another man arose and pointing a long bony finger at Mr. Murphy began a tirade at him for shutting "politics" out of the meeting, calling him a "traitor" to the cause. A number of people cheered the speaker, but a larger number hissed and cried "shame." The meeting which had begun so auspiciously was a bedlam until someone started a hymn and the audience had a chance to quiet down.

A truce to such hostilities, gentlemen. The cause of temperance is not to be advanced in such ways. Mr. Murphy was entirely right in his position. He had been invited there by the W. C. T. U., with the express understanding that it was to be a *gospel* temperance meeting, and that the question of methods of prohibiting the sale of liquor, upon which good people differ so widely, was not to be touched. The natural effect such an interruption would produce upon most fair-minded people would be to prejudice them against

a cause whose advocates displayed such lack of discretion and of charity.

How to fight the liquor traffic is one of the great overshadowing questions of our land to-day. It is neglected and ignored *all too much*. We should like to see it frequently discussed in our churches under wise rules, and such discussion well advertised beforehand. We should like to see a symposium in the SABBATH RECORDER, thoroughly presenting the question from the various standpoints. We shall certainly be none too wise and well prepared with all the information and suggestions we can get along these lines. But one of the difficulties often attending such discussions is the narrow and intolerant spirit which sees only one possible way of looking at a thing, and charges bad faith on those who see differently. We have a great work to do, my brethren. We need to be courageous, patient, and full of the charity which "is not easily provoked," and "doth not behave itself unseemly."

#### SIR RICHARD'S VOW.

BY MARY F. WHITFORD.

Over Arabia's hot arid sands,  
Where wander at will wild Bedoin bands,  
A caravan slowly its long length trailed  
Laden with spices and rich silks, baled.  
Night came on in that dreary space,  
And the tired travelers sought a place  
To pitch their tents for a short repose,  
Ere the shades of darkness should round them close.

Slowly the patient camels knelt  
With a pant of relief, when anon they felt  
The heavy burdens they'd carried all day,  
By their dusky keepers taken away.  
The pilgrims to Mecca, a faithful band,  
For their evening devotions, knelt on the sand.  
Undisturbed by clamor or idle jest,  
If only by Allah their dreams were blest.

Amongst the travelers tented there,  
Sir Richard paced, with lordly air.  
His station and rank gave him wealth and renown,  
For he was Lord Mayor of Londontown.  
Weary and sore from his long, hard tramp,  
He wandered away from the noisy camp,  
But no verdure appeared his eyes to bless,  
Only the sunburnt wilderness.

Above him a vulture on broad wings flew  
In circles which wide, and wider grew,  
And he sat him down on a boulder grey  
While his thoughts went back to his home far away  
In England—the land of shower and mist,  
Of cool lanes and hedgerows, of sweet homes—but hist!  
There's something stealthily moving near,  
In the gloaming it creeps, and his heart beats with fear.

His eyes dilate, and his breath comes fast,  
With a nameless dread—till he sees at last  
The gloaming eyes of a lion bold—  
Of what use now are the stores of gold?  
Awe-struck he gazes, all hope denied,  
At the glistening teeth, and tawny side,  
At the crouching form—so near at hand,  
And in abject fear he kneels on the sand.

"God in Heaven," he cries, "O list to my vow,  
If from the lion Thou'lt rescue me now,  
My life, my all, shall be given to Thee,  
In works of love and sweet charity."  
And as soon as Sir Richard begins to pray  
The lion turns and skulks away.

Sir Richard went back with the caravan,  
By a miracle changed to a nobler man.

In alms and good deeds his days were spent,  
But ere his soul to eternity went,  
He built a chapel, where once each year,  
The people gathered from far and near,  
To hear a sermon about his vow.  
"The Lion Sermon," they call it now.  
Thus in times medieval, man brave and true  
Made a solemn vow, and kept it too.

It is a peculiar characteristic of a certain kind of oak, that its leaves do not fall in autumn, but remain withered and brown, clinging to the bough all winter, resisting its fierce blasts. It is only when the new life begins to stir through the branches in spring that they are crowded off, by the swelling buds. It is even so with our old sinful habits. We cannot divest ourselves of them by good resolutions or external influences alone. It is only when we feel within us the pulsings of a new life that leave no room for the old, that the fruits of the old nature give place for the new, as last year's leaves fall away to make room for those of spring.—*Selected.*

## History and Biography.

JOHN G. SWINNEY, M. D.

In the Holy Scriptures, those lives are given with greater fulness which illustrate and follow the life of our Lord Jesus Christ. So we believe, in a religious journal and especially in a denominational paper, those biographies should find larger mention which magnify our holy religion and emphasize the doctrines of our denominational faith.

It is said by Prof. Henry Drummond that "heredity and environment make the man," and surely if blood will tell in the lower animals, how much more in intellectual and spiritual beings.

The subject of our sketch was descended from a plain and pious ancestry. On the father's side they were Welsh Baptists, who came to America to find freedom to worship God. On the mother's side they were of sturdy Scotch descent, and fled from persecution to find religious liberty. The Swinneys settled on the Delaware Bay, near the mouth of Cohansey Creek, about ten miles south of Shiloh, and Deborah Swinney, as the tombstone still shows, was the first white child born in the settlement, A. D. 1681.

On the mother's side, the Frazeurs settled on Amboy Bay, N. J., in 1661, but their descendants moved south, till one branch located at the head of Cohansey Creek, about three miles east of Shiloh.

When the Seventh-day Baptist church at Shiloh was organized in 1737, the name of John Swinney was placed first on the list, and that name fills an humble place on the church records in each generation for one and a half centuries.

The farm at Barrett's Run, half way from Shiloh to Bridgeton, was purchased from the Indians, and has come down in the Swinney family, from father to son, to the present time.

The Swinney ancestry was marked for breadth of thought, and the Frazier family for intensity of conviction and persistency of purpose. Ethan Burdick Swinney and Eliza Frazier were married March 14, 1833, and John G. was the seventh in a family of nine children, and was born August 15, 1844, and inherited a breadth of comprehension, intensity of conviction and persistency of purpose that characterized him through life.

#### EARLY INFLUENCES.

First of all was the pious home, with its daily reading of the Bible and family prayer, and faithful attendance at the sanctuary. Look in on that family; it is Sabbath morning. A chapter has been read, each reading a verse in turn, a familiar hymn sung, and all kneel down and the mother leads in prayer, as she usually did on Sabbath morning, earnestly praying God to bless the family, the neighbors and the church, and the heathen far away, and then, as if catching sight of calvary, asking the Lord that some of her children might go and tell them about Jesus. Oh, those seasons when mother wept and prayed, and gave her children to God! And that prayer was answered, years afterward, when one of the family started for China.

#### EDUCATIONAL.

When John was scarcely five years old, Prof. E. P. Larkin came to Shiloh and founded Union Academy, and raised a trumpet call to higher education through all West Jersey.

Prof. Larkin had marvelous energy and enthusiasm, and he startled and aroused the youth from Camden to Cape May. The very air seemed throbbing with new life, and the young felt it, especially the Seventh-day Baptists, and continued to feel it through all the history of that noble institution of learning.

#### PASTORAL INFLUENCE.

When John was eight years old, Rev. Wm. M. Jones resigned the pastorate and sailed for Palestine as missionary, and Rev. W. B. Gillette succeeded him. The new pastor's wife was an only sister of John's mother, bringing the two families into intimate and tender relations. Elder Gillette was a man of rare gifts and graces, and no one can measure the beautiful and blessed influence of that beloved pastor on the Swinney family.

#### ECONOMIC INFLUENCE.

On the farm the work was hard and constant, but there were plenty of books, and often visitors of culture. The farm, too, was small and the family large, causing a constant struggle to feed and clothe them, and educate the older children in Union Academy. But these very struggles in economy laid the foundation for industry, frugality and an overwhelming desire for an education.

#### RESULTS OF THIS ENVIRONMENT.

First, *manliness*. The hard work, plain living, and association with many cultured minds led to high aims and noble aspirations in life. When he was eight years old he was sitting on the floor one day with the other children, looking over some picture books. Suddenly he rose up and went out doors, and on coming in, opened the door in the way his father usually did, and taking off his hat and bowing, said, "There is a right way to enter the house and a wrong way. The right way is to be polite. From this time on, so long as I live, I am always going to take off my hat the first thing when I enter the door." The older children laughed at his effort at speech-making, but soon discovered a great thought had entered his mind and that he was in earnest in what he said. From this time, during childhood and manhood, the same purpose remained, and politeness and gentleness seemed to be a part of his being.

Second, *religion*. The pious home, the Sabbath season at Shiloh and the neighborhood prayer meeting at Bowentown, surely and early led his feet into the paths of religion and his heart into the joyous service of God. In March, 1858, during a great revival, he made a profession of religion, with forty others, was baptized by Elder Gillette and joined the Shiloh Seventh-day Baptist church, and continued faithful in that communion till death.

Third, *education*. During his childhood there was no public school in South Jersey more thorough than that at Bowentown, taught by the brothers Jacob and William Iszard. To this he regularly went and received his primary education, and when nearly sixteen years old he commenced at Union Academy, then ably conducted by Prof. O. U. Whitford.

Fourth, *patriotism*. In the home, in the pulpit and through the community freedom was honored, slavery despised, the down-trodden pitied, and when the old flag was assailed and rebellion raised its traitorous head, loyal hearts and Christian people rose to the defense of right and liberty.

On the 12th of August, 1862, three days

before he was eighteen years old, with his parents' consent, and with many of the Shiloh boys, he enlisted in Company K, 12th N. J. Volunteers, encamping at Woodbury, Trenton, Ellicott's Mills and Falmouth, Va., drilling for active service. On May, 3, 1863, in that memorable charge at Chancellorsville, he was wounded just below the right knee, and sinking down in the swamp from loss of blood, he was numbered with the dead. On reviving the next day, he crawled to a stream of water and was gathered up with the wounded, and finally placed on a steamboat and started for Washington.

In the early morning, as he lay on the deck with four hundred mangled and bleeding about him, a stately, careworn man came around, shaking hands and speaking a kind word to everyone. Suddenly someone recognized him as the President of the United States, and cried out above the roar of the machinery and the groans of the dying, "Father Abraham, Father Abraham, take care of us and bring us safe home." Oh, how the tears rolled down that sad, loving face, as he kept right on shaking hands with the wounded boys! Thank God, the great and good Lincoln had left the cares of state and come down to the battlefield, and taken the mother's place in caring for the wounded and dying.

The hospitals were overcrowded in Washington, and John was soon transferred to Tilton General Hospital, Wilmington, Del., where his wound slowly healed so he could visit home on crutches. When able to go about with one crutch, he was appointed clerk to Dr. Baily, the surgeon in charge, when he became acquainted with all the details of the hospital in reference to the supply of food, clothing and medicines, and especially in the care of the hundreds of sick and wounded that were coming and going. Here his kind heart found constant joy in alleviating suffering and caring for the helpless and dying. Afterwards he was appointed secretary to Gen. Daniel Taylor, commanding the Department of Delaware. This threw him much in company with army officers, and helped to give him that stately dignity which marked him through life.

Though often urged to accept a commission from his native state, he steadily refused because the Governor of New Jersey was a pronounced disunionist, but when an offer was made to him to take a military course in Philadelphia and fit himself for the regular army, so he could take charge of colored troops, he gladly accepted, though he well knew the Southern army gave no quarter to wounded colored soldiers or their officers. Taking the full course in the military academy, he graduated and passed the U. S. Examining Board at Washington, and received his commission from the Secretary of War as 2d Lieutenant, 39th Regiment, U. S. A., colored troops, with orders to remain in Wilmington, Del. Again back in the hospital, he spent the winter in close study and caring for the multitudes of sick and wounded. In the spring he was called to Washington and ordered to report at Newberg, N. C., but before he left the capital, the joyful news came of Lee's surrender. All orders were countermanded and he resigned and came home.

#### LABORS OF LOVE.

While in the hospital at Wilmington, Del.,

word came that his older brother, of the 3d N. J. Cavalry, had been shot and bayoneted in the battle of Winchester. In an hour John was on the train for Martinsburg, where, unwilling to wait for the troops, with five others he pushed right out on the dangerous road to Winchester. At the foot of a hill the guerillas dashed down upon them, and taking watches and money, placed them in a line to shoot them one by one. Just as they shot the first the Union cavalry swept down upon them and rescued the five doomed men, when, hastily burying their comrade and sending word to his friends in the North, they hastened on to Winchester. There he found his brother had died and was buried in the Lutheran graveyard, and just beside his grave was a rose-bush, with one large white rose, which he picked and tenderly pressed and sent home to his anxious parents.

During all his camp, field and hospital life he carried the blessed Bible with him and carefully studied and committed it to memory. He could repeat so much of the Psalms and the precious gospels, and being a good singer, he spent much time among the sick and wounded, repeating the promises and singing the sweet songs of home. What precious hours he spent with the brave boys who never lived to see their home below, but away from mother and sister, soon reached the heavenly home!

During his army life his early habits of economy and frugality followed him, and at its close he had a good sum laid by to continue his studies. In the autumn of 1865 he entered Alfred University, continuing two years, then afterwards another year, persistently pursuing a classical course.

In 1869 he entered Hahnemann Medical College in Philadelphia, taking a three years' course, and graduated in February, 1872. In the autumn of 1871, Dr. Charles L. Mahon, of Smyrna, Del., determined to enter the gospel ministry and desired someone to take his large practice. The offer was made to John, and on graduating in February he went immediately to Smyrna. They continued in partnership for six months, when the large practice came directly into John's hands.

He was now a sound, strong man, of commanding presence, great tenderness, strong faith in God, and a will power and persistency that to many seemed amazing. With these qualifications and a mother's prayers he entered upon his great life-work in Delaware. Year by year, through self-sacrifice and patience, his practice still increased, and he looked forward for his sister Ella to come and take up her life-work with him. She spent the summers in his office and graduated in the College and Hospital for Women, in New York City and went to Smyrna the following day, taking up the work with scarce a day's rest till she sailed for China. Together the brother and sister toiled among the sick in that community till their practice extended through Central Delaware and along the eastern shore of Maryland.

#### THE HOME.

Dr. J. G. Swinney and Miss Maggie B. M'Cracken were married at the home of the bride's sister, Mrs. Horace Mustard, in Smyrna, Del., April 20, 1875, and God blessed them with three children, Ethan C., John G., and Chester R. Swinney. Delaware was then as now filled with the descendants of fine old English families of wealth,

culture and charming hospitality, and the Doctor and his wife were mutually happy in having their family and friends around them in the joyous hospitality of their spacious home.

But year by year their practice still increased until the brother and sister longed for the time when their younger brother should complete his studies and join them. In February, 1878, Curtis O. Swinney graduated at Hahnemann Medical College, Philadelphia, and commenced his life-work with them. The three continued among this fine people for five years, each having a separate office, yet working interchangeably and often in consultation. In after years John often referred to his pleasures and arduous toils at this time, strengthened by the love and sympathy of brother and sister, as being the happiest days of his life.

And yet, the amount of work that he accomplished was astonishing to many, riding sometimes as far as one hundred miles a day and visiting in the sickly season from sixty to one hundred patients in the twenty-four hours.

But though the work was incessant and the calls many, brothers and sister made it a uniform rule to meet together on Sabbath morning at 9 o'clock, to study the Bible and spend a season in prayer. And while attending other churches and teaching Bible-classes and helping liberally in Christian work, they still observed the seventh day, amid their cares and overwhelming labors, in such a way as to command and receive the respect of the whole community.

But there is a limit to human endurance, and after eleven years of toil and triumph his health failed, and amid the regrets of a grateful people, he moved back to Shiloh, N. J., in February, 1883. Here in his comfortable home, with his family and aged mother, he spent a whole year, resting and enjoying the society of friends and the blessings of church fellowship. He then gradually resumed practice, continuing for nine years, when his health again failed. Then followed months of waiting, prayer and suffering, which developed a noble spirit of resignation, while devoted wife and children, aged mother, faithful pastor and friends, tenderly cared for him who had cared for thousands before. Slowly his splendid physical powers yielded to disease, and slower still did inheritance of generations—persistency and capacity of endurance—yet his faith rose higher and higher, till he could say, "If God can not spare me to my wife and children, it is because he has something better for me and them;" and so he entered into the blessed rest, December 26, 1894.

The funeral service was held on December 30, his faithful and beloved pastor, Rev. I. L. Cottrell, conducting, and the community, relatives and representatives from abroad were gathered in the Shiloh church to unite in the tender and solemn services.

Thus closed the earthly life of one who died to follow Jesus and exemplify the doctrines of our holy faith.

L. R. S.

If God made the world, you need not fear that he can't take care of as small part of it as yourself; therefore trust in him.

The joy of the Christian life far exceeds any and every thing that the world might offer us.



Foreign fields have been paid to January 1, 1896, and all bills and appropriations for the year 1895 have been paid, except such as may be presented at the next Board meeting in January, at which meeting orders are granted when the bills have been presented and properly approved. There has been advanced upon these accounts the sum of \$253.34, and there is a cash balance in the treasury at this date, December 31, 1895, of \$176.44, of the General Fund, and balance to the credit of special interest account for the aid of young men in preparing for the ministry, the sum of \$300.33.

At this time it might not be out of place for me to give a brief review of the work of the Missionary Society as it appears from a financial standpoint.

From the best information that I have been able to obtain, I find that the Seventh-day Baptists commenced missionary work in regular organized form, in the year 1818, under the name of The Board of Trustees and Directors of Missions of the Seventh-day Baptist order in the United States of America.

It was voted that Elder Henry Clark, of Brookfield, N. Y., Deacon Daniel Babcock, of Hopkinton, R. I., Deacon John Greene, of Berlin, N. Y., Barzillai F. Randolph, of Piscataway, N. J., and Abel Burdick, of Alfred, N. Y., form the said Board of Managers for the aforesaid purposes.

This Society flourished more or less until the year 1828, when the name was changed to the American Seventh-day Baptist Missionary Society, which organized and adopted a charter. This Society had a varied existence, with many ups and downs financially, until the year 1842. In the year 1838 another independent Society was organized under the name of the American Seventh-day Baptist Society, for the promotion of Christianity among the Jews. This Society also had an existence until about the year 1842.

During the period of the life of these Societies there were quite a number of local missionary societies organized in the several churches, that served as auxiliary to the other Societies. The directors of the first-named Societies employed the missionaries and gave orders upon the treasurers of the local societies for payment. As all these societies finally became financially embarrassed and did not seem to meet the pressing demand for missionary work, it was decided to merge them all into one organization for both home and foreign missions, and in the year 1842 the present Seventh-day Baptist Missionary Society was organized, which has prospered continually up to the present time. Its growth in the past few years has been quite remarkable, as a comparison will show.

The figures denoting receipts for Missions during the early period from 1818 to 1842 are very difficult to understand, as at one time there appeared to have been quite a fund, from which a revenue was obtained outside of regular cash contributions, but all at once it seemed to have disappeared, much of it being in personal notes, the principals of which were never paid. As nearly as I have been able to ascertain, the actual amount of cash received was \$4,925.33.

From 1842 up to February 18, 1884, when I became the Treasurer of the Society, the total receipts from all sources, excepting loans and contributions for Permanent

Funds, were \$110,874.83, covering a period of forty-two years. Since February 18, 1884, to date of December 31, 1895, a little short of twelve years, I have received, not including loans or Permanent Funds, the sum of \$136,536.85, more than three times the amount of receipts for the twelve years next preceding 1884, and over \$20,000 more than for the sixty-six years previous to that date.

There has been received by loans \$58,790, making a total of \$195,327.85 passing through my hands. The Permanent Funds of the Society have increased from \$1,384.41 in 1883 to over \$50,000 at this time.

These receipts have come into the treasury by 8,783 different items, ranging from one cent to four thousand dollars, averaging about \$15.55 each, but a very large proportion less than \$5.00.

It has been deposited in bank in 2,722 items, and checked out by 1,591 checks, every cent passing through the bank. There have been drawn 163 drafts on London for foreign missions, amounting to nearly \$50,000. Of these 2,722 items of deposits in bank, seven-eighths of them, at least, have been drafts or checks upon banks scattered from Maine to California, all of which have been collected, and London drafts purchased, without expense to the Society.

From the above it will be understood that the large increase of receipts indicates a corresponding increase of work done by the Society as well as by the Treasurer.

I now retire from the position of Treasurer with the hope that the work of the Society will continue to increase in the future as it has done in the past, and that the Treasurer may at the end of the next twelve years be able to make a much better showing of prosperity than I am able to do at this time.

A. L. CHESTER, *Treasurer.*

WESTERLY, R. I., Dec. 31, 1895.

#### RESOLUTIONS OF THE BOULDER CHURCH.

The following preambles and resolutions ordered at the regular quarterly church meeting on Jan. 5, 1896, show the appreciation of the church in these things:

WHEREAS, Our work here in Boulder could not be done without a house of worship, and,

WHEREAS, We were utterly unable of ourselves to build, and,

WHEREAS, The Missionary Board, the pastors and people generally throughout the denomination have given us so much encouragement; therefore,

*Resolved, First,* That we hereby express our thanks to the Missionary Board for dealing with us so liberally in providing us a pastor and giving him an opportunity to raise the funds to build this house for the worship of God.

*Second,* That we thank all the pastors for rendering such efficient aid to our pastor in the collection of these funds.

*Third,* That we thank the donors, one and all, for contributing so liberally and giving us such cheerful words.

*Fourth,* That we thank our pastor for the efficient and satisfactory manner in which he has collected the means and transacted the business pertaining to the erection of this comfortable and attractive house of worship.

*Fifth,* That we wish these resolutions to be read in the Missionary Board meeting, also to be made public through the columns of the SABBATH RECORDER.

D. M. ANDREWS, *Church Clerk.*

BOULDER, COL., JAN. 5, 1896.

"TARIFF was originally the name of a Moorish Chiet, who, having a port in Spain, near Gibraltar, was accustomed to levy toll on passing vessels. His toll became a regularly understood thing, and the amount was added to the price of the goods."

#### LETTER FROM CHINA.

To the Editor of THE SABBATH RECORDER:

*Dear Brother:*—Our hands have been too full for some time past to allow us much opportunity for correspondence. In our present writing we are acting on the principle of "robbing Peter to pay Paul." While we do so, we have a good conscience before God that we are doing the right thing, for we feel that many in the homeland will be glad to hear a word from us.

Merry Christmas came to us yesterday, and as usual the merry-making brought to some of us much weariness to the flesh.

The Christmas box not having arrived, we decided to give a Chinese dinner in both the Boarding-schools, inviting the church members, teachers and others connected with the mission. Including the scholars, preparations were made for about seventy. From a surplus of Christmas cards previously sent from home, we were enabled to present one to each person present, and, in addition, a handkerchief to each of the scholars.

Owing to various causes, a few were not able to accept of the invitation, but those who came seemed to enjoy the occasion very much.

At 3 o'clock, P. M., all assembled in the chapel, which had been tastily decorated with evergreens by the school girls, for religious services. Mr. Tong, the new teacher in the Boy's Boarding-school, and a member of the Baptist mission at Ningpo, gave us a very excellent and appropriate talk, in which he set forth in a very interesting way, the joy brought into the world by the incarnation and humiliation of the Son of God. He represented God in Christ Jesus as putting off his glorious attire, leaving his palace and putting on common clothes and poor straw sandals, and going about among the graves of earth to find the lost. The poverty and condescension of Christ was set forth in an impressive manner.

Those who know not God in Christ know not this joy. It is Christ in the heart that gives the highest joy, and the joy that we now have is not to be compared to the joy which we shall experience in heaven.

After this a few prayers were offered, first, thanking God for this joy that was brought to the earth through the birth of his son Jesus; and second, praying that the Holy Spirit might continue to fill our hearts with joy even to the end of life. The services were interspersed with singing by the children. Quite a good number were present from outside, and our little chapel was well filled. All gave the best of attention and must have felt that there is a vast difference between the Christian and heathen religions.

The children in the three day-schools, numbering some over sixty, were made happy in receiving a card, an orange, and a few nuts.

We pray that God will, by the influence of his Holy Spirit, abundantly bless the service and all that was done to the spiritual good of many.

At the present we are all very well and are much occupied with our work, together with receiving and paying the ordinary courtesies of the season. Wishing you and all of our people a most happy and prosperous New Year, I am,

Fraternally yours,

D. H. DAVIS.

SHANGHAI, Dec. 26, 1895.

THE man who loves his duty will not slight it.

## Woman's Work.

"AND it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." Isa. 65: 24.

CHRIST sent Paul to preach, "not with wisdom of words lest the cross of Christ should be of none effect." Let us remember this in our prayers—that it is not the wisdom and preciseness of our words when we pray that pleases God, but it is the Christ-like simplicity, the heart worship that he loves.

WHEN we read the wonderful testimonies of answer to prayer and of God's faithfulness to his word, we may not always recognize the fact that we may look about us and see much that God has performed for his faithful children, and be led to magnify his greatness and power. When we pray, we must pray in faith, trusting in the merits of his intercession for us, "Looking unto Jesus the author and finisher of our faith."

THE Saviour said, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly." It is there that we may open our hearts to God, without fear. Many of us who find it very hard to pray before others, can tell God in our closets the inmost desires of our hearts. It is there that we get the strength to resist temptation—the victory over some besetting sin which hinders our usefulness in his service. It is there we learn to talk with God as freely as we talk with our dearest earthly friends. We cannot measure the blessings which come to us when we are thus shut in with God.

"All empty handed come I in; full-handed forth I go; Go thou beside me, Lord of grace, and keep me ever so. Thanks are poor things for such wide good; but all my life is thine; Thou has turned my stones to bread, my water into wine."

"A CHRISTIAN man who had long been engaged in useful service tells of a visit to his old home. As he entered the room in which he was to sleep he opened a closet door, and a scene was before him which brought a rush of tears to his eyes. An old chair stood there and before it a cushion, in which were deep knee-prints. Evidently this was some one's closet of prayer. Instantly the truth flashed upon him. He was looking into the secret sanctuary of his beloved mother where she had prayed all her children into the kingdom of Christ. What a holy place it was! What would be the result if every Christian home in the world had such a holy of holies, its old chair daily wet with tears of love and its cushions daily indented by suppliant knees!"

ALL through God's Word we have records of the earnest prayers of his children. Daniel prayed, "We do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God." Read again the prayer of Moses for the children of Israel after their sin of making the golden calf—how earnestly he pleads for them: "Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou has written."

For forty days, Moses plead, before the prayer was fully answered—in the meantime

God removed Moses' tent, the temporary Sanctuary, away from the people lest in his anger he might destroy them.

Moses is not satisfied with the promise of an angel to go before them, he still pleads for the Divine Presence and will not be satisfied until God says, "My presence shall go with thee and I will give thee rest." This answer is translated by Ewald in this form: "Must then my presence go with thee; will nothing less suffice, that I may give rest?"

Oh! that we all had that persistent desire, that abiding faith which will take no denial when we approach the throne of Grace! What wonderful answers to prayer we would receive.

Is the Word of God without power with us, his service a bondage, not a delight? Confess, forsake and accept God's promise to forgive and receive. "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience. Let us hold fast the profession of our faith without wavering. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

"O GOD, our Father, we would make our life a song. We cannot say many words to thee, but we would live so that sweet music should come up to thee from us, because our lives are in perfect union and accord with thy nature. Breathe thy Spirit unto us as we kneel before thee, subduing the selfishness that makes discord, and uniting our hearts in the one fear of thy name. May circumstances have no power to alter the sweetness and beauty of our inner life. Make us quiet. We chafe and fret and fill our lives with noise and bustle. We expend ourselves on many things that distract and weary us; our voices, motions and impulsive acts often betray the storm and unrest within. Make us still in the depths of our nature quiet, reposeful and peaceful. May we not assert ourselves unduly. May we go to and fro among others with gentleness and patience and long-suffering, as our Master went about doing good. We thank thee that we are full of need. We have learned that thou givest power to the faint and to those that have no might. Take our weakness up into thy strength; our ignorance into thy wisdom; our changefulness into thy everlasting constancy. Amen.—From "Closet and Altar" in *Congregationalist*.

### ORGANIZED WORK.\*

BY S. E. R. BABCOCK.

Ten years ago the Seventh-day Baptist Conference organized the Woman's Executive Board, which from its organization has been untiring in its efforts to interest and enlist the hearty co-operation of all our women, in all our denominational work; and to incite them to more effective service in the Master's vineyard, notwithstanding the many predictions "that it would be a foolish expenditure of money, and the expense of the Woman's Board would better be given to the Missionary Board through the churches." We have but to scan the reports of Woman's Work to see that the efforts of our Executive Board have not proved futile. Society after Society has

\* Paper read at Woman's Hour, at North Loup, Oct. 5, afterward requested for publication and rearranged for Woman's Page.

been organized from the Atlantic to the Pacific slope. Many of these Societies are cheerfully working in co-operation with said Board. These Locals have been the means of enlisting hundreds of sisters, and they in turn others.

Space forbids my giving an itemized account of work done and money raised were the figures at hand. It may, however, be of interest and encouragement to know that from 1885 to 1894 inclusive, there has passed through the Woman's Board \$32,299 50. This does not include all the work done by our several Societies. A great amount is done each year that is not reported.

Our Executive Board was instrumental in erecting our beautiful Main Dispensary in China, so named in honor of Rev. A. E. Main, who so earnestly advocated it. May it endure as a lasting monument to his memory, and a God-given blessing to our China Mission. It also supports Miss Susie Burdick on the field, and Dr. Swinney's helpers; aside from aiding in her support, it furnished Dr. Palmborg's outfit, and sends a holiday box yearly to our beloved workers on the foreign field.

For several years contributions have been sent to all our Home Missionaries. Funds are raised for both Tract and Missionary Societies, and much effort has been given to increasing the subscription list of our denominational paper. And each year a fund is furnished to send it to those who do not feel able to take it themselves. Our page of the paper has been edited also by this Board.

From time to time there have been changes in our Executive Board, yet during the entire decade each member has shown such devotion to the work that we can but hold them all in loving remembrance. Especially is this true of Miss Mary Bailey—of blessed memory—whose self-denial and devotion to the work we can never estimate till we behold the countless stars in her diadem. Although for three summers the zephyrs have sung requiems over her grave, kissing the flowers that bent lovingly over her, her influence still lives; her earnest appeals for more systematic organized work; her strong and dauntless purpose, which led her to see every phase of our mission work, ought ever to be an incentive to us to more active energetic labor.

Let us now for a moment consider the reasons for, and advantages to be gained from, organization. Did not Jesus implicitly say that "where two or three are gathered together in my name, there am I in the midst of them?" Did he not organize the first missionary society when he chose the twelve disciples? Is it not reasonable that twelve working unitedly could devise better plans than each if working independently? When we take into consideration the impulsive Peter, the doubting Thomas, the faithful, loving John, we can readily see that each was needed for special work; Peter to impart enthusiasm, Thomas to teach discretion, and John to give object lessons of perfect trust and loyalty to Jesus. Human nature is much the same to-day as in Bible times. We need church organizations not alone to convert sinners and repress evil, but to strengthen the weak, inspire the discouraged, check the fanatic, and bring all into united, loving service for the Master.

As the mighty locomotive which majestically and safely carries its human freight across continents, over mountains, and through tunnels, needs the aid of its smallest pivot, so our churches need the aid of each

member to perform perfect work. If this is true of churches, is it not also true of our Local Societies? We need the aid and encouragement of every sister in our denomination. There is work for the weakest as well as the strongest. Can we not do better work in co-operation with, and under advice of, our Executive Board, and also make fewer mistakes? I wish to ask each Local if you have not many times worked enthusiastically and conscientiously for some cause which from the impulse of the moment seemed so urgent that you almost forgot the pressing needs of money for far greater objects, and drew funds from your treasury to meet demands which with a little exertion on your part, could have been met and cancelled without drawing one cent from your treasury? I refer now particularly to home work. I believe there are very few Societies—except in drouth-stricken localities—that cannot provide for their real needy ones without drawing from their treasury.

Our treasuries, like Sabbath-school treasuries, are so convenient to draw from for every actual or fancied need which might otherwise be provided for, that it is no wonder that there is so little at the close of the year for Tract and Missionary purposes.

Do not understand me as indifferent to any necessary home work. It is my conviction that we should be equally zealous in saving our home boys from becoming tramps or subjects for reform-schools or state prisons, as in making the greatest sacrifice we have ever made, in giving the lives, talents and culture of our loved missionaries on a foreign field to convert the heathen.

Is not our worthy Board far better prepared to say what line of work would better be taken up, how carried on, where funds are most needed, than our Locals? Surely it is giving more time, more thought, more research for the greatest needs and best methods of meeting those needs. By glimpses of world-wide missions it is enabled to keep abreast with other denominations in methods, if not in amount of work done.

From a sermon delivered by one of our greatest philanthropists and teachers—our lamented Pres. Allen of Alfred University—I quote the following on "Organization."

"In order for individual growth and culture and effort to become civilization or race culture and progress, they must be embodied in organizations and institutions. A single individual is like a plant springing up, maturing and dying in a single summer. Institutions—and I add organizations, if for God's glory—are as trees, growing through the years and the ages, gathering, as the years go by, strength, beauty and value, becoming perpetual ministries to man."

Can we better aid in this ministry to man than in falling into line with every sister in our denomination in auxiliary Board work? Working energetically, perseveringly, promptly, heartily, as unto the Lord; keeping in full sympathy with our worthy Board in all denominational work. I am confident if this were done for 1896, the results would be far beyond our most sanguine anticipations, and our Board would rest upon a solid financial basis, ready to enter new fields of labor.

Dear sisters, will you not try it for one year? It need not hinder you from home or church work. Those deeply interested in mission work cannot fail to be interested in church work; they must go together, and if done for

the honor and glory of God, he will bless our every effort.

"Life toucheth this great secret:  
That none can find his good,  
Save as one happy unit  
In one grand brotherhood."

#### ACCORDING TO LABEL.

Shakespeare says, "What's in a name? A rose by any other name would smell as sweet," but they did not know everything in Shakespeare's time. The American people, especially, seem to have a weakness for judging according to name or label rather than according to quality, and for prizing foreign names more highly than native ones. As a result American hats, suitings, wines, cutlery, and innumerable wares, are sold to Americans under French, English or German labels. The amusing examples of the power of name over quality are legion. For example, one Sunday a lot of young fellows on their way to a famous summer watering place stopped at a village store to get some cigars of which the merchant had none worth more than a nickel. But his cigars did not suit until, getting their measure, he remarked that he had a box of costly cigars for his own smoking which he might sell to accommodate. Accordingly he took down another box of five cent cigars and sold them for double price, and on their return the young men stopped and bought all the rest of the box, saying that they had not seen so good cigars in a long time. Price was their label of honor.

To illustrate further what is in a name, a party of students and teachers, no matter when nor where, chartered a schooner and spent their vacation sailing at their own sweet will. One day the professor whom they had elected purveyor, produced a delicacy which finally all pronounced to be chicken breasts, and he was rebuked for his extravagance. When the dinner had been finished and pronounced good by all, the professor explained that the delicacy was frogs' legs when a lady started for the vessel's side, leaving her dinner by the way. She certainly thought there was something in a name. The army of quacks, patent medicine men, and humbugs of all kinds, make their living off of people who prize a sounding name more than real merit.

The craze for titles, honorary college degrees, and all fictitious honors, is another manifestation of this weakness for names rather than things, shadows rather than realities. Many people seem to think that some little college with a faculty consisting of a president and his wife, his son-in-law and the janitor, can enroll them among the great and learned by affixing a D. D. or other title to their names, that Podunk College and High School can make Hezekiah Higgins, D. D., as much of a man as Richard Bently, D. D., and simply by the D. D. This notion makes the American clergy the d-d-est lot of men on the face of the earth.

Military titles have always flourished in this country, scarcely less in the piping times of peace than in war. It is said to be difficult to find a man in the South below the rank of captain. A Northern man, it is said, bought an estate in Missouri and went there to live. He noticed at once that every one called him Colonel. He protested against the title, when his companion said, "You live in a two-story house with two chimneys, do you not?" "Yes," replied the Northern man. "Then

you are surely a colonel in Missouri," answered the other. A recent writer says: "In 1870 I was traveling through a certain populous country district, and stopped to converse with a farmer who had men at work in his hay-fields. 'Most of these men are old soldiers,' said the farmer. 'Indeed! Are any of them officers?' 'Two of 'em. One over there was a private and that man beyond was a corporal; but the man beyond him was a major, and that man away over in the corner was a colonel.' 'Indeed! Are they good men?' 'Well,' said the farmer, 'that private's a first-class man; and the corporal's pretty good, too.' 'But how about the major and the colonel?' 'The major's so-so,' said the farmer. 'But the colonel?' 'Well,' answered the farmer, 'I ain't a-going to say a word against a man who was a colonel in the war; but I've made up my mind to one thing; I ain't a-going to hire any brigadier-generals.'"

Our silver men and all that ilk are men who worship the label as the essential, the potent part. With them good milk depends more on the label than the cow, and chalk and water, properly labeled, can ruin the best herd of cows ever seen.

In religion we give undue weight to names. The prefix "Reverend" or "Deacon" is often supposed to remove the man from the ranks of common men and to free him from ordinary duties and obligations. People often hear a sermon or speech which they like immensely until they find the denomination or party of the speaker to be "heretical."

Not only common people but those of better culture are prone to judge by label rather than merit. For instance, when James Russel Lowell was a valued contributor to the *Atlantic Monthly*, he wrote a carefully prepared article and signed it with a fictitious name, writing the second name in full, as J. Smith Tomkins, and sent it to the *Atlantic*. Hearing nothing from it for a long time, he finally led the editor to talk upon the subject, when he remarked that he had received an article on that topic from some country bumpkin, but it was not worth publishing.

When Patrick S. Gilmore was getting up his celebrated Peace Jubilee, he was very anxious to have Whittier write the ode, but, owing to ill health, the poet dare not promise to undertake it. When, however, Gilmore offered a prize for an ode, Whittier sent an ode anonymously, afterwards published under the title, "A Christmas Carmen," which Gilmore did not notice because, forsooth, he judged poetry by the name attached and not by its quality.

We have an illustration of the confusion between names and realities in the Jingo outcries of to-day where "Patriotism" really means not love of country but hatred of the English, or love of war and excitement; or, worse yet, a desire for personal gain through the turmoil and upheavals of war.

Jesus said to his disciples, "Judge not according to appearance, but judge righteous judgment;" that is, judge all things on their real merits, their true quality. It is harder but infinitely nobler, to judge thus. The chemist who can recognize every drug in his shop by its qualities, or the geologist who knows every rock and mineral as he knows his bosom friend, is of far higher grade than he who simply reads the label upon bottle or specimen.

Not only is it far more noble and manly to be able to go behind the label to the reality, but it is of the utmost value for the progress of truth. Let us, then, for the sake of truth, for human advancement, learn fully the sayings of Jesus to judge not according to appearance but according to the reality.

W. F. PLACE.

## Young People's Work

PRAYER, communion with God, is a holy privilege. Never belittle it in any way. Never speak disparagingly or lightly of prayer.

THE prayer meeting is a sacred institution. All fun and frolic should be put aside before one enters the prayer meeting. It is not the time and place for visiting or sight-seeing.

SONGS of praise and worship are also sacred. Never sing them thoughtlessly, not even at your choir rehearsals. Do not twist the words about in order to make them sound ridiculous.

In general, it is better to refrain from saying anything in the prayer meeting which may cause mirth or opposition, for almost always such things lower the tone of the meeting. We have socials, where one may make mirth-provoking remarks, and we have debating societies and Sabbath-schools where we may discuss two-sided questions.

Now, all this does not mean a long, sober face, without even the shadow of a smile. One can be joyous without being foolish, can be cheerful without being silly, can be happy without being humorous. Prayer and praise are sacred; do not trifle with them. You dishonor God, you show disrespect to your friends, you are untrue to your own best selves when in public worship you fail to give attention to the services of the hour, even when some tiresome brother seems to be occupying too much time, or when the choir makes some mistake. Remember where you are, and act as if in God's presence.

CHRISTIAN ENDEAVORER is the name of a new paper published in Chicago, which is to be devoted to four departments of Christian work—"Missionary Extension," "Christian Citizenship," "Evangelistic Endeavor," and "Rescue of the Sabbath." It is a monthly, four column, sixteen page paper, twenty-five cents a year. From the department on the Sabbath we clip the following:

We are clearly of the opinion that a separate committee on "Rescue of the Sabbath" should be organized in the different societies, and that this committee should not be a sub-committee of Christian Citizenship, or good citizenship. The best writers on the subject all agree that the Sabbath will be rescued only by first bringing Christians up to an appreciation of its value. The politicians, the legislators, the executives will all be influenced, of course, by the work done along lines in which they are interested, but the most important work to be done, in all committees, from one end of the land to the other, is to bring God's people up to a greater love and reverence for the day.

Friends! Shall we not be the first to have a *Sabbath Committee*? Let every society in our denomination have a Sabbath Committee, whose work shall be to help in "bringing Christians up to an appreciation of its value" and to point to the Bible Sabbath as the best means for bringing about the most speedy "rescue."

### PRESIDENT'S LETTER.

Dear Young People:

The meetings at Shiloh have now been in progress some ten days. We have had beautiful roads and weather from the start. The attendance has been pretty good, though sickness has kept very many away; the sickness has been largely among the old people and the children, affecting the attendance at

school and of all gatherings. This is a warm-hearted and a praying people, so that our after-meetings have been good from the first. Such pleasant weather and good roads have made some feel that they must be at their work, and unusually good skating has been quite a temptation to the young people. Warmer weather and moonlight nights we hope will be in favor of the meetings. The spirit is very good, and we hope and pray many will be converted and reclaimed. There is a large society of young people here; many are attending school, teaching, and so many away from home just now and missed very much in the work.

I was careless in coming from the cold Wisconsin climate to this milder climate, caught cold and have been about sick, lost one meeting but am pretty well again. Pray for us here.

E. B. SAUNDERS.

SHILOH, N. J., Jan. 23, 1896.

### PRAYER MEETING TOPICS.

Sabbath-day, Feb. 8, 1896.

Subject.—Christ's Warnings. Matt. 7: 21-27.

This is a lesson on "wrong foundations." The Saviour says that many people who are hoping to gain heaven will be bitterly disappointed. He says the reason of their failure is the fact that they have been working on a wrong basis. Our purpose to-day should be to profit from this warning, and to make the foundation of our Christian lives that which is right and sure.

1. Prayer is not the true foundation. Surely our Lord does not mean in this passage to belittle in anyway the blessed privilege of prayer. He, himself, used often to pray, and taught his disciples to do likewise; but he says here most emphatically that prayer does not always gain an entrance into the kingdom of heaven.

2. Preaching is not the true basis. "Have I not preached the gospel?" will not always open the door of heaven.

3. Good works is not the true basis. Casting out devils, healing the sick, helping the poor, comforting the sad, defending the innocent, these are good works, but they are not able to save.

4. Obedience to the will of God, this is the true foundation.

Questions for the blackboard.

1. Am I depending on my work in the prayer meeting to save me?

2. Will what I do in the work of the "King's Daughters" save me?

3. How long will it be before I am willing to obey God in everything?

4. Would I obey God if I kept Sunday for the Sabbath?

5. Am I obeying God when I always have my own way?

6. How long will I keep the spirit of this meeting with me?

7. Is my house built upon a rock or upon sand?

### PRAYER.\*

BY MISS FLOSSIE SEVERANCE.

Prayer is the offering up of our desires to God for things lawful and needful, with an humble confidence to obtain them through the intercession of Christ. Prayer comes from a word in the Hebrew which signifies appeal or intercession. The parts of prayer are said to be invocation, adoration, confession, pe-

tion, pleading, dedication, thanksgiving and blessing.

We should not only look to God in prayer when in sickness or trouble, but when in prosperity and health, we should not forget to thank him. "Pray without ceasing, in everything give thanks." We should pray earnestly, sincerely, with faith and in Christ's name. We should pray because obedience demands it; because the soul needs the comfort that it brings; and because they who pray most frequently and the most sincerely, are stronger and better able to do God's service. We should take for our model the Lord's prayer; we need not say those same words, but in the same spirit and with adoration, loyalty and thanksgiving.

A prayer may be short, stammering, and awkward, or it may be long and eloquent; but if it is earnest and comes from the heart, God will hear and answer it, though it may not be in just our own way. God does not care for the tone of the voice, for the composition of the speech, or for the repetition of a phrase. He is looking and listening for clean hearts and pure devotion. The prayer of the publican was more acceptable to God than that of the Pharisee, though he only said, "God be merciful to me a sinner." How thankful we should be that God is so willing to hear and answer our prayers.

Isaiah cried, "Thy gates shall be opened continually; they shall not be shut day nor night." Jesus said, "Watch and pray, lest ye enter into temptation." We cannot live a Christian life without earnest prayer any more than we can live a natural life without food. So when we pray let us think of the character of the Father to whom we pray, and pray earnestly and sincerely, believing that we will receive, and we shall receive.

### A SHORT LETTER.

I shall have to confess that my note-book and pencil did not come out in response to your New Year's greeting. The enclosed lines are, however, the result of a resolution formed at that time. I am much pleased with your special topics for our Young People's Societies. I shall urge their adoption in the society of which I am an affiliated member, and as I cannot be present at the time of their consideration, I shall study the subjects at home. In this way I feel that I am keeping in touch with our people, though living at a distance.

Very sincerely yours.

GET READY.

Two articles which I have just read on the "Survival of the Fittest" have led to some reflections on the subject. If this rule holds good, as it certainly does, in plant and animal life, why may it not be applied to social life also? If we are not satisfied with our present station, what better can we do than to fit ourselves for something higher?

I have recently heard of two girls, one a singer and the other a book-keeper, to whom good positions have come unsolicited. What was the reason? Simply because the girls were well fitted for those positions. Do not then waste time in bemoaning your hard lot, but "prepare thy work and make it fit for thyself."

M. A. S.

THE more we by faith and experience realize that we are his own in life and in death, the more willing we shall be that he should do what he will with his own, and the more sure we shall be that he will do the very best with it.—*Frances Ridley Havergal.*

\*Prepared and read at a Junior entertainment at Milton Junction, January 18, and requested for publication in the RECORDER.

OUR MIRROR.

THE Milton Junction Junior Y. P. S. C. E. gave a very interesting entertainment the evening after the Sabbath, January 18. The children did themselves much credit in the rendition of the programme, besides proving the faithfulness of the persons who have them in charge. The proceeds were \$8 25, which quite substantially replenish their treasury. At the close of the programme, Miss Addie Miner, in behalf of the society, presented the superintendent, Mrs. Nettie M. West, with a beautiful berry spoon, and the assistant superintendent, Miss Maggie Burdick, with a silver tooth-pick holder, as tokens of esteem.

E. M. H.

CALIFORNIA COLONY.

To those interested in our success we wish to say that at present writing the outlook is encouraging. Not having prophetic power, we attempt no forecast of the future, yet from present indications we look hopefully forward.

It has been colder, and the rains are holding off later than last year, yet on our colony lands young orange and lemon trees, without the ordinary wrapping such trees usually get to protect them the first year from frost, have passed through unharmed without any protection whatever, while the orange crop at Riverside is damaged, and young trees much nearer the coast are killed. This leads us to feel that we can plant citrus fruits with a reasonable degree of success.

But while we appreciate temporal blessings, we also rejoice in the social and spiritual. The first Sabbath in January, 1896, will long be remembered by the people of the colony. It was on bended knee, with clasped hands, and we trust united hearts, that each offered a short prayer of consecration to God and his service, that we organized a Seventh-day Baptist church at this place, which at this writing has thirty members upon its roll, while many others should be gathered in. We also on that day had the pleasure of welcoming Bro. D. F. Baker and family to our society.

So far as we have learned, those who have joined us are well pleased with the country, and if we shall succeed with our water plant, as we now hope to, we shall soon be able to "make the desert blossom as the rose."

J. T. DAVIS.

LAKEVIEW, Riverside Co., Cal., Jan. 11, 1896.

RESOLUTIONS OF RESPECT.

WHEREAS, The messenger of death has taken from our midst our faithful brother, Dea. J. T. Greene, upon whose wise counsels and helpful words and deeds we have learned so fully to rely; therefore,

*Resolved, First,* That we, the Seventh-day Baptist church of Attalla, Alabama, desire to express our appreciation of his manly, Christian character, and his consecrated labors in all that pertained to the spiritual and temporal welfare of the church and community, as church officer, Sabbath-school superintendent and straightforward Christian citizen; and also the sense of loss that we have sustained in his death.

*Second,* That we extend to his bereaved companion and sons our fullest sympathy in their great affliction, and also our prayers that the great Ruler of human destinies, who "doeth all things well," may watch over and sustain them in their hour of great trial.

*Third,* That a copy of these resolutions be presented to the bereaved family, and also that we request their publication in the SABBATH RECORDER.

By order and in behalf of the church

GEO. W. HILLS, } Com.  
LELA WILSON, }

ATTALLA, Ala., Jan. 6, 1896.

Children's Page.

BOYS WANTED.

Boys of spirit, boys of will,  
Boys of muscle, brain and power,  
Fit to cope with anything;  
These are wanted every hour.

Not the weak and whining drones  
That all trouble magnify;  
Not the watchword of "I can't,"  
But the noble one "I'll try."

Do whate'er you have to do,  
With a true and earnest zeal,  
Bend your sinews to the task,  
Put your shoulder to the wheel.

Though your duty may be hard,  
Look not on it as an ill.  
If it be an honest task,  
Do it with an honest will.

IS IT LOYAL?

"I have just had such a fine visit from my school chum."

"Yes, I saw him pass with you several times; he was a manly-looking fellow," was the reply.

"He is as good as he looks, too, and that's the best of it," answered my youthful friend enthusiastically.

"It is nice that you have such a friend, for coming from a larger city he could give you many helpful ideas in regard to your Circle."

"Oh!" The boy hesitated a moment. "He isn't good in the way you mean; he wouldn't wear a silver cross."

"Well, never mind; if he is a Christian we will claim him as a King's son, anyway. Many good Christian people object to outward badges, and I respect their opinions, even though I differ from them. Have they put on Christ? That's the question."

"You misunderstood me; I only said he was good. I mean in a general way; I don't think he pretends to be a Christian," was the half-embarrassed reply.

"Did I understand you to say that you were intimate friends, Harry?"

"Why, just like brothers. We grew up side by side, when we were little fellows. Then my folks moved west, but we visited back and forth, and corresponded regularly, and last year we were in the same school; so he is like my other self."

"And still you say, 'I don't think he is a Christian?' I do not understand it."

There was silence for a moment, and then he burst forth in boyish fashion:

"I am not ashamed of my religion! Indeed I am not! Ralph knows that we don't think alike about such things, but somehow I can't talk to him. I tell you it isn't natural for young people to talk on that subject."

"Why, Harry! I went into the young people's meeting the other night, and as I listened to the leader as he sang—as only you can—I love to tell the story, I thought, 'Oh, for more young men like him to tell that wonderful story!'"

As we walked on the silence was unbroken for a few moments, save by a sigh from the one at my side, and then he said impetuously:

"Singing it and telling it are so different! One is natural and the other is not."

"Would it not be nearer the truth to say, 'One is nature and the other grace?'" was my query.

"No, it is not natural, dear sons and daughters, for you to speak of your love for the King to your unconverted friends; but is it loyal to talk of everything but him?—*Our Young Folks.*

"WHERE THE SHINE CAME FROM."

"Well, Grandma," said a little boy, resting his elbows on the old lady's stuffed arm-chair, "what have you been doing here at the window all day by yourself?"

"All I could," answered dear Grandma, cheerily; "I have read a little, and prayed a good deal, and then looked out at the people. There's one little girl, Arthur, that I have learned to watch for. She has sunny brown hair, her brown eyes have the same sunny look in them, and I wonder every day what makes her look so bright. Ah, here she comes now."

Arthur took his elbows off the stuffed arm and planted them on the window-sill:

"That girl, with the brown apron on?" he cried. "Why, I know that girl. That's Susie Moore, and she has a dreadful hard time, Grandma."

"Has she?" said Grandma. "O little boy, wouldn't you give anything to know where she gets all that brightness from, then?"

"I'll ask her," said Arthur, promptly, and to Grandma's surprise, he raised the window and called:

"Susie, O Susie, come up here a minute; Grandma wants to see you!"

The brown eyes opened wide in surprise, but the little maid turned at once and came in.

"Grandma wants to know, Susie Moore," explained the boy, "what makes you look so bright all the time."

"Why, I have to," said Susie; "you see papa's been sick a long while, and mamma is tired out with nursing, and baby's cross with her teeth, and if I didn't be bright, who would be?"

"Yes, yes, I see," said dear old Grandma, putting her arm around this little streak of sunshine. "That's God's reason for things; they are, because somebody needs them. Shine on, little sun; there couldn't be a better reason for shining than because it is dark at home."—*Sunbeam.*

A HOMESICK HIPPOPOTAMUS.

The following incident, related in the *Churchman*, is the substance of a story told by Bayard Taylor to illustrate how tenacious a memory and how strong an affection even the least intelligent of the brute creation may possess:

During his visits to the Zoological Gardens in London, he noticed a large hippopotamus which lay in its tank apparently oblivious of its surroundings. Entering into conversation with the keeper one morning, he was told that the creature refused to eat and was gradually starving itself to death. "I fancy it's homesick," added the keeper. "He's a fine specimen and it seems a pity we should lose him, but he's moped ever since the keeper who had charge of him on board the steamer left. He pays no attention to anything I say."

Learning that the creature came from a part of Africa he had once visited, Mr. Taylor, on an impulse, leaned forward and addressed it in the dialect used by the hunters and keepers of that region. The animal lifted its head, and the small eyes opened. Mr. Taylor repeated his remark, when what does Mr. Hippo do but paddle slowly over to where he stood. Crossing to the other side of the tank, the experiment was repeated with the same result, the poor thing showing unmistakable signs of joy, even consenting to receive food from the hand of his new friend.

Mr. Taylor paid several visits to the Gardens, being always noticed by his African

friend; finally, before leaving the city, he taught the keeper the few sentences he had been in the habit of addressing to the hippopotamus and went his way.

Two years later he was in London and, curious to know the result, again paid his respects to his amphibious friend. To his surprise the creature recognized his voice at once, and expressed his joy by paddling from side to side of his tank after his visitor.

Bayard Taylor says it convinced him that even a hippopotamus may have affections, and tenacious ones, at that.

#### MARY AND HER DOG.

Such a pretty story I read the other day about a little girl named Mary, who lives in Pennsylvania! In some way she fell and broke her arm, and had to keep in bed for a long while. Her playmates came to see her, and often brought her beautiful flowers, of which she was very fond. There was something else, too, which Mary loved dearly, and that was her dog, whose name was Bob. He seemed to feel very sorry for his little mistress, and he noticed how happy the flowers always made her. So he thought he would give her a bouquet, too. Away he went into the yard, and plucked a mouthful of plantain leaves. Then he hurried back to Mary, put his forepaws on her bed, dropped the leaves, and wagged his tail, saying as plainly as any dog could, "Don't you think my flowers are pretty too?"—*Sel.*

#### HOW TO EARN PIN-MONEY.

It is pleasant for a girl to earn money and feel that it is her very own. Ethel's mother is paying Ethel for teaching her little brother Eddie to play the piano, and I have no doubt that Ethel earns the money, for Eddie is a perfect flutter-budget, and does not yet realize the necessity for careful practice, and so he must be called and seated and supervised generally, every afternoon, by his young music teacher, who, being only "sister," and not a rigid disciplinarian with a severe face and stern manner, has sometimes a rather difficult time of it. When a young girl can assist her mother in some way, as, for instance, by becoming her private secretary, and looking after her mother's social duties, answering notes, taking care of an address list, and in many ways lightening her mother's burden, she ought to have a little regular salary in acknowledgement of her services, if her mother can afford to give it to her. All daughters, I am sure, are happy to assist their mothers without payment, but when it can be given it is a pleasant arrangement for both sides.

In earning money by the exercise of any art, as for instance, painting on china, embroidering on linen, or designing book-covers, a girl's ambition should be to do the very best and finest work she can. She must compete with skilled workers, and she must not be satisfied with slipshod work of her own. Then, whether she be a rich or a poor girl, she must ask the price given by the best houses, not underselling other people. For instance, simply because a young girl has a nice home and no expenses to speak of, and is in want of pin-money, she should not dispose of a doily worth ten dollars for five, even if the purchaser be her aunt Mary. She has no right in any case to undersell another girl, though she may give her work away freely if she chooses.

My little five-year-old girl was so unruly the other day that I finally tried to bring her back to the paths of wisdom by exclaiming, "If you behave like that, no one will have anything to do with you." "Papa, dear," she replied, complacently, "Satan prefers naughty children."

"My boy," said a father to his young son, "Treat every one with politeness, even those who are rude to you; for remember that you show courtesy to others, not because they are gentlemen, but because you are one."

## Home News.

#### Wisconsin.

WALWORTH.—We have had a very pleasant winter thus far, and a general time of health. Crops, in the main, were good the past season. Prices are low, money is scarce, but a good degree of prosperity has visited us, and on the whole there is nothing to make the outlook anything but encouraging.

Our Sabbath services have been well sustained as have also our Sixth-day night and Y. P. S. C. E. prayer-meetings, and a general spirit of harmony and brotherly love prevails. The two churches in the place united in observing the week of prayer and in continuing the meetings every evening for another week, which seemed to give new courage and additional interest to the Christian workers, while a few expressed a desire to live a better life.

Mrs. A. W. Davis, who has been bed-ridden for a number of years, and Mrs. R. E. Greene, who has been confined to the house for nearly a year, and has been a great sufferer, seem to be very much better. "Aunt Lorinda Clarke" had what appeared to be a slight stroke of paralysis, disabling her left side, but is gradually recovering, and hopes are entertained that she will regain her wonted health and strength. Deacon H. M. Coon, though confined, more or less, to the house, is better than for two winters past. The pastor and family are neither forgotten nor neglected by the good people of the place, and in addition to the usual offices of kindness and respect are occasionally treated to a genuine surprise. The night of Dec. 28 was one of those occasions when after the C. E. meeting between forty and fifty invaded their domicile and spent an hour or two in social intercourse, very much to the joy of the pastor and his wife and to the apparent pleasure of all.

During the latter part of November and the forepart of December, we had fine sleighing, but the snow left us before Christmas time, and though several light snows have fallen since, yet not sufficient in quantity to make a demand for "runners;" but the wheeling for the most part has been good, and at the present time is excellent. S. H. B.

#### Minnesota.

DODGE CENTER.—Southern Minnesota has enjoyed a delightful winter thus far. Fair sleighing the most of the time with but very little snow. At this writing people take their choice of cutter or carriage. The coldest weather was about 23° below zero one night, and a few days 10° and 15°. No severe wind. Material prosperity in our village is in many ways observed. A number of new dwelling houses, two brick buildings on Main street, one a drug and book store, the other the Y. M. C. A. hall, with rooms for two stores. The Y. M. C. A. hopes to reform our village boys by means of a play-room, *i. e.*, with dumb bells, and other toys, in connection with its Bible-class and occasional meetings, with speakers from abroad. One of our deacons is now building a large new house near the church. Our Seventh-day merchants, Rounseville and North, have greatly enlarged their store and seem to be leaders in their line of trade. The farmers have held a mass meeting and voted to build a large "farmer's elevator," claiming that the monopolists are defrauding them in storing and selling grain. There are other elevators here. In church

matters we report the usual interest, unless we may take the few extra meetings as an indication of increased religious feeling and thought. The pastor began a week's series on the evening of Jan. 11, and the attendance and interest was such that meetings were continued until the 21. A cordial invitation was extended to all the pastors and congregations of the village to unite, but they did not unite. However, some came from among the unconverted class. There is very little real harmony among the different First-day people. We may possibly begin meetings again later in the season. Next week, and perhaps the following, the temperance evangelist, Alexander Cooper, will conduct meetings in the M. E. church, under the auspices of the W. C. T. U. There is not a more peaceable and prosperous village of its size in Southern Minnesota than Dodge Center since it voted the saloon out. The village Board orders the sidewalks built without license blood-money. A few farms near town are for sale, and Sabbath-keepers able to pay \$30 an acre for good land can secure homes near a large and wide-awake church and a fine public school for children. The school gives what a few years ago would have been called a good college education. Our Seventh-day Adventist brethren have the presence and encouragement of Eld. D. P. Curtis, who has built a house here, intending to spend the remaining years of his life in Dodge Center. There is peace and a commendable feeling between the most of the members of both churches. Why cannot both denominations love one another, though there be wide differences of opinion in regard to a few important doctrines? Why not? \*\*

#### OUR MISSIONARY IN JAVA.\*

John Van Der Steur was born at Haarlem, Holland, July 10, 1865. His parents were frugal and industrious, but poor, and John, being the second child, was early compelled to assist them in providing for the wants of a large family. Stress of circumstances thus developed in him, as a lad, a sturdy self-reliance, readiness for and capability in meeting emergencies, and a practical knowledge of the economics that make much of little; all qualities of the utmost value to him in later experiences of life. Dr. Teunis S. Hamlin, of Washington, D. C., writing of the late Justice Strong, says, "From very early life he learned (mark the wording) the *luxury* of dependence upon himself; and acquired those habits of industry and economy that contributed so largely to make his career in the highest degree successful and useful." In this same school of economics our John became a proficient pupil. The careful religious training of his parents, especially of his mother, produced its legitimate result, and on his eleventh birthday he informed her that he had given his heart to the Saviour's keeping. Soon after he was baptized by Elder Velthuysen, then a First-day Baptist minister.

We next hear of him as an earnest, self-sacrificing worker in the Midnight Mission of which Gerard, eldest son of Elder Velthuysen, and himself were the founders, and which in a few years has been established in all the large cities of his own country, and is a recognized agency for the accomplishment of great good. Here his attention was called to the need of Christian work among the soldiers; particu-

\* Read before the One-Cent-a-Week Association at Alfred, and requested for publication in the RECORDER.

larly among those who after being impressed into the army were sent to the Indies, away from Christian influence, and from all but influences the most debasing. Strongly impressed with his duty to go as a missionary to these soldiers, he lectured in the different provinces of Holland to awaken an interest in the endeavor, and was so successful that he was enabled to put his cherished wish into execution on the 10th of September, 1892, setting sail on that day from Amsterdam; going out to the Indies as a recognized missionary of the Seventh-day Baptist church of Haarlem, Holland; but supported financially only by voluntary contributions from individuals or from any Christian organization. He had been furnished with books, pictures, games, a magic lantern, etc., and began work at once on shipboard, if like Paul he might by all means save some. Everything was received with eagerness, and the interest manifested by the soldiers upon the transport gave him great encouragement.

Arriving in Java he visited many places, giving entertainments with the magic lantern, illustrating Bible history and the history of his own country, pleasantly introducing himself in this way both to the authorities and those whom he hoped to benefit. His work was not prosecuted without opposition, as he soon learned that several newspapers were hostile to him. This hostility still continues in some degree, seeming to be instigated by the captains and other officers of low rank, possibly as a cloak to their own evil practices.

In Magelang he obtained from the high officials admission to the encampments and hospital, and there he established the mission; renting and opening a house, which, from the first, was well-visited by the soldiers, the attendance varying from 25 and 50 to two hundred in one evening, the character of an evening at the mission being much like that of an evening at a reading-room in our own land. Mr. Van Der Steur speaks of the house as large and roomy, easily ventilated, with windows everywhere, and surrounded by a good-sized garden with cocoa-nut, banana, and other fruit-trees. This place he obtained at a low rental as it was in a locality where the government buildings had once been situated, and when these were removed, many good houses were left unoccupied. His large family has made another building a necessity, and during the past year he has erected a dormitory for the family, separate from the first building, which is called the Soldiers' or the Military Home. This new building largely increased expenses; but, according to his faith, the necessary funds came in to meet the added expense. In front of these buildings is a high mountain, by which the natives think Java is attached to the earth, that if this mountain were removed the earth would pass away; so they call it the Nail of Java.

Besides the Soldiers' Home, Mr. Van Der Steur organized a Soldiers' Y. M. C. A. with branches in two other places, a Temperance League, a Bible-school, and an Orphanage. The exceedingly pitiable condition of many Indo-European children so moved upon his heart that he began adopting them for his own. One child that had been given away several times he found wandering about, no one owning or taking any care of it. Another, four years of age, he found half dead with hunger. He had adopted thirteen children before

his sister Marie went to him in the fall of 1893. This number has now increased to forty-four during the three years existence of the mission. One of the older girls is now able to help in the household, and five of the boys are learning trades: two the shoemaker's, two the tailor's, and one the gunsmith's trade.

The large number of small children to be cared for (one less than a year old, left at the door), together with preaching, teaching, visiting the soldiers in barracks and hospital, and the numberless unexpected demands upon the time and strength of one in his position, impose so heavy a burden it is scarcely surprising that the physician, called to Mr. Van Der Steur in illness, should say, "He is working like a lunatic." Would we call it lunacy, or Christian heroism, keyed to the highest pitch? Three persons, Mr. Van Der Steur, his sister Marie, and one native, have charge of all the different organizations in the mission, and do the work of the large household. It is gratifying to know that a middle-aged lady, a deaconess, considered peculiarly well-fitted for the work, is soon to go to their assistance from Holland.

Such, in briefest outline, is the work of this brother and sister. Do we read between the lines of the long days of severe toil, the nights of weary watching with the children in their illnesses, and in, through, and above all, the sublime faith, often put to the test, that He whose is the earth and the fullness thereof, will see to it that their daily bread is given? At one time, after getting the necessary supply of rice and oil, he had only a few cents left, but just then some unknown person sent him 50 guilders, or \$20 of our money. At another time his money was all gone and a certain bill was due, when a person, who he says was not even a Christian, sent him a sufficient sum to meet his immediate needs, and this without the state of his finances being known to any but himself and the one sure Friend to whom he goes for all supplies. In one of his letters he says, "I don't wish to make known my financial need, and I intend not to beg. We also cannot hide that sometimes anxiety overtakes us, but it is wrong for us to worry." What a lesson for us, in the enjoyment of our daily comforts in our own homes, and what a strong desire it must awaken in every Christian heart to "lend a hand." E. T. P.

Jesus is said to come down from the mountain and to stand with his disciples and the multitude in the plain, where he heals many sick and those possessed with unclean spirits. He then, in Luke 6: 20-49, delivers his Sermon on the Plain, which many eminent commentators distinguish from his Sermon on the Mount. Matt. 5, 6, 7. The two seem to differ in place, time, audience and contents; they are similar in the beginning and in the ending, but dissimilar in the central parts. The Beatitudes are not alike throughout; and there are no "woes" in the Sermon on the Mount. Luke 6: 27-36 is an enlargement upon Matthew 5: 48. To Matthew 6: 1-18 and 6: 19-34 there is nothing corresponding in Luke 6; and so of other portions. "The Sermon on the Plain is neither an exact copy nor a synopsis of the Sermon on the Mount, but rather an elucidation of particular portions." Our present lesson embraces the last three of the seven divisions of the Sermon on the Plain.

EXPLANATORY.

I. THE SPLINTER AND THE BEAM. v. 41, 42. Matt. 7: 3-5.

v. 41. "Mote." Little splinter of wood. "Perceivest not." In Matthew, "considerest not;" the same word in the Greek. "Beam." A beam or spar of timber.

v. 42. "Pull out." To extract with the use of force. "Hypocrite." A dissembler, acting under feigned character. "See clearly." To see through, view a thing in all its parts.

II. THE TWO TREES. v. 43-45. Matt. 7: 16-20; 12: 33-37.

v. 43. "A good tree." Good in fruitfulness as well as in appearance. "Corrupt tree." Not a tree that had been good and had become vitiated; but a tree of useless character, as the thorn and bramble bush, which never bear figs and grapes. "Corrupt fruit." Such as is unfit for use.

v. 44. "Every tree is known." Recognized, estimated. "By its own fruit." And not by that of another, though standing close alongside of it.

v. 45. "A good man." Good in heart, and hence good in life. "Out of the good treasure of his heart." Love for God and love for man; good graces, good affections, good resolutions. "Bringeth forth that which is good." What he says and does is profitable for instruction, edification and comfort of others. "An evil man." Having a heart which is enmity against God, out of such an evil storehouse "bringeth forth that which is evil,"—corrupting and destructive. "For of the abundance"—overflowings—"of the heart the mouth speaketh." The mouth shows the state of the heart. Psa. 37: 30; Prov. 10: 21; 4: 23. "Lord, put a watch before the door of my mouth."

III. THE TWO BUILDERS. v. 46-49. Matt. 7: 21-27.

v. 46. "Why call ye me, Lord, Lord." Profess zealous attachment to me as your Lord and Master. "And do not the things which I say." Obedience is the test of discipleship. "Not every one that sayeth." Rendering lip service alone. "Lord, Lord." The repetition denoting great zeal in applying it. "I never knew you." Never recognized, never acknowledged you.

v. 47. Observe the order—come, hear, do. "Whoever." Rev. 22: 17. "Cometh to me, and heareth my sayings." Not the traditions and commandments of men. Isa. 55: 3; Rom. 10: 17; Acts 3: 22, 23. "And doeth them." Rev. 22: 14. "I will show you [plainly] to whom he is like." Jesus used many "likes," comparisons.

v. 48. "Digged deep." Laborious care. "Laid the foundation on a rock." Deut. 32: 4, 31; 1 Cor. 10: 4; 1 Cor. 3: 11-15. "When the flood arose." Testing events of this life, and the judgment-day. "Beat vehemently." Rains may signify temporal afflictions coming in the course of divine providence; floods, distresses caused by the passions of men, winds, oppressions of the devil and his angels. "Could not shake it." Heb. 12: 26, 27. "For it was founded upon a rock." Psa. 18: 2; 62: 2, 6; 125: 1.

v. 49. "He that heareth and doeth not." James 1: 22-25. "Most men think if they sit out a sermon it is sufficient; when the preacher hath once done, they have done too." "Without foundation." Empty profession, mere external services; no deep digging, but looking merely to the conveniences of the hour, resting on works, and doctrines and opinions of men. John 14: 6; 1 Peter 2: 4. "The stream did beat vehemently." But no more so than on the other. "And immediately it fell." Sudden, unexpected, no escape. "And the ruin of that house was great." Isaiah 28: 15-17; Matt. 7: 23.

THERE is nothing more to be esteemed than a manly firmness and decision of character. I like a person who knows his own mind and sticks to it; who sees at once what is to be done in given circumstances and does it.—W. M. Hazlitt.

## Sabbath School.

### INTERNATIONAL LESSONS, 1896.

#### FIRST QUARTER.

Jan. 4.	The Forerunner of Christ.....	Luke 1: 5-17
Jan. 11.	The Boy Jesus.....	Luke 2: 40-52
Jan. 18.	The Ministry of John the Baptist.....	Luke 3: 15-22
Jan. 25.	The Early Ministry of Jesus.....	Luke 4: 14-22
Feb. 1.	The Power of Jesus.....	Luke 5: 17-26
Feb. 8.	<b>THE SERMON ON THE PLAIN</b> .....	Luke 6: 41-49
Feb. 15.	The Great Helper.....	Luke 7: 2-16
Feb. 22.	Faith Encouraged.....	Luke 8: 43-55
Feb. 29.	Jesus the Messiah.....	Luke 9: 18-27
March 7.	True Love to One's Neighbor.....	Luke 10: 25-37
March 14.	Teaching About Prayer.....	Luke 11: 1-13
March 21.	Faithful and Unfaithful Servants.....	Luke 12: 37-48
March 28.	Review.....	

#### LESSON VI.—THE SERMON ON THE PLAIN.

For Sabbath-day, Feb. 8, 1896.

LESSON TEXT.—Luke 6: 41-49.

GOLDEN TEXT.—"Why call me Lord, Lord, and do not the things which I say?"—Luke 6: 46.

#### INTRODUCTORY.

After the previous lesson, we find Jesus (in Mark 3: 13-15 and in Luke 6: 12, 13) spending a whole night in prayer, and in the morning choosing the twelve apostles. In Mathew 10: 2-4; Mark 3: 16-19; and Luke 6: 14-16, the names of "The Twelve" are given, commencing with Peter and ending with Judas Iscariot. In Luke 6: 17-19,

## Popular Science.

**THE NORTH POLE DOES NOT TOUCH THE EARTH.**—In an article speaking of the action of frost, we intimated that the "poles" of the earth, must of course, be frozen in so solid as to be immovable. We said, "the poles" when we should have said the axis. The north pole is not fast to the earth, but in some way is fastened up a little, so that the earth can roll under, for we find the end of the pole describing a circle on the ground, or rather, on the ice. This is clearly shown by the minute changes in latitudes and in meridian lines.

Since 1829, seventeen different observations have recorded thousands of observations, of the shifting direction, of the axis of the earth. But this fact, that the pole was not fast in the ice, was first found out in Germany, in 1889; since then, astronomers in various places have been taking observations, and find the theory correct, and also, unexpectedly, find this motion is regular.

For some unexplainable reason, there appears to be two kinds of revolutions; one, occupying just one year, and another 428 days. The yearly circle on the ice is 30 feet in diameter, and the other, made by combination motions, at times, is sixty feet or more in diameter. The cause of these peculiar motions is yet in obscurity. We are inclined to think they are brought about by inequality of weight on the earth's surface, and by the change in the seasons, depositing snow and ice in the northern regions; and that the yearly circle is caused by the inequalities; while the 428-day circle is caused by the change in deposits. The real cause may yet be made to appear more plainly.

**PETROLEUM.**—Petroleum seems now to have been discovered in almost all parts of the world. For many years the Pennsylvania field yielded by far the largest amount, and was largely exported to eastern countries for lighting purposes, so much so that ships were constructed to carry the oil in bulk and not in barrels. All this is now changed, and comparatively but little is exported.

About twenty years ago, oil was discovered along the foot hills of the Caucasus Mountains, nearly all the way, on the northern side, from the sea of Azof to the Caspian, and also on to the eastward of the Caspian Sea.

A rich field was found on a low lying peninsula on the western side of the Caspian, named Apsheron, not far from a town named Baku. An oil field here, covering about eighteen hundred acres, within the last fourteen years, is said to have shipped over one hundred and forty million barrels of oil.

Chemically considered, there is a difference between the petroleum in the east and that of our own. The eastern oil contains less hydrogen, and is almost pure olefin, while ours is mostly hydro-carbons, or paraffin.

The eastern wells, like our own, are some of them flowing, while others have to be pumped. The oil is found mostly in the porous tertiary rock, yet in some places in the post tertiary.

Taking the output of petroleum from our own fields and from those in the East, the amount must be enormous. The Standard Oil Company find it difficult to express the amount in figures, even for the output in this country.

It is within the memory of men now living when all the petroleum oil known throughout the country was taken from the brooks in Pennsylvania, put in little bottles, and sold to people to cure rheumatism. We are asked, What did the people use for lights before petroleum was found? The poorer class used pitch knots of the spruce or pine; the middle class; tallow candles; the more wealthy class, whale oil. To meet the demand now, and supply with whale oil, would require yearly more than one hundred thousand, awful big whales, and more than five hundred thousand men to catch them and prepare the oil.

Let me inquire as to the origin of petroleum; and where is the plant for its manufacture? Also from what material is it made? It seems to me incredible that at any period the earth could have been so productive of vegetation, and that being submerged, could under any circumstances, or by any chemical process, produce the quantity, and continue to furnish the supply from the tertiary deposits, so deep down in almost every quarter of the globe. So far as discovered, the oil seems to gather along the line of the great terrestrial disturbances that have occurred in ages long gone by. From this circumstance, a theory has been put forth that there are vast masses of meteoric iron within the earth, resembling metallic iron, and containing carbon. The action of acids on such iron produces hydro-carbons, which is nearly identical with petroleum oil. As iron is known to have been thrown up in our mountains by eruptions, I am inclined to this theory, rather than that petroleum is of organic origin.

H. H. B.

### ELEVATORS AND CREAMERIES.

To the Editor of the SABBATH RECORDER:

Opinions are sometimes helpful and suggestive. We want yours. Bro. Socwell has written an excellent article on leaving the Bible Sabbath. Sabbath-breaking enterprises and partnerships were referred to. Now, suppose A., a Seventh-day Baptist, engages in manufacturing or selling grain with B., who is an irreligious man, or it may be a Methodist who keeps the "Pope's Sunday." Is it not generally conceded by Sabbath-keepers that if the business is carried on, on the Sabbath, either by B. or the hired man, that according to the fourth commandment A. is a responsible party and becomes a Sabbath-breaker? If four men are partners, two of them Sabbath-keepers by profession, and they hire a fifth man to conduct their business on the Sabbath (ceasing work on Sunday perhaps) are not the two Seventh-day partners responsible for Sabbath-day labor, which the commandment forbids? Now, in principle and in fact are not a hundred partners in one enterprise equally responsible for work done on the Sabbath-day? For instance: One hundred men put in fifty dollars apiece and build an elevator or a creamery. They hire one man to receive grain and sell it for them, or one man to manage the creamery. One dozen of the hundred are Seventh-day Baptists. The hired men work on and run the business on the Sabbath. Why are not the Seventh-day Baptists breaking the Sabbath by that partnership? And, if for the gains and excuses made, our business men keep right on in such business management, what shall the end be to us as a people? Is conscience uneducated among us, or are we rushing into the lawless tide with other

INQUIRER.

### GORDON AT PRAYER.

It is told of the late General Gordon that each morning, during his journey in the Sudan country, for half an hour there lay outside his tent a white handkerchief. The whole camp well knew what it meant, and looked upon the little signal with the utmost respect; no foot dare to press the threshold of that tent while the little guard lay there. No message, however pressing, was to be delivered. Matters of life and death must wait until the little signal was taken away. Everyone in that camp knew that God and Gordon were communing together.—*Selected.*

### Special Notices.

#### WANTED.

The name and address of any or all libraries located in any town which contains also a Seventh-day Baptist Church. Address,

DR. PHOEBE J. B. WAIT,  
Ninth Ave. and Thirty-fourth Street, N. Y. City.

ALL persons contributing funds for the Mizpah Mission, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

THE First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph, 6124 Wharton Ave.

ALFRED WILLIAMS, Church Clerk.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

M. B. KELLY, Pastor.

WHEN you read the new Minutes, please turn first of all to page 48; and then see that your church is not behind on the financial question. Money is needed at once to pay the expenses of our exhibit at Atlanta, and to pay for publishing the Minutes. Nineteen churches have already paid. Please follow their good example.

WILLIAM C. WHITFORD, Treas.

ALFRED, N. Y.,

NOVEMBER 10, 1895.

THE First Seventh-day Baptist Church of New York City 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, New Mizpah, 509 Hudson St.

PROGRAM of Sabbath-school Institute to be held at Little Genesee, N. Y., Sunday, Feb. 9, 1896.

#### MORNING.

Singing.  
The Ideal Superintendent, Eugene Hyde.  
Music, Genesee Quartet.  
The Teacher's Preparation, S. S. Powell.  
Duty of Parents to School, C. R. Gardiner.

#### AFTERNOON.

The Use of Reviews, H. N. Jordan.  
The Liability that the Sabbath-school Take the Place of Home Bible Instruction, Mrs. J. A. Lyon.  
Music, Nile Quartet.  
Sabbath-school Statistics, O. E. Burdick.  
Question Box.

#### EVENING.

Singing.  
Sabbath-school Finances, Miss M. E. Bowler.  
Music, Genesee Quartet.  
Address, The Life of Christ, W. C. Whitford, of Alfred University.

MARRIAGES.

MAYO-CRESS.—At the home of the bride's parents, Mr. and Mrs. A. E. Cress, on January 1, 1896, by Rev. J. H. Hurley, Mr. George S. Mayo and Miss Olive I. Cress, all of North Loup, Neb.

DAVIS-WINDAM.—On Sunday, Jan. 19, 1896, at 5 P. M., at the residence of the bride, by the Rev. R. H. Purser, Mr. P. S. Davis, of Hewitt Springs, and Mrs. Martha H. Windam, of Weston, Miss.

PIERCE-TRUMAN.—In Lincklaen, N. Y., at the home of the bride's parents, Mr. and Mrs. Nathan Truman, Jan. 15, 1896, by Rev. O. S. Mills, Mr. Floyd H. Pierce and Miss Adah J. Truman, all of Lincklaen.

MARTIN-FORENSEN.—At the Seventh-day Baptist parsonage, in Walworth, Wis., by the pastor, Dec. 25, 1895, Mr. W. L. Martin, of Chicago, Ill., and Miss Kerstena Forensen, of Harvard, Ill.

PARKER-KOLLS.—At the Seventh-day Baptist parsonage, in Walworth, Wis., by the pastor, Jan. 20, 1896, Mr. Floyd Parker, of Harvard, Ill., and Miss Martha Kolls, of Aiden, Ill.

DEATHS.

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.

COON.—In Walworth, Wis., Jan. 25, 1896, Martha Frances, the six months old daughter of Brother and Sister Marshall Coon. Funeral services Jan. 27. S. H. B.

BRACE.—Mrs. A. M. Larkin Brace was born in Westerly, R. I., in 1838, and died at her home in North Loup, Neb., Jan. 11, 1896.

When about fourteen years of age she was baptized and united with the Berlin church in Wisconsin. She was married to Ezra Brace in 1862. One son and two daughters are left to mourn the loss of a mother. J. H. H.

STANNARD.—At Ellisburgh, Pa., Sabbath morning, Jan. 18, 1896, Mrs. Fannie, wife of Wallace Stannard, aged 43 years.

She was baptized Dec. 10, 1887, by Rev. L. E. Livermore, and united with the Seventh-day Baptist church at Wellsville, N. Y., of which she remained a worthy member until she died. The husband and one son survive. For several years she had resided at Ellisburgh, 16 miles distant from her church home. H. L. J.

COON.—At Nile, N. Y., Dec. 20, 1895, of paralysis, Sarah Ann, wife of Leonard Coon, aged 68 years.

Sister Coon was the daughter of John and Esther Burdick Dye. She was born at Lincklaen, N. Y., July 8, 1827. When but a little girl she gave her heart to Christ and became a member of the Seventh-day Baptist church of Lincklaen. After their marriage in 1849, Brother and Sister Coon lived at DeRuyter, N. Y., until 1890, when they removed to Nile to make their home with their daughter, Mrs. Frank Stillman. Mrs. Coon was one of those unselfish Christian women who seem to delight in being spent in the service of others. It might almost be said that her life had been spent in the care of old people and of children. Her heart went out especially for motherless children, and children in her home became her children and she became their mother. There are left to mourn her, a husband, two sisters, two brothers, two sons and two daughters, and four little ones are with mother on the other side.

Literary Notes.

THE TREASURY OF RELIGIOUS THOUGHT for February opens with an interesting article on Missionary Work in the Coral Islands, by Rev. C. C. Creagan, D. D., secretary of the American Board of Foreign Missions. This is followed by the story of The Saving of Boys and Making of Men in the New York Trade Schools. Both these articles are fully illustrated, as is also Prof. C. H. Small's article on The Reformed and Lutheran Churches. The frontispiece is a portrait of Rev. M. M. Davis, of Dallas, Tex., of whom an account is given along with a sketch of Mr. Culberson, the young governor of Texas, whose firmness did so much to destroy prize fighting. The Sermons of this number are full of interest, giving the thoughts of Rev. Mr. Davis, of Texas, J. H. McLaren, J. H. Barrows, G. C. Lorimer, B. D. Thomas, J. L. Scudder, and others. Prof. T. W. Hunt in Samuel Johnson finds the fourth of his interesting literary life sketches; and the minor departments of the magazine are all kept up with care and fulness.

Annual subscription, \$2 50. Clergy-men, \$2. Single copies, 25 cents. E. B. TREAT, Publisher, 5 Cooper Union, New York.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder  
ABSOLUTELY PURE

One More Woman's Editor.

Mr. Francis Bellamy, who for nearly six years was one of the editors of *The Youth's Companion*, has been added to the editorial staff of *The Ladies' Home Journal* as one of Mr. Bok's principal associates. The new editor is a cousin of Edward Bellamy, author of "Looking Backward."

THE CARE OF THE TEETH.

While the tooth is the smallest member of the body, yet it is one of the most important. In olden times barbers were entrusted with operations on the teeth; at the same period the idea was advanced that the cause of toothache was known only to God. The method of extracting teeth was to shake them well, and then to remove them.

It is important to know that the decay of the teeth always commences externally. It shows itself upon the enamel which covers the bony structure of the teeth. In most cases this decay may be said to be the result of chemical action produced by the decomposition of particles of food that collect and lodge between the teeth. These fissures are caused by the imperfect uniting of the edges of the enamel during the formation of the teeth. Every one will see, therefore, how necessary it is to prevent all particles of food or foreign matter from remaining in the mouth a sufficient time to cause decomposition.

USE OF BRUSH AND POWDER.

Keep your teeth clean. Use a stiff rather than a soft brush. Your gums may be sore for a time; but you will find that they will soon become hardened, and the blood will circulate through them more freely. A good preparation for cleansing the teeth is of pure soap, prepared chalk, and a little orris root. This makes a simple and at the same time effective dentrifice. Do not use powdered charcoal or pumice stone as a dentrifice; they are insoluble, and no matter how

fine you may prepare them, their little grains will scratch the enamel and squeeze in between the tooth and the gum. An irritation follows that may induce inflammation. If your teeth are of a dark or yellow hue naturally, do not attempt to make them white. It cannot be done except at the expense of the teeth themselves. Tooth powder is not used to make teeth white, but to keep them clean.—*Ex.*

A FLOWER CLOCK.

An English journal contains the following ingenious hint to the little gardeners. We have not tested the scheme ourselves, but it reads plausibly as follows:

It is quite possible to so arrange flowers in a garden that all the purposes of a clock will be answered. In the time of Pliny forty-six flowers were known to open and shut at certain hours of the day, and this number has since been largely increased. For instance, a bed of common dandelions would show when it was 5.30 in the morning and at 8.30 at night respectively, for those flowers open and shut at the times named, frequently to the minute. The common hawkweed opens at 8 in the morning, and may be depended upon to close within a few minutes of 2 in the afternoon. The yellow goat's-beard shuts at 12 o'clock noon absolutely to the minute, sidereal time—that is, when the sun attains its highest altitude. Our clocks do not follow the sun, but are generally a few minutes fast or slow, according to the longitude of the place where they are. The goat's-beard, however, is true time all the world over. The sowthistle opens at 5 A. M. and closes at 11—12 A. M. The white-lily opens at 7 A. M. and closes at 5 P. M.; the pink opens at 8 A. M. and closes at 6.30 P. M. In the towns few people know about such details as these; nor are the flower clocks often seen anywhere, though they have been constructed occasionally.

Even in these days, however, farm servants often take their dinner hour from the sun, or, failing that, from the yellow goat's-beard, which is never mistaken, whether it can see the sun or not. Should any of the readers of the *Round Table* test the accuracy of this singular time-keeping garden it is to be hoped they will communicate the result of their experiment to the world. *Harper's Round Table.*

"TELL ME HOW I CAN BLISTER MY FEET."

A preacher, whose name is well known throughout the United States, in walking the length of the hotel piazza at a summer watering place, met a lady friend hastening toward the breakfast room. It was late in the morning. A casual remark of the gentleman as to the lateness of the hour led to the following reply: "I am late because I was tired. I danced last night until I blistered my feet."

"May I ask one question?" the preacher said, and with consent he asked, "Did you ever blister your feet in the service of your Redeemer?" A scornful look and a hasty retreat were the result. A bystander and mutual friend remarked that the question was faithful, though rather severe. The two wondered what would come of it.

For several days the lady avoided her friends, and, in fact, was invisible. Nearly a week passed. Then followed an interview, at the request of the offended lady, who, with real distress, confessed that, although angry at the preacher's question, she had been unable to justify herself, nor had sleep been possible since the morning of her confusion. "God has forgiven me," she said. "I come to ask your pardon, and that you will tell me how I can blister my feet in the service of Christ. I am ready to do it now, and before I do anything else, I want to do it very much indeed; I want to make myself weary in his service. I will do anything to atone for the waste and folly of the past. It has been so heartless of me." —*Medical Missionary Record.*

PEOPLE who live to make others happy are always happy themselves.

BREAKFAST-SUPPER.

EPPS'S

GRATEFUL-COMFORTING.

COCOA

BOILING WATER OR MILK.

WONDERFUL PROGRESS  
In one hour by the use of our  
LETTERED FINGER-BOARD and SIMPLIFIED INSTRUCTOR. Latest Musical invention, which can only be had with the

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