THE SABBATH THOUGHT.
Long before the fall of man,
Dawned the great Sabbath thought;
Into the creative week
So began the golden thought.

Long before the Exodus,
Or Mount Sinai shine with flame,
God had made himself a way,
And given it his awful name.

Long before the stony book,
Felt the trace of God's own hand
Writing the organic law.

God had uttered his command.

...Long before the Cross uprising,
Tabernacles were sanctified;
Never till creation's close,
Will the last idiom be inflated.

Long before the end of time.
Anxious eyes will gaze away.
Over all the millenniums.
To the endless Sabbath day.

—Christian Inquirer.

SERMON.
BY REV. G. D. SHERMAN.
Delivered at Westerly, before the Quarterly Meeting of the Rhode Island and Connecticut Churches, Feb. 16, 1890.

"We are journeying unto the place of which the Lord said, I will give it you. Come thou with us, and we will do the same work that the Lord hath spoken good concerning Israel. Numbers 10:29.

These words were spoken by Moses unto Hobab, in other places called Jethro, who was the son of Raguel the Midianite, and was Moses' father-in-law. It is an important thing for a young man to select a good father-in-law. Moses was fortunate in this, for Jethro was not only a prince and priest of Midian, but one of nature's noblemen, and proved not only a true friend but a wise and prudent counsellor. The occasion of this address of Moses to Hobab was this. The children of Israel had been on this "journeying" about a year and two months since leaving Egypt. Most of this time had been spent in the vicinity of Sinai, occupied in receiving the law, building the tabernacle, and being formed into a nation, preparatory to marching and taking possession of the promised inheritance. Now all was ready. The twentieth day of the second month dawned. The cloud that was over the tabernacle lifted. The trumpet's blast rang loud and clear. Tents had before been as weathercock, given circling over, the place of which the Lord had spoken good concerning Israel. Numbers 10:29, with evening the bush that burned, but was not consumed, and with evening the bush that was consumed. Never till creation's close, will the last idiom be inflated.

Now Moses' father-in-law lived in this region. He was well acquainted with this country, and could be made useful as a guide. Moses proposes to him to cast in his lot with Israel, to go along with them and share in the work, and also in the promised reward. Moses said, "We are going to the land the Lord promised unto Abraham, Isaac and Jacob. It is a goodly land. It flows with milk and honey. Come thou with us, and we will do you good, for the Lord hath spoken good concerning Israel; and whatever he will do for us, we will have share with you." Then Moses added the entreaty, not to leave them, because, he said, you can do us good. You will be eyes for us in this wilderness. You know all this country, its hills and valleys, where are the wells of water and the green pastures for our flocks.

We gather from other sources, that Hobab did yield to the entreaties of Moses, and went with him; and thus his family, known as the Kenite, shared with Israel in the promised land.

Now let us see what we can make of this as a lesson, and apply it to our need.

I. We notice Hobab's appeal on two grounds. (a) Good would be received; (b) Good would be done.

II. Moses' promises of good to be received by Hobab, rested on God's promises. The Lord had promised good concerning Israel.

Taking it on these lines, what have the prophets of the Lord to-day to offer to the Hobabs of this world? There is not a church bearing the name of Christ, that is not calling to-day, "Come, and we will do you good;" not one that does not claim that God has promised abundant good to them; not a prophet of any of the churches abroad may be, like Peter without silver or gold, landless, homeless, and friendless, who will not declare that the Lord who promised good to Israel in the days of Abra- ham and Moses is changeless; that the Gentiles, through Christ, are grafted into the stock of Israel, and consequently are equal heirs to all the promises of good that God has ever made. Every herald of Christ will therefore declare, with all the assurance of faith made perfect, that godliness is profitable unto all things, having the promise of the life that now is, and of the fullness of life to come. Therefore he says, Come with me; and we will do you good. But let us come closer in our analogy.

1. Moses could promise Hobab a clearer, fuller and more perfect knowledge of God than he had had before. He could say to him, "Do you see that cloud that hovers over us, and shines by night a pillar of fire? That is the visible manifestation of the one true God. I have been wrapped in its folds, and have heard the voice of him who hath made it his garment. I first heard it, when I was with you and kept your sheep, from evening to morning. Again forty days and forty nights was I in the mount, and God talked to me face to face. He made known to me his attributes, declared his righteous will, and confirmed his covenant. Come with us, and you shall know more of God than storm and wind, and day and night, and summer and winter, in desert wastes and mountain solitudes have hitherto taught you."

To-day, the church points to Jesus Christ, the effulgence of the glory of God, the image of his person, and quoting his own words to Phillip says, "He that hath seen me hath seen the Father." And telling farther of the Holy Spirit, Christ said, "He will take of the things of the Father and the Son, and shew them unto you."

Yes, come with us if you would know God, whom to know is life eternal.

2. Not only could Moses say to Hobab, that cloud is a revelation of God, but "It leads us. When it moves we must move; when it rests we rest. Following that, we know we are safe. O, tell you, Hobab! it is a grand thing to have God for a teacher; to know One who is your guide who cannot err; to have above you, and around you, a cloud that is lifted, and more perfect knowledge of God than he has will do you good."

Now, the Christian points to the Book divine; points to Christ as the true light that shineth in the darkness.

George Elliot has said that there can never come to a man a law higher than himself, even if the law itself shall be imperfect, but what it will do him good; anything to lift a man from self to a higher plane. The nearer and closer a man can come to, and be within, the cloudy pillar of God's presence, the more his life is conformed to God's righteous law, the more good he will receive. What the Shekinah was to ancient Israel, so Christ, "The truth, the way, and the life," is to his people now. O'er life's drifting sands he leads safely; sometimes by waters still, sometimes by pastures green, and again o'er rocky steeps and desert's paths.

In the morning's golden brightness.
Painting 'neath the noonday sun.
When the evening shadows gather,
Telling that the day is done.

3. Moses could have said to Hobab: Our God has promised us daily bread. We are living on angel's food now. It comes direct from heaven. When the stars are shining in the jewelled firmament, it comes with the falling dew. This is pure, hygienic food. It is like the freshest oil, and the sweetest of honey. It is sure; it cannot fail, for the hand that drops it holds the universe in his grasp. Blight cannot wither, nor locusts destroy. Come with us and eat the heavenly manna.

Now Christ is the bread of life. His name feeds a hungry soul. Said Christ to the Jews, "Your fathers did eat manna in the wilderness; and are dead; but whosoever shall eat the bread that I give him shall never die." The words of Jesus, the truths he taught, the life he lived, the love he poured out, are the soul's most nourishing food. The world is starving, men and women are dying spiritually, souls are famished and shriveled, because they will not partake of God, nourishing soul food. The Christian says, Come with me and I will do you good. We will wake with the song of the morning bird, and behold the sun coming out of his chamber like a royal lover decked for his bridal. We will catch the gleam of the dewdrop as the dewdrops drop the last of waters that lay like a silver sea, and then look up and acknowledge God with a heart of thanksgiving for the day. And that is a breakfast. We will read a chapter in his holy Word. We will lift a prayer and a psalm of praise. We will walk the path of duty now, and when it rests we rest.

We will open our
hearts to all that is good, and pure, and lovely, and true, and beautiful, and so the measure of manna will be filled up, and the stature of true manhood attained.

4. Again, Moses could have said to Hobab, Come with us and you will be protected from all enemies. But he had all the trials of life, and, following the long, the enemies of Israel will scatter. Let them come upon us and it will be to us a wall of defense, bright, luminous toward us, but dark and impenetrable toward them. Within its encircling folds we may safely rest.

So the everlasting arms of God are about his children, and they are to go with, and to be guided by them in all danger and trial. "Lo, I am with you always." Over the surging of the billows, over the toasting of the tempest, in the darkness of the night, and in the depths of trial, comes the voice of One who stood by the three in the furnace of fire, saying: "Fear not, I am with you."

5. And last. Moses could have said to Hobab: We are a pretty sorry-looking set now, I will acknowledge. We came out of Egypt in a hurry, and have had a rough passage. Besides, you cannot expect a nation of emancipated slaves to make a very creditable appearance. The bondage of Pharaoh was bitter. His tasks were hard, but Hobab, before us is a glorious future. We are bound for a rich inheritance. Just over the line is the land the Lord hath said he will give us. It is a spacious land. Four hundred years ago God promised it to Abraham, whose children we are. From the borders of the Great Sea to the river Euphrates, from the snowy peaks of Lebanon to these desert lands of the South, it is ours. There is enough for us all. Every family shall have land of its own. Come with us and share the promised reward. For four hundred years Israel had been a pilgrim and sojourner on the earth, yet he inherited by promise, holding a title deed from the owner of the universe.

So, today, the Child of God walks the earth, the Son of a King; the heir of an everlasting inheritance and an immortal crown! Holiest, wayward traveler on earth's rough highway, the burdens of your life have been many and heavy, its trials sore, its disappointments many and its sorrows more. Has faith ours? There is enough for us all.

It is a spacious land. Four hundred years ago there be. Death, neither sorrow, nor tears from the eyes, neither mourning, nor crying, neither shall there be any more death, neither sorrow, nor crying; neither shall there be any more parting, for the former things are passed away. "Come with us, and we will do you good, for the Lord hath promised good concerning Israel."

These things of which we have spoken are some of the good things promised to all the Israel of God. We turn now to the other side, the good to be done. We note, Moses did not want Hobab to change his occupation. He did not mean that he should be a prophet, priest, or Levite. He did not ask him to get rid of his wife, or his children, to sacrifice his flocks and herds, nor discharge his men and women servants; but to come just as he was, and to come with all he had, and do just the work he had done, and do so well.

But he could say to him, "There will be this difference between your future and the present. If you go with us, you will be working for the Lord, you will be helping on his cause, you will supply a need, you will be a helper." Humanity's true cry is that of need. So I say to-day in the name of Christ, my Master, to every Hobab, and that means every one, the Lord hath need of you, and of all you have of talent, occupation, influence, property, everything of that kind. Religion has meant simply engaging in devotional exercises. It is not all in speaking, preaching, singing, or even meditating and prayer. These are some; all are essential; all the proper fruits of religion, but it is far more. Religion is not all in emotion, nor in reasoning, nor in resolving; all together, religion is a lighted life. I suppose the apostle James meant to strike the core of the matter, when he said that religion pure and undefiled was to visit the widows and the fatherless in their affliction, and to keep one's self unspotted from the world. That is the common legitimate business of this world; it is walking the every day paths of routine work, but on the elevated plane of duty, and of love to God and love to man. It is doing whatsoever the hand findeth to do with a might, and doing it as unto the Lord's cry that is of need.

When Christ called Andrew, and Peter, and James, and John, to leave their nets and become fishers of men, he did not mean that there should be more fishermen among his followers. When he called Matthew from the seat of custom, he did not mean by that, that there should be no tax-gatherers among his disciples. Men are sometimes called to do special work, and to leave business, houses, lands, father, mother and all to follow Christ. But on the other hand, God designs that all things shall be brought into his kingdom. The Christian conception of the kingdom of heaven is, that it rules the heart and leavens the life; that it comes to the home, to the shop, to the store, and out into the fields; that it treads the rivers, sails the ocean, soars in the sky; that it moves over all by its divine influence. A man may serve God as acceptably shoveling coal as standing in a pulpit; a woman in her household, as a bishop in his office. Says Christ: "Make to yourselves friends by means of the mammon of unrighteousness; that when you shall be gathered into the eternal tabernacles, He that is faithful in a very little is faithful also in much, and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon which is committed to you, how shall ye keep that which is true riches?" Luke 16: 9-11. R. V.

Yes, friends, we are journeying on. The mighty caravan of human souls moves on space. The tide of time no man may stay. It seems but yesterday and all the leaves on all the trees were fresh and green; and now they are withered and ground in the dust. To-morrow will hardly be gone ere the earth will bud and blossom, and cloth herself with the verdure of summer. Yes, we are journeying on. Many of us are coming very close to the land, the land which the Lord has said, "I will give it you." We can almost hear the murmur of the river, and the rustling of the leaves, and the scent of the flowers, and the screech of the birds, and the sweet musing of the rivers; and the tender touch of the sun. And then we are accounted as the children of God. We can see the gathering of the mighty multitude who have washed their robes and made them white in the blood of the Lamb. We can hear the rustle of angels' wings, and see the gleam of glorified faces of loved ones gone before.

"For O! we stand on Jordan's strand, Our friends and passions die away. And just before, the shining shore We say since we last beheld thee, "And the Spirit and the bride say come. And let him that heareth, say come; and let him that is athirst come. And whosoever will, let him take of the water of life freely."

DANGER, OR THE MYSTERIES OF MORMONISM.

By Homer Sneyd, Jr.

I. Polygamy, a plurality of wives! Can it be possible that in this enlightened age of the world a religious society, teaching and practicing such an abominable doctrine, can be organized and properly conducted? When we consider the number of families in the world, the number of individuals, the number of souls, how is it possible that in this enlightened age of the world a religious society, teaching and practicing such an abominable doctrine, can be organized and properly conducted? When we consider the number of families in the world, the number of individuals, the number of souls, how is it possible that in this enlightened age of the world a religious society, teaching and practicing such an abominable doctrine, can be organized and properly conducted? When we consider the number of families in the world, the number of individuals, the number of souls, how is it possible that in this enlightened age of the world a religious society, teaching and practicing such an abominable doctrine, can be organized and properly conducted? When we consider the number of families in the world, the number of individuals, the number of souls, how is it possible that in this enlightened age of the world a religious society, teaching and practicing such an abominable doctrine, can be organized and properly conducted? When we consider the number of families in the world, the number of individuals, the number of souls, how is it possible that in this enlightened age of the world a religious society, teaching and practicing such an abominable doctrine, can be organized and properly conducted? When we consider the number of families in the world, the number of individuals, the number of souls, how is it possible that in this enlightened age of the world a religious society, teaching and practicing such an abominable doctrine, can be organized and properly conducted? When we consider the number of families in the world, the number of individuals, the number of souls, how is it possible that in this enlightened age of the world a religious society, teaching and practicing such an abominable doctrine, can be organized and properly constituted? When we consider the number of families in the world, the number of individuals, the number of souls, how is it possible that in this enlightened age of the world a religious society, teaching and practicing such an abominable doctrine, can be organized and properly constituted? When we consider the number of families in the world, the number of individuals, the number of souls, how is it possible that in this enlightened age of the world a religious society, teaching and practicing such an abominable doctrine, can be organized and properly constituted? When we consider the number of families in the world, the number of individuals, the number of souls, how is it possible that in this enlightened age of the world a religious society, teaching and practicing such an abominable doctrine, can be organized and properly constituted? When we consider the number of families in the world, the number of individuals, the number of souls, how is it possible that in this enlightened age of the world a religious society, teaching and practicing such an abomina...
Another revelation delivered by the prophet was that authorizing the ordination of men to the Melchisedec and Aaronic priesthoods, the former being the greater or dictating power, the latter the lesser or performing servants. Priesthoods include various societies and quotas, numbering to-day about 60,000 officers, or one official to every five members. The duties of each branch of the organization will be defined later on. The Saints were informed by the prophet, for the first time, that a staunch adherence to the priesthood, in all things, was obligatory upon every member. The priesthood, thus clothed with spiritual and temporal powers of guidance, instructed the people how to vote, with whom to associate, what papers to read, and who was to be invited to their home branch. Characteristic duties are to pay, how to treat Gentiles and their property, how to talk and sing, how to treat Gentiles and their property, how to talk and sing, how to talk and sing.

TH E SABBATH RECORD.
MISSIONS.

TWO PATHS.

Two paths lie open for each life:
One leads through danger, toil, and strife,
But upward goes,
To shining heights whose rising sun,
When once it breaks the left's sleep is won,
No setting known.
The other path, vine-clad and green,
Scarcely its gentle slope be seen.
But downward goes,
To depths unknown, whose setting sun
In balmy shadows dark and dun
No rising known.

—Sel.

ELDER PRESTON, writing from Hammond, La., and mentioning the reception of two members of the Baptist Church, says, "It was a tender occasion for all present. We expect to receive two or three soon by baptism, next Sabbath, we hope." 

THE MISSIONARY SOCIETY.

At the meeting of the Society in 1854, the Board was instructed to obtain an incorporation of the Society under the laws of New York. The application showed that this could not be accomplished without much difficulty, unless a change was made in the officers; and the subject of the incorporation was referred to the Society in 1855. But there is no record of definite action that year.

The Annual Report of the Board, for 1855, gives an account of labor by Eld. Samuel Davison, at Southampton and Farmington, and in the neighboring sections of Illinois. In his field, over sixty miles in extent, there were sixty families of Sabbath-keepers; and, soon, additions and growing union gave promise of greater strength. Several persons turned to the Sabbath, among them a Baptist minister, and at Farmington there were two candidates for baptism. The church at Southampton was contemplating the building of a house of worship, and had taken steps toward the permanent location of a minister of the gospel. And it seemed probable that a church would be organized at Camp Grove, III. The Board thought the cause in Illinois was growing and should receive the care of the Society until the churches become self-supporting and able to help others.

The attention of the Society was called to Northern Wisconsin. At Berlin, Eld. J. M. Todd had the care of a church of seventy-five members. At Dakota, Eld. Geo. C. Babcock ministered to a church of twenty-eight members. At Colona and Grand Prairie, there were several families without church organization, and the regular means of grace. The Board had referred the subject to the Wisconsin Association, with encouragement of giving assistance. The Board also asked for information concerning scattered families and destitute neighborhoods, and for help to send out the gospel preacher.

The Palestine Mission was not yet fully organized. The board, in its plan of having an industrial department, as auxiliary to the principal work of preaching the gospel, remained unaccomplished, while its practicability and usefulness were still open questions. Among the hindering causes was the severe sickness of Brother Saunders, and the family, having suffered many months from fever; and the whole Industrial Department of the Mission was under the superintendence of Bro. Saunders.

The first farming experiment, begun and carried on under very unfavorable circumstances, resulted in an outlay of $62, with receipts of $9.50.

Soon after reaching Palestine, the missionaries called for funds with which to purchase land; and the Board made a small beginning toward raising $6,000. Before long, however, Brethren Jonnson and Saunders declared that it was not safe to buy land there, owing to very great uncertainty as to titles.

Bro. Saunders wrote, "It is, no doubt, our duty to cultivate the soil in this country, and give employment to the poor, as a work of charity, but we cannot consider the natives as the present condition the cultivation of the land for several reasons. First, Americans cannot stand it to work but little under the burning sun, consequently will have to hire a great portion of their work done, and pay double for it than the natives. Secondly, the natives all work in the field, men, women and children. It costs them next to nothing for their clothes. Their living is extremely simple, vegetables, fruit, and a little bread is about all; much of it is eaten in a raw state by the poor, thus avoiding the expense of fuel. Thirdly, their house rent is not much of anything, so that what they raise is nearly all profit. My impression is, from what I have seen that our main dependence for Christianizing the people of this land is educating the young, making man, in the Sabbath School of their regular Sunday. This, done in connection with an industrial home, which must be near some town or city, is perhaps the best plan we can adopt."

Brother Jones wrote that he gave forenoon to study, especially of the Arabic and Hebrew languages; and the success of missionaries in the great work of education is a matter of national importance. On the Sabbath he preached to about fifteen Sabbath-keepers, and conducted a Bible-class. On the first day, a portion of the time, he preached in Jaffa, to small congregations. Occasionally there was opportunity for公开ly or privately discussing the Sabbath question; and he conversed with many individuals upon the subject of religion, with some hope of resulting good.

The Board speaks of the still unsettled condition of the mission as hindering the great work of education. It is the general opinion that the people to remember the missionaries and sustain them well, and not to forget "to seek the aid of him who first planted his chosen people in that land, and there kindled the light which has brought hope to our own work."

SEVEN WAYS OF GIVING.

1. THE CABELLER WAY.—To give something to every one that is presented without inquiring into its merits.
2. THE IMPULSIVE WAY.—To give from impulse—so much as and as often as love and pity and sensibility prompt.
3. THE LAZY WAY.—To make a special effort to ease money for benevolent objects, by fairs, festivals, etc.
4. THE SELF-DENYING WAY.—To save the cost of luxuries and apply them to purposes of religion and education may lead to asceticism and self-complacency.
5. THE SYSTEMATIC WAY.—To lay aside, as an offering to God, a definite portion of our income, one-tenth, one-fifth, one-third, or one-half. This is adapted to, whether poor or rich; and gifts would largely increased if it were generally practiced.
6. THE EQUAL WAY.—To give to God and the needy, just as much as we can reasonably balance our expenditures by our gifts.
7. THE HEROIC WAY.—To limit our expenses to a certain sum, and give away all the rest of our income.

The Home Missionary.

EVANGELICAL faith and evangelistic activity must go together; the decline of either impairs the other, and no revival of evangelical faith is complete that is not accompanied or followed by evangelistic effort.

In the Friendly Islands there are 30,000 Christians who contribute $15,000 a year to religious objects.

The demand for the Arabic Bible is so great that the printer's press is always running night and day, is unable to keep pace with the orders.

One out of every hundred heathen converts becomes a worker in the field, while Protestant Christendom sends forth one out of every 5,000.

It is now eighteen years since the first newspaper was published in Japan, and now 500 of the weekly papers are issued from the foreign law magazines, 111 scientific periodicals, 35 medical journals, and an equal number of religious periodicals are published.

During the last year fifty-four missionaries have joined the China Inland Mission from England and America, making the total number of missionaries connected with this field 328. During the past year 472 have united in profession of faith, and 13 new stations have been opened. The report of this mission speaks of the marked success of the lady missionaries, and of the influence created that through them the Chinese of rank can be most effectually brought to Christ.

HEAT OF INDIA.—Although the missionaries and keep writing from time to time about the excessive heat of India, yet I think that but few of our brethren have any correct ideas of its severity. When I tell my little girl to shut the door in the hot season, she will first take a cup of water and pour upon the handle before she dare take hold of it. I have seen the coolies wrap their clothes around the crowbar before they could handle it. You will understand by these examples how necessary it is to have an airy place, and one protected from the heat, in which to assemble to worship God and teach his word. —Rev. E. Chanr.

WOMAN'S WORK.

"The Kingdom Come!" a young Christian prayed, and she thought her prayer sincere. But the needy poor besought her aid in vain, and she turned a deaf ear. "What can I give the poor?" she asked. "I have nothing, but I will go to work and get something;" she said; and then she bought a costly gown and used it to deck her beautiful hair.

"The Kingdom Come!" prayed a widow's son, "I will write it, and put on the side of my house."

"What can I give the poor?" she asked. "I have nothing, but I will go to work and get something;" she said; and then she bought a costly gown and used it to deck her beautiful hair.

When I told my little girl to shut the door in the hot season, she first took a cup of water and poured upon the handle before she dare take hold of it. I have seen the coolies wrap their clothes around the crowbar before they could handle it. You will understand by these examples how necessary it is to have an airy place, and one protected from the heat, in which to assemble to worship God and teach his word. —Rev. E. Chanr.

For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.

Generosity is contagious, as surely so as is a contagious disease, and, once well developed in the life and character of any person, somebody is bound to catch its influence. It will spread also, as surely as will the small-pox, amongst high or low, rich or poor, and, once thoroughly infecting a community, its persons, the whole, will be felt far and wide, and quarantine must be placed like a prison wall, to keep it from reaching other communities, should any be disposed to look with ill
favor upon it, as upon a disease which, as children would put it, "is catching." In all seriousness, it is no needless advice to give to one who is not already generous, unless she is withal stubbornly determined to remain ungenerous, to tell her that she needs to take great precaution against the influence of a benevolent, a generous person. She might be influenced by poison, for the figure does not carry to all lengths, but against the persuasive, the conquering influence of such an one.

The following is the experience of one who grantesthrough as small as given in an excursion, a gentleman says concerning this practice, that on one occasion, after he had determined to tithe his income, he went to church with a few dollars in his pocket, but knowing he had paper due the next day in bank, which he could see no way of meeting, the non-payment of which meant ruin to him. A call came for money for some part of God's work. Should he give it? Wouldn't every dollar be needed to meet that paper in bank, and then there be enough? But it was God's money, and he gave it. And I thank God that he got the experience; it was worth it. Many times he had been tempted, in emergencies, to withhold his tithe, but had not done so. God has prospered that man; and to-day he is an inspiration to his fellow Christians, as he gives again and again to every good object that needs help.

WHAT SHE COULD

A few weeks ago we received, from one whom we know to be in straightened circumstances, a very pretty, knitted pair of stockings, and of socks, too small for a baby, and we queried what it could mean. A letter, however, soon explained it all. The lady knowing that boxes were being packed in different places to be sent out to certain families on the home field, wished to help by the little that possibly she could, to take some wool which she had, she planned to knit a pair of stockings and of socks for somebody's baby, to be sent in some outgoing box. But she feared that she had not enough yarn of either the foreign field. She had nothing to give; that she really could not visit the family. She had been thinking about a baby, to be sent in some outgoing box. But she the school to be: 1. To train young women for The

THE Moody Institute and the English Bible

The men's department of Mr. Moody's Bible Institute was opened Thursday evening, Jan. 16, with appropriate exercises. Mr. Moody, Dr. McGheron, Prof. Scott, and Prof. Weidner addressed the large number of friends present. There are about fifty young men to begin with, and nearly as many young ladies in the ladies' department. Mr. Moody stated the object of the school to be: 1. To train young women for the foreign field. 2. To train young women for home service. In either case, are we unable to do a sufficient amount of house-to-house visiting. 3. To raise up a supply of young men who can handle the Bible in a helpful and interesting way.

Mr. Moody disclaimed any intention to lower the requirements of the pupil, and wished it understood that the school does not aim at fitting men forth the pulpit, but rather for helpers in the great work of spreading the gospel.

In the United States alone there is a demand for at least 28,000 native and women who are able to instruct their fellows in the right way of living. There are but 2,597 in all classes in the different seminaries, and the question arises, how is the demand satisfied by the long-course schools? It will not be surprising if some of the students from the Bible Institute can show similar success in the positions of usefulness and power in the pulpit. The class of instructors employed thus far—Dr. Pierson Dr. Weidner, Prof. Scott and others equally noted—suggests that careful work is being done. To be filled with the English Bible is a rare possession even among seminary graduates. Prof. Scott says that at least one of every ten who acquire the Bible is acquired largely, if not, in all outside of and subsequent to the regular course of theology. To be the time of the life, the time of other work that the seminary authorities are offering prises as incentives to proficiency in the English language. The Bible is the object of the chief implement of service among English-speaking people—they are all the time learning. Hebrew and Greek are important and should be taught, but not to the exclusion of the English. The Bible Institute will offer a valuable post-

graduation course to seminary men. "But when thou givest a muffin, or a piece of cake, or some other food, give in addition without permission, because they feared, and were scattered abroad, as sheep having no shepherd. There are found among his disciples, the harvest truly is plentiful, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:38.

TWO SUMS IN ARITHMETIC—The fact that one hundred thousand Americans, who went abroad last year, are estimated to have spent hundreds of millions of dollars, while all the emigrants, who came to this country, brought only forty millions, would suggest that the emigrants are not doing in arithmetic. At that rate, how long will it take for America to send her surplus wealth to the Old World? and secondly, suppose one-tenth of this sum spent in the luxury of travel should be spent in sending the gospel to the heathen, and another tenth should be used in evangelizing the emigrants who have come to our shores, how would the account of "America Dr. to the Rest of the World" stand at the end of ten years? If you can't figure it out, the problem is worth considering.

HISTORICAL & BIOGRAPHICAL

FORT ANCIENT, WARREN COUNTY, OHIO

This fortification is situated in the eastern part of the county, about thirty miles north-east from Cincinnati, and seven miles due east from Lebanon, the county seat. It is in the vicinity of the most extensive and varied works of the mound-builders discovered in the United States.

It is on the east bank of the Little Miami River, which is bordered, in many great mounds which our Eastern cities have been greatly enriched by the stone, copper, and bone implements found along this stream.

A few weeks ago we received, from one whom we know to be in straightened circumstances, a very pretty-knit pair of stockings and of socks, too small for a baby, and we queried what it could mean. A letter, however, soon explained it all. The lady knowing that boxes were being packed in different places to be sent out to certain families on the home field, wished to help by the little that possibly she could, to take some wool which she had, she planned to knit a pair of stockings and of socks for somebody's baby, to be sent in some outgoing box. But she feared that she had not enough yarn of either the foreign field. She had nothing to give; that she really could not visit the family. She had been thinking about a baby, to be sent in some outgoing box. But she the school to be: 1. To train young women for The

THE Moody Institute and the English Bible

The men's department of Mr. Moody's Bible Institute was opened Thursday evening, Jan. 16, with appropriate exercises. Mr. Moody, Dr. McPherson, Prof. Scott, and Prof. Weidner addressed the large number of friends present. There are about fifty young men to begin with, and nearly as many young ladies in the ladies' department. Mr. Moody stated the object of the school to be: 1. To train young women for the foreign field. 2. To train young women for home service. In either case, are we unable to do a sufficient amount of house-to-house visiting. 3. To raise up a supply of young men who can handle the Bible in a helpful and interesting way.

Mr. Moody disclaimed any intention to lower the requirements of the pupil, and wished it understood that the school does not aim at fitting men forth the pulpit, but rather for helpers in the great work of spreading the gospel.

In the United States alone there is a demand for at least 28,000 native and women who are able to instruct their fellows in the right way of living. There are but 2,597 in all classes in the different seminaries, and the question arises, how is the demand satisfied by the long-course schools? It will not be surprising if some of the students from the Bible Institute can show similar success in the positions of usefulness and power in the pulpit. The class of instructors employed thus far—Dr. Pierson Dr. Weidner, Prof. Scott and others equally noted—suggests that careful work is being done. To be filled with the English Bible is a rare possession even among seminary graduates. Prof. Scott says that at least one of every ten who acquire the Bible is acquired largely, if not, in all outside of and subsequent to the regular course of theology. To be the time of the life, the time of other work that the seminary authorities are offering prizes as incentives to proficiency in the English language. The Bible is the object of the chief implement of service among English-speaking people—they are all the time learning. Hebrew and Greek are important and should be taught, but not to the exclusion of the English. The Bible Institute will offer a valuable post-
 Probable Origin of the La Griffe

A writer in the London Times traces the probable origin of the influenza epidemic, which has afflicted both Europe and America so greatly during the past winter, to the insanitary conditions that have prevailed in central China for the past two years. The great flood in the province of Honan, in the summer of 1887, which was caused by the bursting of the banks of the Hoang-ho river, spread over an area of about 4,700,000 acres, and caused a loss of life from drowning estimated at from one to seven millions. In October, 1888, the new embankments of this river, constructed at an enormous cost, was swept away by a flood, inundating a second time a vast tract of low land. Later in the same year, there were terrible floods in Manchuria, producing wide-spread famine and sickness. But the effects of the Hoang-ho flood were specially disastrous. The fertile land of the valley was so covered by the yellow mud of the river that the crops were ruined, and the soil drying in the intense heat of the summer, must have developed poisonous germ-an innumerable. It would not have been surprising were the correspondent, "if some malignant disease had been strongly developed in these unusual conditions, and the peculiar character of the earth from which the Yellow River, or the Hoang-ho, derives its name would be likely to give rise to infective organisms of those common to marshy districts in tropical and temperate climates. There appears, indeed, to be reason for supposing that the present epidemic of influenza had its source in the dried-up surface of the sodden soil of the province of Honan." This writer is convinced that the disease followed those common to marshy districts, whence its westward course, through Russia, over Europe and to North America, can be readily traced. Very recent reports state that this year, not only the sorrow of China, but of some western countries as it proves, has, from long continuous rains, again broken its banks and in a new region; and we may expect further accounts of destitution, loss of life, and renewal of the epidemic in other parts of the Northern Hemisphere.

Sabbath Reform.

The State has as much relation to religion as to medicine, and no more; and it might as well establish household as its medical system, as Episcopacy as its religious. As well undertake the health of the body as of the soul—indeed, far better, since it is a much less complex task. A. Carnegie.

How Roman Catholics Propose to Cooperate with Protestants in "Sabbath Reform."

The excitement with which Protestants have heralded the fact that Roman Catholics are now, as reported by the Sunday Laws, met with a sharp repulse at the outset. The story is told by the Christian Statesman, of Jan. 29, 1890, in an account of the preliminary arrangements for a "Sabbath Reform Convention," in Cincinnati. It is as follows:

Among the interviews with prominent citizens was one which Mr. Foster, in company with Mr. Francis Ferry, an esteemed elder of the Presbyterian Church, and Mr. H. Archibald Elder, of the Roman Catholic Church.

"The Archbishop," says Mr. Foster, "received us very courteously and with the grace usual to him. He is a man of medium height and wears the large black gow peculiar to his order and the three-cornered cap.
We have called to see you if you would be willing to participate in the coming Christian Convention.

The Catholic Church is a very extensive and rich system. The Baltimore Council advised co-operation in Sabbath Reform movements with Protestants. This led us to be a little more cautious in the effort to maintain the Sabbath.

It is true the Baltimore Council recommended co-operation, but that is to be done as citizens. We do not recognize the Catholic Church. There is only one Catholic Church. Those other denominations may teach the truth in a measure, but they are not the Catholic Church. The Catholic Church is of the real Christ and of his real Spouse, and to her has been committed the oracles of God. She has received authority to teach the truth. We will work with Protestants as citizens, but not as churchmen. Archbishop Darling is wholly justifiable; and we do not want Romans or Catholics to co-operate with us. Rome furnishes a system which is strong and vigorous after it is outlined in countless generations, and many forms of civil government. Either Romanism is wrong from the very foundation stone, or else the Bishop Eider is wholly right in his position, and it is impossible that Christianity and Statesman may be disputed, we cannot see that such a contest is sufficient ground for expecting the Archbishop to depart from the long-established policy of his Church. Acting in a Christian manner as Christians.

You observe the Conference is called a Christian Convention. As the same time almost all the signers to the call are ministers, and all but one of the spokesmen are clergy. My going there would be construed as a concession that these were not Christians. The Convention of citizens, originating with the people and carried on by them, I could act as one of them. But a Christian Convention, with the Church and the State, and I could not be identified with that.

The preservation of the Christian Sabbath is a matter in which all who love our Lord are interested.

Therefore, to the truth to say about the Sabbath, temperance, divorce, and all those questions. We have authority from our Lord to do this. You observe that no Protestant has this authority. And hence I could not act with you even in so good a cause, for, in doing so, I would not be true to Christ.

This is the kid glove form of Rome's uncompromising hostility to the reform. This interview was scarcely needed to convince any friend of National Reform that the co-operation of Romanists, which has never before, I suppose, been solicited, is never to be expected.

Our countries have already shown that Catholics can give no support or co-operation, except under very unfavorable circumstances. This is a material advantage. It is unfair in the Statesmen to denounce this "kid glove" policy on the part of Roman Catholics. The position taken by Archbishop Eider is wholly justifiable; as a representative of Romanism he could not do otherwise. Christians do not understand the co-operation of Roman Catholics to inaugurate a system of religious-political legislation in accordance with their theory of Christian Government: namely, Jesus Christ the head of the State, without a personal representative. The Roman Catholic system is a political pope as the earthly representative of Christ. This system has stood the test of many centuries. It was modelled after the strong World-Empire of Pagan Rome, and may well claim superiority over the modern invention of the National Reformers, who propose to place a National Constitution in place of the Pope.

But since somebody must needs decide upon the character of this constitution, and since National Reformers, made up of many Popes, do not always agree, and are not any more infallible than Leo XIII., the experiment is scarcely worth trying. Rome furnishes a system which is strong and vigorous after it is outlined in countless generations, and many forms of civil government. Either Romanism is wrong from the very foundation stone, or else the Bishop Eider is wholly right in his position, and it is impossible that Christianity and Statesman may be disputed, we cannot see that such a contest is sufficient ground for expecting the Archbishop to depart from the long-established policy of his Church. Acting in a Christian manner as Christians.

The SABBATH RECORDER.

We present this week a communication from the pen of the Rev. Dr. A. H. Lewis, editor of the American Christian Week, the Seventh-Day Baptists, in endorsement of an editorial which appeared recently in our columns. It will be seen that, although a Christian, Dr. Lewis coincides with us in our position.

Testimony:

Permit me to commend the general tone of the editorial, entitled "Drifting and Shifting," in your issue for February 7th. A careful student of Early Church History cannot fail to see that the rupture which took place between Christianity and Judaism, about and after the close of the first century, was the result of pagan influence, rather than of any antagonism between Judaism and Christianity.

Indeed, Christianity sprang from Judaism, as the lily in every possible way. As you suggest, the loss of the religious and political truth fundamental not only to Judaism, but also to the Christian Church, has been accentuated by the fact that the Christian has been accustomed to think one thing is certain, neither Christ nor Paul, nor any of the writers of the New Testament favored the no-lawism and no-Sabbathism which poison Christian morality today, and which the advocates of Sunday observance may very reasonably fasten on modern Judaism.

These have been, and must continue to be, destructive to the spiritual element in all religions. The changes which Christ taught were not changes in fundamental doctrines, and especially were they not changes in the fundamental doctrine of the Sabbath, which Christians have always observed. Christ did teach a higher conception of every law, and a closer application of the laws of human life. But paganism, taking advantage of the circumstances, widened the breach and cultivated antagonism in every possible way. As you suggest, the loss of the religious and social life failed also. Hence, it has come about that Western Christianity, especially, through all the centuries, has cultivated antagonism towards Judaism which antagonism has been returned, until the fundamental truths underlying both systems have been obscured and perverted, and the influence and strength of both systems have been weakened in the same proportion. It is to be hoped that a better day will dawn, and that a larger conception of religious liberty, and of the one fundamental truth that can never be discarded, is that which loves truth and his fellowmen, should be to find common grounds of faith and action.

A. H. LEWIS.

PLAINFIELD, N. J., Feb. 18, 1890.

I will answer for it, the longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ.
The Sabbath Recorder.

L. A. PLATTLE, D. D. | EDITOR.
CORRESPONDING EDITORS.
W. G. WOODSON, D. D., Milton, Wis., History and Geography.

Jno. P. MORES, Business Messenger, Alfred Center, N. Y.

Never delay
To do the duty which the moment brings,
Whether it be in great or small things:
We cannot help but do it.
What shall he do upon the coming day?

If we stop to repine, it but
Delay to year, to keep the realization
Essential to the traveler; have combined, from year
To year, to keep the realization
Essential to the traveler; have combined, from year

Some Sabbaths ago, a “mother in Israel,”
Commenting upon the sermon of the morning,
Gave utterance to a thought which we said would be very helpful to us. As quick as thought came the response, “Before I left home, on bended knee, I offered a prayer that I might gain some good thing from the service and communicate it to another evening now come on. Thus early has come the answer.” We trust that the majority of our people go to church honestly desiring to be elevated and ennobled, but do we earnestly beseech him whom we go to worship, that he will so fill our hearts, and place them in harmony with his truth, that they shall respond to the chords which may be struck his change, and the hotel-keepers took the rest. That evening who cared for the wives and little ones toward their offices or their

The Hidden Sickmess.

By Rev. J. H. WALLFISCH.

At one time I felt the symptoms of having caught a cold. It grew worse and I sent for a physician. He asked me: “Have you pain in the throat?” “No,” I said, astonished at his question. “Did my voice betray it to you, and soon the pain came, to my great surprise. Then, the physician gave me another remedy, healing the throat and taking away the pain, and I was well. He knew that I was suffering with laryngitis, but the sickness was not yet broken out. It had to come to the surface. By the right

EDITORIAL NOTES.

A little trip down the coast to Savannah, Jack-
sonville, or St. Augustine, has been the dream of many years for some of the readers of the Recorder. But the vast amount of work to be done, the seemingly impossibility of getting away from it, and other uses for th commodity which is so essential to the traveler; have combined, from year to year, to keep the realization of this dream still

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medicine, it came out, causing pain, and only then could it be cured. Humanity is suffering with one sickness—sin. But, not everybody knows and feels it. I do not want to see people suffering with this sickness, but I have found no such change, but would have found the days succeeding earlier, as you have found them commencing in your journey. There is three day lines, the natural, the line, and the commercial. The day line is a straight line from pole to pole falling through Behring's Strait. This line is fixed by the

peopling of the earth by civilized mankind. From the garden of Eden emigration went eastward and westward, until it extended over the whole of the western coast of America. The only exception that we know of to this rule, is that a few people in Alaska were found there before European nations. It is in it there have always been a faithful few who kept the fires of temperance burning. Its membership has been increasing of late and a deeper interest is being taken than ever before.

The Sunday school and other board meetings and water statements met to celebrate their Society's fifty-sixth anniversary, and many prominent people of Washington interested in temperance and legislation attended the meeting. There were several interesting speeches from the floor, but the main speaker was Representative J. Taylor, of Ohio. He made an announcement that was met with loud and prolonged applause. As chairman of the Committee on Alcoholic Traffic, he stated he could safely say that the bill to establish a commission on alcoholic traffic would be favorably reported. Laborious efforts have been made by this society to have Congress appoint a Commission to investigate the liquor traffic. Four times the bill has passed the Senate, but it has always failed in the House. Representative Taylor stated that inquiry was at least a step in the right direction. It was not capital so much as appetite that he feared. The drink of the nation was more than the capital of the national bank, greater than the revenue of all railroads, and the want and destitution existing. Representative Pickler, of South Dakota, gave an account of the work of prohibition in his State, and said it was an example for other States to follow. Twenty years was the time he gave for prohibition to take effect, and he felt convinced that it would prevail within that time. He said this reform would never go backward, that we must have agitation, that the stone had been cast into American politics, and it will never cease to roll until its work is completed. He also said South Dakota was more indebted to the W. C. T. U. for prohibition than to all men.

Mrs. Ellen Foster, of Iowa, the organizer of the new Non-Partisan Temperance Society, who has spent the week here in the interests of that organization was, I think, a decided influence about the success of prohibition in Iowa. She showed through Governor Larrabee's last annual message that the legislature of Iowa had decreased, business improved, and the moral tone of the community been raised by the prohibition law. The Governor, who opposed prohibition, was now strong in favor of it, and as strongly opposed to high license. The jails are empty for several months of the year in many of the counties of the State, and there seems to be so little use for the new penal building at Fort Madison that the Governor has suggested that it be sold to the Government for Federal prisoners.

While Congress was balloting on the World's Fair site there was intense excitement on the floor of the House and in the galleries. When the balloting was over the outcome, there was a brief demonstration of applause, but in a few minutes the hall and galleries were both empty. Washington had rest after the excitement upon consideration of the fact of being the National Capital, and that a great commorative celebration in the name of the Government could not be held, its moral tone of the community been raised by the prohibition law. The Governor, who opposed prohibition, was now strong in favor of it, and as strongly opposed to high license.

It is not wise, because there has been in active operation here for more than half a century, a temperance organization known as the Congressional Temperance Society. It is the oldest organization of its kind in the United States, having been organized in 1853. That Congress was then the most powerful convention ever held in this country. Other temperance societies had been organized prior to this, but had died out or been superceded, so that this is really the patriarch of such organizations.
**THE SABBATH RECORDER.**

[Vol. XLVI, No. 10.]

**GOOD LITERATURE.**

**DRAMAS AND HISTORICAL NOVELS AN' ID THE STUDY OF HISTORY.**

continued.

Those historical novels which occupy them, selves with scenes of a very remote period, such as "The Last Days of Pompeii," and "Rienzi" by Bulwer, "Hypatia" by Kingsley, "Valerius" by Lockhart, and "Antonina" by Wilkie Collins, is it not possible to praise or condemn them so dogmatically as the other passages above.

The times are so far away, and the most that we know of them is so much more tradition than absolute fact, that these novels cannot well have that strong tinge of reality which so prominently characterizes Scott's works. These writers have probably painted the scenes which they have chosen as truthfully as could be done by anyone; and any partial failure may be attributed to the embarrassments of the subject itself in the unskillfulness of the author.

All these historical novels are valuable if only because they serve to interest us in the study of those ancient times, and make familiar to us names which we would long in memorizing from the pages of a serious history. There is, however, one man who has achieved for the novel of ancient times a place which is unassailable, and it is wonderful that his works are not more read by our young people. George Ebers in "Uarda" and "An Egyptian Princess" has given us narratives which we may be sure are as accurate in their details and as valuable in their abilities. In no other way can we bring to pass, and make real, the better of the pictures for the novel of ancient times a place which is.

JOHN F.
renders one unable to detect any reason which the furies of the Revolution may have had for their conduct. Dickens shows a truly wonderful impartiality in dealing with this important subject. Henry Esmond is a study and protocol of order. It is the only one of Thackeray's novels which can be said to have a plot. George Elliott's "Romola" must not be forgotten in this connection. Although the unhistorical characters receive the authors' chief attention, still their historical surroundings and the human psyches are faithfully preserved. By reading "Romola" one is much helped to enjoy Grimm's great "Life of Michael Angelo," which is far more a history than a biography.

Charlotte Yonge has written a peculiar novel called "Unknown to History." It is peculiar for the reason that while the main subject is enough to make it a bad historical-novel, it succeeds in spite of that fact in being a very good one. The tale hangs upon the supposed fact eyes, and an expressive mouth. There was once such a man, Yonge's part, and then this novel forms a valuable aid to the study of English history.

Colleges do not come up to German standards. By the Tories and the advocates of temperance, maps and charts, and a geographical globe made upon which the different scenes of the world are represented by emeralds, and by diamonds, and the precious stone case was settled before an Illinois court recently, by which it was provided that no child under eighteen years of age, has passed both houses of the Kentucky Legislature. The New York Public School requires the annual slaughter of another thousand birds, for us to govern abd to teach the children of civilization never reached by those who lived in the history of the Ancient and secondary schools. How it can be strengthened.

- Miss Amelia Edwards, the lecturer and Egyptologist, is in her sixtieth year. She is the daughter of an English army officer. She was a precocious child, and the world has been the better for the presence of such a one. The tale hangs upon the supposed fact eyes, and an expressive mouth. There was once such a man, Yonge's part, and then this novel forms a valuable aid to the study of English history.

The feature of the story is its pure imagination on Miss Yonge's part, and then this novel forms a really valuable aid to the study of English history during Elizabeth's reign.

At the educational conference, New York, Feb. 23, resolutions were adopted declaring the public school to be the chief source of civilization and the bulwark of civil and religious liberty; recommending the study of historical papers and pledging the members to the utmost support of a system in all sections of the republic. United States Commissioner of Education, William T. Harris, read a paper on the growth and development following the close session, A. S. Draper presided and President Elliott, of Harvard, read an exhaustive paper on "The relations of the colleges and secondary schools. How it can be strengthened.

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Temperance.

The Iowa Supreme Court has decided that possession of a United States license is proof of violation of the prohibitory law.

Students who use tobacco in any form are denied admission to the University of the Pacific, at San Jose, Cal.

Another hard cider case was settled before an Illinois court recently, by which it was provided that no child under eighteen years of age has passed both houses of the Kentucky Legislature.

No case of tobacco has ever taken the first rank and highest honors of Harvard, the oldest and largest university in America. It has been observed in the library of this institution that scholarship declines when boys begin to use tobacco.

At Welton, N. C., at a recent lecture an old negro is reported as saying: "When I see a man going home with a gallon of whisky and half a pound of meat, don't let this temperature impression for me, and I see it every day. I know that everything is on the same scale—gallon of whisky, half a pound of meat, and a pound of comfort."

The little city of Frankfurt, in Kentucky, deserves no small praise for one thing its authorities have recently done. A law has there been enacted, with the purpose of oiling it, too, that cigarettes shall no longer be sold in the corporation! Certainly a bold move, especially in a tobacco-raising State, and one that deserves the applause of the world.

The prohibitory amendment to the constitution of Kansas has, by driving the saloon beyond her borders, made it easier for the prohibitionist to catch the children of civilization, and has elevated Kansas to a place of civilization never reached by any other people in the history of the world.

State Convention of Kansas Publicans held last month.

- It requires the annual slaughter of 5,000,000 birds to meet the demands of the women of America for bird and bird plumage on their works. The states have powerful laws, and they are enforced. This is a murderous pride, a senseless folly, for which a just God, without whose notice a bird cannot fall to the ground, will hold the daughters of our great land to account.

The Soviet Union has been declared a socialist state.

- The Soviet Union, with a population of 700,000,000, has a total area of 17,473,000 square miles, with a littoral of 11,016 miles, and an estimated total of 1,017,000,000 square miles of water. The total area is equivalent to the entire land mass of the United States.

The total cost of the building was half a million of dollars, and the library itself was worth $100,000. There is a library on the building and apartments of $10,000,000.
EXPLANATORY NOTES.

V. 1. And it came to pass, that as the people pressed upon him to hear the word of God, he went up into a boat, and sat down; and the multitudes stood upon the shore. So Jesus wanted to have a little solitude and could not. It was not the crowds that disturbed him, but the place. Lake Tiberias, the western shore of which was directly across the lake from Capernaum, was a favorite resort of fisherman. The western shore of this lake presented many gentle slopes, very beautiful and fertile, where people loved to assemble either to form acquaintance or to transact business with travelers, for the great highways between the east and west converged and formed a common highway for some distance on this western shore of Galilee, north of Capernaum. It was here that the Galileans could very frequently meet with many travelers from different nationalities. It was at one of these places, a little distance out of Capernaum, where our Lord was followed and surrounded by a large and mixed crowd of people, anxious to hear something of his wonderful teachings. The spot happened to be where some of the fishermen moored their boats and repaired their nets. Four fishermen had already become greatly interested in his teachings, and these four or five, on this given morning, after a toilsome night on the lake, had come to shore with their boats and were cleaning their nets. If they had not seen the Master standing in the boat, they would have caught no fish during that night. Jesus, standing there, surrounded by the crowd, saw them and at once saw their situation.

V. 2. And he saw two ships standing by the lake, and the men thereof were washing their nets. The word ships here would be better understood now by the term row-boats, or at least by small boats, supplied with a single sail which could be hoisted or lowered at any time. They were boats built for fishing purposes, having no deck; except perhaps at the end of the boat. There were so light that they could easily be run up by hand on the sandy shore or moored a little distance out. Each boat, when employed in fishing, required at least two men, and sometimes they employed helpers.

V. 3. And he went up into the ship, and sat therein; and the multitudes stood on the shore. He wanted to have some place to sit in order that he might be able to talk about his new teaching to the people. The Lord not only taught in the branch but he also taught to the man. This was another illustration of his divine power and authority. He could make himself more distinctly heard by the mass of people on the shore. Setting in this small boat, which was moored a few rods from the shore, he could easily be heard by all and not obstructed in a way that he could not address them on the great themes of the prophecies now beginning to be fulfilled. This conversation or sermon occupied some time, and finally he dismissed the people.

V. 4. Now, when he had left speaking, he said unto Simon, Simon, son of Jonas, Fear not; go forth and cast thy nets for a draught. He had finished his discourse to the people on the shore, now he turns his thoughts to Simon with a purpose to teach a special lesson to him and his three companions. He was moved by the sight of the small crowd and by his own pressing business, and he felt constrained to address them on the great purposes of his mission to the people who came to hear his words. He was seeking to save men from their sins. He has already brought Peter, Andrew, John and James to a knowledge of the higher life; he is now about to call them into his work of proclaiming the kingdom and of seeking to save the lost. He wishes to teach them that by following his directions they will be rewarded with great success, where without trusting in his words and without his guidance nothing. With this object in view he directs Simon to launch out into the deep and let down your nets for a draught. This order was a surprise to Simon and his friends.

V. 5. And when they had launched out, they straightway took up four hundred and fifty large fish; and they were not able to draw near the ship for the greatness of the fish. With this object in view they had been fishing all night and had taken nothing; nevertheless, at thy word I will go out. This night was, in their experience, the most favorable for catching fish in all the years of their life and in the most unlikely time to have any success. In short, they had very little faith, perhaps just sufficient to submit to his order.

V. 6. And when they had this done, they enclosed a great multitude of fishes. How this fact was brought about does not concern us so much as the reality of the announcement from his lips such as they never had heard before; namely, that at a distinctively New Testament hour, the Master said to his friends and disciples, two and two, all through the day and all through the night, that he was going to perform the great work of the kingdom. What was the announcement made to these men? What was the announcement made to these disciples when he had completed this fishing tour? Why does Luke revert to this scene on the shore after having given the experience of the following Sabbath? To what event in the previous lesson is this lesson especially connected?

V. 7. And they beckoned unto their partners, which were in the other ship, that they should come and help them. This implies that the four men, two in each boat, had a common interest in this business and that their notes were common property, and hence they were ready at any moment to assist each other. Such scenes as this, when a fish was on the point of being taken, were often repeated near the Decapolis coast, may be readily imagined, and not, as-a distant and unknown fisherman, be very often seen. But there was one particular feature about this day's experience that never had been known before; namely, that at a distinctively New Testament hour, the Master said to his friends and disciples, two and two, all through the day and all through the night, that he was going to perform the great work of the kingdom. What was the announcement made to these men? What was the announcement made to these disciples when he had completed this fishing tour? Why does Luke revert to this scene on the shore after having given the experience of the following Sabbath? To what event in the previous lesson is this lesson especially connected?

V. 8. And Simon Peter answered, Depart from me; for I am a sinful man, O Lord. Simon Peter seems to have been the captain of the company, hence he was the one to whom our Lord gave the order, and the one to respond. The great draught of fish was a complete surprise to Simon, and he endeavored to explain away his own faithlessness and unworthiness in the sight of the Master. He seemed almost to blush himself and to feel that he was unworthy that the Master should remain with him.

V. 10. And so was also James and John, the brothers of Simon. That is, they were astonished and self-rebuked. And Jesus said unto them, Fear not. He was an offset to counteract the fear, and should command them. With this remarkable event, an unex­ pected draught of fish from where and when they least expected it, followed by an allusion to another un­ expected draught from his lips as they never had heard before. They are now to become fishes of men, to go out under his command here and there to all the cities of Galilee, and then come back again to the work of drawing all men to Christ. They are to go in faith, believing, for the Master gives the word of command, and he is sure to give them success.

V. 11. They forsook all and followed him. The les­ son of the hour had prepared them as nothing-else could have done, now to give their whole life to his work. What was the subject of this discourse of Jesus our Lord on that morning after the wonderful Sabbath in Capernaum was with the Father concerning his coming to this earth for the salvation of men? Was it not that he had called four disciples, two and two, to lift through the land, commanding them to preach and to heal all manner of diseases, and to gather such as should be saved, doing it all in his name.

QUESTIONS.

What was the subject of this discourse of Jesus our Lord on that morning after the wonderful Sabbath in Capernaum was with the Father concerning his coming to this earth for the salvation of men? Was it not that he had called four disciples, two and two, to lift through the land, commanding them to preach and to heal all manner of diseases, and to gather such as should be saved, doing it all in his name.

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18th at 7 o'clock. It is hoped that the following program will be carried out:

1. Introductory sermon, G. W. Hills.
2. How utilize the entire membership of the church?
3. Is there to be advancement in religious as well as scientific thought? H. C. Coon.
4. What is Christian mission and how obtained in harmony with Christ's prayer, John 17, etc.? L. C. Rogers.
5. Other things being equal, is a pastor justifiable in changing his parsonage for an increase of salary? E. B. Ruggles.
6. What are the political and religious prospects of the United States? J. Brinkerhoff.
8. Do the Scriptures teach that the Gift of Miracles exists in the church since the apostles' time? J. A. Platts.
9. In the doctrine of the Bible Sabbath gaining ground, and will it prove H. D. Clarke. All are cordially invited, whether of the clergy or laity. G. W. Lewis, Secretary.

**DR. TALMAGE.**

This eminent divine possesses a more than ordinary gift for influencing the minds of the congregation by making the hearts of all feel the influence of the doctrine of the Bible. He is a master of the art of gaining the hearts of his hearers; the multitude who flock to hear him preach, go in the confidence that they will receive instruction, and that the words they hear will have the same degree of confidence the announcements and sermons of the early preachers of the gospel. He announces the words of L. D. Lakin & Co., Buffalo, N. Y., and the quotation made by Mr. Talmage in another column, is here repeated to be seen by carefully reading the advertisement.

You will be ready for your spring campaign of house-calling by having a supply of Bibles and first class song books and the necessary beautiful gifts will keep the tempers of all sweet during the ordeal.

**MARRIED.**


**DOMINGO.**

At the home of the bridegroom's parents, in Little Geneseo, N. Y., Feb. 18, 1898, by Rev. Geo. W. Burdick, Mr. F. W. Brown and Miss Anna H. Brown.

**DIED.**

CAMELIA.—At lineman Chapel, Feb. 19, 1890, of Bright's disease, Varina Claxton, in the 15th year of her age. Her brother Brother Claxton has for many years a resident of Leonceville, and was a member of the Baptist Church. He lived a consistent Christian life, was a kind neighbor, and is mourned by many friends. He leaves a widow and one child. Miss Clara H. Claxton, who had been on the home circle, and whose services were held from her late residence, Feb. 25, 1890, conducted by members of the First Brookfield Church, Interment at St. John's.

**BRUNDIS.**—In Brookfield, N. Y., Feb. 14, 1898, Hettie D. Burdick, in the 32d year of her age. She was the daughter of Clark and Alida Burdick, and was born in Brookfield, R. L. Rallies in life she made a profession of religion, was baptized by Eld. Matthew Williman, and joined the First Hopedale Church. In 1890 she went with her parents, moved to Rangefield, N. Y., where she united with the Second Brooklyn Church, of which she has been a member. She was a family of seven children, all of whom, except one older sister, have passed away. This sister is left alone to mourn the loss of a constant and beloved companion. Services were held on Tuesday, Feb. 16th. A. N. R.

**COOPER.**—At her home near Walsworth, N. Y., Wednesday, Jan. 25, 1890, by Mr. and Mrs. George N., Miss Caroline Cooper, of 55 years age. Her brother Sister Cooper was the daughter of Henry Broad, of Leonceville, and was born in that town. She was married in life, a profession of religion, was baptized by Eld. Matthew Williman, and joined the First Lincoln Church. In 1890 she went with her parents, moved to Rangefield, N. Y., where she united with the Second Brooklyn Church, of which she has since been a member. She was a family of seven children, all of whom, except one older sister, have passed away. This sister is left alone to mourn the loss of a constant and beloved companion. Services were held on Tuesday, Feb. 16th. A. N. R.

**FOY.**—At her home near Walsworth, N. Y., Wednesday, Jan. 25, 1890, by Mr. and Mrs. George N., Miss Caroline Cooper, of 55 years age. Her brother Sister Cooper was the daughter of Henry Broad, of Leonceville, and was born in that town. She was married in life, a profession of religion, was baptized by Eld. Matthew Williman, and joined the First Lincoln Church. In 1890 she went with her parents, moved to Rangefield, N. Y., where she united with the Second Brooklyn Church, of which she has since been a member. She was a family of seven children, all of whom, except one older sister, have passed away. This sister is left alone to mourn the loss of a constant and beloved companion. Services were held on Tuesday, Feb. 16th. A. N. R.

**DUKE.**—In Wayzgo, R. L., Feb. 11, 1890, Miss Elizabeth A. Gunther, R. L. Rallies in life she made a profession of religion, was baptized by Mr. and Mrs. George N., Miss Caroline Cooper, of 55 years age. Her brother Sister Cooper was the daughter of Henry Broad, of Leonceville, and was born in that town. She was married in life, a profession of religion, was baptized by Eld. Matthew Williman, and joined the First Lincoln Church. In 1890 she went with her parents, moved to Rangefield, N. Y., where she united with the Seventh Church, of which she has since been a member. She was a family of seven children, all of whom, except one older sister, have passed away. This sister is left alone to mourn the loss of a constant and beloved companion. Services were held on Tuesday, Feb. 16th. A. N. R.
DICK'S ENDEAVOR.

Firm on the pavements rang down Richard Webster's name as he threw his hand in a determined manner as though he were thinking hard. So he was, and this was the conclusion reached, to the effect that of which he was a member, had just held a meeting. "The young folks have been pleading about fashion! Why not a monthly, left before our summer vacation. Let us turn over a new leaf, and each do something that will resound through the house, and burst with new life, and give up his school studies. We have made a discovery and identification of the Missionary Society, for March brings us em. It is that, now in the Vatican library, for which Pope Pius, in 1512, refused $125,000. The would-be purchasers were a syndicate of rich Jews. They did not exactly offer Julius $125,000 for his Biblias, but told him they would give its weight in gold. As the book weighs 325 pounds the offer they made is equivalent to that of 325 pounds, or 1.4 tons; but I am not so well versed in mathematics as to be able to present values.

Do be quiet! Baby's sick. Mother couldn't be quiet! Baby's sick. Mother couldn't tell to each other. We have got well, but Dick did not forget that he would hurry home to do a little errand which his boots blacked and his elbows silver, and he threw his shoulders back in the slowest fashion! We have our last meeting," said the young president.

Just here Dick's thoughts were interrupted by the gatepost of his father's fence, which loomed up before him. He had been thinking so hard that he did not waken till he walked up to the square, and he had promised his mother that he would hurry home to do a little errand which he had forgotten in the morning.

Up the steps, two at a time, he leaped, flung open the fore door and sent it to with a bang that resounded through the house, and burst open the sitting room door with the shout.

"Where's mother?"

His sister Susie was rocking the cradle, and at Dick's entrance the baby opened its eyes and gave a pitiful wail.

"Do be quiet! Baby's sick. Mother couldn't be quiet! Baby's sick. Mother couldn't tell to each other. We have got well, but Dick did not forget that"

BURLINGTON ROUTE,

TO KANSAS CITY.

The best line from Chicago to Kansas City, Louis or Peoria, to Kansas City, St. Joseph and Atchison. Vestibule trains, dining, sleeping and sleeping cars, direct connection for Chicago, St. Louis and San Francisco. Tickets via the Burlington Route can be obtained at any ticket agent of the line or own connecting lines.

REV. R. B. ZERWEKSOHN, D. H., having resigned the charge of the Pleasant Grove Church, desires all com-

THE SABBATH RECORDER.

[Vol. LV, No. 10.]
DR. TALMACE says: "A great deal of sorrow is caused by young hearts old by the thought that Christmas comes but once a year," but he continues, "We need not spread the glorious seeds of joy, gladness and good will throughout the year? This beautiful thought has been brought rather forcibly to our attention of late by the hundreds of letters we daily receive, asking for "Christmas Boxes." What Christmas Boxes in March, the idea! where had they been bunged up in the Springtime? But then people have to use soap the year round and nearly twice as much is used in summer as in winter—you wouldn't think that—would you? But it is a fact, and folks want "Sweet Home" Soap at all seasons of the year! yet the whole household merry with lots of useful, pretty, valuable and ornamental things, why not do it now as well as in December? And so we extend our "Mammoth Christmas Box" offer for a limited time. Another thing! There is the same excitement in orders last Christma that some of our friends did not get the goods as soon as they expected. It is not now, you can have the Mammoth Christmas Box when you want it. Better order now. Very Soapfully Yours, J. D. LARKIN & Co., 712 North Broad St., Philadelphia, Pa.