TRUSTING.

ANNIE L. HOBARTON.

When the searching beams of noontide
Wander morning’s sweetest rose,
And life’s fondest hopes are waning,
And the shadow thickly close,
As we trusting, bravely trusting
In His promise, mid our care,
Who will help us bear the burden
When we call His name in prayer?

Are we trusting in the Saviour
When unkindness desks assail,
And, our best resolves forgotten,
Better thoughts the heart prevail?
Rode by the sullen spirit
On the Lord in meekness wait,
Who, in recompensing grievance,
And the crooked ways make straight.

Trusting! oh how bright the feeling,
Mid the cupping and the tooth,
The suspense, the disappointment,
And the rushing world’s turmoil,
That a Father’s eye in pity
Looks upon His child’s unrest,
And the faith that through His wisdom,
All is ordered for the best.

Trusting still, our hope grows stronger,
As life’s evening hour draws near,
In His care to leave the future,
Who will not forsake us here.
For I know that still He upholds us,
As we breast the surging foam,
Will be guiding us to our home.
When we reach our final home.

The Jews of London have elected as the Chief Rabbi of Great Britain Dr. Herman N. Adler, and the choice seems to meet a very general approval. He is to be pastor of what is called the United Synagogue, and is to be settled in the midst of the poor and to the East End, which is the home of very many Israelites. The charitable and benevolent work of the Jews of to-day is really wonderful. This Dr. Adler seems to be made with special reference to lifting up the degraded of Israel, and is one of the movements meant to help up the “submerged truth” of British society.

One of the conditions of the publication of the Revised Version of the Bible was that no revised American edition, with the sanction of the American revisers, should be published for fourteen years. This period now drawing to a close, Dr. Schaff announces that an American revision of the New Testament will be ready for publication when the fourteen years are past. As is well known the difficulties of the American revisers with the British are given in an appendix to the present authorized Oxford and Cambridge editions of the revision. In the American the American revisers’ opinion will be incorporated in the text and the British preference will be put in an appendix. Chapter headings will be taken from the text, and the Old Testament quotations in the New Testament will have a separate book, chapter and verse. The New Testament will be ready for publication by 1896.

Two ways of looking at the same thing from different points of view may be seen by reading the Examiner (Baptist) and the Christian Advocate (Methodist) upon the recent move of Dr. Haynes, once a popular Methodist preacher, then professing a change of views on the question of baptism and becoming a Baptist preacher, and now again an appointee in Boston (and getting a good one) of Bishop Bowman. The Boston press, struck with the apparent humor of the affair, have caricatured the reverend gentleman severely. In one picture he is the latter-day prodigal, falling into the open arms of Bishop Bowman, exclaiming “make me one of thy hired servants.” In another may be seen the preacher’s spon of fast horses “just having deposited the suspiciously well-fed pro digital in walking distance of the father’s home, the fatted calf, according to previous arrangement of the prodigal himself, being driven up by a judiciously chosen company of shouters.” Of course the Advocate does not see anything funny about it, and of course the Examiner does. It is quite evident that Boston does.

The very large amount of money received as Easter offerings in the Episcopal churches of our country teaches a good many lessons. It is useless to attempt to throw odium upon these gifts as if they were ostentatious and Pharisaic, and all that; the fact remains that there was such a flow of money into the treasuries of the Episcopal churches for benevolence as to make it appear that Easter just past phenomenal. Of course the church is very strong by denomination, and has many members able to give largely, but the fact that they did give (for we know wealthy people are not always benevolent), is the thing which requires explanation. We do not have to go to far to seek the reason. It is found in an intense denominational loyalty and a great faith in their church. The pride in being a good kind of pride. Recent events have called this church into unwelcome prominence; the Easter offerings are the people’s answer to their church’s critics and show their undiminished faith in her. Probably no people is weaker in this matter of church pride than ourselves. Denominational loyalty is not one of our strong points; on the contrary, it sometimes seems as if denominational and church criticism is. We are independents gone to seed; individualism is one of our crying evils. We have too little respect for our places or forms of worship, and too little wholesome emulation in our denominational enterprises, and too little caprice de corps in general. The centripetal forces are far weaker than the centrifugal. To be a Christian is the first and chief thing, but to be a strong denominational man and a strong church man is of the highest importance.

THE CHRISTIAN MAN.

Different ages had different ideals of the Christian man. In one age the saint was he who separated himself from his fellows to seek holiness in keeping away from the snares with which the duties and relations of life entrapped men; in another, the soldier who went to Jerusalem to rescue the holy sepulchre from the infidel was the highest type of the follower of Jesus; and in another it was the martyr. Those of us who are somewhat advanced in years remember how much looks and attitudes and tones and gait and dress and certain phrases had once to do with people’s notion of the saints, particularly the pastor. More lately we have had a new type—a familiar spectacle at Sunday-school Conventions, Young Men’s Christian Association meetings, etc., the man with the well-chumbed Bagster Bible all marked with notes in ink and red ink and ineffable commentator upon the Scriptures, knowing exactly what Jesus and Paul meant, ready in speech, quite familiar with the Almighty, and flippant in prayer, and generally smart, superintending a Sabbath-school and making things hum, leading the prayer-meetings and astounding the non-spiritual with people out and interested, and then—but it will not do to inquire too closely into the latter end of some of these idols. They belong to the class who have given the newspaper paragrapheer his material for (drives) at Sunday-school superintendents; but ridicule has about made an end of worship at their shrines. The enthusiasm, life, originality, good character and success of a few men, brought upon us an avalanche of imitators, but these have pretty much gone the way of their deserts.

The observing person cannot fail to see that there is coming to be a distinct nineteenth century type of Christian character; that at least there is a demand that the Christian man of our day shall possess certain qualities. These qualities are not new by any means, nor is the demand for them a new one, but just now there is a new emphasis put upon them. If we say in a word what this demand is, we may put it in a blunt saying of a man not himself a Christian and pious: “We want good men and not pious men.” To him the pious man was the man who took pains to be at all the church meetings, was a fluid talker in prayer-meetings and “gifted” in prayer, had family worship, was conscientious about Sabbath-day, and showed a low standard of manhood, had to be watched, with both eyes kept wide open, would “sober” at his work, had one way of treating his wife and family and another way of treating other people, was overbearing and selfish in a conspicuous degree; in fact, he had in mind a man who was very faithful at meetings and would lose a day or half a day to attend them if necessary, had a peculiarly holy tone in prayer and a self-confident way of exhorting others, and especially “sinners,” and passed for a pious man, but was not trustworthy or manly, was overbearing and discourteous in his family, and selfish. If we say that public opinion in our time exalts goodness above all things as commonly known as pious, we shall come very near the truth; but it is also true that public opinion in our day undervalues real piety, and is too apt to allow the false and pretentious article to stand as the only pious there is; it is true that the conventional prayer...
meeting type of man has very little respect nowadays, and gets very sorry treatment all around, and simply because numerous men of this class have brought the whole into disrepute, and men are very ready to say: there is insincerity in all when it is proved that there is in many. In a word, our day demands that a man show what he believes in by the way of his worship and devotion, and not by church attendance or speaking in meeting, or public prayer; not by tone and manner patterned from an ideal that is fictitious, but by his sincerity and reality in practical, every day life. There never was a time when talk counted for so little and a man's feeling when he spoke, professional, perfunctory chatter, and for so much when it is the speech of reality and character and worth. The nineteenth century man must be real, sincere, and good, first of all. To be sure men are bowing down to false men now as they always have done, but one can easily see that there is a demand for different kinds of men than are too common in politics and professions and business, and that the standard of life is being placed higher than ever, and we believe the "measure of the stature" to which man must be ever looking and striving is the "fullness which is in Christ."

THE WAITING CHRIST.
R. B. MAUER.

Now Jacob's well was there. Jesus therefore, being weary with his journey, sat thus on the well: and it was about the sixth hour.

There is some significance in the statement, "and it was about the sixth hour." This was the hour of "nooning" as some call it, when the laborer rested from his toil, to supply by food and drink the waste of muscle, nerve and brain occasioned by labor of the fornoon. It was the hour when there was the heaviest draft upon the well,—the well which contained the strong drink,—the drink of horses, of lions, of the strong laboring man in those days, unlike the missnamed strong drink of too many laboring men in ours. From the distant fields, from the work-shops and homes of the industrious, near and far, came the boys and girls, the young men and maidens, with their water pots to carry the cool and invigorating beverage to the thirsty and exhausted. The shepherds drove thither their cattle as Jacob had done in the long ago, and many a weary traveler to whose feet occasioned by labor of the morning. It was therefore a resorting place for such as had needs which the goodness and thoughtfulness of the Creator and Preserver of men could alone satisfy. Here, then, was the place for the messenger from heaven to sit and wait while his disciples were gone unto the city to do another place, more remote, more secluded and private, a place one naturally would have selected to wait for those who had been sent for food, could have been chosen by one who was weary. Weariness and hunger are generally associates, and since to appease hunger was a secondary consideration with Jesus in these circumstances, as appears from the remarks he made to the surprised disciples, when he afterward refused their proffered food, "My meat is to do the will of him who sent me," so it is safe to conclude that to rest his weary body was of minor importance in comparison to the opportunities presented to him as he sat thus and waited for the need that came to draw water. He sits there then, not only as the weary Christ, but more especially as the waiting Christ.

The first approach to the well, as far as we know, was a woman of Samaria. She was one whose theology and do-ology seemed not to have been on speaking terms. She could talk religion but did not live it. She was not only immoral, but she was discourteous. Her partizanship and sectarianism disbelied the instincts of womanliness, for she refused a stranger a drink of water. Morals and manners have often been divorced from intellectual religious attainments, and oftentimes the shibboleth of principle and right, candor and honesty have not always constituted a stock in trade with such as could talk religion, cite sacred history, quote Scriptural texts, and split theological hairs. From her day to ours, from our day until this day of the Lord Jesus, there have been multitudes of Samaria and worse, too. Women who will teach religion one day and try to break a reputation or ruin one's prospects of happiness the next. Men who will display the eloquence of an Apollo and the logic of a Paul one day and the meekness of an Ananias or the treachery of a Judas the next. Of such was the first at this well-side reception. She was a type of another class of individuals, of those whose bitterness is intense in proportion as religious kinship is near. Religious party feeling is often as radical as the difference is superficial. The Jews and Samaritans in our New Testament are divided on the question as to where men ought to worship. So far as men allow their party differences to become personal it not infrequently happens that nearness of kin will by no means temper their feelings. Quarellers among members of the same family are frequently more among strangers. Again, this woman displayed what is frequently detected among controversialists. There is, of course, no doubt as to who, of these two, was in the right. It was the erring one who was guilty of the discourtesy. In a discussion, it is almost invariably the party who is in the wrong who will violate the rule of charity. The man who becomes angry may be safely judged as astray. The man who is unfair, suppresses evidences, resents to sophisms and subterfuges, shuns investigation, makes denunciations serve the place of argument, and violates other proprieties, has a weak cause to sustain to say the least, who is not in the right. Many a man has been divided upon the question as to whether men ought for the best and most benefit the world, or public not in absolute idleness, but in activity of muscle. Tired out by manual labor, during the day and week, the working man, if his taste be thus developed, seeks rest, not in idleness, but by employing his mind. Contemplate Christ the laborer when we toil. The laboring man of toil is limited in the application of these lines be:

Oh to be nothing, nothing is the name of His feet.

Think then of Christ, not only as he goes on errands of mercy, but as he waits to bless. Busy in activity, busy in repose. He waited at the well side to enlighten the man who sinned, he sinned, for the sinner to enter life, for the believer to obey his "Go," for the oppressed by sin to respond to his "Come," giving to the first the blessed assurance, "Lo, I am with you always, even unto the end of the world." He was Christ, the gracious promise, "Him that cometh unto me I will in no wise cast out."

CHINA.
REV. A. K. MAIN.

The territory of China is over 5,000,000 square miles in extent—one-tenth as large as the globe itself; and the population is estimated to be from 350,000,000 to 500,000,000. Four hundred canals,—the Grand Canal being 650 miles long,—form highways for the empire, and supply a system of justice and mercy, honor and truthfulness. He was Christ, the gracious promise, "Him that cometh unto me I will in no wise cast out."

Excepting steam, electricity, and the more wonderful inventions of our days, many others were used in China centuries before they were known in this land. Coffee, tea, tobacco, compass, movable type, printing and paper, porcelain, silk, gunpowder, etc.

Much attention is paid to education, to the social structure, to the civic service with competitive examinations, and to the entire political administration, brains and skill being the way to posi-
tion. And it is evident that we are not used to seeing in this country fair representatives of this ancient and remarkable people.

The great wall, the most gigantic defense ever built by the races of earth, stands in front of China proper, fifteen to thirty feet high, with forty feet towers, and broad enough for six horsemen to ride abreast. China's spirit of exclusion was as high and strong, until the famous Tientsin treaty of 1868, when the Atlantic cable seat across the Spanish line that this mighty empire was open to the world's commerce and to the gospel.

Naturally, they are proud of their ancient civilization and religious and moral faiths. The Emperor is the "Son of Heaven," his empire the "Middle Kingdom," and the people, the "Celestials." Their geography gave nine-tenths of the globe to China, a square inch to England, while America was wholly left out!

But, notwithstanding their history, civilization, and pride; their many religions; ancestral worship, with tablets and shrines in every house; and idolatry under a patron god for every trade, and an annual cost of $185,000,000 with nation is superstitions, atheistic, gambling, opium-eating, impure, and drunkened.

The condition of women, who, according to Mandarin Tling, have no souls, is degraded and deplorable. The birth of a daughter is thought to be a cackle try and a dishonor. In one district it was found that two-fifths of all the girls had been drowned or buried alive in infancy; and many, not killed, are sold for wives or slaves. The husband may beat, starve, or sell his wife; and women often commit suicide, driven to it by their troubles.

In 1807, Robert Morrison, of England, went to Canton as the first Protestant missionary to China. At home he had studied by night and made boot lasts by day. At Canton, besides adopting some of the native customs, he lived and studied in the ware-rooms of a New York merchant. Seeking divine help in prayer, and working by night, this heroic man prepared to give to China the Holy Scriptures in the native tongue. After seven years he baptized the first convert, and completed the translation of the New Testament. In 1818, with the help of William Milne, the whole Bible was translated.

In 1829, American missionaries were sent out. And their work slowly grew, and converts began to multiply.

Wars over the opium trade, internal rebellions, and America's unjust treatment, have hindered missions and prejudiced the Chinese government. But, "never before," says Dr. J. T. Gracey, "since the world began, did any one document, so brief, admit at once to the possibilities of Christianity so large a portion of the human family, or roll on the Christian church so much responsibility," as the Treaty of Tientsin, 1858, China enterprising nation, about one third of the inhabitants, most beloved to the brotherhood of nations and is slowly but surely following in the progress of other lands, and once brought to Christ, will become the aggressive missionary people of the East.

The following recent statistics give some little idea of the size of this vast empire, even comparatively few years: Foreign missionaries—men, 558; wives, 300; single women, 161; total, 1,295. Native helpers: ordained, 209; unordained, 1,200; female helpers, 180. Medical work—hospitals, 61; dispensaries, 43; patients during 1889, 1,248,400. Organized churches, 250; wholly self-supporting, 94; half self-supporting, 22; quarter, 27. Bible distribution, 1889—Bibles, 1,454; New Testaments, 22,402; portions, 642,131. "Communicants, 37,387; pupils in schools, 10,816; contributions by native Chris tians, 36,584 dollars, a little less than one dollar for each member.

Last year's General Missionary Conference was held in Shanghai, attended by 430 missionaries. It had long been looked forward to and earnestly prayed for; and these prayers were answered by the gracious and manifest presence of the Holy Spirit in all the meetings of the Conference. The papers, discussions, and prayers and reference to many and varied subjects connected with the evangelization of China; and the Conference, through officers and committees, our own missionaries participating, sent forth urgent appeals for more laborers, from which I make a few extracts:

From an appeal for ordained missionaries, to all the home churches:—The whole of China is now open to missionary effort and needs a large number of men of prayer, and patient endurance and of common sense,—men full of the Holy Ghost, and of faith in the Gospel as the power of God unto salvation, practical and intellectual as well as spiritual endowments."

From an appeal for lay missionaries:

The parents of all these helpless, defenseless, yet to our lay brethren... We appeal then to our brethren to open the hearts of those who are his stewards... and that our eyes may see the darkness that can be felt, send our help... We who are in the midst... The great work of the church is to preach the gospel to every creature. Then the work will not be done... Even so, come quickly, Lord Jesus. Amen.

What answers have we to give to these appeals? We, who, more than any other Christians, are God's spiritual arteries, how can we be called to labor for sixty years in this blessed work. I have seen marvelous changes. I see these glorious appeals from which God has set me, I could wish, that the Lord pour out upon his churches a spirit of revival—a revival which is so needed. Furthermore, on the whole-hearted consecration to his service. May God bless this movement and make us feel that the great work of the church is to preach the gospel to every creature. Then the work will not be done. Even so, come quickly, Lord Jesus. Amen.

From an appeal to all Protestant churches of Christian lands, for 1,000 men, within five years:—We make this appeal in behalf of three hundred millions of unevangelized heathen; we ask to give to them, with all that we have, our very hearts, as men overwhelmed with the magnitude and responsibility of the work before us; we make it with unwavering faith in the power of a risen Saviour to call men into his vineyard, and to open the hearts of those who are his stewards to receive them, and we shall not cease to cry mightily to him that he will do this thing, and that our eyes may see it.

From an appeal from more than 200 women, members of the Conference, in behalf of the 100,000,000 of women and children of China, who sit in darkness and in the shadow of death:—"Beloved Sisters, if you could see their sorid misery, their hopeless, loveless lives, their ignoble through them, a human pity would move you to do something for their uplifting. But there is a stronger motive that should impel you to stretch out a helping hand, and that we plead—the constraining love of Christ. We who are in the midst of this dark land, and our voices across the ocean to you, our Sisters, and beseech you, by the grace of Christ, our Saviour, that you come at once to our help." Four kinds of work are open to Christian women in China,—in the schools; for the sick and suffering; among the families of church members; and the work of evangelism among heathen women. "These appeals come from educated, intelligent, consecrated men and women, among whom we have an honored few..."
in the past quarter L. F. Skagg has continued his labors in Southern Missouri, preaching for two churches and at five other points. There has been much sickness in the country and unfavorable weather; but the work has gone forward. The Providence Church, in Texas county, has begun holding prayer-meetings that are resulting in good. Our missionary has given several temptation addresses; and on this subject he writes: "Oh the intemperance we have here in South-western Missouri! If this is as it is in this country, what harvest shall we have that we as a nation shall reap in the near future? The whisky curse is even breaking down the enforcement of civil law." In Barry county, Eld. J. B. Redwin discussed the question of the perpetuity of the moral law with an Eld. Guy, of the "Christian Church." At the close of the service another young man was professed, but at the close he admitted that some of the commandments were binding. The Providence Church has also been visited by Eld. Helm, from Samburgville. Eld. Hurley has sown the field about Puh Valley with Sabbath literature, and he and Eld. Rutledge have materially aided Eld. Skagg in the way of conveyances.

A GOOD BEGINNING.

The following letter not having been sent for publication we omit names; but we have written to the little boy that our missionaries will bring back. He is interested in the story of Noah, and the many questions he asked about wicked people, etc., brought him to the knowledge of the fact that there were people who had no Bibles and consequently did not know about God. Tears came into the big brown eyes at this, and he and the lips quivered, but in a moment he said: "When you buy another Bible (we had just purchased a new one) you'll send one to them, won't you?" I listened to see if he said, "send the old one," but he did not. I then told him that we sometimes sent money for that purpose, and asked him if he would like to send some. He was very much delighted with this and announced to his papa gleefully that we were going to send money to people who had no Bibles that they might buy some. "How much would you like to send?" asked his father. "How much did your new Bible cost?" was the practical response, and on being told he said he wished to send "as much that he understands that he will necessarily be deprived of some things of which he is fond if the money goes for Bibles, but it does not change his purpose.

CORRESPONDENCE.

HAARKS, April 15, 1891.

I do not know that there are particularities concerning this field of labor and work that would not be said already in former reports. Of course since the brotherhood at Rotterdam constituted a church their financial support cannot be brought in our treasury. The members of the Haark Church could not do what they were wont, because of pecuniary adversities.

One sister was received by baptism in our little church. Her conversion is a sweet fruit of our gospel labor. Since long her faithful testimony for the truth did us assure that she not in vain assisted in our meetings. She was unknown with real Christianity when coming in friendship with us. But by and by the gospel instruction enlightened her heart and understanding and finally she revealed the desire of her heart to confess her Saviour in the way of his own ordinances. She is nineteen years of age, and the help of her family and relations who confesses Christ in sincerity.

We got a kind invitation from brother Jones, London. He told us of the arrival of Rev. Davis and family and asked me to meet with them during their stay. I could not follow their invitation, although it would be an exceedingly great privilege to see our missionaries. The query arose in my mind whether perhaps brother Davis could come here and give some report of the mission labor in China to the public. If so we would have a fit meeting-house. May our heavenly Father bless this missionary family on their journey homeward and back and refresh and strengthen them.

Dear brother, accept our Christian love and get away so much storm, rain, and snow—for that I could go. The little boy that our missionaries will bring back is very much delighted with this and an interest on the part of those who were brought to the knowledge of the truth. Again, it would not be proper for me to report the meetings. They were often crowded, but very few who said they would not be present. The work has gone forward, but of business there has been so much mingling that we could not meet as we wished to send some. He This has been a year in debt, and would increase their number if any trips at all were possible,—during the bad weather, we could not get our people settled in their homes during their stay there. I could not follow the report of the mission labor in China to the public. The missionaries would not be said already in former reports. Of course since the brotherhood at Rotterdam constituted a church their financial support cannot be brought in our treasury. The members of the Haark Church could not do what they were wont, because of pecuniary adversities. We presented the Sabbath question, and awakened considerable interest on this subject. There was a number of people who were unwilling to attend Sunday school, and having a pagaan-pagal institution. One Campbellite physician, after our meetings were over, told even his own people in their weekly prayer-meeting that they were following Rome on this and other questions. But unfortunately we have no public place of meeting to follow up these impressions. The monthlyOpera House cost over $25. That most of our few brethren live in the country has made it impossible, during the last day, to attend at any trips at a distance. A trip into Nebraska would have been made but for these, which we hope to make quite soon however. Sickness in my family and my own irregular health has impaired the efficiency of the work this quarter.

MADISON, Kan., April 2, 1891.

FROM S. L. E.

The accompanying report is so very meagre in all its details as to demand some explanation. I will state plainly a few facts connected with it.

When I received notice of my appointment as missionaries in this country, what were directions to consult Bro. Shaw with reference to the work. Under the circumstances it appeared to be necessary that one of us should be here until we could get our people settled in their homes and build a house in which we could meet for worship. Bro. Shaw then expected to go to Arkansas and Texas at once. We have had no thought best for me to remain here. Circumstances, which probably he has explained to you, prevented his leaving, and something over a month ago we decided that, as he could not get away for sometime longer, it was best for me to go. But at that time we had neither of us money enough to make a trip abroad and therefore I wrote asking an advance of $50, so that I could go. The request was not granted, and it seemed that we must defer our work abroad not only through March but until late in April. I felt that it was not right that other parts of this great field should be left longer without our care and sought money elsewhere, even before the money we had promised to send abroad. We therefore moved this quarter to start for Texas and Indian Territory next week. Bro. Shaw started for Hewitt Springs last night and I have three preaching appointments for next Sabbath and Sunday before I can leave.

As to tract distribution I might have done more but my supplies went astray and stopped at Cincinnati, and were received here less than a year ago, and I have the new freight.

As to visiting there has been so much mingling of business affairs that it has hardly seemed right to report, and I did not know how many of these to report or whether any. I have made it as near right as I can.

Then there is another line of work which for a long time I have neglected, viz., the missionary work, in which I think I have done better service than in household visiting. It is conversation with people whom I meet outside of their homes. Again, it would not be proper for me to report the additions to the Fouke Church, as Bro. Shaw of course reports them. In conclusion, I wish to say that we are now in a far more prosperous condition than when I came here six months ago. We are hopeful for the future.
voted a protest against the atrocities enacted in Siberian prisons.

"No audible voice," says a summarized report of the meeting, "or visible record will contain the seal inspiration, the power of sympathy, or the devotion of will evidenced by the convention for increased service for an oppressed race." And this could well be true, since these women believe, as do many others, that the present, and the long-continued mission of the church is due to the apathy of a majority of the great church of God in a surrounding Christian nation.—Gleaned From Report.

PRAYER.

Prayer is not always petition. There is much more than this in prayer. Sometimes it is just waiting before Him that He may speak to us. Sometimes it is just to allow the mind with an open heart to drift on the current of the Spirit. How often when in silence and alone with God the words of truth come floating through our mind with rest, instruction and refreshments for our souls! Just to be with God in order to know him better, submit to him, and lean upon him, is help. But the child of God who knows prayer knows the gladness of confidence in which nothing is kept back, either in confession or petition; of talking everything out without him and knowing that he hears us.—"Lord teach us how to pray."—Dr. Pentecost.

There is what might fairly be call a "struggle for existence" between the adult world and the world of childhood. The grown folks find their existence hampered by what they suppose the children's. The children feel the restraints put upon their existence from the presence of children. The children find their existence hampered by what they see to be an inexcusably unfair attitude toward them: for, while children often recognize the rights of their superiors over them, they also recognize—more often than they are supposed to recognize—that they are human beings and men and women. They recognize such a thing as "fair play" entirely apart from considerations of age or size. A good mother became conscious of the fact that the conquering of self was one of the first requisites to the conquering of her children, through a pathetic appeal from her "Mummy" ("Mammy")—"Oh, when you talk that way to me I think I had better just go away until you get right again. If I could take you up in my arms and put you, as you do me when I feel cross, you would soon feel better, and not scold any more. But I'm not big enough to do that, and so I think I had better just go away from you a little while.") Did ever a parent apprehend a child's need better than that child apprehended his mother's need? Was ever the cause of afflicted and abandoned childhood pleased with a simpler, more innocent, yet more searching, pathos than that? If the child cannot punish you for your wrongs against him, neither can he be punished by you in his turn, either by being driven into a better spirit, and so help you to conquer yourself, whether or not it helps him. The child realizes all this.— do you?—S. S. Times.

The mind wants steady and settling right many times a day. It resembles a compass placed on a rickety table. The least stir makes it sway to and fro. Let it settle, then, till it points aright. Be perfectly silent for a few moments, thinking of Jesus; there is almost a divine force in silence. Drop the thing that worries, that excites, that interests, that threatens you; let it fall like a sediment to the bottom, until the soul is no longer turbid; and say, secretly, "Grant, I beseech Thee, merciful Lord, to thy faithful servant pardon and peace, that I may be cleansed from all my sins and serve thee with a quiet mind."—Bishop Huntington.
In the autumn of 1837, David Stillman, in behalf of the Trustees of Alfred Academy, solicited my services as teacher in the edifice then erected for a school to be opened with the title thus indicated. The contract was made, and the first Monday, the 4th of December, designated as the inaugural day.

I had not yet completed the Sophomore Year at Union College, and felt the awkwardness of my situation, as study after study, to which I was a stranger, was set down in the programme. Add to this the fact, that in most of the classes, in studies somewhat familiar, nearly every textbook was from a strange author. The good will that beamed from every eye in that interesting group of young people gave me courage; and though the battle was one of fearful odds, I went in determined to conquer. How well I succeeded, it were better for others than myself to record. Though the work was arduous, and drew heavily from the stores of an iron constitution, it yielded a daily satisfaction in the increase of my own knowledge. By occasionally confessing with frankness my ignorance, none seemed disposed to magnify my mistakes; and in most of the studies I was able to keep well ahead of my classes. Regular weekly reviews were adopted, and parents and others were pressed to attend these reviews. To the credit of the class it should be recorded to this invitation there was a very cordial response. In addition to preparation for my sixteen classes, occasional evening talks were given upon themes supposed to be interesting, as effecting the intellectual, social, or moral welfare of the pupils and the community. As the church had no settled pastor, I occasionally accepted the invitation of the local preachers "to hold forth" to the people on the Sabbath.

A term of four months soon passed, and at its close, an examination, embracing a review of the studies of the entire term, occupied a large share of the last week, and drew high encomiums from the trustees and many spectators. The climax of interest was reached in the exhibition given at the church. Many of the people went beyond all faith they had in their own powers; and, though the addresses were not Cicorionian, nor the colloquies Shelburnean, they were as much the approval of the best-informed of the patrons, and were the wonder of the crowded house.

Pending negotiations for my return to teach the following year, and fearing a disagreement between the trustees and myself, the young people organized and marched en masse to the office of the trustees, and insisted on my re-engagement. The result was an engagement to return in August following, and teach two or three terms. During this term of school my feelings had become intensely arrouse, in large part, by the material wants of the young people, many of whom, once professors of religion, were making no efforts to maintain spiritual connection with the Fountain of Life. During my absence, they were subjects of unceasing appeal to the throne of grace, and with some, a regular correspondence was kept up, in which their religious awakening was the central thought. These letters were carefully read and answered. Social gatherings, and responses were written, in which numbers were mentioned as joining with a hearty amen.

Early in August I returned to renew my labors. The harvests were not yet gathered, and comparatively few were ready to employ the new term. Though so enterprising, the time was intensely earnest to improve, and made excellent progress. Others came in from time to time during the term, numbering in all, I believe, about forty, but averaging less than thirty. During the term the religious interest was growing rapidly. The religious meetings were doubled in number, and religion became a prominent theme in private chat and social gatherings. In the meantime, some showed restlessness in an atmosphere of so much warmth, and sought to cool off the ardor of others by various quiet devices. Their purpose could not be hid, and this rendered their situation only the more uncomfortable. Occasional new recruits joined the praying bands. This state of religious zeal seemed to help rather than to hinder the praying ones in their studies. At all events, they seemed to attain excellence of scholarship more promptly than those standing aloof from the religious enjoyments.

During Christmas week we had a vacation, and the new term opened with seventy-two scholars. An unusual interest was the preference of many among the families to be with me most of the time. This arrangement was not carried out, as at once he received orders from Albany that demanded his whole time. Tender ties bound the scholars to each other, and all to their teacher,—sister Forbes (Mrs. Nathan Wardner) being my assistant. The closing witnessed more parting tears than an opening. It is pleasant to look back on the way in which the Lord has blessed humanity—on the young people—on theSoldiers of the Cross, who have passed away. It is pleasant to look back on the way in which the Lord has blessed humanity—on the young people—on the Sainted. As a Séance of the world grows older the prestige of age becomes more and more valuable in the standard which claim its religious faith.
SABBATH REFORM.

DIVINE COVENANT.

NO. I.

The Bible is a record of the ways of God with man. It begins with the creation of man, traces the development and points forward to the final destiny of the race. It deals largely in the explicit statement of frequent events and significant facts, and in the inculcation of fundamental principles. At first, the ways of God with individuals, one after another, for several centuries, are gradually portrayed, and then he is described in his righteous dealings with nations and with humanity.

God is at once revealed as the sovereign Father of the human race; his will and authority are supreme and absolute, and his love and mercy are everywhere revealed. As specially typical of God's intercourse with man, the divine covenant made with and for man, pervades the entire Scriptures. Indeed, the very existence of man, as created in the intellectual and moral image of the Creator, involves a relation of use and dominion. All of man's actions, and his thoughts, and his words are the form of covenant. This covenant, at first a covenant of works, is followed by a covenant of grace for fallen man. It is a promise of deliverance from the power of sin. Though man has forfeited all claims upon the justifying favor of God, yet a covenant of mercy and grace brought to light in the dispensation of the Gospel can be just and justify the sinner. It is the divine promise of redemption for the transgressor, and of his possible triumph over the power of temptation, and of final deliverance from the wages of sin. The careful Bible-reader cannot fail to observe that this covenant idea pervades the entire Scripture.

It will facilitate the study of the Scriptures to observe that the revelations recorded in the Bible are progressive in their unfolding fullness. In no other form would it be so well adapted to human necessities. The human race, like an individual, has had its infancy, its youth, its old age. It will ultimately reach its mature growth. Such a progressive development of the race required a revelation in the form of progressive lessons. Hence the early lessons in the divine record, while they were true pictures of real facts and events, are very simple and graphic in their delineation, and spread over a large space of time.

With this remark made, we now pass to notice the covenant made for the first pair. See the story of the fall. Gen. 3. Adam and Eve were guilty of violating the plain will of their Creator, and sought to cover themselves from the searching presence of God. But drapery of fig leaves was utterly inadequate to conceal their moral nakedness, and, gradually as the human race grew older, the tempter, stood arrayed before the righteous Judge. The disobedience, with its guilt and shame, was quickly traced to the cunning guile of the woman's tempter. Henceforth the man is doomed to purchase his bread at the cost of toil and hardship. The woman must perpetually suffer the consequences of Adam's transgression. But who can measure the mighty significance of the penalty pronounced against the tempted? While other beasts of the field may walk and lift their heads and greet the sunlight, the tempter must crawl in dark and filthy places, and eat the dust. But the words of mighty significance in the righteous judgment pronounced at the same time unvel the eternal covenant of God for the final deliverance of man from the power of Satan. There is to be a conflict for supremacy between the woman's seed and the tempter. While he may bruise the heel of the woman's seed, it shall bruise his head, and finally triumph in glorious victory. This is the first step in the divine promise of redemption for fallen man. The conflict will be long and severe; the tempter will lurk in the pathway of man down through the succeeding generations, but in "the fullness of time" a "child shall be born to the house of David," who is made not after the law of a carnal commandment, but after the power of an endless life. "And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness." Such is the sublime import of the first divine promise of the Bible.

GLIMPSES OF WORK IN LONDON.

There was a good attendance at our quarterly communion at the first Sabbath in this month. On last Sabbath we had the great pleasure of the presence at both services, of Bro. Davis and family, of Shanghai. At the afternoon service Bro. Davis preached, and gave us very interesting details of his mission work in China.

On the previous Saturday, Bro. Davis and myself were permitted to attend the Quarterly Meeting of the London city missionaries, who number about five hundred. The subject was "How to keep the Sabbath," meaning, of course, How to keep Sunday. Between two hundred and three hundred members were present, but no strangers save our two selves. The paper, delivered by one of the secretaries, took the ground that "we have altogether done with Moses, and now have to do solely with Christ," consequently the writer attempted to show that the letter of the old Sabbath kills, while the spirit of the Lord's day—the resurrection day—gives life. There were a dozen or more speakers, and the diversity of opinion gave rise to rivalry in the audience that at times was remarkable. The fourth or fifth speaker was a converted Jew, who said: "Yes, brethren, 'we have done with Moses; we have done with the fourth commandment, and with the seventh also. [Immensely up roar.] Brethren, you are taking up my time; I do not mean to speak; all I want to say is, that we have altogether done with the other nine. [no, no.] Yes, we have; and besides, I challenge any man to put his finger on the passage in the New Testament which authorizes the change from the seventh to the first day. Eldr Davis said: I agree with you, but that was a good Sabbathian speech. The next speaker was our Sabbath-keeping brother E—— who, in the time allowed, five minutes, made an effective argument for the Sabbath. It really seemed that the Lord was helping him. History and Scripture were brought out clearly and calmly. He read from the 95th Psalm, while the Sabbath was of God and of Christ, and remained obligatory. He was listened to with close attention. As for the paper and the other addresses, they combined to make the biggest cart-load of religious rubbish that I have seen or heard for a long time. Aside from the gross ignorance displayed, there were amply enough to show that true Sabbath influence is at work among not a few of those workers, probably, chiefly among the Hebrews. How many will confess the doctrine publicly remains to be seen.

Our friend E. has done much by the distribution of Sabbath literature, and has used his influence in a private way in behalf of this truth. This was his first public speech on the question, and he has already asked to be permitted to read a paper on the Sabbath question at the next meeting. Elder Davis had conversation with the Secretary, and others, and a few publications were given out. The Secretary seems to have anticipated a communion, where he will endeavor to see him at 5 P. M. (This was at 3 P.M.) "You are here at that hour." Let us all be valiant for this cause that we may yet praise him for the triumph of truth over error. W. M. Jones.

GOD'S WARNINGS.

The Word of God is interspersed with many warnings, both to his chosen ones and to those who are not of the fold. As signals are hoisted to inform the traveler of danger, so the Christian pilgrim is warned of the dangers on the journey to Canaan. And it should be a source of joy to him to feel that there is One who knows the need of these warnings and who has himself been tempted, and who has not failed to set them in His Word, and so simply that he who reads them may read. As we turn aside and wander into forbidden paths, the warning voices reach us, saying: "Return unto me, for I have redeemed thee." "Return to me, and I will return to you." And we, with our pastoral and heavenly eyes, would, if it were not for these warnings given us, be more likely to go astray, and enter into the paths of destruction. We are to avoid the wide way, wherein walk evil men, to pass not by it, lest we be tempted to enter, but to turn from it, and pass away. He warns us by the example of the man of great work, days, that as they fell so we may fall, unless we watch and pray and take heed to our ways. The case of Sardis is in itself a warning message from God; and are they not equally appropriate to some churches of the present day? To the pastor of Sardis he says: "I know thy works; thou hast a name that thou livest, but art dead." And may not this be the case with many individual Christians? Their names are enrolled upon the church books, but they are virtually dead to all spiritual life. Their works are not perfect before God. God warns them to remember what they have heard and seen, to hold fast, and repent, for, says he, "If thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come in upon thee." He warns of the rebukes for their lukewarmness, for they realize not that they are wretched, and miserable, and poor, and blind, and naked, and he warns the ungodly, saying: "I can courage them, tell them that as many as he loves he rebukes. His great love is not willing that they should perish, but with warnings and invitations he beseeches them to avoid the sin of unbelief. To the impudent he comes with fearful words of warning, and tells them of a way of escape; but if they repent not they shall surely perish. He warns the drunkard, and foretells the evils which the use of strong drink brings, shows them that the only safe path to sobriety is "to touch not, taste not, handle not" the unclean thing, but plainly tells them that no drunkard shall inherit the kingdom of heaven. Well may we ask the question if we had the liberty of choosing whether we wished to be given us, lest any of us come short of entering into that rest which remaineth for those who heed the warnings. How many among those who have set at naught all his counsels, and would none of his reproof, for in the end God will surely laugh at the calamity of such, he will mock them on their fear cometh.—M. in Christian Secretary.

REMEMBER that there are two guests to be entertained, the body and the soul. What you give to the body is soon lost; what you give to the soul remains forever.

HASTEN, then, to the end which thou hast before thee, and throwing away idle hopes, come to tinkle own aid, if you earnest at all for thyself, while it is in thy power.
doubtless render the best service to the Protestant cause in this country of which he is capable.

Sometimes a man whose ambition is to accumulate a million dollars, and who has succeeded in getting a hundred thousand, feels so badly about the nine hundred thousand he has not yet reached that he gets no comfort out of the hundred thousand in his possession. This illogical way of putting the case well illustrates the truth that believes, is not necessarily its possession, which is the root of all evil. The sin of covetousness consists in an inordinate desire for what one does not possess. Thus a covetous man sins more over another man's possessions than over his own. "Thou shalt not covet" is a fundamentally Christian, and eminently practical, precept.

The new Tabernacle built by Dr. Talmaige's congregation in Brooklyn, N. Y., was opened for public service on Sunday, April 26th. Three public services were held during the day, and large crowds thronged the immense building at each service. The house is built of stone, and has a Romanesque and Norman seating. It is 200 feet long by 118 wide, with a seating capacity of 5,500. The total cost at the time of the dedication was reported as $410,000, the organ alone costing $30,000. About $40,000 was needed to complete the work, nearly all of which was pledged during the day. This, we believe, is the third house this congregation has built during the pastorate of Dr. Talmaige.

Another destructive fire has visited our little village. On Sabbath morning, May 3d, just as the funeral service over the remains of Mrs. W. C. Dunham were closing, fire was discovered in the photography studio of Mr. Saunders, just across the street from the church. In the same building was the office and drug store of Dr. H. P. Saunders, and the rooms of Mrs. Fannie Davis and family. Adjoining this building was the residence of Dr. Saunders on the west, and on the east was the house known as "the mission," now occupied by Mrs. Hull, partly in the rear of the fire, and thus a sweeping conflagration was prevented. Soon after two o'clock the fire was under control. Meanwhile, the mourners had retired from the church, and the deceased remains of the departed one had been conveyed to the house of a neighbor. When the fire was so far subdued as to render it safe to leave it, the funeral procession was formed and the burial service was performed at the Alfred Rural Cemetery.

THE SATURDAY RECORD.

L. A. PLATTH, D. D., Editor.
REV. W. C. FITZWORTH, Sisco, N. Y., Associate Editor.
REV. A. E. MAIN, Ashley, R. L., Missionary.
MAME F. BAIOL, Milos, Woman's Work.
W. C. WITTLSDORF, D. D., Milton, Wis., History and Biography.
REV. W. C. DALAND, Léonardville, N. Y., Young People's Society.
J. A. P. MONIER, Business Manager, Alfred Centre, N. Y.

The foreign address of Pres. Whittord, Dr. Bailey and Mr. Babcock, while abroad, will be 114 Newgate St., London, E. C.

An exchange says that a man should fasten himself to his friends with hooks of steel. He needs no fears of losing his enemies.

Miss Mary W. Niles, returned medical missionary from China, will address the Ladies' Evangelical Society, at the church in Alfred Centre, on Thursday evening, May 7th, at 7.30 o'clock. Miss Niles is the daughter of the Rev. Dr. Niles, late of Hornellsville, whom many of our people remember with great pleasure. Let all who can come and hear Miss Niles.

For several weeks we have been unable to find room for all that our friends have sent us for publication. We mention this to say, first, Be patient. We will try to treat all fairly and to give each a hearing in due time. Second, In all matters of news be brief. The short item can often be used in finishing up a paper, when a longer one will be debarred solely on account of its length.

Many readers of the Recorder will be pleased to learn that Mrs. Susan Grassland Larkin, wife of the late Prof. E. P. Larkin, died at the home of her daughter, in Rochester, N. Y., May 21. At this writing no particulars have been learned. Mrs. Larkin has been in feeble health for some months, but has not been thought dangerously ill.

Those particularly interested in that matter, will notice the call for the meeting of the South-Eastern Association, published last week, that the time was placed one week earlier than usual for reasons there mentioned. But as neither of the Associations whose sessions follow in regular order that of the South-Eastern has made any change in the time of meeting, it has been thought best to place the time of meeting of the South-Eastern at the usual date, which will be May 28-31.

While "Father Ignatius," the Anglican monk, is busily engaged in accustoming some of the best Episcopal clergymen of this country of heresy, and otherwise trying to reform and purify the American church, and in collecting money for the building of a monastery of the pure faith in Europe, it is announced that almost the entire body of his adherents over there has gone clear over to Romanism. Now if the "Reverend Father" himself would go back home and follow their example, he would have
A GREAT WORK.

On a recent Sabbath, in Plainfield, N. J., between the morning service and the afternoon Sabbath-school, I greatly enjoyed a pleasant and profitable visit with Pastor Lewis in his study. The first question he put was the one of historical investigation he is now pursuing; and the object of this brief article is to call the attention of the readers of the Recorder to the great value of his work.

Many of us have known in a general way how early the church began to depart from the faith and practice of the New Testament, and how great that departure came. Many of us have known in a general way that this departure was due, in a large degree, to the influence of non-Christian religions, philosophies, and customs. But of the real nature, number, extent, and origin of the influences that changed New Testament Christianity in the earliest centuries which have been the subject of profound investigation, in recent years, in England and Germany, we have not known a great deal.

A vast field of research is opened up. The results are (1) a multiplication of evidences that the Christianity of to-day is a more or less paganized New Testament Christianity; (2) a relation of the way in which great changes have been brought about; and (3) the history of the first centuries is found to need rewriting.

Dr. Lewis is gathering valuable facts from many sources, and showing their vital relation to the professed faith and practice of Seventh-day Baptists in their historical and work in the world; and we venture the opinion that no one is doing more than he, by means of the force of historical arguments, to crown American Protestantism back toward the simplicity of New Testament doctrine and methods. Baptists are delighted with the new arguments in support of their position, and would themselves like to send them out to the world; but they have no thanks for his proofs that baptism and the Sabbath rest on the same solid historical basis.

He shows clearly the signs of overwork, but we can tell from his labors that his fortune can possibly be avoided. He stands where about twenty years of thought and study along this line have brought him. And while no one can feel disposed to place a low estimate upon his labor as preacher, pastor, teacher, or editor, we believe that the work of historical investigation herein referred to, and the publication of the results in a permanent form, overhauls the rest in importance.

Arthur E. Main.

ASHWAV, R. I.

FATHER'S NINTY YEARS.*

I am pondering, father, on the four-score years and ten, And thinking of how weary and thin he looks they said that once he saw;

This summit on a noble life, obeying nature's call, Is leaving us a twilight that is sweeter far than all.

When grand old age steals over us, and the golden tares to gray,

It is, indeed, a twilight, for life is but a day.

Now when we see our father as he finds him in old age, We should make his life-least pleasant, keep the tears off his face.

Is a likened chord of music, that we hear some master play.

But youth, we cannot alter, nor expect the past to mend; No happy days will ever come from those that were then.

Tis like a chord of music, that we hear some master play.

We fail to see its beauty 'till we hear it die away.

This latter end of a life like thine is like a pleasant dream,

Or the poet's fingers lingering over the chords of a dying theme.

But fear not, dear father, when you feel you are so old.

Thy ninety years are numbered on a calendar of gold!

*Prepared for Descon Zina Gilbert's birthday anniversary, March 17, 1891, Milton Junction, Wis.

THe SABBATH RECORDER.

Thy silver threads are woven round a firm and loving stem.

The bud is lost to memory in the flower's perfect bloom.

A long and prosperous ninety years, 'tis grand to be so old.

Many are the acts of love that must remain untold.

The echoes of those by-gone years will make the future bright.

Thy look of life has been well kept, its pages clean and white.

Truly, sorrow's finger-marks are on a page or two;

We miss some from among us as the flowers miss the dew.

True it is with weary sigh, and heart a-rack with pain,

You've helped to carry some of them that old green lane.

But try to liken sorrow to a stone thrown in the pond,

After the splash the ripples that lay on the shores beyond.

We may feel the force of the splashing, but should we not

Quickly pass in thought to those who loved the ones that ceased?

To hear the soft music those murmuring ripples caused

Tis when in our sorrow that we feel a parent's worth.

As necessary to us as the sun is to the earth.

There are no thoughts in the mind of man, no words of pen,

To picture what we would not, to have our father young.

But time must roll on ever, till the years have a silver lining;

There is in the 'twist heaven and earth—our father forms that link.

HOME NEWS.

New York.

NILE.—Sabbath, April 25th, our pastor, Rev. H. B. Lewis, preached his farewell sermon before leaving us for his new field of labor, in Berlin, N. Y. He also gave a farewell discourse Sunday evening, that his First-day friends might more truly appreciate him, and love him more. The full attendance on both occasions gave evidence of the esteem of the community, many coming from a long distance to again hear the ringing truths which this intrepid warrior for the right presents. While we deplore our own loss, we can but congratulate his new charge, knowing that if they follow the precepts laid down by him, prosperity and Christian harmony will result. We commend both him and his estimable wife to the loving care of their new friends, and pray that ere long there may come to us one to fill the vacancy.

Cuyler Hill.—We have a good report from this small church. It is now nearly five years since Eld. Thomas Fisher passed away and left the little flock pastorless. For a while they held meetings through the neighborhood, until one by death, and one by removal, their new friends, and pray that their new friends, and pray that ere long there may come to us one to fill the vacancy.

*Prepared for Descon Zina Gilbert's birthday anniversary, March 17, 1891, Milton Junction, Wis.

NEW JERSEY.

Plainfield.—At the recent annual meeting of our church, owing to the unity of sentiment which prevailed, a large amount of business was transacted in a very short time. The retiring Trustee was re-elected for five years by a unanimous vote, and all the other offices were filled with the same unanimity of expression.

The Young Men's Christian Association holds a prominent and important place among the beneficent institutions of this city. One interesting and profitable feature of the good work it is doing, is an occasional practical talk given gratuitously to young men, by men of experience in the particular line of which they speak.

These are sometimes business talks by business men, and sometimes talks on health by local physicians. In how many of our towns and villages, even where no such organized associations exist, might there be much good done by this method of work, in improving and preserving the health of young men, and in elevating their aspirations, and giving practical tone to their ideas of business. It may be, as much as we imagine, it may soon be theirs to preserve the prospect now that Plainfield will soon be favored with an electric street railway, its cars being propelled by the “Trolley System.” A company of capitalists who have long been seeking a franchise for the road, have just obtained it from our Commonwealth. We doubt this will prove a great convenience to many people, and enhance the value of real estate in the outlying districts traversed by it.—A system of water works for the city is already being constructed. The pipe for the water mains is being distributed along some of the streets, while the buildings and apparatus for the pumping station, and also the stand pipe, or reservoir, are nearly completed. The latter, when done, will be about one hundred and forty feet high. The water obtained is of remarkable purity, the supply, which seems inexhaustible, coming from the subterranean current underlying this entire locality.

J. B. S.

May 1, 1891.

NEBRASKA.

HUMBOLDT.—The winter in Nebraska has not been severe. The spring is somewhat backward and quite wet. The farmers in consequence are behind with their work. It does not look like planting yet for severals. There has been much sickness in this vicinity. Several deaths have occurred, but none among our people except Eleazer Davis. The pastor was sick with typhoid-fever, and was not expected to live. He was given up by the doctors and by most of his friends. He is now quite well. During his sickness we thought he was not able to do anything of any consequence. The state of the society is much the same as it has been. The church is being slowly depleted in its numbers by removals and by deaths. Four have removed farther west, and Eld. Eyrey's family are soon to go. This makes nine by removal and ten by deaths, and makes our number much smaller. The pastor is to continue his labors at least until the first of July. We hope to be remembered by the people of God.

Anon.

April 21, 1891.

RELIGION is a chain of gold which attaches humanity to the heart of God.
YEANG PEOPLE'S WORK.

THE TONGUE.

"The tongue is a fire, a world of deceivings: it is set on fire of hell."—James I.

"The tongue is a little member, and can great admiration to the young to make the most of the present opportunities in order to make a great man. We who desire to be known and admired, have before the young man has made the most of the present opportunities, has to be the same as his father, and to be his father's heart. He, therefore, who would avoid the sins of speech, whether the hasty tongue, the angry tongue, the malicious tongue, or whatever it be, he must be at the heart of the present and purify his heart.

But speech has a reflex influence upon the mind. If we allow the tongue to rule, whether it lead us into this sin or that, it will affect the soul more or less. If we tell one falsehood, however slight, only as a temporary matter of little importance, the soul is made false thereby, and it is therefore harder to think truly. If we utter one harsh, uncharitable judgment, we are conscious that we have done worse than simply to think the uncharitable thought. It has gone out and is more or less. This is very easy to steel the heart and harden the feelings, and a habit of soul is formed which mars very sadly the character. Verily says James, "If any man offend not in word, the same is a perfect man."

PAST, PRESENT, AND FUTURE.

There is probably nothing which so stimulates our imaginations, inspires our hopes, and exalts our motives, as the possibilities of the future. The hopes of our future existence form the foundation, life, and body of our ambitions, and in them rests the elements of our prosperity and success. The past is so closely allied with the present, the present with the future, that each inevitably forms its own peculiar characteristics in our lives. The past, marred, scarred, and defaced as it is with the results of a misspent life, will always stand before us with its vivid reflection of failure. It is indeed a sad sight to see a man who by his own right words, has rejected every offer of a beneficent hand, and who, when success has extended its arms, has withdrawn from its embrace. When in after years he looks back and reviews the different stages of his life and sees so many lost opportunities, he will see where his dominant will has been the cause of his failure, where the advice of friends passed unheeded; and still he lives to regret what naturally culminates from such an existence. Such a life, it seems, would in itself be
**Education**

AUXON, DESPERATELY wants to reform, but he is typical of the schoolmaster who was elected president of Hamilton College in 1891.

The number of volumes received by the Union Library in the year 1899 was 3,277, which is an interesting exhibit on the part of the head of the university of its increased prosperity during the past year by gifts in money, property, and books.

*APPEAL OF THE SIRMON.*—A lady of wide educational experience told the other day, the story of a small school-boy whom she found in great distress over vile practice. He was a refugee, and had been made by something that has been worn. So carefully is the paper prepared that even the number of dips into the pulp made by each student is kept. The rules confuse more than they help. In the study of English grammar consume twenty-five pounds per annum. When the young teacher faces real children, he tells of the anecdote with which I began, which conveys a much more recent than the story just related. It was the pathetic response.

It was therescia three hundred and ten million pounds of tobacco in the United States at $5,000,000.

**Temperance.**

Every school in North Dakota is closed, the result of the supreme court deciding that liquor in original packages cannot be sold in that State.

A Wisconsin legislator is reported to have said: "I think every man should take his boys to saloons and teach them to drink. A man must eat at times; and in the same time teach them how to set fire to a wheat stack so that the flames will burn up the straw but leave the wheat.

The Temperance Congregationalist says: "Glasgow has an exception, but no liquor is sold on the premises. Different efforts were made to secure a license to sell, but they failed. If such a triumph could be won in Glasgow, it can be done here, and of the 27 pages, which is an interesting exhibit on the part of the head of the university of its increased prosperity during the past year by gifts in money, property, and books.

Every school in North Dakota is closed, the result of the supreme court deciding that liquor in original packages cannot be sold in that State.

A Wisconsin legislator is reported to have said: "I think every man should take his boys to saloons and teach them to drink. A man must eat at times; and in the same time teach them how to set fire to a wheat stack so that the flames will burn up the straw but leave the wheat.

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**Popular Science.**

The most expensive drug known is physiostigmine, two grains of which cost nearly forty dollars. Prevention from the calamity and of use in eye diseases. An investigation of the result of eating fish preserved on ice for use in London markets has led to the discovery that the fish were fishy, and only kept in immediate contact with the ice. Poisoning by fish which had not been in contact with ice was not observed.

This is attributed to the fact that the water derived from the ice, and bearing whatever impurities it had had before being frozen.

A CHICAGO Tribune correspondent tells some interesting facts about the Bank of England notes. They are made of yellowish white cotton paper, but the color of the ink is such that the ink is supposed to absorb the color of the ink. They are made of yellowish white cotton paper, but the color of the ink is such that the ink is supposed to absorb the color of the ink.

Sickness and Starvation.—There is a popular notion to the effect that a person may be stricken with a contagious disease when the stomach is empty. Although this fact seems to be well established by experience, nevertheless it has never been established as a scientific fact until recently. Expectations that a cure may be made upon pigeons, by two Italian physicians, demonstrate beyond any reasonable doubt that hunger is a more powerful stimulus than the activities of the digestive apparatus, whatever it may be.

Pigeons that had been starved were found to be very susceptible to the contagion of anthrax, although, when fed, they were not at all subject to this disease. The idea that there is no gastric juice in the stomach, so that the protecting influence of this digestive fluid is lost. Then, the lowering of the vital powers as the result of hunger, the resistance of the cells of the body is reduced.

Electricity.—There is no end, and in fact no determinable limit, to the conjectures regarding the unexplored fields of electricity and magnetism. The electrical Engineer believes that one of the most glorious possibilities of these possibilities is in the field of optical instruments.

**Life and death.**—At Laverstroke on the river Whit, in Ireland, was found to be very susceptible to the contagion of anthrax, although, when well fed, the animal was not subject to this disease. The idea that there is no gastric juice in the stomach, so that the protecting influence of this digestive fluid is lost. Then, the lowering of the vital powers as the result of hunger, the resistance of the cells of the body is reduced.

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SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1891.

SECOND QUARTER.

April 1. Saved from Saul's hand. 2 Sam. 5:7-12.
June 10. Review.

LESSON VII.—THE CAUSE OF SORROW.

For Sabbath-day, May 16, 1891.


INTRODUCTION.

Hosea is the first of the minor prophets, as they appear in the A. V. Concerning him we have little information? He calls himself the son of Beeri. Of what tribe we do not know. The Rabbins say he was of Reuben's. The Good and Evil in Jehu.

CAUSE OF SORROW. 

Reproved ....... Hos. 11:4, 7, 9, 10.
Concerning him we have little information. In obedience and these relations continued with acknowledged utility during our pastorate. He was an enthusiastic supporter of the government, and in the late war an admirer of Abraham Lincoln. He died in Nortonville, Kansas, April 7, 1891, aged 78 years, 4 months and 3 days.

J. CLARKE.

ALFRED CENTRE, N. Y. April 2, 1891.

TREATY.

Receipts in April, 1891.

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CLARKE.

GEO. W. WILLIAMS.

As simple cold is better than in native ore or quarter, so it is true that life is better than death when correctly converted into finest theoretic picture. Words and finest spun theories of human life may only be leaven; while noble deeds are golden fruitage. Words are cheap. It is not so much what we say as what we do, that constitutes the noble and useful life. Published papers containing choice thoughts never seem to interest the common reader, but theories may interest the common reader; but nothing will impress him so much as the practical exemplification of those theories in the narrative of a useful life.

Geo. W. Williams, the subject of this paper, was born in Berlin, N. Y., Dec. 4, 1812, and was married in Alfred, N. Y., in 1839, to Miss Dorcas Saunders, with whom he lived about 52 years, and who, with one son, Corydon Williams, and one daughter, Mrs. E. R. Davis, wife of Ralph Davis, Kansas, survives him. He followed the star of empire westward about 50 years ago, settling in Wisconsin while it was yet a territory, locating in the town of Albion. The country was new, and none did more than "Uncle George" to develop the resources of this country and make it bud and blossom. He was one of the first to locate one of the finest townships west of the lakes.

In the progress of the Albion Seventh-day Baptist settlement it soon appeared necessary to the prosperity and intelligence of the community, that they have an institution of learning. The deeded was among the first to lead out in this enterprise and to give it his liberal support. And when our people, 25 years ago, decided to build the church, he stood among the first in this movement, liberally contributing to the object, and serving on the building committee. And when the writer settled as pastor of the church one year later, he was an active member of the board of trustees of the religious society by alacrity of action. And these relations continued with acknowledged efficiency during our pastorate. He was a liberal supporter of the church, the school, and of every enterprise for the elevation of humanity. He was an enthusiastic supporter of the government, and in the late war an admirer of Abraham Lincoln. I shall never forget how he took his friend, and went more than a hundred miles to look upon the martyred President, as he lay in state in Chicago, and bringing back two good pictures of him in frames, one for each.

Like every true man he studied the happiness of his family. Especially was it worthy of note how he studied the gratification of every want, and the happiness of his aged mother-in-law, who spent her last years, approaching, and above 90, in his family. No wonder Mrs. C. said in her notice of his death, "Nor do we sorrow without hope of his having departed in the love of Christ." He died in Nortonville, Kansas, April 7, 1891, aged 78 years, 4 months and 3 days.

J. CLARKE.

ALFRED CENTRE, N. Y. April 2, 1891.

HEBREW PAPER FUND.

J. F. HUDSON, Printer.

Falkner, N. J. May 1, 1891.
FAREWELL. *  

Where the wild store neverscenes? —  

Unless we envy thee the grace  

Whose voice thy silent form enwraps,  

Whose child beauty gilds thy face?  

Between us, now, a deep abyss!  

Of different ages, different spheres,  

Our paths evermore depopulate!  

And thou no more can share our tears.  

Too great thy burden! One, who saw  

The shy beauties, Uprising thee with a plying hand,  

And whispered, "I will give thee rest."  

Then, striketh in thine earlier years,  

And never did thy faithful soul  

Lay down the trust accepted there,  

With ministrations precious still,  

For the purpose of the proposition to send a nurse to  

Shanghai, and forwarding the good work for  

The Woman's Auxiliary Society, in addition to what they are already doing.

A young woman who should be qualified in other respects, must, in New York State, have received a Baccalaureate degree, or an education which would be accepted by the Regents of the University as an equivalent to that, or must pass an examination in the English branches before the Regents, prior to doing the study of medicine, but as Seventh-day Baptist parents as a rule give their children a good education, it ought not to be difficult to find in the denomination properly qualified young women from whom a candidate might be chosen. As Dr. Swinney is a Homoeopathicist in practice it would be necessary to have a candidate who is both by inclination and education of the same school, and as New York City has a Homoeopathic college for women, and has, moreover, better facilities for clinical observation than any other city in the United States, it follows that this is the most suitable place in which to prepare a young woman enter upon the varied, delicate and difficult tasks which will fall to her hands in a foreign mission field.

If the Woman's Board should decide to undertake the medical education of some young woman, it is not too early to begin seeking for the proper person, as she should be prepared to begin her study in the fall. It is hoped that still another will have to be three solid years for Dr. Swinney to pursue her arduous labors alone, before the prospective assistant would be qualified to go to her aid. In the meantime the women of the denomination who are interested in our medical mission, and its success—and every one of us should be so interested—can only pray that God will preserve Dr. Swinney's useful life and endow her with health and strength, until such time as help can be sent to her.

The proposition to send a nurse to Shanghai to relieve the doctor from a part of her daily toil, wherein she combines the functions of both physician and nurse, is commendable and would, if successful, do much to add to the usefulness of the mission in the mission field; but neither a nurse be, or be sent, there should be another doctor sent to divide the work with her, and that, too, before our good doctor is entirely broken down.

If the proposition to educate a young woman meets with the approval of the women in the denomination, we shall have to be ready to hear through the columns of the Recorder.

The Master calls for reapers, and shall he call in vain?  

Phoebe J. B. Wait, M. D.  

9th Ave., 54th St., New York City.
the banyan tree. The grounds are beautified with many tropical plants and trees. On our return to ship we passed by the residence of Harriet S. Benjamin, the first lady of the former U.S. Congress, who lives in a fine house on the hill, dressed in the Scottish Highland uniform, called the kilt dress. It is a very showy and attractive style.

On the second day we were advised to make a trip to a place called Happy Valley. This valley lies two miles east of the city. The chief means of conveyance is the jinriksha, a fine-looking brougham, pulled by two or three strong men. We found a large crowd gathered here for beauty of situation and natural adornment, could not be easily surpassed. This cemetery was divided into three sections—one Roman Catholic, one Parsees, and one Protestant. We entered first to the Roman Catholic grounds. I noticed here one superintendence that arrested my attention and showed me the faith of the heathen, their worship, and their traditional and religious words were as follows: "The Peace of God to the soul of Lucretia Clarance, who departed this life cleanly and to a Christian home, the Holy Sabbath." We also entered the Protestant grounds, which were beautifully laid out and ornamented with a great variety of flowers and trees. On our return concluding an hour we re-entered again to Victoria station. We found in one of the city hotels where Mrs. Daniel and Mrs. Davis could rest awhile, Susan, Theodore, and I walked a short distance on the north and the south, and were beautifully laid there.

On the third day we found a large cemetery, which, according to the records, is about midway, where there is, for the benefit of the public, a great variety of flowers and trees. After spending an hour here, we took a short trip to the terminus of the tramway in honor of the visit of the Duke of Connaught.

Our steamer just in time for our evening meal, and felt that we had enjoyed a most pleasant afternoon.

Theodore, and I walked a short distance on the north and the south, and found a large cemetery about this tropical region. We are glad to say that we had stood the journey thus far much better than we expected. Ever praying that the Father will be with us all the way, that we may reach the land of promise in safety, I am most sincerely your brother in Christ,

DAVID H. DAVIS.

SPECIAL ANNOUNCEMENT.

In order to introduce the Sabbath Recorder into families where the paper is not now being taken, we make the following special offer for new subscribers:

The Recorder till Jan. 1, 1892, $1.00
We have excellent terms with the publishers of "Spurgeon's Sunday Notes," a handsome set of volumes of about 600 pages each, whereby we can furnish them for one year $8.00. The price of the "Notes" is $4.00. This offer applies to the Recorder and the Sunday Notes. Those who are in our present subscriber's list can avail themselves of this opportunity by writing us a New Milton, West Middletown, N. Y. "Summer Annual," 3.45 a.m., by J. Kenyon; afternoons, 4.00. The Recorder will be published fortnightly, and as gently as she can.

What do we carry? What do we carry that the world needs? The public is ever ready to receive, and any friends in the city are always welcome, and brethren from any part of the state are especially invited to attend the service. Pastor's address, Rev. G. J. Budrick, 215 West 4th street, between Charles and West 10th streets, New York.

Tues. New York Seventh-day Baptist Church holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner of 42nd Street and 5th Avenue; entrance on 42nd Street. Meeting for Bible study at 12:30 P.M., followed by the regular preaching service. Strangers are cordially invited to attend. Address, Rev. J. G. Budrick, 215 West 4th street, between Charles and West 10th streets, New York.

WANTED.

A Sabbath-keeping young man who understands planting, or steam-filling, or hot-water heating. Address Onslow & Co., 200 West Madison St., Chicago.
DIED.

Several obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line in excess of twenty.

Mrs. Juliana Burdick, wife of Wm. C. Burdick, and daughter of Wm. C. Burdick, of Greenwich, R. I., aged 84 years, 14 days. She was united with the Christian Church, and in her old age, was an acceptable member of the Walworth Baptist Meeting-house. She was a good wife and mother, and is greatly missed by her family and friends. She died at her boarding house in Philadelphia, P. R., May 27, 1891, aged 84 years, 14 days.

Rev. A. B. Coon, Cancer Doctor, New York City, has for a successful practice of more than twenty years, has prepared all sorts of cancers, to move and cure them. He has a remedy which the malady grows quicker, and with less pain than any other formerly used.

CANCERS OF THE BREAST A SPECIALITY.

Examination and consultation at his office free. Send for testimonials. Patients may be treated at home or at the Doctor's residence at Alfred, N. Y., or by mail.

Address: Rev. W. A. Coon, A. M., Alfred, N. Y.

TYPICAL.

Dr. A. W. Coon, Dear Sir:—I take pleasure in recommending your pills to the public. I have been treated by your pills for two years, and have been so greatly benefited that I am willing to give testimonials for your pills. I can say that they are of the utmost help in the cure of many diseases, I am now cured of all my troubles, and feel so well that I am alive. I am willing to give my name and address, and I am willing to be a testimonial for your pills. I am willing to be a testimonial for your pills.

Mrs. E. F. Carter, Berlin, Wis.

MERRILL & ANDREWS, SYRACUSE, N. Y.

A Model Railroad.

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

FARM FOR SALE OR RENT.

In the town of Berlin, Wis., situated one mile from the Seventh-day Baptist Meeting-house, a farm of 150 acres, 100 under cultivation, the balance timber and pasture, with good buildings, will be sold or rented on easy terms. Sabbath-keeper preferred.

Address, R. H. Carter, Berlin, Wis.

MINUTES WANTED.

To complete a set, the minutes of General Conference for the year 1850, and from the first to the last, will be sold to subscribers for $3.00.

Address, Geo. B. Buchan, Wilton, N. Y., June 10, 1889.

SABBATH RECORDER

PUBLISHED WEEKLY

BY THE AMERICAN SABBATH TRACT SOCIETY

ALFRED CENTRE, ALLEGANY Co., N. Y.

TERMS OF SUBSCRIPTION.

Per year, in advance... $2.00

Ten years subscription, including 50 cents additional, on account of postage.

Payments are made only at the option of the publisher.

ADVERTISING DEPARTMENT.

Translators and advertisers are invited to be present for 25 cents as a first insertion representing in this paper, or for 12 cents additional, to make public with parties advertising at any time, and to be further given by the subscriber to his friends and neighbors. The church and community, in common with the many members of his family, greatly miss him, but are comforted with the thought that his loss is his gain. Funeral services were held at Milford, Conn., on June 18, 1891, and at Chester, R. I., on June 20, 1891, and were conducted by Rev. Dr. Maxson, H. B. Brown, near Hopkinton Factory, and from the first took an active part in them. The deceased had for a number of years been afflicted with lung difficulty, but was sick only two days.

The deceased had for a number of years been afflicted with lung difficulty, but was sick only two days. She was much respected by all her acquaintances. Her funeral was held Sunday, and a brief address was made by Rev. Dr. Maxson. H. B. Brown, near Hopkinton Factory, and from the first took an active part in them.