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MEASURELESS AGES.

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

E. D. Griffin, D. D.

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REV. L. E. LIVERMORE, Editor.
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REV. W. C. WIRTZBURKE, D. D., Milton, Wis., Historical.
PROF. EDWIN SHAW, Milton, Wis., Young People's Work.
Rev. B. R. Bogen, Waterville, Maine, Woman's Work.

J. P. MOSHER, Plainfield, N. J., Business Manager.

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

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

Our people who live in Alfred probably have a better opportunity to become acquainted with the work now carried on in Java, one of the East Indies, by two consecrated and self-sacrificing volunteer Seventh-day Baptist missionaries, than do the people of any other of our churches. Several young brethren from Holland who are, or have been, students in our University, are no less interested in that mission, and they frequently present its claims before the people, and read interesting letters from the workers. This week we give our readers an interesting paper by Mrs. Platts, which we hope all will take the time to read. Get your atlas and find the island of Java, just south of Sumatra and Borneo, in the Eastern Archipelago. This island has a population of nearly 20,000,000. The inhabitants are industrious. Agriculture and mechanical skills are carried to a higher degree of perfection. The island is controlled by the Dutch. We are pleased to notice in the minutes of the last Missionary Board Meeting that their attention is turning in that direction.

WHY THE CUBAN REBELLION?

There is no attempt to conceal the fact that Americans as a people sympathize with the insurgents in the prolonged struggle of the Cubans against the Spaniards. The general voice of the press, both secular and religious, indicates the almost universal hope in the United States, that Cuba will be able to free herself from Spanish rule. And yet, probably it would be difficult for most of the sympathizers to state definitely the points of grievance urged by the revolutionists. Cuba is held and controlled by Spain chiefly as a source of revenue. No liberal policy for the good of the people is ever evinced. Hence the government is oppressive. Liberty and justice are not to be counted upon in their internal affairs. The Cubans have no real representatives in Spanish councils. It is taxation without representation; and their taxes are very burdensome. The officers have absolute power, and the rights of the people are not respected. They have no liberal and well-defined system of education. They are denied the right of public meetings. Their so-called courts of justice are only combinations for robbery, corruption and iniquity. This cruelty and oppression have precipitated in the state present uprising, and it is not a matter of wonder that the natural sympathy of all people who love liberty, justice, civilization, education and religion are with them.

The total population of Cuba is about 3,000,000. There is not then the solution stated by General Campos has had 100,000 veterans at his command and a nation of 17,000,000 to back him. And now General Campos has been compelled to admit that his campaign has been a failure, and he was encouraged to hope for still greater things. It will rejoice many hearts to know that the friends of this useful institution are rallying with the hope and intention of greatly increasing its power for good.

CONCERNING GOVERNMENT LICENSES.

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

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

A most natural inference would be that if the United States Government grants liquor privileges in Prohibition districts, encourages and fosters the sale of such intoxicants, if it is our Government's policy to license and any measure which proposes to stop this should become a law.

It seems quite evident, therefore, that while some may claim that the tax is neither a license nor a permit, in so many words, still it is so in fact. Its interpretation by government officials, and its practical working, even in prohibition states, has given it the name of a "federal permit." In the House, another similar bill, introduced by Representative Denny, of Mississippi, is pending, which reads thus:

That it shall be unlawful for any United States commissioner of internal revenue to grant or issue to any person, persons, or corporation, license for the sale of alcohol, spirituous or other intoxicating liquors, or any other thing whatever, nor issue to any individual or any corporation, license for the sale of such intoxicants.

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

"As to any opinion the government, by granting liquor privileges in Prohibition districts, encourages and fosters violations of the law. This should not be so. The government has no business with the rights of the individual. The government should act in union with communities throughout the country on this matter. We have, in our own state, had considerable trouble in enforcing the prohibition in certain counties because of this action on the part of the government, and any measure which proposes to stop this unjust interference of the government in the affairs of individuals is not dissimilar to the course of action which is being taken in the State of Alabama."
and of good government. We must therefore conclude that these "federal permits" are much more real and troublesome than those who doubt their reality are aware of. They are revenue tax-receivers, with printed disclaimers concerning authority to sell, it must be remembered that interpretations of officials and decisions of courts set the disclaimers aside and protect the liquor dealers who have paid the required fees; and in that way the tax received, on the one hand, secures the dealer on the other, and puts the people in possession of the "federal permit" to sell intoxicants. We hope, through the passage of one or the other of the pending bills, our government will wash its hands of all complicity in this unholy traffic.

NEWS AND COMMENTS.

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

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

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

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

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

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

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

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

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

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

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

The pension bill before the House proposes to appropriate $141,325,520 the coming year. This is the same amount as last year. A widow is not now required to prove want of means of support other than daily labor, but a woman must prove that she has not received $500 from all sources.

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

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

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

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

MRS. DODGE, of Highland Falls, near New York, the married daughter of John Bigelow, ex-United States Minister to France, did valiant service in beating a burglar who had entered her father's house about one o'clock in the morning. After the burglar, Dr. Murphy; who had a frank talk together in the Christian Science church, went his way, the jeweler, who had seized him by the coat and tried to escape through a window. She seized him by the coat and held him a little time, calling for help. He finally broke away and escaped.

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

The steamship St. Paul, one of the finest vessels of the International Navigation Company, went aground in the sand of the Jersey coast near Long Branch January 25. This accident happened about 1:30 a.m. The night was very dark and a fierce gale was blowing from the east. There were 300 passengers and a million dollars in gold on board. The loss was 150,000. The work of removing this great ship from the sand has been very difficult and expensive.

The Senate Committee on Foreign Relations has recommended to the Senate that the President be instructed to send the American minister to Cuba, Edward H. Harriman, to the sum of $1,000,000 for increased salaries, and congress will doubtless be approved by Congress and the President.

President LOW, in his Annual Report to the Trustees of Columbia College, calls for in his Annual Report to the Trustees of Columbia College, Cuba, for increased salaries, and will doubtless be approved by Congress and the President.

CONTRIBUTED EDITORIALS.

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

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

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

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

A truce to such hostilities, gentlemen. The cause of temperance is not to be advanced in such ways. Mr. Murphy was entirely right in his position. He had been invited there by the Cuban Prohibition party, and the question was not whether the sale of liquor, upon which good people differ so widely, was not to be forbidden, but whether to propose to reach the same end by a different route.
History and Biography.

JOHN G. SWINEY, M. D.

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

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

The subject of our sketch was descended from a plain and pious ancestry. On the mother's side, the Frazer family, who came to America from Scotland in 1651, but their descendants moved south, till one branch located at the head of Cohansey Creek, about three miles east of Shiloh.

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

The farm at Barrett's Run, half way from Shiloh to Bridgetown, was purchased from the Indians, and has been owned in the Swiney family, from father to son, to the present time.

The Swiney ancestry was marked for breadth of thought, and the Frazer family for intensity of judgment, and the two combined into a purpose. Ethan Burdick Swiney and Eliza Frazer were married March 14, 1833, and John G. was the seventh in a family of nine children, and was born August 15, 1844, and inherited a breadth of comprehension, intensity of judgment; and thetorrent of that purpose that characterized him through life.

EARLY INFLUENCES.

First of all was the pious home, with its daily reading of the Bible and family prayer, and faithful attendance at the sanctuary. Look into that family: it is Sabbath morning. A chapter has been read, each reading a verse in turn, a familiar hymn sung, and all kneel down and the mother leads in prayer, as she usually did on Sabbath morning, earnestly praying God to bless the family, and the neighbors, the church, and all the world afar away, and then, as by a natural impulse, asking the Lord that some of her children might go and tell them about Jesus. Oh, those seasons when mother wept, father wept, and children wept the prayers of the church; and the hymns of praise, and the sentences of prayer, were like the breath of life to the child's spirit.

Second, religion. The pious home, the Sabbath season at Shiloh and the neighboring homes, were radiant with the love and beauty of religion. From the earliest years he was taught the truth of God and the saving power of Jesus Christ, and very early led his feet into the paths of religion and his heart into the joyous service of God. In March, 1858, during a great revival, he made a profession of religion, with forty others, was baptized by Elder Gillette and joined the Shiloh Seventh-day Baptist Church.

RESOLUTES OF THIS ENVIRONMENT.

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

ECONOMIC INFLUENCE.

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

The Sabbath season at Shiloh and the neighboring homes, were radiant with the love and beauty of religion. From the earliest years he was taught the truth of God and the saving power of Jesus Christ, and very early led his feet into the paths of religion and his heart into the joyous service of God. In March, 1858, during a great revival, he made a profession of religion, with forty others, was baptized by Elder Gillette and joined the Shiloh Seventh-day Baptist Church, and continued faithful in that communion till death.

Fourth, patriotism. In the home, in the pulpit and through the community freedom was honored, slavery despised, the down-trodden pitied, and when the old flag was lowered, the whole city's heart went out in the purest love of the country. The crusading head, loyal hearts and Christian people rose to the defense of right and liberty.

On the 12th of August, 1862, three days
before he was eighteen years old, with his parents' consent, and with many of the Shiloh boys, he enlisted in Company C, N. J. Volunteers, encamping at Woodbury, Trenton, Elickott's Mills and Falmouth, Va., drilling for active service. On May 3, 1863, in that memorable charge at Chancellorsville, he was wounded just below the right knee, and sinking down in the swamp from loss of blood, he was numbered with the dead. On reviving the next day, he crawled to a stream of water and was gathered up with the wounded, and finally placed on a steamboat and started for Washington.

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

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

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

LABORS OF LOVE.

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

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

During his army life his early habits of economy and frugality followed him, and at its close he had a good sum laid by to continue his studies. In the autumn of 1865 he entered Alfred University, continuing two years, then afterwards another year, persistently pursuing a course of study. In 1869 he entered Hahnewann Medical College in Philadelphia, taking a three years' course, and graduated in February, 1872. In the autumn of 1871, Dr. Charles L. Mahon, of Smyrna, Del., determined to enter the gospel ministry and desired someone to take his large practice. The offer was made to John, and on graduating in February he went immediately to Smyrna. They continued in partnership for six months, when the large practice came directly into John's hands.

He was now a sound, strong man, of commanding presence, strong faith in God, and a will power and persistency that to many seemed amazing. With these qualifications and a mother's prayers he entered upon his great life-work in Delaware. Year by year, through self-sacrifice and patient toil he increased, and he looked forward for his sister Ella to come and take up her life-work with him. She spent the summers in his office and graduated in the College and Hospital for Women, in New York City, graduating the 10th of May, 1878. Together the brother and sister toiled among the sick in that community till their practice extended through Central Delaware and along the eastern shore of Maryland.

THE HOME.

Dr. J. G. Swinney and Miss Maggie B. McCracken were married at the home of the bride's sister, Mrs. Horace Mustard, in Smyrna, Del., April 20, 1875, and God blessed their union with three children, Ethan G., John G., and Chester B. Swinney. Delaware was then as now filled with the descendants of fine old English families of wealth, culture and charming hospitality, and the Doctor and his wife were mutually happy in having their family and friends around them in the joyous hospitality of their spacious home.

But year by year their practice still increased until the brother and sister longed for the time when their younger brother should complete his studies and join them. In February, 1879, Curtis O. Swinney graduated at Hahnewann Medical College, Philadelphia, and commenced his life-work with them. The three continued among this fine people for five years, each having a separate office, yet working interchangeably and often in consultation. In after years he referred to his pleasures and arduous toils at this time, strengthened by the love and sympathy of brother and sister, as being the happiest days of his life.

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

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

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

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

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

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

The joy of the Christian life far exceeds any and everything that the world might offer us.
MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the lecture-room of the Pawletuck Seventh-day Baptist church, Westerly, R. I., Jan. 15, 1896.

The meeting was called to order at 9:35 A. M., the President, Mr. William L. Clarke, in the Chair. The morning prayer was offered by the Rev. William C. Daland. There were present 20 members and 8 visitors.

The minutes of the special meeting, Dec. 11, 1895, were read and approved.

The committee to audit the accounts of Mr. A. L. Chester, Treasurer, and to transmit the funds and property of the Society to the proper persons, and to procure the bond for the Treasurer, reported as follows:

To the Board of Managers of the Seventh-day Baptist Missionary Society:

Your committee, to whom was entrusted the auditing of the accounts of A. L. Chester, Treasurer, and the transferring of funds belonging to the Society, report that we have received from A. L. Chester, Treasurer, all books, papers and funds which were in his possession Dec. 31, 1895, and have transferred to George H. Utter, Treasurer, belonging to said society, and to the Committee on Permanent Funds the balance.

We have examined the accounts of A. L. Chester, Treasurer, corrected all errors against the Society having been paid, and a balance in the Treasury of $1764.44 of General Fund, besides a balance of special interest account of Permanent Funds available, assisting young men in preparing for the ministry, amounting to $900.33. We have also paid the bond of George H. Utter, Treasurer, in the amount of $5,000.00, with C. S. Babcock and C. H. Stanton as sureties.

Respectfully submitted,

A. S. Bank, E. F. Stiltsman, Com.

WESTERLY, R. I., Jan. 15, 1896.

It was voted that the report be adopted.

Mr. A. L. Chester presented the Treasurer's Quarterly Report, which was, upon motion, adopted.

Mr. Chester then presented his final report as Treasurer.

It was voted that the report be adopted and placed on file.

It was voted that the receipts of the Treasurer, Mr. George H. Utter, and of the Chairman of the Committee on Permanent Funds showing the transfer of the property of the Society, be placed on record.

It was voted that the Treasurer's bond be deposited with the President of the Society.

It was voted that the conclusion of the final report of Mr. A. L. Chester, Treasurer, be requested for publication in the Missionary Department of the Sabbath Recorder.

Mr. A. L. Chester made a statement in regard to a sum of money which came into his possession as executor of the will of Catharine E. Brown, and the disposition of which for the benefit of the Society is in doubt.

It was voted that the matter be referred to the Committee on Permanent Funds.

The Corresponding Secretary then presented his report, which was, upon motion, adopted.

The Treasurer of the Evangelistic Committee then presented the financial part of the Report for the Quarter. It was voted that the report be received and placed on record after being accepted by the Secretary.

The following resolution was adopted: In order that the books of the Treasurer may show a detailed statement of the money expended by the Evangelistic Committee:

Resolved, That all bills or orders connected with the work of the Evangelistic Committee shall be paid by the Treasurer, when they have been approved by the Evangelistic Committee.

The report of the Committee on Rules for the guidance of the Board in regard to traveling expenses of its employees was presented as follows:

Your committee appointed to draw up and present at this meeting future rules for the travel of the Board, as to what shall be the traveling and incidental expenses of its employees, would respectfully recommend the following:

That the traveling and incidental expenses of the employees of this Board shall be:

1. Fares and sleeping berths when necessary, on all public conveyances. Allowances only in cases of necessity. Clergymen's permits or fares should be obtained whenever possible. In case of one traveling by his own conveyance, fee for his horse shall be considered as an item of traveling expenses, 2. Lodges or meals when needed in traveling, and hotel charges whenever compelled to stay at a hotel; 3. The paying of the board of any employee while on any field or in any special work shall be a matter of special arrangement made by the Board.

The Rev. William C. Daland presented a verbal report of his visit to Shanghai, by George Seely at Petitcodiac, N. B., whom he found to be a retired minister of the Evan. Church, balance, September 31, 1895, and the field there in the Maritime Provinces would be an excellent field for missionary work, the honest and earnest hearts of the Christian people there being good ground for the sowing of the seed of Sabbath truth. Several families residing near by are keeping the Sabbath, and others are interested. Bro. Daland also said that the Rev. Mr. Seely, although at present retired and engaged in farming upon his own land, would be open to receive a call from any Seventh-day Baptist church that might desire his services. Mr. Seely is a man of beautiful Christian spirit, a sound Seventh­day Baptist, and of excellent education. He is devout, fond of study, and has those genial qualities that make one a pastor loved and respected. He is 61 years of age, but very active, and his wife is thoroughly in sympathy with him in his views and work.

Mr. Daland brought in a bill of expenses amounting to $83.25. It was voted that the report be received and an order granted for the expenses.

It was voted that the Corresponding Secretary be instructed to maintain a correspondence with Brother Seely, and that the matter of missionary work be deferred for future consideration.

The Corresponding Secretary read correspondence in regard to the building of the Boys' Boarding School at Shanghai.

After many remarks it was voted that inasmuch as it is the sense of this Board that the Boys' Boarding School be maintained, we instruct the Corresponding Secretary to ask the Rev. D. H. Davis to secure plans and estimates for the guidance of the Board, and to report at an early date.

Correspondence was read from the Rev. G. P. Kenyon, Shingle House, Pa., asking for an appropriation for that church.

It was voted that an appropriation be made for the year 1896 for the Shingle House, (Pa.) church at the rate of $50 a year during the time that they have a pastor.

The meeting then adjourned to meet at 10 o'clock on Wednesday, Jan. 22, 1896.

WILLIAM C. DALAND, Rec. Sec.

FOURTH QUARTERLY REPORT OF 1895.

A. L. CHESTER, Treasurer.

In accordance with the Seventh-day Baptist Missionary Society:

For balance September 30, 1895, $274.49

Receipts in October, 1895, $274.49

November, 1895, 1,200.00

December, 1895, 774.48

$5,866.00

G. B. Carpenter, Tresa., Evangelistic Com. $100.00

O. U. Whitford, balance, September 30, 1895, 256.15

F. E. Peterson, $75.00

E. H. Scott, $71.01

S. E. White, $100.00

J. P. Skaggs, $114.22

S. L. Langworthy, $10.05

Geo. W. Lewis, $8.50

D. B. Goon, $10.05

90.90

W. L. Burdick, $12.50

Laura H. Ryerly, $27.80

First Western Church, balance, September 30, 1895, $18.75

Conings, $25.00

Lachheim, $12.50

New Auburn, $18.75

Mathena, $25.00

Treas. Grove, $18.75

Ossie, $12.50

Sebron, $12.50

Gannett, $45.75

Bethyl, $25.00

J. Lee, salary, from Oct. 1, 1895, to Dec. 30, 1895, $100.00

O. U. Whitford, advanced on Fourth Quarter, 100.00

S. I. Lee, 40.00

Washington National Bank, interest, $31.50

P. B. Carpenter, Treasurer, Evangelistic Com. $100.00

Cumberland Church, balance, September 30, 1895, 12.50

G. B. Carpenter, Tresa., Evangelistic Com. $200.00

Skaggs, salary, for Fourth Quarter, 41.67

Second Western church, balance, September 30, 1895, 18.75

Carpenters, balance, September 30, 1895, 35.23

A. B. Craft, Attorney, to settle claims against estate, R. S. Berry, 51.90

Waterston Church, balance, September 30, 1895, 25.00

T. J. Vanhorn, salary, month of November, 1895, 41.67

P. B. Carpenter, Evangelistic Com. $100.00

Washington National Bank notes, 1,000.00

G. B. Carpenter, Evangelistic Com. 500.00

Wm. C. Daland, expenses to New Brunswick, $25.00

G. B. Carpenter, Evangelistic Com.

A. L. Chester, miscellaneous expenses as Committee on Permanent Fund, 18.52

G. B. Carpenter, Evangelistic Committee $125.00

$3,789.56

Balance, Dec. 31, 1895, $176.44

At this date there are no outstanding notes against the Society. All salaries of missionaries from Foreign Fields have been paid to January 1, 1896. All bills and appropriations for the year 1895 have been paid except as may be presented at the Board Meeting in January, which are not due until January 1, 1896, reports of which are received and orders granted at that time.

There has been paid as advance on last quarter as follows:

O. U. Whitford, $100.00

S. I. Lee, $83.48

P. B. Carpenter, Evangelistic Com. $40.00

D. H. Davis, advance on year 1896, $30.00

$253.44

Cash balance in treasury, passed over to new Treasurer, $176.44

E. D. Stiltsman, Com.

A. L. CHESTER, Treasurer.

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

Ex-Treasurer A. L. Chester, in transferring the funds and papers in his hands to the new Treasurer, Geo. H. Utter, closed his final report with the following admirable setting forth the work of the Missionary Society which is full of historical and financial interest. Every reader of the Recorder should read it.

CONCLUSION.

In submitting this my last report to the Board as Treasurer of the Missionary Society, I give the pleasure to announce that there are no outstanding notes against the Society.

That salaries of all missionaries upon the
Boa,rding-school, gives

the grant when the Foreign

Gilliam came to the position of Treasurer set forth

nearly

the sum of $50,000.

As nearly as I

might lose

ever cent passing through the bank. There were enabled to present one to each pastor in the collection of these 

always the testimony of the church in the collection of these

as well as by the Baptist mission of Bank, seven-eights of them, at,

$50,000

began to increase in the future as it

and going about

A. L. CHESTER, Treasurer.

RESOLUTIONS OF THE BOLDER CHURCH.

The following preamble and resolutions were ordered at the regular quarterly church meet-

ing on Jan. 5, 1866, show the appreciation of the church in the church in

WHEREAS, Our work here in Boulder could not be done

without a house of worship, and,

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

WHEREAS, The Missionary Board, the pastors and

people generally throughout the denomination have given us so much encouragement; therefore,

Resolved, First, That we hereby express our thanks to

the Missionary Board for dealing with us so liberally in

providing us a pastor and giving him an opportunity to raise the funds to build this house for the worship of

God.

Second, That we thank all the pastors for rendering

such efficient aid to our pastor in the collection of these funds,

Third, That we thank the donors, one and all, for con-

tributing so liberally and giving us such cheerful words.

Fourth, That we thank our pastor for the efficient and

satisfactory manner in which he has collected the means and transacted the business pertaining to the erection of

this comfortable and attractive house of worship.

Fifth, That we wish these resolutions to be read in the Missionary Board meeting and to be made public through the columns of The Sabbath Recorder.

D. M. ANDREWS, Church Clerk.

BOULDER, Colo., Jan. 5, 1866.

"TARIFF was originally the name of a Moorish Chiet, who, having a port in Spain near Gibraltar, was accustomed to levy toll on passing vessels. His toll became a regula-

rly understood thing, and the amount was added to the price of the goods."

LETTER FROM CHINA.

To the Editor of The Sabbath Recorder.

Dear Brother,—Our hands have been too

full for some time past to allow us much

opportunity for correspondence. In our present field we are acting on the principle of "robbing Peter to pay Paul." While we do so, we have a good conscience before God that we are doing the right thing, for we feel that many in the homeland will be glad to hear a word from us.

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

The Christmas box not having arrived, we decided to give a Chinese dinner in both the Boarding-schools, inviting the church mem-

bers, teachers and others connected with the mission. Including the scholars, preparations

were made for about seventy. From a sur-

plus of Christmas cards previously sent from home, we were enabled to present one to each pastor present, and, in addition, a handker-

chief to each of the scholars.

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

At 3 o'clock, P. M., all assembled in the school which had been decorated with evergreens by the school girls, for religious services. Mr. Tong, the new teacher in the Boy's Boarding-school, and a member of the Baptist mission at Ningpo, gave us a very excellent and appropriate talk, in which he

in a very inartistic way brought into the world by the incarnation and humiliation of the Son of God. He represented God in Christ Jesus, putting off his glorious attire, leaving his palace and putting on common clothes and poor straw sandals, and going about among sinners by the school girls, for religious services. Mr. Tong, the new teacher in the Boy's Boarding-school, and a member of the Baptist mission at Ningpo, gave us a very excellent and appropriate talk, in which he

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THE SABBATH RECORDER.
Woman's Work.

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

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

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

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

"All empty headed come in; full headed go out; we do not want to talk, but we do want to be helped. Let our prayers be very simple: Thou hast turned my tears to his cushions daily indented by suppliant knees!"

God removed Moses' tent, the temporary Sanctuary, away from the people lest in his anger he might speak, and hear him." —Isa. 33: 13.

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

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

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

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

ORGANIZED WORK.

BY S. E. BARBOOKE.

Ten years ago the Seventh-day Baptist Conference organized the Woman's Executive Board, which from its organization has been uniting in its efforts to interest and enlist the hearty co-operation of all our women, in all our denominational work; and to incite them to more effective service in the Master's vineyard, notwithstanding the many predications "that it would be a foolish expenditure of money, and the expense of the Woman's Board, might be instrumental in erecting our Woman's Page."

"When thou wilt forsake thy sin; and if not, blot me, I pray thee, out of thy book which thou hast written." (Psalm 51: 1.)

For forty days, Moses pleaded, before the prayer was fully answered—in the meantime been organized from the Atlantic to the Pacific, and a great deal of the cheerfully working in co-operation with said Board. These Localities have been the means of enlisting hundreds of sisters, and they in turn others.

Space forbidding I give an itemized account of work done and money raised were the figures. It may, however, be of interest and encouragement to know that from 1885 to 1894 inclusive, there has passed through the Woman's Board $32,299.50. This does not include all the work done by our several Societies. A great amount is done each year that is not reported.

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

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

From time to time there have been changes in our Executive Board, yet during the entire decade each member has shown such devotion to the work that we can but hold them all in the remembrance of his true and solid work. This answer to prayer we would receive, if we would accept it. We would make our life a song.

Our Father, we would make our life a song. We cannot say many words to thee, but we will let music should come up to thee from us, because our lives are in perfect union and accord with thy nature. Breathe thy Spirit unto us as we kneel before thee, subduing the selfishness that makes discord, and uniting our hearts in the one fear of thy name. In any circumstances, we have no power to alter the sweetness and beauty of our inner life. Make us quiet. We chafe and fret and fill our lives with noise and bustle. We expend ourselves on many things that distract and weary us; our voices, motions and impulsive acts often betray the storm and unrest within. Make us still in the depths of our nature quiet, reposeful and peaceful. May we not assert ourselves unduly. May we go to and fro among others with gentleness and long suffering, as our Master went about doing good. We thank thee that we are full of need. We have learned that thou givest power to the faint and to those that have no might. Take our weakness up into thy strength; our ignorance, our anger, our sin, and let us be thankful. Amen.—From "Cushions and Altars" in Congregationalist.
member to perform perfect work. If this is true of churches, is it not also true of our Local Societies? We need the aid and encouragement of every sister in our denomination. There is work for the weakest as well as the strongest. Can we not do better work in cooperation with, and under advice of, our Executive Board than we have done in the past? If you do not think so, I wish to ask each Local if you have not many times worked enthusiastically and conscientiously for some cause which from the impulse of the moment seemed so urgent that you did not consider the pressing needs of money for far greater objects, and drew funds from your treasury to meet demands which with a little exertion on your part, could have been met and cancelled without drawing one cent from your treasury? I refer now particularly to home work. I believe there are very few Societies—except in drouth-stricken localities—that cannot provide for their real needy ones without drawing from their treasury.

Our treasuries, like Sabbath-school treasuries, are all the more raisonable in drawing from our home boys from becoming tramps or subjects for reform-schools or state prisons, as in making the greatest sacrifice we have ever made, in giving the lives, talents and culture of our loved missionaries on a foreign field to cover the gate of the Lord.

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

From a sermon delivered by one of our great presidents and temperance advocates, General Van Buren—lamented Pres. Allen of Alfred University—I quote the following on "Organizations."

"In order for individual growth and culture and effort to become civilization or race culture and progress, they must be embodied in organizations and institutions. A single individual is like a plant sprouting up, maturing and dying in a single season. Institutions—and I add organizations, if for God's glory—are as trees, growing through the years and the ages, gathering, as the years go by, strength, beauty and value, becoming permanent and imperishable." Can we better aid in this ministry to man than in falling into line with every sister in our denomination in auxiliary Board work? Working energetically, perseveringly, promptly, heartily, as unto the Lord: keeping in full sympathy with our worthy Board in all denominational work. I am confident if this were done for 1896, the results would be far beyond our most sanguine expectations, and our Board would rest upon a solid financial basis; and what's more, not only in the fields of our own denomination, but in other denominations also.

Dear sisters, will you not try it for one year? It need not hinder you from home or church work. Those deeply interested in mission work cannot fail to be interested in church work; they must go together, and if done for the honor and glory of God, he will bless our every effort.

"Life touches this great secret! That some can find his good, Saves one man, and in one grand brotherhood."

ACCORDING TO LABEL

Shakespeare says, "What's in a name? A rose by any other name would smell as sweet," but they did not know everything in Shakespeare's time. The American people, especially, seem to have a weakness for judging men or things by the name that they shall bear. If the name is very agreeable, and according to quality, and for preserving foreign names more highly than native ones. As a result American hats, suits, wines, cutlery, and innumerable wares, are sold to Americans under French, English or German labels. The amusing examples of the power of name over quality are legion. For example, one Sunday a lot of young fellows on their way to a famous summer watering place stopped at a village store to get some cigars of which the merchant had none worth more than a nickel. But of the article he said they were of the highest grade. He measured out a box of it, and he then went on to say: if he had a box of cigars for the owner, which would he be willing to give? He showed the owner that a box of cigars was worth more than a nickel, but the owner rejected the box unless the cigars were really good. The merchant then went in the store and bought all the rest of the box, saying that they had not seen so good cigars in a long time. Price was their label of honor.

To illustrate further what is in a name, a party of students and teachers, no matter where, chartered a schooner and spent their vacation sailing at their own sweet will. One day the professor whom they had elected purveyor, produced a delicacy which finally all pronounced to be chicken breast, and he was rebuked for his extravagance. When the dinner had been finished and pronounced good by all, the professor explained that the delicacy was frogs' legs when a lady started for the vessel's side, leaving finally led the editor to talk upon the subject, which he said that an article on that topic from some country pumpkin, it is not worth publishing.

"If you ever get tired of my celebrated Peace Jubilee, he was very anxious to have Whittier write the ode, but, owing to ill health, the poet dared not promise to do it. When, however, Gilmore offered a prize for an ode, Whittier sent an ode anonymously, afterwards published under the title, "A Christmas Carol," which Gilmore did not notice because, forsooth, he judged poetry by the name attached and not by its quality. We have an illustration of the confusion between names and realities in the Jingo outrages of to-day when "Patriotism" really means not love of country but hatred of the English, or love of war and excitement; or, worse yet, a desire for personal gain through timidity and upheaval that bless others.

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

Not only is it far more noble and manly to be true to the letter rather than to read the cover, but it is of the utmost value for the progress of truth. Let us, then, for the sake of truth, for the advancement of the cause of righteousness, let us judge the sayings of Jesus to judge not according to appearance but according to the reality.

W. F. PLACE.
Young People's Work

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

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

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

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

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

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

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

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

PRESIDENT’S LETTER.

Dear Young People:

The meetings at Shiloh have now been in progress some ten days. We have had beautiful roads and weather from the start. The attendance has been pretty good. The sickness has kept very many away; the sickness has been largely among the old people and the children, affecting the attendance at school and of all gatherings. This is a warm-hearted and a praying people, so that our hearts and our thoughts have been good from the first. Such pleasant weather and good roads have made some feel that they must be at their work, and unusually good skating has been quite a temptation to the young people. Warner weather and the Sunniest of sunlit nights we hope will be in favor of the meetings.

The spirit is very good, and we hope and pray many will be converted and reclaimed. There is a large society of young people here; many are attending school, teaching, and so many away from home just now and missed very much in the work.

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

E. B. Saunders.

Sabbath-day, Jan. 23, 1896.

PRAYER MEETING TOPICS.

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

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

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

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

4. Obedience to the will of God, this is the true foundation. We will not be willing to obey God in everything?

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

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

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

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

PRAYER.

By Miss Florence Nevesage.

Prayer is one of those desires to God for things lawful and needful, with an humble confidence to obtain them through the intercession of Christ. Prayer comes from a word in the Hebrew which signifies appeal or intercession. The parts of prayer are said to be invocation, adoration, confession, petition, pleading, dedication, thanksgiving and blessing.

We should not only look to God in prayer when in sickness or trouble, but when in prosperity and health, we should not forget to thank him. “Pray without ceasing, in everything give thanks.” We should pray earnestly, with many tears, with some mirth, but with a true foundation, of which we cannot say those same words, but in the same spirit and with adoration, loyalty and thanksgiving.

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

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

A SHORT LETTER.

I shall have to confess that my note-book and pencil did not come out in response to your New Year’s greeting. The enclosed lines are, however, the result of a resolution formed with special topics for our Young People’s Societies. I shall urge their adoption in the society of which I am an affiliated member, and as I cannot be present at the time of their consideration, I cannot have any personal interest or connection.

In this way I feel that I am keeping in touch with our people, though living at a distance. Very sincerely yours.

GET READY.

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

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

The more we by faith and experience realize that we are his own in life and in death, the more willing we shall be that he should do with us as he will with his own, and the more sure we shall be that he will do the very best with it.—Frances Ridley Havergal.
**Children's Page.**

**BOYS WANTED.**

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

Not the weak and whimpering drones
That all trouble magnify.
Not the talkers half of "I can't."
But the noble one "I'll try."

Do whatever you have to do,
With true and earnest soul,
Bend your sinews to the task,
And do as you would have done your own.

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

**IS IT LOYAL?**

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

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

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

"It is nice that you have such a friend, for coming from a large city he could give you many helpful hints for your Circle."

"Oh!" the boy hesitated a moment.

"He isn't good in the way you mean; he wouldn't wear a silver cross."

"Well, never mind; if he is a Christian we will claim him as a King's son, anyway. Many good young men are eager to enter the Church."

"Yes," said I, "and many of them are schoolmates of yours."

"That's the right question," answered the boy.

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

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

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

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

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

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

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

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

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

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

**WHERE THE SHINE CAME FROM.**

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

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

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

"That girl, with the brown apron on!"

"Why, I know that girl. That's Susie Moore, and she has a dreadful hard time, Grandma."

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

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

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

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

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

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

"Yes, yes, I see," said dear old Grandma, putting her arm around this little streak of sunshine. "That's God's reason for things; we are the same as them."

"Oh, Susie, I see!"

"Yes, I mean, said Grandma, "you see pap's been sick a long while, and mamma is tired out with nursing, and baby's crying with teeth, and if I didn't be bright, who would be?"

"Yes, yes, I see," said Susie; "you see pap's been sick a long while, and mamma is tired out with nursing, and baby's crying with teeth, and if I didn't be bright, who would be?"

**HOMESICK HIPPOPOTAMUS.**

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

During his visits to the Zoological Gardens in London, he noticed a large hippopotamus which lay in its tank apparently oblivious of its surroundings. Entering into conversation with the keeper one morning, he was told that the creature refused to eat and was gradually starving itself to death.

"Oh, it's home-sick," added the keeper. "He's a fine specimen and it seems a pity we should lose him, but he's the only keeper who had charge of him on board the steamer left. He pays no attention to anything I say."

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

"Mr. Taylor paid several visits to the Gardens, being always noticed by his African Roots."
friend; finally, before leaving the city, he taught the keeper the few sentences he had been in the habit of addressing to the hippopotamus.

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

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

MARY AND HER DOG.

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

HOW TO EARN PIN-MONEY.

It is pleasant for a girl to earn money and feel that it is her own. Ethel's mother is teaching Ethel to play the piano, and I have no doubt that Ethel earns the money, for Eddie is a perfect fitter-budget, and does not yet realize the value of pin-money. He must be called and seated and supervised generally, every afternoon, by his young music teacher, who, being only "sister," and not a rigid disciplinarian with a severe face and stern manner, has sometimes a rather difficult time of it. When a young girl can assist her mother in some way, as, for instance, by becoming her private secretary, and looking after her mother's social duties, and earning pin-money in the legitimate way of an advertiser, and in many ways lightening her mother's burden, she ought to have a little regular salary in addition to the usual services, if her mother can afford to give it to her. All daughters, I am sure, are happy to assist their mothers with any way, but when it can be done it is a pleasant arrangement for both sides.

In earning money by the exercise of any art, as dressmaking, needlework, embroidery on linen, or designing book-covers, a girl's ambition should be to do the very best and finest work she can. She must compete with skilled workers, and she must not be satisfied with slipshod work of her own. Then, whether she be a rich or a poor girl, she must ask the price of her own work, and not be afraid of asking other people. For instance, simply because a young girl has a nice home and no expenses, and she is in want of money, she should not dispose of a dolly worth ten dollars for five, even if the purchaser has no right in any The Y. M. C. A. hopes to build a large new house for a number of years, and has been a great sufferer, seems to be very much better. "Aunt Lorinda Clarke" had what appeared to be a slight stroke of paralysis on her left side, but is gradually recovering, and hopes are entertained that she will regain her wonted health and strength. Deacon H. M. Coon, though confined, more or less, to the house, is better than for two winters past. The pastor and family are neither forgotten nor neglected by the good people of the place, and in addition to the usual offices of kindness and respect are occasionally treated to a genuine surprise. The night of Dec. 28 was one of those occasions when after the C. E. meeting between forty and fifty in their d much and spent an hour or two in social intercourse, very much to the joy of the pastor and his wife and to the apparent pleasure of all.

During the latter part of November and the first part of December, we had fine sleighing, but the snows fell too late, and though several light snows have fallen since, yet not sufficient in quantity to make a demand for "runners;" but the sleighing for the most part has been good, and at the present time is excellent.

DODGE CENTER.—Southern Minnesota has enjoyed a delightful winter thus far. Fair sleighing the most of the time with but very little snow. At this writing people take their choice of cutter or carriage. The coldest weather was about 20° below zero one night, and a few days 10° and 15°. No severe wind. Material prosperity in our village in many ways observed. A number of new dwelling houses, two brick buildings on Main street, one a drug and book store, the other the Y. M. C. A. hall, were opened for two stores. The Y. M. C. A. hopes to reform our village boys by means of a play-room, i. e., with dumb bells, and other toys, in connection with its Bible-class and occasional meetings, with speakers from abroad. One of our most prosperous farmers has a new house near the church. Our Seventh-day merchants, Rousesville and North, have greatly enlarged their store and seem to be leaders in their line of trade. The farmers have held a large meeting and voted to build a large "farmers' cooperative store." They are not defrauding them in storing and selling grain. There are other elevators here. In church matters we report the usual interest, unless we may take the few extra meetings as an indication of increased religious feeling and thought. The pastorate's series on the evening of Jan. 11, and the attendance and interest was such that meetings were continued until the 21. A cordial invitation was extended to all the pastors and congregations of the village to unite, but not a single one came from among the unconverted classes. There is very little real harmony among the different First-day people. We may possibly begin meetings again later in the season. Next month our Seventh-day evangelist, Alexander Cooper, will conduct meetings in the M. E. church, under the auspices of the W. C. T. U. There is not a more peaceable and prosperous village of its size in Southern Minnesota than Dodge Center since it voted the saloon out. The village Board orders the sidewalks built without license blood-money. A few farms near town are for sale, and Sabbath-keepers able to pay $50 an acre for good land can secure homes near a large and wide-awake church and a Sabbath school. The Y. M. C. A. avows what a few years ago would have been called a good college education. Our Seventh-day Adventist brethren have the presence and encouragement of Eld. D. P. Curtis, who has built a house here, intending to spend the remaining years of his life in Dodge Center. There is peace and a commendable feeling between the most of the members of both churches. Why cannot both denominations love one another, though there be wide differences of opinion in regard to a few important doctrines? Why not?

OUR MISSIONARY IN JAMA.

John Van Der Steur was born at Haarlem, Holland, July 10, 1865. His parents were frugal and industrious, but poor, and John, being the second child, was early compelled to assist them in providing for the wants of a large family. Stress of circumstances thus developed in him, as a lad, a sturdy self-reliant spirit for the church's emergencies, and a practical knowledge of the economies that make much of little; all qualities of the utmost value to him in later exercises of life. Dr. T. D. Haun, of Washington, D. C., writing of the late Justice Strong, says, "From very early life he was a proficient pupil. The careful religious training of his parents, especially of his mother, produced its legitimate result, and on his eleventh birthday he informed her that he had given his heart to the Saviour's keeping. Soon after he was baptized by Elder Velthuysen, then a First-day Baptist minister. We next hear of him as an earnest, self-sacrificing worker in the Midnight Mission of which Gerard, eldest son of Elder Velthuysen, and himself the founders, and which in a few years has been established in the large cities of his own country, and is a recognized agency for the accomplishment of great good. Here his attention was called to the need of Christian work among the soldiers; particu-
Sabbath School.

INTERNATIONAL LESSONS, 1896.

FIRST QUARTER.

29. Resurer.

LESSON VI.—THE SERMON ON THE PLAIN.

For Sabbath-day, Feb. 8, 1896.


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

SUMMARY.

After the previous lesson, we find Jesus (in Mark 3:13-15) and in Luke 6:12, 13) spending a whole night in prayer, and in the morning choosing the twelve apostles. In Mark 3:15-19, the names of the Twelve are given, commencing with Peter and ending with Judas Iscariot. In Luke 6:17-19 Jesus is said to come down from the mountain and to select His disciples as He went along the plain, where he heals many sick and those possessed with unclean spirits. He then, in Luke 6:20-49, delivers his Sermon on the Plain, which summarizes the teachings and principles Jesus desired to give to the first of the great Christian churches. The Sermon on the Mount is known in the churches of Christendom and the churches of the East by the names of "The Beatitudes," by the name of "The Sermon on the Mount," and by the name of "The Golden Rule." The Sermon on the Mount is the most important sermon ever preached by man, and is a synthesis of all that Jesus taught. It contains the history of the world, and the Christian Church is established on it. It is the greatest book ever written. The Sermon on the Mount contains the most important teaching of Jesus, and is the foundation of Christian doctrine. It contains the most important teaching of Christ, and is the foundation of Christian doctrine. It contains the most important teaching of Christ, and is the foundation of Christian doctrine.
Popular Science.

The North Pole Does Not Touch the Earth.—In an article speaking of the action of frost, we intimated that the "poles" of the earth might be of such a nature as to be immoveable. We said, "the poles" when we should have said the axis. The north pole is not fast to the earth, but in some way is fastened up a little, so that the earth can roll under, for we find the end of the pole, whether it be on the gravel or rather, on the ice. This is clearly shown by the minute changes in latitudes and in meridian lines.

Since 1829, seventeen different observations have yielded thousands of observations, of the shifting direction, of the axis of the earth. But this fact, that the pole was not fast in the ice, was first found out in Germany, in 1889: since then, astronomers in various places have been taking observations, and find that the pole of the earth is moving. While others have found the motion is regular.

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

Petroleum.—Petroleum seems now to have been discovered in almost all parts of the world. For many years the Pennsylvania field yielded by far the largest amount, and was largely exported to eastern countries for lighting purposes, so much so that ships were constructed to carry the oil in bulk and not for shipping. The oil is found mostly in the Centre and Juniata counties. The eastern wells, like our own, are some of the richest. A rich field was found on a low-lying peninsula, named Apsheron, not far from a town named Baku. An oil field here, covering about eighteen hundred acres, within the last fourteen years, is said to have shipped over one hundred and forty million barrels of oil.

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

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

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

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

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

H. B.

ELEVATORS AND CREAMERIES.

To the Editor of the Sabbath Recorder.

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

Inquirer.

Gordon at Prayer.

It is told of the late General Gordon that each morning, during his journey in the South, he lay outside of his tent, while his white handkerchief was to be seen. The whole camp knew what it meant, and looked upon the little signal with the utmost respect; no foot dare to press the threshold of that tent while the little guard lay there.

No message, however pressing, was to be delivered. Matters of life and death must wait until the little signal was taken away. Everyone in that camp knew that God and Gordon were communing together.—Selected.

Special Notices.

WANTED.

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

Address,

Dr. P. R. WATT.

Ninth Avenue, and Thirty-Fourth Street, N. Y. City.


to all persons contributing funds for the Mifrau Mission, to New York, will please send the Treasurer, Mrs. Emma Kreyen, 540 West 56th Street.

To the Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Maxon, 22 Grant St.

To the Sabbath-keepers in the city, villas, and others are most cordially invited to attend.

The First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed.

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

M. B. KELLY, Pastor.

When you read the new Minutes, please turn first of all to page 48; and then see that your church is not behind on the financial question. Money is need in the checking account of the city church, and to pay for publishing the Minutes. Nineteen churches have already paid. Please follow their good example.

W. C. Whittaker, Treasurer.

November 10, 1895.

The First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Praying-mant ions, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23rd St.; entrance on 23rd St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services.

Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. D. Brudick, New Minsk, 509 Hudson St.

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

Morning.

Singing.

The Ideal Superintendent, Eugene Hyde.

Music, Genesee Quartette.

The Teacher's Preparation, S. S. Powell.

Pity of Parents to School, C. R. Gardiner.

Afternoon.

The Use of Reviews, H. N. Jordan.

The Liability that the Sabbath-school Take the Place of Home Bible Institute, Mrs. J. A. Lyon.

Music, Nile Quartette.


Reservation Box.

Evening.

Singing.

Sabbath-school Finances, Miss M. E. Bowler.

Music, Genesee Quartette.

Address, The Life of Christ, W. C. Whitford, of Alfred University.
MARRIAGES.

MAY E.-On the home of the bride's parents, Mr. and Mrs. Abram Jones, on January 7, 1896, was married, Mr. Frank H. May, a Deacon in the Church, to Miss Elizabeth A. Jones.

LAWRENCE.-On Sunday, Jan. 19, 1896, at 5 p. m., at the residence of the bride, by Rev. E. H. Smith, of Shaker Heights, Ohio, Mr. Julian R. Lawrence and Mrs. Martha L. Winsten, of Win­ston, S. C.

FURH~.-To Helen, on a hill near Athens, N. Y., by the Rev. A. F. Cushing, at the home of Mr. and Mrs. J. C. M. Starker, the marriage of Miss Dorothy Furry and Miss Adah J. Salinger.

MARVIN.-Forbes—At the Seventh-day Bap­tist parsonage, in Walworth, Wis., on Jan. 25, 1896, Miss Martha, daughter of Mr. and Mrs. R. L. Forbes, to Capt. J. M. A. Marvin, of the army, by Rev. F. A. Hinderliter, Minister of the Grace and Missionary Forbes, of Hayward, U. S.

FARRER.-KOLLA.-At the Seventh-day Bap­tist parsonage, on Market Street, in the City of Columbus, Ohio, on Jan. 19, 1896, by Rev. Charles F. Farrer, Mr. L. H. Kolba, to Miss Martha, daughter of II. A. Kolba, of Allen, Ohio.

DEATHS.

Short notice in this column for Mrs. D. C. N., the wife of the Rev. D. C. N., of Bemidji, Minn., who died Jan. 13, 1896, of consumption.

COOK.-In Wakefield, Wis., Jan. 23, 1896, Martha Frances, daughter of Mr. and Mrs. A. J. Cook, aged 19 years, of consumption.

BEARD.—Mrs. A. M. Locke, wife of Mr. Locke, died Jan. 13, 1896, in the New England San­itarium, in Boston, Mass., at 88 years of age, from consumption.

SMYTH.—At Ellicott, Pa., Sarah Elizabeth, daugh­ter of Mr. and Mrs. John A. Smyth, aged 27 years, of consumption.

DARBY.—We regret to announce the death of Mr. Robert Darby, the husband of Miss Martha, daughter of Mr. and Mrs. John Darby, of 22 South Union Street, in North Lemp, St. Louis, Mo., Jan. 11, 1896.

Age Told.—Fourteen days before his marriage, the Rev. Mr. Smith, Minister of the church, was married to Mrs. Smith, the wife of the deceased, and his daughter, and the former died on the same day, Jan. 18, 1896, at 11 A. M., from consumption.

Smell.—At North, N. Y., Dec. 20, 1895, of paralysis, Sarah Ann, wife of Leonard Conner, aged 65 years.

Scooter.—Mr. and Mrs. Scooter, of Athens, N. Y., died three days after the birth of their daughter, aged three years, of consumption.

Smythe.—At Niagara, N. Y., July 8, 1895, when but a little girl she gave her heart to God and dedicated her life to the service of others. She was a member of the Seventh-day Baptist church of North Magnetic. After her marriage in 1896, Brother and Sister Scooter lived at North Magnetic, N. Y., until 1898, when they removed to North Magnetic to make their home with their daughter, Mrs. Franklin Williams. Mrs. Scooter was one of those unselfish Christian women who seem to delight in being about the service of others. It might almost be said that she lived her life for the sake of others and of children. Her heart went out especially for motherless and fatherless children, and she devoted her life to their care. She was a mother to her children and she became their mother. There are left to mourn her, a husband, two sisters, two brothers, two nephews, two nieces, and four little ones are with mother on the other side.

Lithery Notes.

The Treasury of Religious Thought for February opens with an interesting article on Missionary Work in the Corn Belt, by Rev. C. C. Cragun, D. D., secretary of the American Board of Foreign Missions. This is followed by the story of The Saving of Boys and Making of Men in the New York Trade Schools. Both these articles are fully illustrated, as is John C. H. Finley's article on The Reformed and Lutheran Churches. The frontispiece is a portrait of Rev. M. M. Day, of Kansas City, Mo., from whom an account is given along with a sketch of Mr. Cuthbertson, the young governor of Texas, and a look at much to destroy prize fighting. The Sermons of this number are full of interest, giving the thought of the week, by Revs. J. W. Hoag, J. H. McCown, J. H. Barrows, G. E. Lor­imer, B. D. Thomas, J. L. Scudder, and others. Prof. T. W. Hunt in Samuel Johnson, a look at his interesting literary life sketches; and the minor departments of the magazine are all kept up with well written and well illustrated.


E. H. Atwood, Publisher, 5 Cooper Union, New York.

One More Woman's Editor.

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

The Care of the Teeth.

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

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

Use of Brush and Powder. Keep your teeth clean. Use a soft tooth brush, that will not damage your gums. Your gums may be sore for a time; but you will find that they will soon become hardened, and the blood will circulate through them more freely. A good prepar­ation for cleansing the teeth is pure soap, out of the box, either hard or a little orris root. This makes a simple and at the same time effective dentrifice. Do not use powdered charcoal or pumice stone as a dentrifice; they are insoluble, and no matter how fine you may prepare them, their little grains will scratch the enamel and squeeze in between the teeth and the gums and irrita­tion follows that may cause inflammation. If your teeth are of a dark or yellow hue naturally, you cannot attempt to make them white. It cannot be done except at the expense of the teeth them­selves. Tooth powder is not used to make teeth white, but to keep them clean.—Ex.

A Flower Clock.

An English journal contains the following ingenious hint to the little gardeners. We have not tried the scheme ourselves, but it reads plausibly as follows: It is quite possible to so arrange flowers in a garden that all the purposes of a clock will be an­swered. The time of Play forty-six flowers were known to open and shut at certain hours, and this number has since been largely increased. For instance, a bed of common dan­delions would show when it was 5.30 in the morning and at 8.30 in the afternoon. They yellow goat's­beard opens at 8 in the morning, and other flowers depended upon to close within a few minutes in 2 in the afternoon. The yellow goat's­beard shut at 12 o'clock noon absolutely to the minute, sidereal time—that is, when the sun at­tains its highest altitude. Our clocks do not follow the sun, but are generally a few minutes fast or slow according to the longi­tude of the place where they are. The goat's­beard, however, is true time, which is why we calculate the passage of time. The yellow goat's­beard would shut at 5 A. M. and closes at 11 A. M. The white­lily opens at 7 A. M. and closes at 9 A. M.; the pink opens at 8 A. M. and closes at 6.30 P. M. In the towns few people know about such details as these; nor are the flower clocks often seen anywhere, though they have been constructed occasionally.

Even in these days, however, farm settlers often take their dinner hour from the sun, or, failing that, from the yellow goat's­beard; and if you wish to know whether or not the clock can be trusted, whether it can see the sun or not. Should any of the readers of the accuracy of this singular time­keeping garden it is to be hoped they will communicate the result of their experiments to the world.

—Harper's Round Table.

"Tell me how I can blister my feet."

A preacher, whose name is well known in the United States, in walking the length of the hotel piazza at a summer watering place, met a lady who asked him how to blister his feet. It was late in the morning. A casual remark of the gentleman as to the late­ness of the hour led to the fol­lowing reply: "I am late because I was blistering last night until I blistered my feet."

"May I ask one question?" the preacher said. "I have consented he asked, "Did you ever blister your feet in the service of the Lord?"

"Yes, and I have done it for forty-six flowers 'were known' to open and shut at certain hours, and this number has since been largely increased. For instance, a bed of common dandelions would show when it was 5.30 in the morning and at 8.30 in the afternoon. They yellow goat's­beard opens at 8 in the morning, and other flowers depended upon to close within a few minutes in 2 in the afternoon. The yellow goat's­beard shut at 12 o'clock noon absolutely to the minute, sidereal time—that is, when the sun attains its highest altitude. Our clocks do not follow the sun, but are generally a few minutes fast or slow according to the longitude of the place where they are. The goat's­beard, however, is true time, which is why we calculate the passage of time. The yellow goat's­beard would shut at 5 A. M. and closes at 11 A. M. The white­lily opens at 7 A. M. and closes at 9 A. M.; the pink opens at 8 A. M. and closes at 6.30 P. M. In the towns few people know about such details as these; nor are the flower clocks often seen anywhere, though they have been constructed occasionally.

—Harper's Round Table.

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The Sabbath Recorder.

February 3, 1866.

FROM BACK TO BACK IN A DAY.

Make a coat in a day; from sheeting wool from sheep's back to putting the finished garment on one's own back. Non-sense! It could not be done. This would probably be the reply to any one claiming such a thing, or, if not, at least one would reply with a good deal of the possibility of doing so, notwithstanding the vast improvements in machinery within the past fifty years. The feat, however, was accomplished even far back as by Mr. John Coveter, of Greenhills, near Newbury, England.

At five o'clock in the morning Mr. Coveter was presented with two Southdown Weelder sheep. At first the sheep were shorn, the wool spun, the yarn spooled, warped, loomed, and woven. After that the cloth was burred, milled, rowed, dyed, pressed, and in the afternoon put in the hands of the tailors. By half past six the coat was finished, and Mr. Coveter presented it to one of the gentlemen of the town amid the thundery applause of five hundred spectators. Harper's Round Table.

PROVED HER WORTH.—The woman who was business manager of the woman's edition of the Cleveland Plain Dealer was enabled by that fact to have been offered and accepted the position of advertising agent on the same salary, which would probably be the reply to any one mentioning such remarkable ability that she had been offered and accepted the position of advertising agent on any appeal of the town. She is doing the work required in a satisfactory manner.

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