Peter uttered a truth concerning himself when he said, "I myself also am a man."  

I. Maimliness strives to recover from mistakes. This it will do, not from personal considerations of profit and loss, but from a sense of justice to others and to itself. Maimliness uplifts, not man from selfishness, but the dignity of manhood. To recover from mistakes implies two other conditions, 1st, the disposition to detect them, and 2d, the willingness to be reproved. Whatever the means may be to detect wrong tendencies, they will be welcomed by the true man. The qualifications to do this seldom lie within, but often without, ourselves; hence Burns says:

O wad some power the giftie gie us,
To seeourselves as others see us,
It were an aid to hidden sin;
An' foolish notion.

Therefore these two, the disposition to detect mistakes, and the willingness to be reproved, have a close relation, since both chiefly come from without.

We may prevent mistakes by studying the conditions and circumstances which have led others into error. History and the daily publications furnish ample means for doing this, both to the individual and to the church. But a chief means of checking tendencies to personal mistakes is to rely on the judgment of our superiors.

Peter was ever a man. He is more dispassioned by us than he was by Christ, who knew what was in man. The mentioning of his name immediately suggests the dispassion of features he inherited from his human nature too often of the crowing of the cock when Peter fell. We look through our spectacles of dispassation at Peter too much as men sometimes look at the sun through smoked glass, not to behold its grandeur and to appreciate its splendor, but to be dazzled and to gaze upon its spots. Peter was no less a man because of his failings which we emphasize too much in our thinking; nor was he in spite of these failings, but was all the more a man because of them. Truth is no less the truth because it is a fact that it may be crushed to the earth, and often is, but it allows its inherent vitality in rising again. A man is no less a man because he may be downed and defeated, provided he rises above adversities and recovers himself.

A STUDY OF PETER.

H. B. MAUER.

"I myself also am a man." Acts 10:26.

Some one has said, "I like a man, I care not what shape he is in," meaning thereby that one may, by his conduct, violate conventional proprieties and by his dress offend conventional taste, and yet be a man in the nobler sense. Peter was every whit a man. He is more dispassioned by us than he was by Christ, who knew what was in man. The mentioning of his name immediately suggests the dispassioned features he inherited from his human nature too often of the crowing of the cock when Peter fell. We look through our spectacles of dispassation at Peter too much as men sometimes look at the sun through smoked glass, not to behold its grandeur and to appreciate its splendor, but to be dazzled and to gaze upon its spots. Peter was no less a man because of his failings which we emphasize too much in our thinking; nor was he in spite of these failings, but was all the more a man because of them. Truth is no less the truth because it is a fact that it may be crushed to the earth, and often is, but it allows its inherent vitality in rising again. A man is no less a man because he may be downed and defeated, provided he rises above adversities and recovers himself.

Noble souls in dust and heat
The master and defeat
The stronger.

Peter, like David, was a man after God's own heart, not because he was perfect, like God, but because God's pattern of a man is one who, when he has fallen, will, by dint of energy, make good his fall, and that is an element in manliness. Unless a man can lift himself above himself how poor a thing is man! In a different and wider sense than that in which he meant it, the first element of importance next to faith and virtue; and all the elements are summed up in this exercise in Christian arithmetic to make one fruitful in the knowledge of Christ, which Peter ever strove to obtain.

In some things man is contrasted with a brute, although it not infrequently happens that he is more of a brute than the lower animal. The contrast, I suppose, is justifiable in the sense in which Solomon uses it when he says, "He that hath rebusketh is brutish." If to late rebusketh be brutish, then to be submissive to it must be manly, always of course considering justice and proper motives. Many, no doubt, are the unreconciled rebukes which Christ administered to Peter. These rebukes were mild, as that which Paul received at the Saviour's hand, or severe as that which was in the words, "Thou savorest not the things that be of God." Severe and frequent as these rebukes were, Peter was ever submissive and never resentful. Some were offended at our Lord's words, and left him; others were so stung by scorching rebukes that they sought to silence and to kill the Saviour, but Peter ever returned the same as when he said, "To whom shall we go? Thou hast the words of eternal life." To have thus meekly received the rebukes of the Saviour seems proper enough, and one would not therefore conclude that Peter was different from the rest of us, for we would not submit when rebuked by such an one as Christ? Because Peter thus submitted to his Master, that does not argue for him any more than for any Christian, a willingness to be rebuked. But Peter was not slow to suffer reproof from any one who seemed to him superior, although that superiority might be but in one or two particulars, and on one occasion only. Paul was Peter's inferior so far as seniority in the apostolate was concerned, yet though the one was no less a Jew than the other, Paul's insight into the adaptation of Christianity to the Gentiles was superior to that of Peter, and this Peter was not slow to recognize. He at one time, by practice and precept, set forth erroneous notions. To a strong following Peter "seemed to be a pillar," but soon showed himself "a reed shaken with the wind." Paul at once saw that Peter's course was wrong, and he did not hesitate to "withstand him to the face." At some public gathering of the church Paul severely censured his brother apostle. Did Peter stand and argue the question? Did he strive to show that he was right and Paul wrong? The effect was different on Barnabas, who was inclined in the censure, for no doubt he exasperated him to such an extent as to have much to do with his separation from Paul later on; but Peter submitted to those reproofs coming from Paul was not of that intolerable kind arising from pride or hatred, but it was that of a friend, whose wounds are faithful, and who had their common cause in high regard. The best proof that he regretted his weakness and bore no grudge against Paul, is seen in the terms of honor and affection in which he refers to Paul in his epistles, and in his use of the very arguments afterwards which Paul
used against him, and his reference to the very
epistle of Paul, that to the Galatians, in which
his conduct is condemned.

Notice, then, that Peter was a man because he
showed the disposition to detect his weaknesses,
and a willingness to be reproved, by means of
which he was enabled to profit from his
mistakes; and that is an element in true manhood.

(SEVENTH-DAY BAPTISTS AND THE WOMAN'S
CHRISTIAN TEMPERANCE UNION.

REV. PETER E. BURKIN)

It is a perplexing question for many of our
people, the right for us, Sabbath-keepers, to
work in harmony with the Woman's
Christian Temperance Union. If it is true, as
we firmly believe it is, that we have more of
truth than any other people, then we, of all
people, ought to be in the front rank of every
movement against sin and iniquity. We certainly
cannot hope to stand justified at the final reck-
oning if we have not used all our talents for the
overthrow of evil, and the enthronement of right
and truth. The giant evil of our land to-day
is intemperance. We may differ in regard to
ways and means, but how any lover of Goel,
and means, but how any lover of Goel
and truth. The giant

CHRISTIAN TEMPERANCE UNION. "The
education of the people in we go teaching all men
the promise

The present agitation in the religious world

of Paul, that to

If it is

the Galatians,

for many of our

"righteousness"

to

If we withdraw from the Woman's Christian
Temperance Union we can have no voice in their
gatherings, and we would virtually be putting
our light under a bushel, but working with
them. The Sabbath-keepers are scattered in the
County, State and National gatherings, and we
can scatter the Sabbath truth in a quiet way, just as
it was done at Elmiran at the
recent State Convention. This, with the spirit
of God will keep the heaven working.

We are not as few works, Pray, work, and truth in
God. We are not as few works; we pray;
he three Hebrew children, and we have the promise
that the Son of God will also walk with us if we
go teaching all men whatsoever he has commanded
us. God has chosen the weak things of this
world to confound the mighty. Christ prayed for
us, and we must do as the three Hebrew children;
and we must not yield to mere feeling.

In a home where

the Bible is seldom seen and more seldom
used in subduing our
bodily passions. Such
was the intensity of the struggle in Paul's case
that Peter quoted in his own defense: "If they
had declared blessed."

and than the

holy

righteousness

ourselves unable to keep the law perfectly, and
must look to Christ, who kept it for us; still it is
true, as Paul said, that the Spirit says, "Let them
be perfect? Not absolutely so; but
true, as away,

righteousness

Christ!' Shall we ever live at the

where the

in the open.

hospitals.

friendship and truth. What is unlawful, and

the longing desire for

the longing desire for

in the

to keep

the longing desire for

the longing desire for

"righteousness"

and the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desire for

the longing desira
know not what we shall be, but we shall be like him."

He grows in grace, every power of the soul must be brought into action. We war not against flesh and blood, but against the spiritual powers of this world. A man, driving a stake backed by an intense desire to succeed, is the price of victory. To do God's will must be more than meat and drink. To feel the soul is gradually improving in its body. Who is sufficient for these things?

Again, "righteousness" means the vicarious suffering of the guilt of Christ, the imputation of our sins, and justification by faith. "Blessed!" is the man who sees that his own righteousness is nothing but a cloak which hides the unrighteousness of the sinner. The man who recognizes the righteousness of Christ; thence "blessed," if he accept him by faith, and thus become a child of God.

ONE OF THE PROBLEMS OF TO-DAY.

(From the National Baptist.)

At different times the Christian Church has been confronted by various problems and various tasks. At one time, the early Church was called to rescue Christian doctrines from entanglement in the so-called philosophies of the day. At another time, the Church needed a restatement of the Christian system. Four centuries ago there was a call to rescue the doctrine of Justification by Faith from neglect and to hold that faith as the center of the Church. Modern Christendom is needed to be aroused to the duty of obeying the Last Command of Christ, Our Lord.

The problem which confronts the Christianity of to-day is not less serious, not less appalling, than that of any former time. It is a problem that presses upon us, and perplexing because it is difficult to define.

There seems a paradox in the situation. Christianity seems to carry in its bosom its own greatest peril. Here is a Christian family in very humble circumstances. Under the influence of religion, they are industrious, they are virtuous, they avoid all ungodly conversation.

Christianity tends to physical well-being as well as to mental and moral. It is almost immediate in its effects. A family such as this will gradually improve in their worldly circumstances. The second generation has a better start than the first. Retaining the habits in which the family would be raised and all the Lord, who, when he had saved ten dollars, gave five to the Lord, thinks, after he has accumulated a million dollars, that $5,000 is a large gift; when he has saved ten thousand dollars and is about to spend on the human race, though not a large sum to spend on his stable. The many millions for the instruction of a child and the two miles; it is the poor who make the gifts which are large in the sight

day, in a population of 30,000,000, the hold-
er of land are hardly one out of thirty-six, and only one out of fifty in England.

The love of wealth appeals to the strongest impulses in man. There is love of wealth simply as wealth, a fondness for possession. Then, there is the power to gratify his affection for his family by giving to them what he supposes to be greatly for their advantage. If one is disposed toward luxury, display, voluptuousness—to all these, wealth ministers.

There is a theory abroad that America is a republic that the country is ruled by those whom the people are chosen for that purpose, and that those chosen representatives express the will of the people. We think we understand that society sometimes tries to influence in two old publications, one of which was signed by a gentleman named Jefferson, and the other by one George Washington.

The division, though hasty, was not a delusion. We are, indeed, ruled by two houses, the Upper and the Lower House. The Upper House consists of those who own $100,000,000 and upward. The Lower and more numerous House consists of those who own $1,000,000 and upward. The chief magistrate is a gentleman of enormous wealth, and has awakened the profound appreciations of wise and good men, of philanthropists, statesmen, jurists.

Mr. Gladstone, has recently spoken with great plainness upon what he calls, "Irresponsible Wealth." By this he means that there is a general numerical and apparent approval the opinion of the wealth of the people, but irresponsible in the eye of law as at present administered; "wealth little watched and checked by opinion, and little brought into immediate connection with the practical realities that maintain and income on which income tax is paid in the United Kingdom may be moderately stated at $50,000,000; but as much as $250,000,000,000, more which does not pay income tax, making a $1,000,000,000, or $5,000,000,000; and he estimates the entire wealth of the nation as not in thousands, but in millions—ten to twelve thousand millions pounds or fifty to sixty thousand million dollars.

In an article, which is in the new discussion of Mr. Gladstone's "Wealth of Wealth," Mr. Gladstone considers the subject of bequest, and here we are gratified to observe that he takes no objection to the idea of property passing from parent to child, especially in these columns, more especially in the paper entitled, "The Dead Hand," published on March 1, which those men who would give in their wills cannot be said to give at all.

They simple leave what they cannot take with them. He cites with apparent approval the opinion of Mr. Carnegie that large estates bequested by testators should be subjected to heavy taxation, the rate of taxation increasing with the size of the bequest.

Mr. Gladstone charges upon what are called beneficent bequests that they offer "a ready and seductive escape from the exercise of self-de-
nial."

Also, "These posthumous dispositions of property give a reputation for benevolence which is by no means deserved."

"With a wish, "For fear of being passed over after death as much as possible," we may be induced to prac-
tise an unworthy prudence toward good pur-
poses while alive. Again," the method of bequest tempts the rich to make their wealth an engine for counteracting posthumously the free and healthy action of public opinion by im-
posing conditions.

Mr. Gladstone, at four score years, approaching the end of his public career, looking upon the

With an eye
That hath kept watch o'er man's morality,
speaks with the solemnity of a prophet to his generation. If the question be put whether any wealth is absolutely necessary to give away an adequate or becoming portion of their income, there can hardly be a serious doubt that the answer is "Yes." The Cardinal refers to the fact that in 1500 the population of England was 2,000,000, and that the holders of land were very numerous, while

WEALTH IN THE UNITED STATES.

Recent estimates fix the wealth of the people of the United States at the present time at not less than $8,000,000,000,000 or $10,000,000,000, in 1880. That is an average of nearly $90 per head, as compared with $850 at the time of the Declaration of Independence. Bul-

Cardinal Manning, in a later article in the Nineteenth Century, after citing these figures from Mr. Gladstone's speech, adds that New York with $500,000,000, New Orleans, $400,000,000, and the increase in value of old farms by the vast extension of railroad facilities must be con-
nisible in spite of cheap corn. The valuation of other real estate has also been enhanced, par-

particularly in the villages of the West and South.

The railroad property alone has increased about $8,000,000,000. The new farms and improved lands, and the increase in value of old farms by the vast extension of railroad facilities must be consid-

eral. The railroads, mines, and manufacturing establishments, amounting to an aggregate value of $520,000,000 or $1,000,000,000, in 1870. The estimate of the Census Bureau for ten years ago was correct.

The railroad property alone has increased about $8,000,000,000. The new farms and improved lands, and the increase in value of old farms by the vast extension of railroad facilities must be con-

eral. The railroads, mines, and manufacturing establishments, amounting to an aggregate value of $520,000,000 or $1,000,000,000, in 1870. The estimate of the Census Bureau for ten years ago was correct.

The railroad property alone has increased about $8,000,000,000. The new farms and improved lands, and the increase in value of old farms by the vast extension of railroad facilities must be con-

eral. The railroads, mines, and manufacturing establishments, amounting to an aggregate value of $520,000,000 or $1,000,000,000, in 1870. The estimate of the Census Bureau for ten years ago was correct. 

The railroad property alone has increased about $8,000,000,000. The new farms and improved lands, and the increase in value of old farms by the vast extension of railroad facilities must be con-

eral. The railroads, mines, and manufacturing establishments, amounting to an aggregate value of $520,000,000 or $1,000,000,000, in 1870. The estimate of the Census Bureau for ten years ago was correct. 

The railroad property alone has increased about $8,000,000,000. The new farms and improved lands, and the increase in value of old farms by the vast extension of railroad facilities must be con-

eral. The railroads, mines, and manufacturing establishments, amounting to an aggregate value of $520,000,000 or $1,000,000,000, in 1870. The estimate of the Census Bureau for ten years ago was correct. 

The railroad property alone has increased about $8,000,000,000. The new farms and improved lands, and the increase in value of old farms by the vast extension of railroad facilities must be con-

eral. The railroads, mines, and manufacturing establishments, amounting to an aggregate value of $520,000,000 or $1,000,000,000, in 1870. The estimate of the Census Bureau for ten years ago was correct.
The Sabbath Recorder

MISSIONS.

A few valuable additions to our proposed file of Annual Reports for Bro. Velthoysen have lately been received. And now to complete the set of Conference and Society Reports we need the following : Of Conference, all dates previous to 1819, excepting 1816; of the Missionary Society, 1845 and 1846.

The past quarter's reports, in an emphatic manner, call our attention not only to open doors of opportunity on the home field, but to open doors that offer us to enter and do effective work. Particularly is this true of Iowa, Missouri, Illinois, and Kentucky. New workers and more work call for more of the money that the Lord has entrusted to our use.

The great importance of houses of worship, wherever there is a prospect and purpose in the direction of growth, is not likely to be overestimated, and has been frequently mentioned in these pages. The present presents a very favorable period for larger missionary contributions. Three applications are now before the Board : from West Union, V. W., Shepherdville, Ky., and Hewitt Springs, Miss. The Board recognizes with interest the needs on these fields and desires to help them.

ARITHMETIC.

Two vigorous efforts were made at the Chicago Council to bring the cause of missions within the sphere of human arithmetic, for the double purpose of measuring the success of our work in the past and determining a line of duty for the future.

So far as it was the intention to lead to inquiry as to the wisdom or lack of wisdom in the use of money in our work, no fault at all could be found; for this is an inquiry that ought to be made frequently and discussed freely. But so far as the figures and arguments of these brethren are likely to be used to measure gospel methods, principles, and obligations, they are, as we hope to show, misleading and harmful.

It was shown by one of the speakers, (See Recorder, Nov. 20, 1890), that from 1875 to 1889 was a period of almost no denominational increase. But this was also the period of our most vigorous efforts and largest expenditures in the work of Sabbath Reform and Home Missions, as well as of Foreign Missions; and our small increase does not prove that this or that work has not been of God, for the end is not yet. The Bible and the Providence of God show the way of duty; the arithmetical calculations as to results are somewhat hard; but, as already admitted, the question whether, in our planning for right ends, we have always wrought wisely, is a natural and important inquiry.

But the comparison of expenditures and the number of baptisms on our foreign field with the outlay and baptisms on the home field, and the conclusion drawn, overlook many important and related facts.

The money paid out of the missionary treasury for work on the home field only supplemented money raised by small churches toward the support of missionary pastors; and the latter money did not enter into the reported cost of results. The home mission work of our Board is only supplementary to the work of other agencies, such as Christian homes, Sabbath-schools, and individual Christian workers.

This work has been done amid the helpful influence of Christian institutions and civilization, in the land of open Bibles. The present moral and religious condition of society in our home land stands in no correlation of Christian prayer, thought, and action. Our work in China is in the midst of the hindering and corrupting influence of heathen institutions and civilization, and of a moral and religious state of society that is the product of hoary centuries of idolatrous prayer, thought, and action.

If we are to be guided as to the present and place of religious work by present visible results, and will apply the rule to our home churches and other lines of Christian effort and expenditure, we shall be forced to startling conclusions with respect to changes required. Try it, and see.

If "our money should be expended where it will save the most souls," then there is present indisputable evidence that we ought to begin at once to work through other and larger denominations, with their greater facilities, wider fields, and less proportionate expense. Besides, it is now an established fact that one dollar goes further in the conversion of men in heathen lands than in Christian states.

But as now, so in other days, our poor arithmetic would have made strange calculations as to probable future results. For example, at the death of righteous Abel, in the days of Noah, when Abraham was promised a seed like the stars of heaven, in whom all nations should be blessed; in the Egyptian calendar only seven thousand in Israel had not bowed to Baal; in the Babylonian Captivity, when Christianity, at its beginnings, had the power, wealth, wisdom, and wickedness of the world against it; in the Dark Ages; at the Reformation, when, in mid-winter, and for religion and liberty, the Reformer burned his fingers, when Morrison in China and Judson in Burmah were waiting years for the first convert; and when Garrison, the anti-slavery prophet and apostle, was dragged by a mob through the streets of Boston.

In the calculations of man's arithmetic, a hundred years ago, William Carey and his doctrine that Christians ought to preach the gospel to the heathen, were very vigorously opposed. Nor has the opposition entirely ceased. And to Robert Nosib it was said, "You must be a fool for going to India to preach the Gospel there!" In the arithmetic of the omnipotent God, the glorious cobbler was already enrolled among the world's heroes; all Christendom was rallied to the grand work of a world's evangelism; and millions of names from every nation, people, and tongue, were recorded in the Book of Life.

The mouth of the Lord hath spoken that they who "call the Lord to light, the holy of the Lord, honorable," shall ride upon the high places of the earth. And the Author of this promise commanded Sabbath-keeping Baptists to preach the gospel to all nations.

Before the problem of a world's evangelism and the conversion of men to the Bible Sabbath, we, with our arithmetic, may well stand appalled. But he who commands us to go preach, and teach, says also to us as to Gideon, "Old in this thy might. Have not I sent thee? Surely I will be with thee."

FROM G. W. LEWIS.

Harmony, La., Jan. 4, 1891.

December 31st concluded our quarter's reports, in an emphatic manner, call our attention not only to open doors of opportunity on the home field, but to open doors that offer us to enter and do effective work. Particularly is this true of Iowa, Missouri, Illinois, and Kentucky. New workers and more work call for more of the money that the Lord has entrusted to our use.

The great importance of houses of worship, wherever there is a prospect and purpose in the direction of growth, is not likely to be overestimated, and has been frequently mentioned in these pages. The present presents a very favorable period for larger missionary contributions. Three applications are now before the Board: from West Union, V. W., Shepherdville, Ky., and Hewitt Springs, Miss. The Board recognizes with interest the needs on these fields and desires to help them.

ARITHMETIC.

Two vigorous efforts were made at the Chicago Council to bring the cause of missions within the sphere of human arithmetic, for the double purpose of measuring the success of our work in the past and determining a line of duty for the future.

So far as it was the intention to lead to inquiry as to the wisdom or lack of wisdom in the use of money in our work, no fault at all could be found; for this is an inquiry that ought to be made frequently and discussed freely. But so far as the figures and arguments of these brethren are likely to be used to measure gospel methods, principles, and obligations, they are, as we hope to show, misleading and harmful.

It was shown by one of the speakers, (See Recorder, Nov. 20, 1890), that from 1875 to 1889 was a period of almost no denominational increase. But this was also the period of our most vigorous efforts and largest expenditures in the work of Sabbath Reform and Home Missions, as well as of Foreign Missions; and our small increase does not prove that this or that work has not been of God, for the end is not yet. The Bible and the Providence of God show the way of duty; the arithmetical calculations as to results are somewhat hard; but, as already admitted, the question whether, in our planning for right ends, we have always wrought wisely, is a natural and important inquiry.

But the comparison of expenditures and the number of baptisms on our foreign field with the outlay and baptisms on the home field, and the conclusion drawn, overlook many important and related facts.

The money paid out of the missionary treasury for work on the home field only supplemented money raised by small churches toward the support of missionary pastors; and the latter money did not enter into the reported cost of results. The home mission work of our Board is only supplementary to the work of other agencies, such as Christian homes, Sabbath-schools, and individual Christian workers.

This work has been done amid the helpful influence of Christian institutions and civilization, in the land of open Bibles. The present moral and religious condition of society in our home land stands in no correlation of Christian prayer, thought, and action. Our work in China is in the midst of the hindering and corrupting influence of heathen institutions and civilization, and of a moral and religious state of society that is the product of hoary centuries of idolatrous prayer, thought, and action.

If we are to be guided as to the present and place of religious work by present visible results, and will apply the rule to our home churches and other lines of Christian effort and expenditure, we shall be forced to startling conclusions with respect to changes required. Try it, and see.

If "our money should be expended where it will save the most souls," then there is present indisputable evidence that we ought to begin at once to work through other and larger denominations, with their greater facilities, wider fields, and less proportionate expense. Besides, it is now an established fact that one dollar goes further in the conversion of men in heathen lands than in Christian states.

But as now, so in other days, our poor arithmetic would have made strange calculations as to probable future results. For example, at the death of righteous Abel, in the days of Noah, when Abraham was promised a seed like the stars of heaven, in whom all nations should be blessed; in the Egyptian calendar only seven thousand in Israel had not bowed to Baal; in the Babylonian Captivity, when Christianity, at its beginnings, had the power, wealth, wisdom, and wickedness of the world against it; in the Dark Ages; at the Reformation, when, in mid-winter, and for religion and liberty, the Reformer burned his fingers, when Morrison in China and Judson in Burmah were waiting years for the first convert; and when Garrison, the anti-slavery prophet and apostle, was dragged by a mob through the streets of Boston.

In the calculations of man's arithmetic, a hundred years ago, William Carey and his doctrine that Christians ought to preach the gospel to the heathen, were very vigorously opposed. Nor has the opposition entirely ceased. And to Robert Nosib it was said, "You must be a fool for going to India to preach the Gospel there!" In the arithmetic of the omnipotent God, the glorious cobbler was already enrolled among the world's heroes; all Christendom was rallied to the grand work of a world's evangelism; and millions of names from every nation, people, and tongue, were recorded in the Book of Life.

The mouth of the Lord hath spoken that they who "call the Lord to light, the holy of the Lord, honorable," shall ride upon the high places of the earth. And the Author of this promise commanded Sabbath-keeping Baptists to preach the gospel to all nations.

Before the problem of a world's evangelism and the conversion of men to the Bible Sabbath, we, with our arithmetic, may well stand appalled. But he who commands us to go preach, and teach, says also to us as to Gideon, "Old in this thy might. Have not I sent thee? Surely I will be with thee."

FROM G. W. LEWIS.
The Coming Victory in the Opium Question.

The London Sentinel for November is full of interesting matter. The leading article deals with the Christian Church in India, and the editor of the Sentinel is evidently of the same mind and expects that “such a fire of holy indignation will be kindled by the date of this article as will make it in God's hands a vessel of blessing to millions of souls, and the crowning instrument for breaking the opium abomination in pieces like a shattered potter's vessel that cannot be put together again.”

Mr. and Mr. other people had been after showing some friends round the Bombay Government opium hells, when quite spontaneously, without word being mentioned on anyone's part, a man elected to fill his place did not favor the new school there may be some change in the people elected.

We believe that this convention will, under God's blessing, be a prelude to a great victory similar to that which followed the great Convention held in 1850 on the question of the C. D. The editor of The Sentinel is evidently of the same mind and expects that “such a fire of holy indignation will be kindled by the date of this article as will make it in God's hands a vessel of blessing to millions of souls, and the crowning instrument for breaking the opium abomination in pieces like a shattered potter's vessel that cannot be put together again.”

Mr. and Mr. other people had been after showing some friends round the Bombay Government opium hells, when quite spontaneously, without word being mentioned on anyone's part, a man elected to fill his place did not favor the new school there may be some change in the people elected.

We believe that this convention will, under God's blessing, be a prelude to a great victory similar to that which followed the great Convention held in 1850 on the question of the C. D. The editor of The Sentinel is evidently of the same mind and expects that “such a fire of holy indignation will be kindled by the date of this article as will make it in God's hands a vessel of blessing to millions of souls, and the crowning instrument for breaking the opium abomination in pieces like a shattered potter's vessel that cannot be put together again.”

Mr. and Mr. other people had been after showing some friends round the Bombay Government opium hells, when quite spontaneously, without word being mentioned on anyone's part, a man elected to fill his place did not favor the new school there may be some change in the people elected.

We believe that this convention will, under God's blessing, be a prelude to a great victory similar to that which followed the great Convention held in 1850 on the question of the C. D. The editor of The Sentinel is evidently of the same mind and expects that “such a fire of holy indignation will be kindled by the date of this article as will make it in God's hands a vessel of blessing to millions of souls, and the crowning instrument for breaking the opium abomination in pieces like a shattered potter's vessel that cannot be put together again.”

Mr. and Mr. other people had been after showing some friends round the Bombay Government opium hells, when quite spontaneously, without word being mentioned on anyone's part, a man elected to fill his place did not favor the new school there may be some change in the people elected.

We believe that this convention will, under God's blessing, be a prelude to a great victory similar to that which followed the great Convention held in 1850 on the question of the C. D. The editor of The Sentinel is evidently of the same mind and expects that “such a fire of holy indignation will be kindled by the date of this article as will make it in God's hands a vessel of blessing to millions of souls, and the crowning instrument for breaking the opium abomination in pieces like a shattered potter's vessel that cannot be put together again.”

Mr. and Mr. other people had been after showing some friends round the Bombay Government opium hells, when quite spontaneously, without word being mentioned on anyone's part, a man elected to fill his place did not favor the new school there may be some change in the people elected.

We believe that this convention will, under God's blessing, be a prelude to a great victory similar to that which followed the great Convention held in 1850 on the question of the C. D. The editor of The Sentinel is evidently of the same mind and expects that “such a fire of holy indignation will be kindled by the date of this article as will make it in God's hands a vessel of blessing to millions of souls, and the crowning instrument for breaking the opium abomination in pieces like a shattered potter's vessel that cannot be put together again.”

Mr. and Mr. other people had been after showing some friends round the Bombay Government opium hells, when quite spontaneously, without word being mentioned on anyone's part, a man elected to fill his place did not favor the new school there may be some change in the people elected.

We believe that this convention will, under God's blessing, be a prelude to a great victory similar to that which followed the great Convention held in 1850 on the question of the C. D. The editor of The Sentinel is evidently of the same mind and expects that “such a fire of holy indignation will be kindled by the date of this article as will make it in God's hands a vessel of blessing to millions of souls, and the crowning instrument for breaking the opium abomination in pieces like a shattered potter's vessel that cannot be put together again.”

Mr. and Mr. other people had been after showing some friends round the Bombay Government opium hells, when quite spontaneously, without word being mentioned on anyone's part, a man elected to fill his place did not favor the new school there may be some change in the people elected.

We believe that this convention will, under God's blessing, be a prelude to a great victory similar to that which followed the great Convention held in 1850 on the question of the C. D. The editor of The Sentinel is evidently of the same mind and expects that “such a fire of holy indignation will be kindled by the date of this article as will make it in God's hands a vessel of blessing to millions of souls, and the crowning instrument for breaking the opium abomination in pieces like a shattered potter's vessel that cannot be put together again.”

Mr. and Mr. other people had been after showing some friends round the Bombay Government opium hells, when quite spontaneously, without word being mentioned on anyone's part, a man elected to fill his place did not favor the new school there may be some change in the people elected.
A large find of flint discs in an Illinois mound.

The question, who first settled America, is one that doubtless will never be fully answered. We have many unsatisfactory records of prehistoric races in the mounds or earthworks scattered over many parts of the United States, and in the relics of stone, flint, copper, etc., frequently found in connection with them. We are thus left with many unsatisfactory records because we are always curious regarding anything involving mystery, and the few facts that we are able to learn about them seem only to whet our appetites for more.

In opening these mounds interesting remains are often found. Such an instance occurred last summer near the mouth of the Ohio River, in Virginia, Ill., near that place. Dr. Snyder opened a large mound on the bottom-lands of the Illinois River. It proved to be a burial mound, evidently built for one person, and of a very distinguished character, as was indicated by the contents of the mound. The mound was two feet high and twenty feet thick, and thirty high. It was built on the alluvial soil, of clay brought from the adjacent bluffs. First in its construction was erected a platform of clay, five feet high, twelve wide, and of unknown length.

The surface was baked hard by fire, and upon it was a pile of large, oval flint implements. These were laid in an regular order as shingles on a roof, and covered a space eight by fourteen feet, six layers deep, numbering in all about 5,800. They are nearly uniform in size and shape, averaging four or five inches in width and about an inch thick. The material is a dark flint or hornstone, and the specimens that I have seen were partly coated with carbonate of lime, from which people for the final rest of their departed hero.

A cribwork of huge logs was built up around the body as it lay upon this bed of stone, together with the ornaments and utensils buried with it. On the forehead was a crescent of thin hammered copper; there were also two ear ornaments of the same material. On the breast was a large sheet of mica, which perhaps had served as a mirror. At one side of the head was a large sheet of mica, which perhaps had served as a mirror.

A curiosity was a young lady by the name of Miss Compton, who was an earnest professor of religion, and considered it wrong to engage in such an amusement. She was visiting relatives in the neighborhood, and had accepted an invitation to accompany them in a sleigh ride, not knowing that they were going to a ball. Upon arriving at the hotel where the dance was to be held she learned that a minister was staying there for the night, and she expressed at once a desire to meet him. The landlady gave her the desired introduction, whereupon she informed him of the deception which had been practiced upon her.

While she was conversing with him one of the dancers, a rough, unshod-looking man, entered the room and boldly invited her into the dancing-hall. Eld. Campbell was so surprised that for a moment he was at loss for a reply; but he soon thought of the words, “One can put a thousand to flight; and two, ten thousand.” He knew the condition on the occasion that he and his profession should be treated with due respect. He told the young man that when a congregation was assembled and he was recognized as a clergyman among them, he generally spoke upon some religious subject.

This young man retired and soon a more respectable looking person came into the room where Eld. Campbell was, and said that his proposal had been accepted by the company. The landlady sent at once to a house near by and requested some Christians who lived there to come over to the hotel, so that quite a respectable audience was formed. Eld. Campbell had been met by a gentleman who escorted him to a desk; and from it, as a pulpist, he began to speak to the assembled, where he ever addressed. He opened the services with prayer; and while doing this Miss Compton knelt beside the young man who had so deceived her. He then preached from Eccul 11: 9: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth; and walk in the way of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." After a short sermon he asked the company to rise and join in singing.

This broke up the dance, and Miss Compton's friends started for home with her. As for the other young people, though many of them stayed at the hotel the remainder of the evening, there was no attempt to renew the dancing which had begun before the service. Eld. Campbell overheard one of the ladies in the company remarking: "It is not for the minister to destroy our fun;" but her companion replied: "I am heartily glad of it." He long afterwards heard, through a brother of Miss Compton, that she was never more pleased with any other incident in her life, and expressed great thankfulness to him for delivering her from a most embarrassing position.

A Friend.

SUBMERGED LANDS AND DYES OF HOLLAND.

Between Haarlem and Amsterdam was formerly a large lake, "The Polder." It was determined to reclaim this tract of land, and after two years steady pumping the bed of the lake was dry.

The railway from Haarlem to Amsterdam crossing a section of this reclaimed land, which differs in general appearance from the rest of the country only in the absence of windmills, which are of older date.

One of the most productive territories in Europe owes its existence and capacity for sustaining its population, to its dikes and canals. The Dutch water system is so complex, that there is not a hill five hundred feet high. The water could not be got rid of, for there was no drainage except the tidal ebb and flow near the coast.

As it could not be expelled, it was utilised in canals and ditches, the former affording cheap and convenient channels of transportation, and the latter serving to connect the system of waterways by branches navigable for small craft; and the still smaller subdivisions serving for division and as a basis of land, which is subdivided.

Thus treated, the unstable element became a useful servant instead of a hard master.

A from Lingen, the old Rhine is helped to discharge its sluggish waters into the North Sea by an ingenious system of gates and locks, half a dozen in number.

Works are a quarter of a mile from the mouth of the river.

All that the visitor sees is a substantial bridge of arches and piers and arches, the mechanism that controls the water flow is between these piers, and occupies the space between them and beneath the floor of the bridge.

The chief commercial cities maintain their supremacy only by large expenditure and perpetual vigilance.

Amsterdam, though it is on the deep water of the Zuider Zee, has its water route shortened by means of steam trams and canals. It has access to all parts of the country, and its railways intersect the chief lines of northern and central Europe.

Rotterdam, though favored with the deep channel seaward of the new Maas (the Meuse River), yet the mechanism that controls the flow of water is between these piers, and occupies the space between them and beneath the bridge.

This broke up the dance, and Miss Compton's friends started for home with her.
SABBATH REFORM.

Fragment from the Field.

Brother J. G. Burdick recently spent a Sunday at a mission in one of the suburbs of New York. He was surprised to hear the leader of the meeting announce that there would be service at the church on Saturday afternoon. Then pausing, he said, "No, I mean Sabbath afternoon." On further inquiry brother Burdick learned that there was in the vicinity a company of Sabbath-keepers. It appears that an intelligent Christian lady who kept a sort of faith-cure establishment some time ago had a patient from one of our churches, through whom the Sabbath was brought to her attention. After careful investigation she embraced the truth and began to teach it to those who came under her influence. The result, thus far, is a company of twenty-five or thirty Sabbath-keepers. The wife of a Baptist clergyman in New York City is a Sabbath-keeper, brought to the truth through this same influence.

The latter has charge of a mission in the city. Thus the truth is spreading, and its defenders are multiplying from that one little center.

Another little group of laborers for the truth have arisen, this time from Naok, Conn. Some mention of these faithful ones has been before made in correspondence from New York. In a recent letter Bro. Burdick says:

Andrew J. Potter, of Naok, spoke in our church a few Sabbaths ago, giving his Christian experience, and had been a terribly wicked man, having been addicted to the opium habit. Speaking of his conversion he said "it was on Saturday afternoon." He paused and then added: "I arose the next morning, and found the Lord's holy Sabbath-day, I never thought of it in that light until this moment." His first Sabbath was kept with the good peo-

le of Naok some three months ago. To Mrs. Green, at Naok, by her consistent life, convinced Captain Charles Potter, a cousin of this man, that the only Sabbath was God's seventh day. I found him in a disturbed state of mind, last summer when at Waterford. But in the last talk I have with him he has taken charge of a mission in New London, Conn. I shall plainly tell them that I must keep the Bible Sabbath. This is one who has already blossomed in his work. So now in this No-

Hawk Mission Church there are three leading, active Sabbath-keepers.

A. B. Scott, of Bathsville, N. Y., has promised to give the readers of the Recorder a brief history of her Sabbath experience. These brother and sister are earnest, Holy Ghost Christians; and we may all feel assured that much good will come through their labors. Bro. Andrew J. Potter has been in this city some five weeks, laboring in different missions. It has been my privilege to speak a number of times in the same mission where he speaks, and I can assure you that no more earnest, devoted Christian spirit of the man.

From a letter recently received by Brother Burdick from a lone Sabbath-keeper we are permitted to make a few extracts.

It is a pleasure for me to learn that God's commandments are preached in my native city. I rejoice in the progress of truth, and would willingly do all in my power to bring about the Church, real church history, lost all my prej-

udes, saw that the church was among all de-

ominations who were laboring to bring about the church although opposed to some of its principles. One night I was compelled to get out of bed, and on my knees, before God, repe-

ted, and since that time have found no other that answered my desire for rest. As God in his mercy found me directly through his Spirit, he gave me continual strength to remain obedient, and patient, and hopeful of the day, and so I rejoice with others in his truth. Invari-

ably defend Christianity to be "obedience to the Word of God," and I believe that was the reason I changed from First-day to God's Sab-

bath, when, some six or seven years ago, I was told that "the Jews kept the Sabbath." I have since found it to be one of the greatest and a consis-

tent life, with his help, has gained me re-

spection. I find myself facing the battle of life in God's holy Sabbath, but if you have not faith, then let me fall. With kind wishes for success to the cause, I remain your brother.

On a recent Sabbath, a stranger appeared at the church at Scott, N. C., and asked for a place to put out his horse while he should attend the service. When the meeting closed the pastor and some of the brethren sought an acquaintance with him and before he was a business man from Cortland, some ten miles away, who had been studying the Sabbath question for some time, and who, on learning of the existence of the church of Sabbath-keep-

ers at Scott, had come to make their acquaintance. This was furnished with tracts and other literature informing him of our faith and practice. The results thus far seem quite encouraging, as he has at-

tended church every Sabbath since, and appears firm in his convictions and purpose.

Here is a letter which, while it will be of in-

terest to all of our readers, will, we feel sure, be of especial interest and encouragement to the lone Sabbath-keepers. The letter and the accompanying communication speak for themselves:

Editor Sabbath Recorder—With this I send you a copy of our village paper with an article article, marked which, I hope you will publish. It greatly rejoices my heart. For eighteen years I have stored you a question; but, thank the Lord! I am not alone now. I had never dared to hope that one who stood so high in learning and ability among the Baphtists of the West, whose opinion was asked and whose advice was sought on so many difficult biblical questions, would, for the earnest desire to obey God's holy Sabbath, "come out," but so it is. Brother Kinne is a noble man. I have known him for thirty-five years, and none stands higher among us. I do not believe that he will awaken an interest in the cause, which will prove powerful for good. At the last covenant meeting he spoke feelingly, and after stating his reasons for departing from Sabbath, told the church that he wished to sever his connection with it. It was a great surprise to pastor and people. There is much talk about it. More than one has been heard to say, "Well, Bro. Kinne is right. A physician here, Dr. Baker, a brother of the gallant Ed. Baker, who fell at Ball's Bluff, during the war, has more than once con-

fessed to me that he knew I was right. It is not so easy as is reported. Who knows about the subject of our village paper. I hope the subject will continue to be agitated. It would be a good thing if some of our brethren, through the means of publication, would make the acquaintance of Bro. Kinne. He is quite advanced in years, but his health and vigor of body and mind are so that he can do a great deal of home work. I am united with my prayers that there may yet be a great awakening here on this question, and that God may have the victory over the opposition of many souls. Yours in the Sabbath work.

Mrs. Eliza E. Brown.

BARRY, Ill., Jan. 10, 1873.

This is the communication published in the local paper referred to in the letter of sister Brown.

Editor of Adage—Will you do me the favor to publish in your columns the following statement? I ask this to prevent misapprehension, and set myself right before the public:

Having dissolved my connection with the Baptist Church, for the cause impelling me thereto. After years of pa-

tience investigation of the question pertaining to the seventh day of the Sabbath, I have come to the settled conviction that the seventh day of each week, as originally ordained by Jehovah in the beginning, reaffirmed by Jesus Christ, was the day to be observed as a religious and perpetual obligation; and consequently Sunday, or the first day of the week, has no divine right to be observed as the Lord's day. This is not Sabbath, and therefore those who observe, as the Sabbath, the first day of the week, do thereby follow the traditions and commandments of men, notably those of the Roman Catholic Church. Finding myself with this firm belief, as stated above, there appeared but one consistent way before me, and that was to cooperate with them, and if need be, stand alone. Instead of less sympathy for those I deem in error, I have more sympathy, because I have been there.

These glimpses of the work in different places show how the truth is at work. Who can tell how such incidents might be multiplied if all our people, in Sabbath-keeping communities and on the lonely fields, were quietly, consistently and earnestly, consecrated to God and his truth.

A late number of the Christian Cynoure contains the following paragraph:

The farmer who burned down his barn to be rid of the mice, and the wise man whose house was eaten up by the so-called "National Religious Liberty Society," whose single aim seems to be to antagonize every effort for the perpetuity of the Sabbath-day as generally observed by the Christian Church. The managers of this singular organization were in Washington last week lobbying against the measures now before both houses of Congress and if, as our opponents are there, to use their utmost endeavors all around to secure the passage of the bill. They leave no stone unturned to hinder the effort now made to preserve for the Sabbath-day the scriptural day of rest, which is the Sabbath, the first day of the week, as originally ordained by Jehovah and reaffirmed by Jesus Christ. The sentiments of this organization are much the same as that of Uriah, who burned down his barn to be rid of the mice. The farmer was an expert agriculturist, the wise man a statesman, and Uriah a religious fanatic. The Christian Cynoure is a real good-natured man is the most trouble-

some being made by our opponents. They are at war with the Bible Sabbath, urging their new hypothesis of "religious freedom." These are the so-called "National Religious Liberty Society," whose single aim seems to be to antagonize every effort for the perpetuity of the Sabbath-day as generally observed by the Christian Church. The managers of this singular organization were in Washington last week lobbying against the measures now before both houses of Congress and if, as our opponents are there, to use their utmost endeavors all around to secure the passage of the bill. They leave no stone unturned to hinder the effort now made to preserve for the Sabbath-day the scriptural day of rest, which is the Sabbath, the first day of the week, as originally ordained by Jehovah and reaffirmed by Jesus Christ. The sentiments of this organization are much the same as that of Uriah, who burned down his barn to be rid of the mice. The farmer was an expert agriculturist, the wise man a statesman, and Uriah a religious fanatic. The Christian Cynoure is a real good-natured man is the most trouble-

some being made by our opponents. They are at war with the Bible Sabbath, urging their new hypothesis of "religious freedom." The Christian Cynoure is a real good-natured man is the most trouble-

some being made by our opponents. They are at war with the Bible Sabbath, urging their new hypothesis of "religious freedom." The Christian Cynoure is a real good-natured man is the most trouble-

some being made by our opponents. They are at war with the Bible Sabbath, urging their new hypothesis of "religious freedom." The Christian Cynoure is a real good-natured man is the most trouble-

some being made by our opponents. They are at war with the Bible Sabbath, urging their new hypothesis of "religious freedom." The Christian Cynoure is a real good-natured man is the most trouble-

some being made by our opponents. They are at war with the Bible Sabbath, urging their new hypothesis of "religious freedom." The Christian Cynoure is a real good-natured man is the most trouble-

some being made by our opponents. They are at war with the Bible Sabbath, urging their new hypothesis of "religious freedom." The Christian Cynoure is a real good-natured man is the most trouble-

some being made by our opponents. They are at war with the Bible Sabbath, urging their new hypothesis of "religious freedom." The Christian Cynoure is a real good-natured man is the most trouble-

some being made by our opponents. They are at war with the Bible Sabbath, urging their new hypothesis of "religious freedom." The Christian Cynoure is a real good-natured man is the most trouble-
SOME Glimpses of Romanism.

There are two evils to be guarded against in making our estimates of those differing from us. First, we may allow our prejudices to influence us against them to their disparagement and our own hurt; and, secondly, we may shut our eyes to the errors which they hold, and under the semblance of charity carelessly conclude that no harm attaches to the faith and practice of all these. It is true that safety, as well as of true charity, lies between these two extremes. It consists in a cool, dispassionate facing of facts, as far as these may be known, in order that the evils which they portend—if they are evils—may be avoided.

It seems to us that we are to-day in great danger, politically as well as ecclesiastically, from the growth of power of the Roman Catholic Church. While we would give due credit to all the good there is in the church, and there is much of it, it must not be forgotten that the great ambition of Rome is power, and that power in the hands of Romanism means the complete subjugation of all creeds to her papal decrees and dicta.

We have often been asked what is the simplified gospel which does not ask anything for the home-workers as well as for missionaries in heathen lands? Our answer is: A. That Christ gave power to the Church to grant indulgences and that they are most useful to Christian people. B. It opens a large and benevolent hand toward all whether a man is a Christian or not, but whatever is wanted may be supplied by indulgences and our own penitential endeavors. C. What does the Church teach concerning indulgences?

1. That Christ gave power to the Church to grant indulgences and that they are most useful to Christian people.
2. It opens a large and benevolent hand toward all whether a man is a Christian or not, but whatever is wanted may be supplied by indulgences and our own penitential endeavors.
3. What does the Church teach concerning indulgences?

The Sabbath Recorder.


COMMUNICATING EDITORS.

Rev. A. E. Main, Agency, R. I. Missions.

Mary F. Bailey, Milton, Wis., Women's Work.

T. E. Williams, D. D., Alfred Centre, N. Y., Sabbath School.

W. C. Whiteford, D. D., Milton, Wis., History and Biography.

Sabbath Reform.


Jno. E. Mosher, Business Manager, Alfred Centre, N. Y.

"Look forward and not back.
The traveled track.
Bears many a footstep thou wouldst fain entrace.
Press onward to the goal.
The home land of the soul.
And leave the wayward past for God's hand to effect."

There is a Professor in a Baptist College in North Carolina whose name is Sprinkle. Is there anything in a name?

Some idea of the progress which Christianity has made, and is making, in Japan, may be obtained from the fact that the Speaker of the House of Parliament is a Christian, as is also the Chairman of the Committee of the Whole, in the same body.

One of our exchanges greets its readers with this announcement: "Hereafter we shall put the names of the writers to all articles published in this paper. The brethren will take due notice and sign accordingly, if they wish their articles published." What do those who write for the Recorder think of our adopting a similar rule?

It is reported that in the province of Shan-tung, China, where last year, during a famine, Christian missionaries were unsparing in their efforts to relieve suffering, large numbers of natives have applied for Christian baptism. It will be easy, of course, for the critics to say that this is a grab on the part of the natives for the loaves and fishes. Is it not rather an evidence of the convincing and winning power of that gospel which, while it comes with an all-healing message for the souls of men, also opens the eyes and benevolent hand toward all bodily needs, with a charity which does not ask whether a man is a Christian or a heathen before it relieves his sufferings? Is there not in this a lesson for the home-workers as well as for missionaries in heathen lands?

A pastor of a New York church has undertaken to solve the vexed question of how to fill the church on Sunday evening. From 7.30 to 7.45 there is an organ and violin recital. Then follows a service of song with responses. This is followed with a talk of from five to ten minutes on some practical, public question, and then comes a short, pointed gospel sermon. After the sermon there is a question period. It is stated that personal religion is invited to remain, and any who may desire to live a new life are asked to leave their names and addresses, with a statement of the time when they will be at home, and the pastor follows up this beginning with personal visits. The Tribune, giving an account of a recent meeting under this plan, says: "This variety brings to the church, lovers of music, those who believe in applying Christianity to timely topics, as well as those who want sermons of evangelical fire and fervor." Perhaps some pastor may get some help from this plan.

of the public schools near Dubuque, Iowa, the Romanists have control, and in that school the following, among other things, taken from Lesson 28, is taught:

Q. What the penance, enjoined in confession, always satisfy for our sins?
A. No; but whatever is wanted may be supplied by indulgences and our own penitential endeavors.

Q. What does the Church teach concerning indulgences?
A. That Christ gave power to the Church to grant indulgences and that they are most useful to Christian people.

Q. What is the effect of an indulgence?
A. It releases from canonical penance, enjoined by the Church on penitents for certain sins.

Q. Has any indulgence any other effect?
A. It also relents the temporary punishments with which God often visits our sins, and which must be suffered in this life or the next, unless cancelled by indulgences, act of penance, or other good works.

Q. Has the Church power to grant such indulgences?
A. Yes.

Comment on that sort of teaching in the public school is unnecessary. If it were an isolated case it would not be so alarming, but we are assured that there are not a few similar cases in that State. That Rome's designs upon the public schools in this country are deep laid and far-reaching, is continually coming to light in various ways. Here is a pointer, clipped from the New York Tribune, a few days ago:

Catholic Gibbons has written an important letter to the Pope on the political question in the United States. The letter was written in consequence of a number of communications sent to the Vatican regarding the Non-Resistants of Ireland. The Pope, consequently, instructed Cardinal Rampolla, the Papal Secretary of State, to obtain the opinion of Cardinal Gibbons upon the subject. The Pope reserves a personal examination of the question.

Think of that, ye who boast of the free institutions of America! A Foreigner, in his selection at Rome, claiming to be the infallible head of the Church with power above all civil authority, privately investigates "the political bearings of the school question in the United States," and instructs his minions in this country what to do about it. What they will do about it, whenever they have the power to do it, may be easily inferred from what they are doing wherever they now have the power.

Of the government appropriations for private schools, such as mission schools among the Indians, and other such like charitable school bodies in this country, the Romanists extol the worth of them, while they control only about one-third of the schools receiving such aid. This is an unmistakable indication that already Rome has had a sharp eye to the politics as well as to the schools of the United States.

Not alone in the United States is Rome making a determined fight against public schools. Last year the legislatures of Minnesota, Illinois, and Massachusetts passed an act abolishing separate schools. That is, they determined no longer to maintain Catholic schools at public expense, and to provide public schools, open alike to children of all faiths and conditions of men. The Catholics appealed to the courts against this act of the legislature. Just last week come from these three States appeals to the high courts of England. Is there any mistaking the meaning of all this?
in 1876, before the Army of the Tennessee: 'If we are to have another contest, in the near future, in this city, the dividing line will not be Mason's and Dix-on's; but it will be between patriotism and intelligenzce on one side, and superstition, ambition and ignorance on the other. Encourage free schools, and resolve that not one dollar ap- propriated to them shall be applied to the support of any sectarian school; resolve that a child in the land may get a common school education, unmingled with atheistic, pagan or sectarian teachings. Keep the Church and State forever separate.'

OUR RELIGIOUS CLUBS.

The question whether churches should be free or conducted on the pew system has been dis- cussed recently in the Evening Post, of N. Y., by two clergymen of that city. One contended that the renting out of pews is so plainly in violation of the spirit and principles of Chris- tianity that it has brought the churches into disrepute, while the other claimed it to be a financial necessity. The question is whether the resort to such means of supporting a church is in ac- cordance with Christian requirements, and, if it is not, financial necessity is no excuse for it. If a church cannot be maintained without doing offence to the spirit of Christianity, it is better that it should be without one, than bring itself into disharmony with it. It brings into re- spective poverty ... A regular meeting of the Board of Managers To be held at the usual place, in

MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held at the usual place, in Wasterly, R. I., Jan. 21, 1891, commencing at 9.30 A.M. There were two sessions, morning and afternoon. Wm. L. Clarke presided. Prayer was offered at the opening of the morning session by Eld. H. P. Burbick, afternoon session by O. D. Sherman. Minutes of last session read and approved. Correspondence was read by the Corresponding Secretary from Miss Mary F. Bailey, J. L. Huffman, W. C. Daland, E. J. Davis, Clerk of the Greenbrier Church, W. Va., P. F. Randolph, F. J. Ehret, O. S. Mills, F. F. Randolph, Middle Island Church, W. Va., O. U. Whitford, W. N. Burbick, Clerk of Pleasant Grove Church, Da­ kota, Mrs. L. D. Montgomery, Mrs. E. M. Dunn, J. W. Morton, Mrs. U. M. Babcock, Pres. Jonathan Allen, E. B. Saunders.

BUSINESS TRANSACTED.

In reply to Miss Mary F. Bailey's letters of inquiry it was voted (1) that the Board will probably direct the money to be spent under the direction of the Missionary Association in Shreve- ton, and shall have reported to the President the Secretary of that Board. (2) That the Board will receive in trust the funds of the Woman's Board raised for the Dispensary and the Medical Helper.

Voted that we extend a call to Eld. J. L. Huff­ man to labor as a missionary evangelist under the direction of this Board, at a salary of $600 a year. A call was also presented to O. U. Whitford, who has been swung under the Young People's Permanent Committee, and he to report to the Board all re- ceipts on the field.

Voted that the Corresponding Secretary be instructed to write the Shepardsville Church that when they have matured their plans respect­ ing their meeting house, and shall have reported in de­ finite information in regard to their need, the Board will be willing to aid them in such a sum as shall be deemed advisable.

The letter of O. U. Whitford, accepting the call of the Board to labor as General Missionary in the North-West, was received and ordered to be put in the files.

Voted that the Treasurer be authorized to forward to Ch. Th. Luckey the $100, as directed by Mrs. D. C. Burbick, Nortonville, Kan.

Voted that the matter of employing J. W. Morton as missionary among the Sandinavians of the North-West be deferred to the next regular Board meeting in April.

The committee appointed to receive the gifts of the Seventh-day Baptist Missionary Society. Voted that the $375 86 received on bequest of Mrs. Mary A. B. Crandall be placed in the General Fund.

Voted that the Treasurer be authorized to hire the money for the return of Bros. D. H. Da­ vis to this country, when he shall need it.

Voted that the Treasurer be authorized to hire what money it shall be necessary to raise between now and Jan. 1, 1892.

ORDERS VOTED.

To A. E. Main, $296 91
   J. W. Morton, 224 36
   S. D. Davis, 230 00
   G. W. Lewis, 134 00
   E. H. Bevan, 50 24
   C. W. Thrussel, 105 05
   Saunders, 92 32
   F. P. Johnson, 98 70
   Madelines, 85 76
   American Sabbath Tract Society, 100 76
   1st Westminster Church, 35 00
   2nd Westminster Church, 35 00
   New Auburn, 12 50
   Long Branch, 25 00
   Pleasant Grove, 25 00
   Ritchie, 25 00
   Berlin, Wist., 30 00
   Rock River, 41 35
   
   The Treasurer was authorized to settle with churches and missionaries not reporting at this meeting, when he shall have received their re­ ports, and they prove satisfactory.

Adjourned.

W. L. CLARKE, Chairman.
O. U. WHITFORD, Rec. Sec.
The Sabbath Recorder. (Vol. LXVII, No. 5)

Young People's Work.

It is desirable that for purposes of mutual good and as an aid to our Permanent Committee, the list below of societies and their corresponding officers, should be made as correct as possible. If it is incomplete, all those interested kindly take note of the fact, and communicate to the missing ones (name of society and Corresponding Secretary, or other officer) to Miss Agnes Babcock, Lockartville, N. Y. If there are any mistakes in the list as given, please let him who knows, send her the correct names.

It is desirable that this page shall serve its purpose as a means of communication between our young people. Therefore we request that items of local news be sent as often as possible, to be published under "Our Misses." Let the Corresponding Secretary of every society attend to this, and where there is no organization, let some one bear this triting responsibility, and furnish all the latest news. Contributions for "Our Forum" are also solicited from everyone, and contributed articles of greater weight to occupy the position of honor on this page. Be not bashful and do not wait for a special invitation.

LIST OF PEOPLE'S ORGANIZATIONS.

In the following list, societies not otherwise indicated are of the Y. P. S. C. E. order.

**EASTERN ASSOCIATION.**

Piscataway Church.—Helping Hand Society, Miss Minnie Tinworth, Cor. Sec., Dunellen, N. J.

First Hopkinton Church.—Cor. Sec., Ashaway, R. I.

St. John's Church, Berlin.—Miss Myra E. Green, Pres., Berlin, N. Y.

Rockville Church.—Missionary Society, Miss Lottie Burdick, Cor. Sec., Rockville, R. I.

First Westerly Church.—Mrs. James Saunders, Cor. Sec., Niantic, R. I.

Pawcatuck Church.—Miss Alice E. Masion, Cor. Sec., Westerly, R. I.

Churches having no organization so far as known are: Self-Worship, Second Hopkinton, Plainfield, Woodville, New York, Green- willows, Second Westerly, Dayton.n.

**CENTRAL ASSOCIATION.**

First Brookfield Church.—Miss Ethel Haven, Cor. Sec., Lockartville, N. Y.

DeRuyter Church.—Miss Nettie Burdick, Cor. Sec., DeRuyter, N. Y.

Scott Church.—Miss May Burdick, Cor. Sec., New London, N. Y.

First Verona Church.—Miss Lilian L. Williams, Cor. Sec., New London, N. Y.

Adams Church.—Mrs. W. D. Colton, Cor. Sec., Adams Centre, N. Y.

Second Brookfield Church.—Miss Avril Burdick, Cor. Sec., Brookfield, N. Y.

West Hopkinton Church.—Miss Hattie Stillman, Cor. Sec., West Edmeston, N. Y.

Churches having no organization so far as known are: Second Verona, Cuyler, Otsego, Lincllans, Watson, Preston, Norwich.

**WESTERN ASSOCIATION.**

First Alfred Church.—Miss Edna A. Bliss, Cor. Sec., Alfred, N. Y.

Friendship Church.—Mr. Ernest A. Wells, Cor. Sec., Utopia, N. Y.

First Geneva Church.—Mrs. Fannie D. Burdick, Cor. Sec., Geneva, N. Y.

Independence Church.—Mrs. Addie L. Green, Cor. Sec., Independence, N. Y.

Churches having no organization so far as known are: Richburg, Second Alfred, Scio, West

Geneseo, Hartville, Hebron, Audorver, Hornellsville, Wells ville, Shingle House.

**SOUTH-EASTERN ASSOCIATION.**

New Salem Church.—Mr. L. A. Kennedy, Cor. Sec., Saugerties, W. Va.

Lost Creek Church.—Mr. Chas. F. Randolph, Cor. Sec., Lost Creek, W. Va.

Ritchie Church.—Miss Grace Davis, Cor. Sec., Ritchie, W. Va.

Churches having no organization so far as known are: West Union, Middle Island, Ronaoke, Greenbrier, Salvenville, Conings.

**SOUTH-WESTERN ASSOCIATION.**

Milton Church.—Miss M. Dell Burdick, Cor. Sec., Milton, Wis.

Albion Church.—Mr. Carl Sheldon, Cor. Sec., Albion, Ill.

Walworth Church.—Miss Josie Higbee, Cor. Sec., Walworth, Wis.

Southampton Church.—Mrs. A. U. Potter, Cor. Sec., West Halloch, Ill.

Welton Church.—Mr. C. C. Vanhorn, Cor. Sec., Welton, Iowa.

Rock River Church.—Mrs. R. C. Maxwell, Cor. Sec., Milton Junction, Wis.

Dodge Church.—Miss Minnie M. Babcock, Cor. Sec., Dodge Centre, Minn.

Nortonville Church.—Mrs. G. M. Cottrell, Cor. Sec., Nortonville, Kan.

Paris Church.—Mr. M. D. Andrews, Cor. Sec., Farina, Ill.

Long Branch Church.—Mrs. Effie Babcock, Cor. Sec., Humboldt, Neb.

North Loup Church.—Miss Grace Clement, Cor. Sec., Loup Loup.

Milton Junction Church.—Mr. Fremont Wells, Cor. Sec., Milton, Wis.

Churches having no organization so far as known are: Jackson Centre, Utica, Berlin, Carleton, New Auburn, Stone Fort, Cartwright, Chicago, Taney, Allen, Pleasant Grove, Wood Lake, Coloma, St. Sabina.

**SOUTHWESTERN ASSOCIATION.**

The churches of this Association, as far as heard from, have no organizations for young people. Fonke, Hammond, DeWitt, Shepherdsville, Cumberland, Hewitt Springs.

**TWO KINDS OF WINDOWS.**

I read the following story and it helped me so much that I give it to you:

The dingy panes of glass in the house opposite had troubled me whenever I chanced to look across the street as I lived in it. Strange, I thought, that people will be content to live inside such windows when they might have such glorious light let in if they would only apply a little soap and water. And one day, as the stout German maid came into my own little parlor with her pail and sponge and brush, on house-cleaning thoughts intent, I was conscious of a great access of self-complicity as I felt my own superiority, as a house-wife, to my neighbor's over the way. "While I was earning a rose over the table while eating, my neighbor's over the way."

So I took up a pail of water and let it run over the two panes of glass, until they shone within. How large a portion of the entire body of the pulpit? Punctuality is a possibility, as a rule. It is only a question of motive that stands in the way.—S. & Times.
EDUCATION.

The Rev. Dr. Henry M. Booth, of Englewood, N. J., has been elected President of Auburn (N. Y.) Theological and Scientific College.

Rev. Samuel Small, the distinguished revivalist, has accepted the presidency of the New Methodist University of Utah.

President Peabody, who first introduced into this country from Germany the kindergarten method of teaching the children, is still living in Boston at the age of eighty-five years, and retains much interest in educational matters.

Four thousand six hundred and twenty-three women have, since the first class in 1876, received the diplomas of the normal colleges, and it is expected that about two thousand have become teachers in the public schools of the city, five are now principals, and one is a commissioner of education.

Professor P. B. Bowdler, who advanced from nature, men, or things, the law of development of our faculties and organs in the education of man; the use which we are taught to make of this development, is the education of men; and what we gain from our own experience of the objects around us is the education of things.

Temperance.

A conference of Canterbury jail once remarked: "I have had 22,000 prisoners through my hands since I came here; I have been here three years, and, so far as I know, I have not discovered one testotoler among them.

The Commissioners of Police in the city of Toledo, Ohio, have made a law which exists throughout the city: "No institution which the most radical anti-prohibitionist or resurrectionist minister could call a saloon or a ship's saloon, is to be allowed to exist in the city of Toledo an institution which the most radical anti-prohibitionist or resurrectionist minister could call a saloon or a ship's saloon, is to be allowed to exist in the city of Toledo."

The total collections of Internal Revenue during the first six months of the fiscal year ending June 30, 1890, from, distilled spirits, were $42,017,411, an increase of $2,526,419; from fermented liquors, $14,709,116, an increase of $3,616,320; and from tobacoo, $3,285,209, an increase of $1,007,031.

The Southwark News is authority for the statement that a young lady of Brumlington, N. C., had six offers of marriage from suitors, and that her suitor's goal was the same, but who occasionally take a drink at the bar. By her brother's advice she refused them all. Brumlington young lady is to be heartily congratulated, and we counsel other young ladies to follow the example of kindred circumstances.

The consumption of tobacco in France has reached amazing proportions. Its sale is a government monopoly, and the proceeds amount to a revenue of about $22,000,000 per year was realized. Within a few years, however, the trade has increased so much that the profits that the public has made are $100,000,000, and the revenue from that source is not only immensely from duties on crippled, but also from duties on cigars.

The average cost of a Working Directory contains 1,773 names and a list of New York Normal College.

The sophomore at Hanover College, having a library of a working man's library, is located at Memphis, N. Y., has been shut off by the North-western Massachusetts avenue, after examining which I arrived at the conclusion that they had been parts of buildings. Being a man of trade, I decided on a new course of study, and, having the help of a guide for my journey along the spot I observed continuous rows of walls and streets. I could observe exactly the existence of a wall, upon the surface of which a hole of about 100 feet. I gained the impression that the existing heaps of ruins are the remains of buildings, and that the other one, equally comforting, was so great that by many acts, even as one field became exhausted another would be found to take its place, still showing unproved until the duration of its existence.

The failure of gas is a national regulation of the public and is the loss of a great city, and a revenue of $38,000,000, which is part of the income of the city of Dartmouth College.

The Supreme Court very soon had a chance to try him on three distinct charges, and he was convicted of 715 offenses. The first was buying and using two barrels of claret, and the second, for his conduct in his office. He was found guilty of these offenses and sentenced to pay a fine of $88,000, or to be imprisoned for two years. He was a significant person in the history of Dartmouth College, the Vermont Seal of the University, and the students of Dartmouth College.

The Vermont Seal of the University, and the students of Dartmouth College.

The Vermont Seal of the University, and the students of Dartmouth College.

The Vermont Seal of the University, and the students of Dartmouth College.

The Vermont Seal of the University, and the students of Dartmouth College.
Sabbath School.

INTERNATIONAL LESSONS, 1890.

FIRST QUARTER.

Jan. 3. The Kingdom Divided. 2 Kings 12: 1-17.


Feb. 28. Elisha's miracle at Shunem. 2 Kings 4: 8-4: 41.


March 28. Review.

LESSON VII.—ELISHA TAKEN TO HEAVEN.

SABBATH-day, February 14, 1891.


1. And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. 2 Kings 2: 1.

2. And Elisha said unto him, Tarry, here, I pray thee, for the Lord hath sent me to Jordan. And he said, Go on. 2 Kings 2: 2.

3. And Elisha said unto him, Knowest thou that the Lord will take thee from thence, because I have sent thee to Jordan? And he said, As the Lord liveth, and as my master the king liveth, so will I go no further. 2 Kings 2: 3.

4. And Elijah said unto him, Tarry here, I pray thee; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as my master the king liveth, so will I not leave thee. True love cannot forsake the object, hence Elisha venturers to disobey the impulsiveness of Elijah, for he was God's prophet and the king of Israel at the time of this lesson. Locate the places mentioned in the lesson? Who are the persons mentioned? What is the spirit of his father and mother. He finally received a full prophetic endowment. 5. And it came to pass, when Elisha was come to Jericho, the city of his Separation. 2 Kings 2: 5.

6. And the spirit of Elijah went up by a whirlwind into heaven. 2 Kings 2: 10-11.

7. And Elisha saw it, and he cried, My master, my master. And it came to pass, as Elisha was coming into the city gate, there came a chariot of fire, and horses of fire, and parted asunder the city wall. 2 Kings 2: 11-12.

8. And it came to pass, when Elisha saw it, that he took his mantle, and dipped it in the water, and returned it to the chariot of fire, and threw it thereon. 2 Kings 2: 12.

9. And it came to pass, when the young men saw it, that they said one to another, Did not our masterBonus to Elijah and the attendant prophet? Was this a reward for his services? What does this word “Bonus” mean? What was the character of Elijah? What is the significance of Elijah? The relation of Dorcas to Elijah? Of Gilgal? Who was Elisha? Where was Gilgal? What is meant by “Whirlwind” in this context? Why does Elijah seek leave to stay at Gilgal, at Bethel, and at Jericho? What was Elijah’s attitude towards the journey? What request did Elisha make of the aged prophet? What a hard thing! To what condition was the relationship between Elijah and Elisha determined by the departure? What lesson does this lesson teach us? Did Elisha receive that for which he asked? What are the practical lessons for us?

HOME NEWS.

PLAINFIELD.—Our Sabbath-school is now on its last quarter of the school year, with its quarterly superintendent, who is doing nobly in his new, and before untired, position. The difficulty last spring, so often met with, of finding a suitable person not too busy or too modest to assume the responsibilities of the calling, was met the same year, induced the school to try the experiment of electing four superintendents who should serve quarterly—the same persons acting also in turn as assistants—and the plan has succeeded admirably.—We are now well into our second quarter, and our contracts are well in view. The superintendents are doing a good work raising money for the Missionary and Tract Societies, without any abatement of interest. Indeed, it seems surprising that any of our churches should decline to adopt a system so simple and yet so effective to meet the end in view. Once adopted it is doubtful if any church would abandon the method as long as the authorities and demands for funds continue. In response for the circularly issued recently by the Missionary Society, our pastor gave the congregation an earnest appeal to increase these contributions, which they will undoubtedly do.—A “company” from the Salvation Army has been held during the last few weeks. It is a good sign of the people’s interest in the Missionary work. Some of their ways are peculiar, but they are very earnest and seem to be getting quite a hold upon a certain class of people whom it is difficult for the pastors to reach. There has been quite a change, during the last few years, in their manner of working, and by communities of their nature, they are much more favorably received than formerly. The use of tambourines with their singing seems quite good. These are among the oldest musical instruments known, and were used by Miriam and the other woman in their song of praise, after the passage of the Red Sea. J. D. S.

JAN. 29, 1891.

SILloth.—Last week, with my little boy, I came to the home of my childhood to visit my aged mother who is quite feeble. We can never repay a mother for her prayers and tears and sacrifices, and the little we can do can only show our gratitude to God and our affection for those who gave us being. Mother is old, and yet noble, and perhaps a great deal more so in her denominational and church work, and so I have spent some happy and profitable days with her, and in the evening attended the meeting. The
Shiloh Church is not only one of our largest, but is remarkable for the great number of young people. These have been carefully organized during the faithful pastorate of Eld. G. S. Seager. We go to his new members as his former members, West Virginia, their prayers and good wishes follow him. Among this host of young and active Christians the new pastor, Eld. L. B. Cottrill, is entering with earnestness and deserved success. Special meetings have been held since the week of prayer, in which quite a number who professed a hope and the membership have been revived. It is a privilege to preach the Word to this great company of young people, and to the dear fathers and mothers whom we have known from childhood. May God richly bless this church, the nursery of so many missionaries, and keep the aged ones in his loving care.

Rhode Island.

WESTERLY.—January 25, at a church-meeting called for the purpose of choosing a successor to Mr. Whitford, who soon leaves us, an unanimous call was extended to Rev. Wm. C. Davenport, of F. Y. T. The local societies of the Y. P. S. C. E. observe the tenth anniversary of the “Endeavor” organization with appropriate exercises. At a recent election of officers of the one connected with the Seventh-day Baptist Church, Miss Mabel Saunders was elected president. One, recently organized and composed largely of young converts, has the advanced pledge committing its members to attend all meetings of the church, participating through testimony or prayer on every occasion for them; and the pastor of that church feels new inspiration and encouragement in the evidences of daily spiritual growth among his people. Through the efforts of the leading temperance people of Westerly, the services of P. A. Burdick, of Alfred Centre, N. Y., have been secured for two weeks of gospel temperance labor.

Ohio.

JACKSON CENTRE.—The events of this winter have been of unusual interest. Eld. Joshua Clarke came and spent two weeks with us, aiding Eld. Seager in a series of meetings. It was believed that the meetings should have been continued a few days, however, after closing, one of his people, a student of the Theological Seminary, of Chicago, arrived here and aided Eld. Seager in continuing the work. Brother Peterson is very devoted, endeavoring to do the will of Him who said, “Go ye into all the world and preach the gospel to every creature.” In his manner of address he is unassuming, humble, quiet, yet earnest, and from his subject he develops new ideas, new thoughts, and new truths, both practical and logical. Through these efforts God has blessed this people. On New Year’s Day a large concourse of friends gathered at the church and were greeted by Brother Peterson, elder Seager, and wife, with a surprise, gifts, as tokens of love and respect, were numerous and valuable. The presentation was followed by a supper. The Cecilian Band and the Glee Club added much to the occasion by furnishing appropriate music. It was an enjoyable evening, and one long to be remembered. May God’s blessing be upon Elder Seager and family, Bro. Peterson, and all faithful workers in the vineyard of the Lord.

Wisconsin.

WALWORTH.—We are still having very beautiful winter weather; but few storms, and those light. Not enough snow for sleighing, but ex-collent wheeling. We are holding meetings every evening now, and are hoping and praying for a special work of grace. Will not the brethren join us in prayer to this end? The church held meetings for two weeks beginning with the week of prayer, while the pastor was away assisting Bro. Wheeler and his church at Dodge Centre, Minn., in some extra meetings. We rejoice to hear of the good work elsewhere, and hope to enjoy similar results here.

NEBRASKA.

NORTH LOUIS.—The winter is passing away pleasantly. We had no storm in December and have had none in January, to date. Only once has the mercury dropped below zero. There were only six days during the year 1890 when the sun did not shine some part of the time. Our rains generally fall, even in the spring time, in intermittent showers with intervening sunshine. It has trained our church somewhat out of step with the new order of Sabbath service required in the absence of a pastor, but so far there has been no hesitancy on the part of the membership to give it a cheerful support. At our annual meetings Mrs. Meta Babcock and Mrs. Eva Hill were elected choiristers. Mrs. Seager has been called to the work at Dodge for the Sabbath-school. Last Sabbath these sisters jointly lead one of the most deeply interesting praise meetings ever held in the church. The first census bulletin relating to churches, issued from Washington, Dec. 10th, contains the following statistics of Seventh-day Baptists in Nebraska:

- Organizations, 1, No. of communicants 8; Harlan county—No. of organizations, 1, No. of communicants 18; Richardson county—No. of organizations, 1, value of churches, $400, No. of communicants, 73; Valley county—No. of organizations, 1, value of churches $3,500, No. of communicants 176.

LONG BRANCH.—A much needed rain fall on the 27th and 28th of January. The Y. P. S. C. E. reorganized with Mr. C. C. Babcock as President, and Miss Clara E. Davis, Secretary. The Sabbath-school chose Mrs. Effie Babcock for Superintendent. So far there has been but little cold weather, the thermometer being but once to zero. There have been several cases of the “grip.” The pastor has had the pneumonia and was confined, it is said, to the house longer and was required in the absence of a pastor, but so far there has been no hesitancy on the part of the membership to give it a cheerful support. At our annual meetings Mrs. Meta Babcock and Mrs. Eva Hill were elected choiristers. Mrs. Seager has been called to the work at Dodge for the Sabbath-school. Last Sabbath these sisters jointly lead one of the most deeply interesting praise meetings ever held in the church.

NEW YORK LETTER.

I wish to call attention to a sermon delivered at Northfield, Mass., by Henry Drummund, published by James Patt & Co., 14 and 16 Aster Place, which is attracting much comment just at this time. The theme is “The Greatest Thing in the World.” In the introduction the author asks the question of all thinkers: “What is the summit bonum—the supreme good?” Faith seems to have been the watchword in all the past, but Paul testifies that “love is the greatest.” Peter says, “Above all things have fervent love.” “Love is the fulfilling of the law.” If you possess love you are of necessity, obey the commandments. The secret of Christ’s Christian life was love. After the introduction, we have three parts: love, contrasted, love analyzed, and love defended. He contrasts it with eloquence, prophecy, mysteries, faith, sacrifice, and martyrdom, with remarks on each head in their different sections. You can take nothing greater, you need take nothing less. You may have all else, but if you lack this “it will profit you and the cause of Christ nothing.” The spectrum of love has nine ingredients: patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, and sincerity. Religion is a life. “Love is patience; kindness; love is action.” “Love never faileth.” “It lasteth.” “Prophecies shall cease; knowledge shall vanish away.” Christ’s character, all character, is built around love. “To love abundantly is to live abundantly, and to love forever.” “Life is love.” This is the barest outline of what to me, is a very important sermon. Many criticisms have been made upon the book. Read it for yourself, and I doubt not you can gather many new and fresh thoughts from it.

Out in the hall of the Y. M. C. A., in large letters, we have posted a notice of our services. The first Sabbath, it attracted considerable attention. One young man came to our meeting, attracted by the notice. We hope that it will bring many. For a few hours upon the Sabbath a great many will have their attention called to the fact that there are Seventh-day Baptists here. We hope in the course of time to get a poster on our bulletin board.

Miss Nellie Randolph presented her letter from the Plainfield Church, and will, next Sabbath, be accepted to membership. That reminds me that we have four Seventh-day Baptist young ladies, trained nurses, living in this city, E. L. one young man who hesitated entered the training school. The service is open to those who possess health and pluck to enter this field. Those at present engaged in the work are doing finely.

MISSIONARY SOCIETY.—TREASURER’S REPORT.

A. L. Chester, Treasurer.

In accordance with the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

For balance last report, Nov. 30, 1890. $204 40
Receipts from Nov. 1st to Dec. 31st. $122 25
$326 65
In January to date. $2,015 86
$2,072 51
by listers. $1,300 00
$3,423 31

TITLES, ETC.

To the Editor of the SEVENTH-DAY BAPTIST:

Why is it that Seventh-day Baptists, whose faithful testimony to the excellence and the permanence of God’s law cannot fail to encourage faith and sustain the aspirations of the soul, do not conform to these teachings of the Master: “Be not ye called Rabbi; for one is your Master even Christ, and all ye are brethren.” “Neither be ye called masters; for one is your master even Christ.” Matt. 23: 8-10. “Little children.” John 13: 33.

ENQUIERER.

A. L. Chester, Treasurer.

In accordance with the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.
For balance last report, Nov. 30, 1890. $204 40
Receipts from Nov. 1st to Dec. 31st. $122 25
$326 65
**In January to date. $2,015 86
$2,072 51
by listers. $1,300 00
$3,423 31

Paid M. B. Kelly, Jr., from Missionary Fund. $50 00
Amsden Sabbath School Tract Printing Bill 37 25
Joint Washington Tract Society 3 00
Order Rev. G. H. F. Randolph to Dr. M. M. Bayley 2 25
Order Rev. G. H. F. Randolph to Fred. M. Bayley 2 25
Order Rev. G. H. F. Randolph to E. M. Bayley 2 25
Order Rev. G. H. F. Randolph from Missionary Tract Society 2 25
Order Rev. G. H. F. Randolph from balance of salt Lake Missionary Fund 25 00
Order Rev. G. H. F. Randolph from Missionary Society of Miss Clara E. Davis 45 00
Order Rev. G. H. F. Randolph from Miss Emma S. Harmon 45 00
Order Rev. G. H. F. Randolph from Dr. M. M. Bayley 2 25
Order Rev. G. H. F. Randolph from Fred. M. Bayley 2 25
Rev. C. H. Davis, salary from Jan. 1 to Dec. 31 420 00
Rev. C. H. Davis, incidental account 42 00
Rev. E. M. Bayley, account 45 00
Rev. E. M. Bayley, balance from Jan. 1 to Dec. 31 450 00
Miss Emma S. Harmon, salary from Jan. 1 to Dec. 31 300 00
Dr. M. M. Bayley, special contribution 125 00
Reverends’ traveling and incidental expenses 40 00
Washington National Bank discount. 17 10
Professors’ salaries, for year 1890 1,025 50
Professors’ salaries, for year 1890 2,015 86
Professors’ salaries, for year 1890 2,510 25
$2,015 86
$2,072 51
$2,510 25

Outstanding Notes.

$1,160 06
$2,500 00

WESTERLY, R. I., Jan. 21, 1891.

A. L. Chester, Treasurer.
TO HESTER ABOUT HER LOOKS.

It is the most natural thing in the world for a young girl to wish to be beautiful. Youth and beauty are so sweetly desirable to grow too old. Thus was it with Hester, in answer to a question of mine, "No, I am not going to Isabel’s party, I hate parties; and I must go to get my hair done to-day, for my face is a fine expression is upon a plain face you would never trouble about your irregular features again. But I am afraid you are having a very pretty and delightful time, not exactly classical in shape. My mouth is not exactly a smile, but is a smile which the dumb can speak and the deaf can hear." He might have added, "It is a smile which the blind can see." Kind words and kind acts lose nothing of their lustre when set amidst the uniform testimony that any day of the seven may be regarded as the seventh—the last day of the week—is the Sabbath, F'eb. 14, 1891, Morning sermon, 10:30, O. D. Sherman. Sabbath-school following the sermon, to be conducted by Superintendent of school. 7 P.M., praise service of half hour, led by Frank Hill. 7:30, election of officers. 7:45, sermon by A. McLearn.

M. A. WRIGHT, Sec.

THE New York Seventh-day Baptist Church holds its next session with the First Hopkinson Church, on Sabbath, Feb. 14, 1891. Morning sermon, 10:30, O. D. Sherman. Sabbath-school following the sermon, to be conducted by Superintendent of school. 7 P.M., praise service of half hour, led by Frank Hill. 7:30, election of officers. 7:45, sermon by A. McLearn.

JONES’s CHART OF THE WEEK can be ordered from this Office. Price $1.25. Every student of the Sabbath question—and all of our people should be that—ought to have one of these charts within reach. It is the most complete answer to the theory that any day of the seven may be regarded as the Sabbath, provided people are agreed in doing so, and all that class of theories yet made. The uniform testimony of the Scriptures is that the Seventh Day is the Sabbath; and that the seventh—the last day of the week—is the Sabbath. Send or the chart.

WANTED.

In a Seventh-day Baptist family on a sea-side farm, a girl or middle-aged woman to assist in general housework. Permanent situation, fair wages, and comfortable home for the right person. References given and required. Address

MA. M. A. LONSWORTHY, Westerly, R. I., box 306.

A SABBATEKeeping young man who understands plumbing, or steam fitting, or hot-water heating. Address ORWAY & Co., 205 West Madison St., Chicago.

A SABBATEKeeping young man who is a practical cutter or tailor, and who is willing to become identified with a tailoring business that has been established in this city for twenty years. Address ORWAY & Co., 205 West Madison St., Chicago.
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY
GREEN GREENWALD, President, Mystic, Ct., O. U. WHITFORD, Secretary, New York City, N. Y.
J. L. CADWALLADER, Corresponding Secretary, Annapolis, Md.
A. E. MANZ, Corresponding Secretary, Annapolis, Md.
A. W. WARDNER, Corresponding Secretary, Westerly, R. I.

SEVENTH-DAY ADVENTS: BOOK OF REMEMBRANCE

TRACTS
NATURE'S GOD AND HIS REDemption—A Series of Four Sermons on the subject of the Sabbath, by Rev. W. C. Whitford, D. D., President and Pastor of the Westfield, Conn., Seventh-day Adventists, 50 cents each, or 5 for $2.00.

SEVENTH-DAY ADVENTS: BOOK OF REMEMBRANCE
A compendium of the Sabbath, its religious and practical duties, and the Scriptural and historical evidence in favor of its observance. Price, 50 cents.

PROPHETIC TRACTS: A narrative of events occurring in the Jewish Temple during the First Advent, written in English, to be issued to the Western Christian at a discount of 50 cents.

BIBLE READER: Consisting of four parts, written in English, to be issued to the Western Christian at a discount of 50 cents.

THE LAW, DISPENSED AND RESTORED: Consisting of four parts, to be issued to the Western Christian at a discount of 50 cents.


Inquiries are invited for the above works, and for all communications should be addressed to the Publishers.


Inquiries are invited for the above works, and for all communications should be addressed to the Publishers.


Inquiries are invited for the above works, and for all communications should be addressed to the Publishers.


Inquiries are invited for the above works, and for all communications should be addressed to the Publishers.


Inquiries are invited for the above works, and for all communications should be addressed to the Publishers.


Inquiries are invited for the above works, and for all communications should be addressed to the Publishers.


Inquiries are invited for the above works, and for all communications should be addressed to the Publishers.


Inquiries are invited for the above works, and for all communications should be addressed to the Publishers.


Inquiries are invited for the above works, and for all communications should be addressed to the Publishers.


Inquiries are invited for the above works, and for all communications should be addressed to the Publishers.


Inquiries are invited for the above works, and for all communications should be addressed to the Publishers.


Inquiries are invited for the above works, and for all communications should be addressed to the Publishers.


Inquiries are invited for the above works, and for all communications should be addressed to the Publishers.
THE SABBATH RECORDER.

Feb. 5, 1891.

CONTENTS.
The Good Shepherd—Poetry; A Study of Peace, by S. R.----------------------------------------
Sabbath Observance and the Working-Men's Temperance Union; The Good of Spiritual
ness in the Church.-----------------------------------------------------------------------
One of the Problems of To-Day: Wealth in the Theological Seminaries, by W. E. U.------------
MISMOORE—Paraphrases; Arithmetic from G. W. Lewis, A.M.---------------------------------
WORKER'S WORK—Paraphrases, by Preparation; "The Coming Victory over the German
Criminal in the Commercial World," by E. L. McNally, M.D.-----------------------------
HARVEST RECORD—Pamphlets; "A Large Harvest," by William Allen; "The New York
City Public Schools," by Charles A. Dana; "The New York Fraternity I," by Alden Root; "The
Sabbath Reporter—Fragment, by the Field.---------------------------------------------
ROYAL BAKING POWDER

ABSOLUTELY PURE

THE WIDOW OF PROFESSOR SCHLIESSLAM.