CHRISTIAN ACTIVITY FOR BUSINESS MEN.

If men do not say it, they often practically intimate that the aggressive activity of Christians is well enough for women and young people's societies, but it can hardly be expected of professional and business men any more than that they shall furnish money for the work. Whatever is a convention among that class, or an excuse, may not always be determined by us. It seems quite evident that a large share of what are termed business men are drifting away from the church, or at least from activity in it.

The proportion of business men in our congregations is very small compared with that of professional and business men any more than that they shall furnish money for the work. If, then, the church can gain--no mission and congregations along? We may not intimate that the aggressive activity of Christians is well enough for women and young people, but one beloved face? Would lay down a mother's soul no anguish but one beloved face? Would lay down a mother's soul no anguish through mortal eye can e'er behold. To cheer the world with the bright-robed throng, will raise our souls return to earth no more. Can can gain--no matter what is asked by the various organizations of the nation to appoint commissions to inquire into the state of affairs and otherwise help in times of depression. Shall these Christian men be less concerned about the prosperity of Zion? There can never be any loss of power in the gospel itself. It is and ever will be "the power of God unto salvation to every one that believeth." The cause of our complaint must be looked for somewhere else. The trouble either lies in the methods of preaching or conducting church work, or defective organization or something. Either preachers do not have in view heartfelt conviction and persuasion of men concerning their great guilt before God when they serialize, and fear too much the giving of offense by plain practical truth in the spirit of loyalty to God and their commission, or there are too abstract rather than practical and up to the light of the times, or else the congregation of Christians do not hold up their hands and stand by them when they are earnest enough and fearless enough to declare the whole counsel of God. May not one trouble be that men are converted, under the theme, "Free salvation by faith." Now what a conception of conversion and turning from sin without the knowledge of law or its claims being urged! And is not that the idea of thousands of Christians who come into the church, and by such false liberality and concessions to the lowering of God's standard of holiness, do they not weaken the church and render it powerless to win strong, thinking, active business men to Christ and truth?

There is great encouragement in the present activity of our young people, and it is hoped that the topics and teachings of the Christian Endeavor Societies will bring out the truth in regard to what true conversion is, and what Christian activity involves. May we also hope that these young workers will make practical appeals to the active business men and convince them, if possible, of the practicability of vital godliness, and individual activity for Christ and the church. To be truly a business man is to live for Christ. "For me to live is Christ." Men must yield their objections, and give themselves implicitly to obey God's commands and walk in the footsteps of Christ.

AT HOME, ALSO.

When, many months ago, several of our young people joined the Student's Volunteer Movement, by expressing their willingness to labor as foreign missionaries, should the Lord open the way, no one could have felt more pleased than the writer that now, Seventh-day Baptists also were well represented among these thousands of earnest and devoted young men and women. And our attention is again specially directed to the movement by the first convention held at Cleveland, Ohio, which, before these lines are read, will no doubt have proved itself to have been a meeting of great warmth and power.

Although cordially participating in this enthusiasm for foreign missions, we have long felt like calling for a volunteer movement toward another mission in Sabbath; while foreign missions do not outshine in excellence and the exoulsion of their just claim, other causes, neither must home missions, Sabbath Reform, or any other great work in the home land, be allowed to overshadow our duty to heathen lands. It is probable that most readers of the Recorder know that the Corresponding Secretary has in view home missions; but in view of what he is about to say, let him further testify that while he thinks he ought to sacrifice everything, even life itself, rather than deny the Sabbath truth, he believes that those who oppose foreign missions are as actually opposed to God as those that are against the true Sabbath; while foreign missions do not outshine in excellence and the exclusion of their just claim, other causes, neither must home missions, Sabbath Reform, or any other great work in the home land, be allowed to overshadow our duty to heathen lands; and they who do not believe in a generous and self-sacrificing support of foreign missions, as surely come under the condemnation of the truth, as do those who are indifferent to the progress of home missions, Sabbath-Reform, education, temperance, or any good cause. For this strong statement of our position we ask no other favor than that it be tested by the Word of God.

What Canon Paget, of the Church of England, says in regard to individual lives is true of us
To labor where there are many sinners that need to know a Saviour’s name, to talk to souls that are looking for help and comfort, where the standard of character and conduct ought to be raised higher; where social customs should be changed; where men and women with the sanctified capabilities of combined culture, tact, and piety, can do so much toward directing and shaping the future. The moral energies of culture through small communities, is not to throw ones self away.

Next to salvation, people need instruction. If they do not consciously hunger for it, they quickly recognize it and eagerly receive it, when it comes in the right way. The pastor of a group of people, who has been called in the New Testament a bishop or over-seer, would need bands of lay-helpers, in church, Sabbath-school, prayer-meeting, and other work. In each society he could have a class of these for instruction in biblical exegesis and theology and in methods of work; and in this way could make use of all his knowledge of truth and methods, all the inspiration, all the warmth and breath of human sympathies acquired in college or seminary or by experience. And in his labors, directly for and among the people, believers and unbelievers, he would find educated and thoughtful people, and ample sphere for the use of his best gifts as preacher of the gospel and advocate of the faith. The same is also true with general missions.

These laborers need adequate support, not only as a matter of justice and obedience to the Scripture, but for the sake of the cause; in order that no such necessity may be laid upon the church, or for the use of his best gifts as a preacher of the gospel and advocate of the faith. Therefore some of the work done for children seems like wasted effort. In fact, there is much apparent waste in every department of Christian service. It is so in all the worldly affairs of men, and our Saviour taught the same law in the spiritual world when he gave us the parable of the sower. Now the question is this: “Train up a child in the way he should go and when he is old he will not depart from it.” Should not the manifold forces working against us inspire us to redouble our efforts? Is it not better that a few seeds fall on rock and wayside, into thorny thicket or superfluous soil, than that no seed at all go into good ground?

An Englishman once said: “You can make something out of a Scotchman if you catch him young.” The same assurance is ours concerning moral and religious character. There is hope of making a noble man or woman out of the children if you “catch them young” for the Lord.

When the Master said: “Feed my lambs; feed my sheep,” perhaps there is a hint in the order of the passages that the lambs should be looked after first. That is the way to promote the strength of the whole flock. Lambs, as well as sheep, linger around the places where they are fed. Therefore, if we would win and keep the youth in the school of the church, we must feed them there. Why do our young men leave the Bible-school? One says: “They leave at eighteen because they were not converted at ten.” Others say that it is not always because they are not hungry, or that the bread was not fed. Hence it is a great responsibility to be a Bible-school teacher. Then let us pause and seriously ask, Who is sufficient for this work?

Undoubtedly, every one of God’s children is as a denomination,—that we are in danger of impoverishing the center for the sake of our western missions. We are busy here and there, and the altar fires grow cold. It is the purpose of this article to plead for centers that are being impoverished, and for the smoldering fires on altars built in the long ago.

We can think of no more Christ-like service than the unselfish home prepared for children, who could occupy large spheres of influence and usefulness amidst the surroundings of the Christian home, and who, for the love of Christ and souls, go into the midst of the deep darkness and degradation of heathenism to tell of the God and Father of us all, of Jesus our Saviour, and fully realized only in the infinite love, but because he foresaw the glory of the God and Father of us all, of Jesus our Saviour, and fully realized only in the infinite love, but because he foresaw the glory of the

The children of to-day are the nation, the church of to-morrow. See the coming mother in the girl gushing the imaginary cry of the doll in her arms, as she rocks and sings lullaby songs! See the force commercial, educational, social and religious, lying “without form and void” in the muscle, brain and heart of the boy!

How shall all this power be directed? If moral teachings, “under the mysterious law of freedom and responsibility,” were “like plastic clay,” as the poet sings, we need not take time to ponder over this query. But the fact is, that while childhood, like clay, is pliable and susceptible of molding, there are insidious and powerful forces at work and around the youth, against you, and often before you. Besides, there is a power of self-movement in clay, and the molding touch meets resisting and unfielding masses. So in the child, many tendencies, inherited and natural, are antagonistic to the teaching of clay. Therefore some of the work done for children seems like wasted effort. In fact, there is much apparent waste in every department of Christian service. It is so in all the worldly affairs of men, and our Saviour taught the same law in the spiritual world when he gave us the parable of the sower. Now that is the question is this: “Train up a child in the way he should go and when he is old he will not depart from it.” Should not the manifold forces working against us inspire us to redouble our efforts? Is it not better that a few seeds fall on rock and wayside, into thorny thicket or superfluous soil, than that no seed at all go into good ground?

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There is work in the harvest fields for the humblest child, and for the weakest and most unskilled hand. But when the householder gave “to every man his work,” he did not give to each the same work, because “all have gifts different according to the assignment of each.” Modern men make a mistake in the choice of occupation and fail in business, so Christians often neglect to find their proper sphere of activity, and hence do not succeed.

B. F. Jacobs says: “We may determine whether God calls us to a particular work or not by the opportunity, authority, or the voice of God to the soul, saying: ‘Go, work.’” These three are not always present at once, nor is there a fixed order in their coming. Men have had God’s authority, though not the ability nor opportunity were present. In such a case ability comes by training. A call to work always means preparation. When Robert Raikes gathered children from the streets for the first gern of a Sunday-school, opportunity came first. It is a good motto for the Christian to do with his might what his hands find other by reason; one likes pictures, another work? He who looks up earnestly for authority to work will hear many a word from God that ears that do not listen never catch. He who looks around eagerly for opportunity may find it in his own home, where the neighboring children may be gathered once a week to study God’s Word, while the Bible-school of the church is distant or over-crowded.

One of the sweetest calls a Christian can receive is the call to primary work, for it is especially true that he that soweth here “receiveth wages.”

The primary teacher should, if possible, have a room for the class to meet alone. A map and blackboard are essential to model work. A sheet of good brown paper and a new song, one crayon will do if a blackboard cannot be had. If the teacher cannot draw symbols, she can at least illustrate the lesson with words. When maps cannot be had, an Oxford Teacher’s Bible affords the next best help in locating places.

If I were a primary teacher I would open and close the class exercises with a sentence prayer, sometimes breathing thanksgiving, sometimes petition, often letting the children suggest subjects for prayer. Sometimes we would repeat the Lord’s prayer in concert. Let every head be bowed and eyes closed during prayer. Shall we sit upright and gaze around when God bows down his ear to hear? Then let the silence that follows after prayer “settle down upon each soul before speaking again. I would instruct each child to pray in secret, night and morning, where such habit is not taught at home. After prayer, sing from the heart. Now and then learn a new song, one verse at a time.

The collection is an important part of the service. The mention of giving cannot be cultivated too early. Many people could testify that this part of their education has been sadly neglected. “The Lord loveth a cheerful giver.” Therefore train the child for blessed and efficient service. Never omit an offering unto God.

A teacher needs to be wise in seating children. Restless and mischievous ones should sit apart. If children are properly taught to respect the house of God and his holy Sabbath, the teacher will have no trouble to keep order. Make them feel that God is in his holy temple, and we should come before his presence with reverence to study his holy Word. In this age there is a growing tendency to disregard sacred things which is sad to contemplate.

A teacher must be interesting, sprightly and earnest. If the class grows restless, she may put a word or symbol on the board, rise and sing, or have a motion exercise to attract and interest the children, then to draw the teacher’s attention to the subject which should go before her class weary in mind or body if it can be avoided. Leading a primary class is difficult and exhausting work. Most of all, the soul needs strength from the source of strength, and she who tarries often at Jorunael will be next to the end of her strength.

A teacher should know each pupil by name. I read of a teacher who addressed his pupils as “that boy on the back seat”—“that girl with curls”—“that fat boy”—that girl with freckles.” Why not use the pet name which will make them feel at home: Willie, Hattie, John or Mary, as the case may be? The model teacher knows also the individual capacity, need and attainment of each pupil. She knows how to interest one through his feelings, another by reason; one likes pictures, another stories. Her study of the class is as important as the study of the lesson, and always precedes it, that she may know the capacity of each, just as the examination of the patient precedes the prescription of the physician. The same teacher is careful to use words with which children are familiar. Some people suppose a child to know what it does not, but this teacher takes nothing for granted; she explains every word which a child may not understand.

Our Missionary Society.

XX.

The Fourteenth Annual Meeting of the Society was held with the First Church of Hopkinson, B. I., in September, 1856. The President, Mr. David Dunn, opened the exercises with brief remarks, and announced that, according to the Society’s vote, the missionary sermon would be preached on the coming Sabbath.

The receipts of the treasury from all sources had been $4,595 53, and the expenditures $3,293 71.

Nathan V. Hall had offered the opening prayer, and Henry Wardner, and Benjamin Maxson, were appointed the nominating committee; H. H. Baker, B. F. Langworthy, and L. Crandall, the committee on resolutions; Hamilton Clarke, P. L. Berry and Geo. Maxson, a committee on the next place of meeting, and C. M. Lewis to preach the introductory discourse at the next anniversary.

A series of resolutions were adopted recommending the observance of the monthly concert of prayer, the reading of the annual report of the Board in the churches, and an increase of gifts for missions; requesting the Board to adjust all financial matters to the rights and responsibilities of the Society as a new incorporation; renewed the request to the Board of Managers of the Publishing Society in securing a building in New York City for the accommodation of the Benevolent Societies of the denomination; and instructing the Treasurer to close his report at the end of each annual meeting of the Society, so that it might include the latest receipts.

Mrs. O. B. Wardner, returned missionary, gave an account of her school for Chinese children at Shanghai.

From the Fourteenth Annual Report of the Executive Board we gather the following: Mrs. Wardner had been obliged to return from China, on account of ill health. One member of the Palestine Mission had been sick for several months, but was again well. The year had been one of more changes and interruptions in the foreign work than any other since its establishment.

Several members of the Board, living at a distance, were unable to attend some of the meetings during the year, a course most satisfactory to the acting Board, and sure, if followed, to result in an increase of knowledge and interest with reference to the work of the Board.

Mr. Wardner had secured the incorporation of the Society under the general law of the State of New York; and the hope was expressed that many brethren of means would now remember the Society in their bequests.

The mission property in China consisted of the city chapel, and the houses of brethren Carpenter and Wardner, valued at about $6,000, against which there was an indebtedness of a few hundred dollars. Mr. Wardner had built a new house; and about half an acre of land had been added to Mr. Carpenter's lot, valued at $850, partly a donation, but chiefly in payment for the same of land.

The Pennsylvania Board had agricultural tools for its industrial department, a library, etc., but nothing had yet been accomplished with reference to a permanent location or the purchase of lands.

At the time of preparing the Board’s Annual Report the receipts had been, by contributions, $2,922 25; dividends on the stock owned by Mr. Tucker, $825; bank dividend, $86, and interest, $85 75; a total of $3,089 01, which fell short of expenses by about $800.

The China missionaries, receiving barely enough to live upon, were in pressing need of better support, and were especially in want of funds to work with. The report says: “It is wrong thus to cripple them. The necessary means can and must be raised.”

No expenses had been incurred for collecting agencies; and the officers of the Society had conducted its business at considerable pecuniary expense, and devoted it from one to four weeks of time and labor, without remuneration.

Home Missions.

Eld. S. Davison closed his labors as missionary at Farmington and Southampton, Ill., in October, 1855, but was still preaching at Farmington, while James C. Rogers was preaching at Southampton, both without help from the Board.

In Sullivan, Ind., there had been found a Sabbath-keeping settlement of eight families. Eld. Henry Clarke had visited them and learned that they had emigrated from Virginia sixteen years before. They had joined the Campbellite Church for the sake of enjoying gospel ordinances, and were looking forward to having funds to work with. The report says: “It is wrong thus to cripple them. The necessary means can and must be raised.”

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The Missionary Board and the Executive Board of the North-Western Association had arranged to jointly support a missionary at Burr Oak Prairie, Wisconsin, at a salary of $300 a year; and other interesting and important fields were under consideration.

New settlements were being established in the West by those who went from eastern churches; and the Board felt that home missionary work ought to keep pace with the westward movement of our numerical strength, and that the early occupancy of each new field by the preaching of the gospel might save that and future generations to Christ and the Sabbath.
MISSIONS.

It is said that Chinese heathen give $800,000,000 for idol worship; and American Christians $12,000,000 to spread a knowledge of the true God. Startling and accusing.

The largest individual response to our appeals for funds for 1891 and 1892, is $801 for each year, the smallest $8; the largest church response is $220, the smallest $10. The amounts are satisfactory and encouraging; and a united movement, equal in liberality to the cases named, will bring the needed help.

The report of the Shanghai Missionary Conference furnished by brother Davis has been a large letter to these friends he thankfully acknowledged. The letter F;riday, and showed it to some of the brethren he thankfully acknowledged. Of the whole truth, "We have recently received a large and interesting letter from Rev. Richard Leisler, of Keota, Keokuk Co., Iowa, a Seventh-day Baptist German, with whom we were placed in correspondence by the Recorder office. He writes in words that brother Davis is one of the largest and most important conferences ever held in the interest of foreign missions.

Elder Skaggs, general missionary in Southern Missouri, reports good interest, with among professing Christians and among the unconverted. In Barry county he baptized one, and thinks the prospect good for the organization of a church at no distant day. In Texas county, where several are interested in the Sabbath question, "some say that they do not think of preaching upon the subject of the Sabbath. They said: You have united the people here more than any one else that has ever preached here, and if you do, it will kill the interest. Others say: "Preach the whole truth if it condemns every one of us." Pray for me, that I may be humble and faithful, preaching the whole truth."

FURTHER EXPLANATION.

One brother writes: I received your circular letter Friday, and showed it to some of the church officers, and they think it ought not to be expected of us, in our circumstances, to do any more than we have already pledged ourselves to do. I have just canvassed the society for Tract and Missionary interests for 1891, and have pledges for over $75 for those purposes." All that our circular letter of appeal means, in a case like this, is that they tell us what part of this $75 our society may expect to receive. We desire to avoid even the appearance of making unreasonable requests. But we do earnestly desire to know about what our people purpose to give for missions in 1891 and in 1892; for the Board intends to make this the basis of future appropriations.

ROTTERDAM, HOLLAND.

Elder F. J. Bakker, pastor of a little Sabbath-keeping church in this city, is aided in independent mission work by Dr. Nathan Wardner and several other Wisconsin friends. In a recent letter to these friends he thankfully acknowledged the help received, and gives some account of his labors. He preaches Sabbath-days; holds a children's class on First-day afternoons; distributes tracts and papers in houses and ships; and engages in conversation as providence gives opportunity.

The winter has been, it is said, the severest since 1749; and many people, especially little children and the aged, have died of hunger and cold. The harbor and quays have been full of large and small ships frozen in the ice, and among these he has gone with religious tracts. He mentions one German Roman Catholic sailor who said he was not afraid to die, because he had confessed his sins to the priest and been forgiven. Bro. Bakker tried to show him what part of this letter in the interest of foreign missions.

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GEORGE ELIOT claims that it is a sad weakness in us, after all, that the thought of a man’s death halts him not, nor does it strike him not to be sacred to us as if it were a comparatively light thing to fail in love and reverence to the brother who has to climb the whole toilsome steep with us, and all our tears and tenderness were due to the one who is spared that hard journey.

DR. SWINNEY’S CALL FOR HELP.

January 4, 1889, Dr. Swinney writes: “I sometimes am nearly given out with the burden of my department, yet am waiting for my turn to come to be assisted. When over-taxed with an unusual number of sick ones this summer, I felt like writing to the Board that if they upon any occasion to doubt the work not often antici- pated.”

The personal development resulting from the gift of time and talent to missions, has become proverbial. Over and over again we hear: “How wonderfully she has developed since she took up this missionary interest! I never saw such a change!” Many self-distressful ones, whose influence, for this work would have been little known outside the family circle, have become strong, self-possessed workers, occupying positions of trust in the church and community. Many of the leaders in organized woman’s work to-day—of various kinds—took their first step, “the step that lasts,” in our missionary societies. Those whose voices were never heard even with a class of little children, have found a power of eloquence of which they never dreamed; and those who wrote so much as a nursery rhyme have held pens touched with winning sweetness and persuasive fire “for the cause.” So with all womanly accomplishments, of music, painting, dainty fabrics of the needle, all have been brought into requisition. Said one who has given days and nights to this cause: “If I were called to simply consult the good of my own family I would take the course I have taken; their quickened mental activity, their enlarged views of things, have been directly due to this.”

The highest development from missionary work lies without doubt on the spiritual side. Many feel that they have been brought into closer sympathy with their Lord than ever before; have been “taken into his confidence” in the work to dear to him. The old question to Peter, “Lovest thou me?” has been answered with new emphasis. Better are hundreds of Christian women who have given money, than those who have been able to do in the work of the Dispensary Fund.

WOMAN’S BOARD.

Receipts in February.

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
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<tr>
<td>Mrs. J. D. Davis, Alfred, Conn., N.Y.</td>
<td>$2.00</td>
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<tr>
<td>Mrs. E. E. Betsey, Women’s Missionary, N. Y.</td>
<td>1.00</td>
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<tr>
<td>Mrs. A. Z. H. Fish, Hebron, Conn., N. Y.</td>
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<tr>
<td>Mrs. S. W. Salvage, Mississauga, Ont., Canada</td>
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<td>Mrs. L. W. Rogers, Waterville, Me.</td>
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<td>Mrs. E. E. Betsey, Women’s Missionary, N. Y.</td>
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</tr>
<tr>
<td>Mrs. F. T. Brandon, Maryville, Me.</td>
<td>1.00</td>
</tr>
<tr>
<td>Mrs. B. A. Rogers, Portland, Me.</td>
<td>5.00</td>
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Other contributions of money and useful articles, of which the work was so much in need, have been received. The Board has been able to do much more than was anticipated in the beginning, and is well satisfied with the results.

Our work is expanding. The necessity for help is great. The Board is in need of funds. Kindly assist us in our work. The benevolent societies and the many abbreviations we have been able to use in the matter of the proposed assistant for Dr. Swinney as you would be were we officially associated in the effort.”

It is our pleasure to aid in the matter by all that we can do. It was the burden of the obligation in its crippled environment from which we were obliged to seek release.

The INDIAN INSPIRING RESULTS OF MISSIONARY WORK.

IN WOMEN IN THE HOME CHURCHES.

It is difficult to estimate the broadening, elevating influence that has come to so many minds from the mere knowledge of the outside world, derived from the study of missions. Many a woman in the whirl of city life, absorbed in the duties of domestic service, the insatiable demands of society, many a lonely dweller in a remote farm-house, or quiet country village, has found an immense relief in turning her thoughts entirely away from her burdens to the condition and needs of women in other lands. It was easier to know and to talk about the world to-day, after attending a missionary meeting, “things assumed their relative values.”

Great zest is added also to one’s general reading by knowledge derived from mission study. The magazine literature, the weekly journal, daily newspaper, all teem with articles, allusions, helpful hints, thoughtful groupings of people, and it is a satisfaction to be able to place them in their proper niches of one’s previous knowledge.

Above all, there comes an inspiration in gaining deeper insight into the wonderful scheme of salvation, when one sees how remarkably it is adapted to every people and tongue. Another element of advantage that comes with a practical knowledge in missionary work, giving—a gift that covers time and labor, and all the burdens of women who would testify to the real joy the giving of money has been to them. There are many of them who, thirty years ago, were the family creeds of such concern, tribulations as their own gift. The head of the house donated what he thought was necessary, and that was the end of it; or he had no interest in missions or benevolent societies, and the idea that his wife should have her own little fund for such purposes was never broached.

We believe, also, that one result of this mis- sionary giving is a greater independence among women in money matters. Many husbands who have struggled for years to have willingly given their wives control of a certain portion of their family income, thus freeing her from much har- mpering discomfort. More than one instance has come to our notice, also, where experience in the care of missionary money has been of great help.

Another advantage is that of private expenses when the exigencies of life made it necessary,—

a result of missionary work not often anticipated.

**THE SABBATH RECORD.**

March 13, 1889.
A SCHOOLS OPENED WHICH BECAME SALEM COLLEGE.

At the session of 1889 the committee reported that they had obtained subscriptions to the amount of $4,886, including a lot containing about five acres of land in the west end of the village of Salem, and valued at $1,000; that a stock company had been incorporated under the laws of the State, and in harmony with the requirements of the Seventh-day Baptist Education Society; that a contract had been let for the construction of a two-story frame building, 40x60 feet, at a cost not exceeding the amount of the subscriptions; and that the building was to be completed by the 15th of November following. They also reported that a term of school was already in session, with four teachers and eighty-four pupils, including a primary department. Without waiting for the erection and completion of the building, one term of school was taught in the graded school building, which was rented for the purpose after the close of the winter meeting of the public school. This building was in the spring of 1889, Prof. S. L. Maxson, of Allison Bible College, by invitation visited Salem in February, and was chosen principal, but as his services could not be had for the first term, Eld. J. L. Huffman was engaged as teacher and acting principal. The other teachers were Prof. W. M. Blair, Miss Elsie B. Bond, A. B., English Language, History, and Assistant in Latin.

A BUILDING ERECTED.

A substantial building of very respectable appearance was erected on the five-acre lot mentioned in the report of the committee. It stands on a somewhat elevated ground, and is a prominent feature in the growing village of Salem. On the lower floor, through the length of the building extends a hall, on each side of which are two or three rooms for recitation and other purposes. Until the erection of Prof. Maxson's dwelling-house, the rooms on one side of the hall were occupied by his family. On the upper floor is a light and cheery chapel hall, neatly and conveniently furnished, most of the sessions of the Conference and of the Societies in 1880 were held in this hall. The cost of the building is estimated at $5,715 93 in the report of the Directors to the Education Society. The cost of furniture and fixtures was $300.

NOW CHARITABLE AS A COLLEGE.

Though first chartered as "Salem Academy," the name of the institution has been changed to "Salem College." The reasons for the change are given in the report of the Board of Directors, as will be seen in the following extract from that report:

"The observations incident to this work have clearly indicated that the plan of this institution as an academy would not satisfactorily meet the requirements of all those seeking an education here. If the courses of study were academic only, the necessity would be strong for all who desire a higher education to go away. It has, therefore, been determined to offer full college courses of study, and the name "Academy" has been legally changed to "College." While it is true that many can supplement the district or high school with only a few terms of study in any institution of higher grade, yet such studies as will be of the most profit can be selected from the college course, and pursued with even greater profit to the student then if pursued as merely academic studies; because the associations with others earnestly pursuing college courses, will add a greater and more general culture. These courses have been arranged with care, aiming to develop industry and the power of self-control in the student. During these years of study his constant association with the greatest thinkers of all the ages cannot fail to enlarge the capacity for nobler achievements everywhere in life."
SABBATH REFORM.

LAW OF MOSES, LAW OF GOD, NO LAW, AND THE SABBATH.

But we are told that since the law was given to Israel it was never meant for any but Israel; no other people were ever under it.

The law says, "Sin is the transgression of the law" (1 John 3:4). If there were no law there is no transgression." Rom. 4:15. If sin is the transgression of the law, then where there is no law there can be no sin; and if the law was in force upon Israel, only, then none but Israel can be sinners.

But the Scripture hath concluded all under sin (Gal. 3:22); "For all have sinned" (Rom. 3:12); "If we say we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8); "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world," 1 John 2:2.

Thus we might multiply passages, showing that the Bible teaches everywhere that all are sinners; whereas, if the law is never binding upon any but Israel, this teaching cannot be true.

If the argument be stated in syllogistic form, it will stand as follows: Where there is no law, there can be no sin; the law was in force upon Israel only; none but Israel, therefore, can be sinners.

Taking this conclusion for our major premise we have: None but Israel can come to the Father; The Bible teaches that all mankind may come; The Bible therefore cannot be true.

Again: None but Israel can be sinners; Christ was in force to save sinners (1 Tim. 1:15); and none can come to the Father but by Christ. John 4:6.

None but Israel, therefore, can come to the Father.

Taking this conclusion for our major premise we have: None but Israel can come to the Father; The Bible teaches that all mankind may come; The Bible, therefore, cannot be true.

But some writers, and others who profess to be logicians, who hold that the law is abolished, say we are under law at present, "the law of Christ." I have noticed this flimsy pretence before, but just here I will refer back to passages already quoted, which show conclusively what law John and Paul understood they were under. See John 3:15-21, 22, 5, 2, 3, Rom. 13:9, 1 Cor. 7:19, etc.

The argument which asserts that, because the law was given to Israel, it never applied to any one else, is considered conclusive, and its advocates rest their case upon it. But to Israel "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. 9:4), and "salvation is of the Jews." John 4:22. What will the same argument do with the things contained in these two passages?

Again, we are told that the law is not binding upon the Gentiles, for the old covenant is done away, and we are under the new covenant. Heb. 8:13.

The next chapter shows what was comprised in the old covenant, and that it was abolished by Christ in his death, and besides, even the new covenant was made with Israel and Judah. Jer. 31:31, Heb. 7:10. Clinging to this argument we find no comfort even under the new covenant.

Adopt what creed we may, or repudiate all creeds, so long as we come to God's Word to find our duty, we must acknowledge allegiance to God's law. Everywhere in the New Testament is obedience to the commandments of God coupled with faith in Christ, and the two combined are made the conditions of salvation. John, in the Apocalypse, discloses the final destiny of the "saints," and describes them as "that they keep the commandments of God and the faith of Jesus." Rev. 14:12. We find no promise of final salvation except by faith in Christ and obey the commandments of God.

But, after all, those who teach that the law is abdicated do so to rid themselves of the fourth commandment. One of the commandments of God seems to be very " grievous" to them, though John declares they are not grievous to those who love God. There is no Scripture statement, nor hint, that any of the commandments are abolished; but the whole teaching of the Bible is that they are all in full force, the fourth precept included. The Bible knows no Sabbath but the true Sabbath, the seventh day of the week. It knows not to the death the "sabbath" of Israel, or the "sabbath" of the Lord "spoken of in Acts 2:20, also spoken of in 1 Cor. 5:1, 1 Thess. 2:5, 2 Pet. 3: 10. All attempts to term the "day of the Lord," or as it is usually translated, "Lord's-day" (Rev. 1:10), to Sunday, are futile, since there is not a particle of foundation upon which to rest the claim that the Sabbath institution being bound upon the disciples, the writer from whom we have already quoted says: "We must have the statement of Christ however," and this fairly represents the position of many others. But where, I ask, have we the statement of Christ that Sunday, or the first day of the week, is to be called "Lord's-day"? or that people shall assemble to "break bread," or worship upon the first day of the week?

That Christ kept the seventh day, the Sabbath, is not denied by any who have any reputation as Bible expositors; and that he well understood that the Sabbath was to remain unchanged after his death, is plain enough. By Matt. 26:20: "But pray ye that your flight be not in the winter, neither on the Sabbath-day." Christ is here foretelling the destruction of Jerusalem, which occurred about forty years after his crucifixion, and, whatever the passage quoted may prove or not prove, it shows clearly that the Sabbath was to be observed for another forty years after Christ's death, and that it was to be the subject of prayer by his followers. Here we have the "statement of Christ," for which we are so often asked.

Paul kept the commandments of God as we have already shown, and he made no exception of the fourth commandment. He was assured of the Sabbath. Acts 13:43-45. At the close of the meeting here recorded, the Gentiles desired Paul to preach to them on the "next Sabbath." v. 42. Not on the next Lord's-day, nor on the next, nor on the next Christian Sabbath, but on the "next Sabbath," showing that they were accustomed to meet for service on that same day. Where is the "Sabbath." And on the "next Sabbath" came almost the whole city together to hear the word of God, and Paul and Barnabas preached to them. v. 44-46. Acts 17:2 gives another example of Paul's Sabbath worship, "as his manner was." Acts 18:4 finds Paul at worship in Corinth, "every Sabbath," with both Jews and Greeks as hearers. Acts 16:13 finds Paul "on the Sabbath" holding a meeting by the river side. Thus Paul followed the command of our Lord, "Follow thou me," by doing as Christ had done, i.e., observing the Sabbath, as well as obeying the other nine precepts of the law as he could. He urges the Corinthians to be "followers of me even as I am also of Christ." 1 Cor. 4:16. Thus it is clear that Christ enforced the observance of the Sabbath, and we have found that Paul followed his example, and he exhorts others to be followers of him.

In Galatians 1:8, 9, Paul gives directions as to what gospel we should receive and preach; not "another" gospel (v. 6, 7), as those make it who accept the new commandments instead of the old, but "the gospel we have preached." If any man or angel preach any other gospel, "let him be accursed." Paul also says (Phil. 4:9): "Those things which ye have both learned and received, and heard and seen in me, do; and the God of peace shall be with you." Among the things they had seen in Paul was his Sabbath observance, and they are commanded to do so likewise. It is a duty incumbent upon all, and ministers especially, to be careful to practice and preach no gospel save that which Paul preached, lest the curse of God rest upon us (Col. 1:8, 9); and in matters of doctrine the old be rejected and the new be received. It is plain, therefore, that we should observe the Sabbath as the one day of which is what the Bible teaches as being "holy." Eze. 20:8.

If we love God, this commandment will not be " grievous" to us any more than the precepts of the law, which the Jews pervert, or are "dead words," or not "holy," or not "true," or "right," or any other of the whole ten. Finally, "Let us hear the conclusion of the whole matter. Fear God and keep his commandments; for this is the whole duty of man." Eccl. 12:13.

GARDN, IOW., Feb. 1821.

The National Baptist, of Philadelphia, in a late issue, makes the following just remarks concerning the case of Mr. King, in Tennessee:

Recently, a Second Advent Sabbatarian in Tennessee was accused of working on the Lord's day, Saturday. He was tried and punished. The case has been brought before the United States Circuit Court. We do not know what the law is; we are clear that, in the statement of the facts, the man was unjustly punished. He observed Saturday as the Sabbath. On a Sunday he plowed his field, by meeting-house. He disturbed no one. We trust that the matter will not be allowed to rest till the principle of religious liberty is established.

As our readers probably know, this case has been heard before the Supreme Court, but the decision has not yet been announced.

According to the careful calculations made by a British clergyman of note, just published, Protestants have increased during the last hundred years from 57,000,000 to 164,000,000, a five-fold increase. Catholics during the same period have increased from 80,000,000 to 163,000,000, or two-fold. The Greek Church during the century has increased from 40,000,000 to 85,000,000, also two-fold.—Pulpit Treasury.

Like the ancient city of Troy, which had but one gate for entrance, so the Scriptures reveal one way to heaven. Christ is the door, the way, the truth and the life, and if we get to heaven, it must be through Christ. Yet while there is but one straight and narrow way, it is open for all. None are excluded, but all are invited to walk in the way of truth and holiness that leads to bliss and eternal happiness.
The Sabbath Recorder.

L. A. PLATT, D. D.

Editor.

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JUC. P. MONKIN, Business Manager, Alfred Centre, N. Y.

"Our sorrows are no phantom of the night, No idle tale; No cloud that floats along a sky of light. On summer gales. They are the footsteps of earth, Friends and companions even from our birth."

PERSONS interested in musical literature will observe the Special Notice by J. H. Wallisach, in another column.

DOCTOR E. R. MAISON, of Syracuse, N. Y., well known to many readers of the Recorder, has been giving some lectures to the Moral Philosophy class in Syracuse University, on the Relation of Morals to Physiology. Dr. Maxson is well qualified to speak on such a subject.

Our readers will be pleased to learn that our venerable brother, Eld. J. R. Irigh, died at his home in Rockville, R. I., last week. He was widely known, and universally beloved. Suitable memorials will doubtless be prepared in due time for our Historical and Biographical department.

THAT prince of religious newspaper writers, the Rev. Theo. L. Cayler, has seldom said a more telling thing than this: "If it costs much to be a zealous and successful Christian, it will cost infinitely more to live and die an impenitent sinner. Elite religion costs self-denial; sin costs self-destruction."

This day for prayer for colleges seems to have been quite generally observed by colleges in the Northern States. Meetings were held in Boston, Springfield, Mass., New York, Providence, St. Louis, and elsewhere. It was made a day for putting the claims of Jesus to be Master of life before the students by some of the foremost pulpit orators of the times. W. C. T.

EDWARD HARRIS PLEMMER, Dean of Bath and Wells since 1881, has recently died at the age of seventy. He will be known to readers of the Recorder as a Biblical scholar holding a very high place as a writer upon biblical topics; as one of the English revisers of the Old Testament; as a commentator upon the Old Testament of great knowledge and skill; and as the writer of many of a long list of valuable religious works. W. C. T.

The Alumni and old students of Milton College, living in Chicago, held a banquet at the Tremont House in that city on Wednesday evening, March 4th. Besides the renewing of old acquaintance, the object of this meeting was to organize an association in the interest of their alma mater. There are said to be from eighty to one hundred persons in Chicago to form such an association. This is a good move. We hope to hear more from it.

We conclude, in the Sabbath Reform Department, this week, an article by brother Socwell, on a phase of the Sabbath controversy not so clearly understood as some others. Brother Socwell has treated it thoroughly and in a scholarly manner. The article runs through three numbers of the Recorder, and, though somewhat lengthy, we hope it will be carefully read by all who are not already familiar with this line of argument. It will pay.

The condition of our pigeon-hole for copy for the Missionary Department, in one respect, resembles the Treasury department at Washington. What to do with the "surplus" has been a troublesome question. In our case, however, the difficulty has been solved. With the approval of the Editor of the Missionary Department, some articles intended for his page will appear elsewhere, until the pressure is relieved.

Since the little excitement in Rhode Island concerning the election of a Congressman for the Second district on Sabbath-day, a measure has been introduced into the Legislature to repeal the law exempting our people in Hopkinton from being taxed for support of the church. This is a community Sabbath, and it is hoped that the brethren will bear their part in calling the public to a sense of their duty in this matter. If the Law Days are just finding it out, we are glad it will be safe, however, to take the announcement of President Woodruff with a few grains of allowance for political effects, etc.

Some months ago, President Woodruff, of the Latter Day Saints, in an open assembly of his people, announced that the day of revelations was past. The announcement was like a bombshell in the camp of the Mormons, and some went so far as to say that the convention would not close before Woodruff would assert that he had a revelation from God that polygamy should be abandoned. Woodruff said that enough of the mysteries had been revealed to enable the people to see the way of salvation, so it is vain to look for further divine revelation.

That condition, we think, was reached when God revealed his purpose, plan, and means of salvation in Jesus Christ. Since the inauguration of the gospel scheme, eighteen hundred years ago, there have been no divine revelations into any of the prophecies of that term. If it is the same spirit of the Day Saints are just finding it out, we are glad. It will be safe, however, to take the announcement of President Woodruff with a few grains of allowance for political effects, etc.

One of the striking features of missionary activity of the present day is what is known as the Students' Volunteer Movement. This movement, having its origin in England, has been introduced into America. It is the movement of students who volunteer their services to carry on the great work in foreign fields. The idea of volunteering one's services is not a new one. Many a young and active friend has offered his services in support of our foreign missionary work. The idea of volunteering one's services is not a new one. Many a young and active friend has offered his services in support of our foreign missionary work.

The first international convention of these composing this movement has just been held in Cleveland, Ohio. Five hundred delegates from all parts of the world were present. All the leading colleges of this country, as well as many smaller ones, were represented; and many were present from foreign countries. The keynote of the movement is: "The evangelization of the world in this generation."

The relation of the churches to the workingman is taking up a great deal of the attention of English clergymen. The question has been many times discussed in minister's meetings, but lately a "new departure" was taken; a meeting was held at which workingmen talked to the
Catholics interest is just now centering in a woman, and her work. Early in February, at Pittsburg, Miss Kate Drexel took the final vows by which she devotes her life and her fortune of over $7,000,000 to the education and religious training of Indians. It is to be Mother Superior of a new order of women workers, called "Sisters of the Blessed Sacrament." The convent will be situated at Anadusia, near Philadelphia, where novices will be instructed; and they are to establish schools for the training of Indian and negro girls. To the idea of this order seems to be that of active work in the world instead of seclusion from the world.

W. C. T.

OUR WOMEN AND THE W. C. T. U.

To the Editor of the Sabbath Recorder:

In the Sabbath Recorder of Feb. 23, 1891, Rev. Perie R. Burdick says: "It is a perplexing question for many of our people whether it is right for us, as Sabbath-keepers, to work in harmony with the Woman's Christian Temperance Union.

There is no doubt in my mind that we should work in harmony with them, and all the world besides, on a civil basis, but not on a religious one, for if we should, then we would need but one church for all. It is not the church that is bound to work for all that the order demands, as and they claim to be a Christian Temperance Union it is thought to be sure enough to join them and be one of them; but can you fellowship them as Christian workers? If you can work in the yoke with them, then, as I said before, you may be bound by the law for all.

But can you work for all they claim? Do you want Christ for the King of this world, our courts, our juries, Congress, and legislatures, our political parties, etc. This is what they say they are going to have. That is what they are working for, and still more for a Sunday law, to compel us to work against the day they dictate and falsely call holy. Can you still work with and fellowship them? While you, so innocently, are causing your light to shine among them, what are they doing for you and the truth you hold so much more of than they? Why, they are making and sending petitions to Congress for Sunday laws, and compelling us to vote for the others, who do not know, you help make up that great majority which they claim for every movement to destroy your rights of conscience.

Why not come out from among them and be content to work for temperance in your own little church. Then when you gave them your membership in November last, you were counted as a part of them. No, do not stay with them. Remember how little David scattered the hosts of Philis- times, not by joining their ranks, but by standing alone in the strength of God, and doing his duty single-handed, and by so doing slew the Philistine giant.

How his light did shine! It was so intensely bright that it scattered the whole hosts of the enemy. I say bring in your scattered soldiers who are now in the ranks of the enemy; get them back to your own camps; have you take anew the oath of allegiance to your little army, and in the name of God and like the little army of Gideon, go forward in line with God's armour, blow such a blast as will cause the walls of the enemy to shake and fall. Let your light shine out from your own hill of Zion. What a beauty it would be.

There are other reasons why, in my mind, our women should not unite with such an organization. The Ber. N. Kinne, when he found that he had more light and truth than his women of the Baptist church, did not stay in the front rank to continue his warfare and to let his light shine, but he obeyed the Scriptures, and came out from among them. They will see the light and feel the power of it more by his coming out than by his remaining and not doing.

So I believe it will be with the Seventh-Da oy Baptist women if they come out from among them.

NATHAN L. COON, M. D.

OSWEGO, Cal.

SUNDAY AND THE FAIR.

To the Editor of the Sabbath Recorder:

The following question was discussed in the parlors of the Y. M. C. A., of Chicago, a few evenings since:

"Resolved, That it is for the best interests of the citizens of Chicago that the 'World's Fair' be closed on Sunday.

The affirmative, as one gentleman remarked afterward, talked wide of the mark. They launched out with the statement that Sunday is the Sabbath, a day of rest. If one were to settle a dispute by the dynamite scare of the affirmative. They argued that thousands from all parts of the world would be here over Sunday, and should the 'Fair' be closed many of these would go to the saloon, spending their time there which would injure them more than attending the 'Fair.' Further, thousands of working men that were obliged to work the other six days of the week would be unable to see this grand display. The negative talked with a great deal more earnestness than would be expected from persons talking against their own belief in the matter. The judges decided the question in favor of the negative.

There are certain classes who have periodical attacks of 'World's Fair' Sunday. It seems to be catching. But if there would be no Sunday there surely will be many drunken riots, and perhaps worse.

JIM WAYBACK.

RUBEN cannot show itself more reasonable than to cease reasoning on things above reason.

"An idle soul shall suffer hunger." Pro. 19: 15. They are laws governing our spiritual as well as our temporal life. The soul must seek in order to find the answer. When I cried, thou answeredst me and made strong mine eye with strength in my soul." Psals. 138: 3. That is faith in action. Our hearts must rest on the purpose of our God, and on his power to comfort, and to feed our soul with the abundant blessings.
THE SABBATH RECORDER.

[Vol. XLVII, No. 11.

YOUNG PEOPLE'S WORK.

We would urge upon our Young People's societies to respond soon to the call of our Secretary, and let her know what they can do during this year toward the fund for the salary of the Rev. Mr. Huffman.

If all our societies raise the amounts requested of them the work can be done. But we wish here to appeal to our young people living where there are no societies. Let all scattered young people promise themselves that they will give a certain amount to this special object, in addition to those amounts given regularly to the benevolent societies, and send their contributions to W. C. Whitford, Treasurer, 41 E. 69th St., New York City.

THE GARDEN AND THE GARDENER.

I wonder how many of our readers are familiar with a so-called Bible-reading by Hannah Whitall Smith, called "The Garden and the Gardener." It has been printed and widely distributed in its original form, and contains so much that is wonderful and touching that I wish we had a copy of it from which we might reproduce some of the thoughts for the benefit of those who have never been so fortunate as to see it. But among other things, we remember she said that we treated ourselves as if we were not only the garden but the gardener, forgetting that Christ is our Gardener and that we have only our work to do, which is the work of growing and fruit-bearing, but that the work of taking care of the garden is one that he never intended us to do. In the first place, it is what he has undertaken and promised us to do, it commits our care to him better than any one of us could do it for ourselves. The choice of the place where any of his flowers or trees shall be planted is his own work. The soil, whether it seem rich or poor, is of his providing, and our business is not with the choice of the soil, but to see that we appropriate to its use whatever comes from it. It is his garden that shall have more sunshine or more rain is also of his choosing; but whether it shall smile back to the sunshine and bend its head meekly to the storm, and do its best under both, is our affair.

Sometimes we get these things so mixed that we waste all the energy in trying to put ourselves in the garden to please growing, and weary ourselves holding umbrellas to keep off the very sun and storm that he has sent to help us in our development. The mistake of thus taking his work out of his own hands, instead of acquiescing in his plans, reveals itself after a while when we begin to wonder at our barrenness and lack of fruit. Then we find out that we have been busy trying to make our own conditions instead of trying to do and be our best under the conditions already prepared. I question if any one of us could find a more fruitful spiritual lesson than one that teaches us to see what is the dear Lord's work and what he means that we shall do ourselves.—The Open Window.

"HOW THE OTHER HALF LIVES."

Hardly been with me a little while when I heard Jacob Riis lecture on "How the Other Half Lives," you would feel to-day, as I do, that though we talk a great deal about how being our "brother's keeper" we know very little about our brother is really kept. With a stereopticon light Mr. Riis showed us alleys of filthy wretchedness where sin and misery go hand in hand, and where, as he said, it is almost impossible to find a good, pure life; tenement houses where no smallest ray of sunlight ever comes, and where ten or fifteen families live together in their terrible poverty and sickness. The scenes they show are the vilest of concoctions, composed of the drugs taken from emptied beer barrels on the sidewalks in front of the regular saloons is sold at two cents "a round of drinks." Here, at last, the poor wretches who have drank all they can get to sell, and they are sensible enough to know their condition, that they are under shelter of any kind. I wish that you could have seen the tiny dark room where two women, one quite old and the other in middle age, ate by the light of one poor lamp from early morning till late at night, trying to earn the seventy-five cents a week. Seven or eight five cents is large wages for them, for the amount paid for ready made garments is growing each year smaller, and the poor women toil on, slowly starving mind and body, to be eventually taken to the potter's field because the last cent has to go for the bread and tea upon which they live.

To them life is merely:

"Stitch, stitch, stitch,
Scanty and gusset and band,
Thine own work and their weary work,
And sew it on in a dream."

But the saddest of these sights is the children. Listen, you who have little ones of your own to care for and love. Mr. Riis showed us pictures of little ones who had been so cruelly treated that one of their mothers was killed by a drinker and Christ and his children had to take from the unnatural parents or guardians to save their lives; little ones who from their first breath had known nothing better or happier than a drunken father, a broken-hearted mother, and one squallid little room for home; children whose only glimpse of the world was through their dreams: children who live and die in impure air, darkened alleys, and dirty streets. Then there were the little ones who had inherited weakness, and whose slight constitutions had no chance to become strong and healthy in such places; and weary and discouraged mothers whose hearts ache for their children and can do nothing for them. The lecturer told us about one sick child whose parents lived in a single room in the top of a crowded tenement house. The thermometer registered at 102° F. in the alley below, and upstairs beside the little one's bed, in the room where cooking and washing were going on, it registered at 112°. Do you wonder that the child could not hold its own against such terrible surroundings?

With those scenes before us, and they are by no means the exception, but rather the rule, how can we be content to enjoy our comfortable homes and so nothing for those who have none? We may or may not have money to give them, but there are few of us who have not pleasant village or country homes, and a couple of weeks at such a place would mean more than sending money, and might influence his whole life. It is not much for us to do; we have only to send our names and say that we are willing to care for one or more children for a certain length of time, and those who have charge of the "fresh air fund" will send the little ones to us. Is this not as truly missionary work as that of sending money to the heathen in foreign countries? Surely if it is heathen we want we could not ask for greater ignorance of all that is sacred and holy than that which these poor creatures show. Can you not, will you not do something for these poor little waifs when the hot months come again? They will come to us if we say the word, and God will bless such efforts to make one or more of his creatures happy. You know that Christ says: "I am with you and have given it unto one of the least of these my brethren, ye have done it unto me."

SISTER MARY.

RHODE ISLAND CHRISTIAN ENDEAVOR UNION.
The Fifth Annual Convention of the Rhode Island Christian Endeavor Union was held at the Broad Street Beneficial Church, in Providence, Wednesday, Feb. 18, 1891. Speeches, addresses and short papers on live topics furnished a rich feast for the eager, earnest attendants. At 9.30 o'clock, only a brief hour at noon being granted for lunch and another hour spent by special invitation with the general Secretary of the Y. M. C. A., inspecting the magnificent new building of this Association. Between 5 and 7 o'clock the societies entertained about 300 of the delegates in the church parlors where sweet songs were served and a social hour genially enjoyed.

POINTERS.
The present century has witnessed the greatest on-march of the kingdom of Jesus Christ of all the ages.

That some weak souls fail of deep loyalty for the church is no argument against the church. It should not be an argument against Christian Endeavor Societies.

The goal of to-day, the starting point of to-morrow. The results of Christian Endeavor during the last decade cannot be measured by years.

Conscription comes from God, not from the Christian. The sacrifice is placed upon the altar, but the fire from heaven consumes it. An increasing life, a growing one.

"How dare you conduct your business without God for a partner?"

The consecrated life takes with it the power of the promise, "I am with you allways." Make more of your service; demand of yourself, better things.

"The way to the table lands of love is over the rugged path of duty."

For the smallest act we need the largest conception of duty.

Young men, see how your brothers (the Five Martyrs) died. How are you living? Is it a small insignificant thing to be on the Look-out Committee? No, thank God for the privilege.

"Traveled 41,000 miles in heathen lands and never lost my way or met with accident." Wonderfully guarded.

The best things cost the most.

The best things cost the most. Don't be content to have an interest, don't be content to give to missions; ask yourself: "Why do I not go?"

Half our work spoiled if not well done. Jesus felt repugnances.

"Tremendous faith in God.

The central part of our endeavor: to know Jesus Christ, to bring him livingly before us. Is it a small insignificant thing to be on the Look-out Committee? No, thank God for the privilege."

Whatever you do, do it.

Don't keep the pledge. Would you be a prosperous Christian? Just keep the pledge.

"He gave us strength and grace to meet the obstacle in working on the Look-out Committee."
Christ, the dictates of conscience, the needs of the world.

What a gathering of intensely earnest young people.

It is absolutely impossible to keep mission off the C. E. programme.

We know what electricity will do, but what it is we cannot tell. So with the Holy Spirit.

The young queen of C. E. has come to the kingdom for such a time as this.

EDUCATION.

—Or the whole population in America eight per cent is unable to either read or write.

—Tax admission of women to German universities is pending in the Reichstag.

—Anorary professor will be added to the Agricultur- al Department next fall year. He will devote his attention to dairying.

—The Board of Education in Columbus, Ohio, de- cided that hereafter there is to be no difference in the salaries paid to men and women who are teachers in the public schools.

—One man in five thousand takes a college course in England; in Scotland one in six hundred and fifteen; in France, one in two hundred and thirteen; and in the United States, one in five hundred.

—Talx alumni of the University of Rochester have de- termined to erect on the campus a statue of the late Presi- dent of the University, Dr. Martin B. Anderson. The statue will be of bronze, 20 feet high, and in connection with it will be intrusted to Guernsey Mitchell.

—The new "College Book" of Lafayette College shows a total enrollment of 3,700 names, of whom 1,737 have received degrees. The distribution by professions is 341 physicians, 389 lawyers, and 1,318 professors in the fields of letters; 61 lawyers, including 33 judges; 152 teachers, besides 101 professors and presidents of colleges; 520 clergymen, including 50 foreign missionaries and 62 doctors of divinity, and 62 editors.

—About over-education Bismarck says: "Ten times as many young people are educated for the higher occupa- tions of life in Germany and Russia as there are places or opportunities to earn a livelihood. In Russia it leads to discontent." What Russia needs is training in practical science and art; most of the managers of her manufactur- ing concern no idea how to manage them, and in the course in which it is most prominent three-fourths of the instruc- tion is in English.

—In the Preparatory Department of the University, the study of the government and history of the United States is a prominent subject.

—The Mississippi Constitutional Convention incorpo- rates the following paragraph in regard to education in the new Constitution: "There shall be a common school fund, one and two thirds of the net rental value of the public lands, to be retained in the counties where the same is collected, and an addi- tional sum from the general fund in the State treasury sufficient to pay the interest of this fund. The schools for the constitu- tional term of four years. Any county or separate school district may levy a further tax to maintain their schools for a longer time than the constitutional term of four years. But no sum derived from school funds shall be divi- ded among the several counties and school districts in proportion to the number of educable children therein, according to the principle enunciated by the State Superin- tendent of Education."

TEMPERANCE.

—By a vote of sixteen to fifteen the Senate of North Dakota has adopted a resolution for re-submission of prohibition. If the next Legislature also adopts the resolution the people can vote in 1894.

—The famous Crozth, of Vienna, says: "The oc- cisional loss of nervous strength in a single day is un- doubtedly the result, to a great extent, of the tobacco and alcohol habit, and the straining of the nervous sys- tems produced by these practices, and the admonition to self into slavery every one engaged in the traffic.

—The grand jury of Doddridge county, V. W., has in- dicated the United States Express Company for bring- ing liquor, O. D., into the county. The Company has notified its agents in the interior not to receive any more packages of liquors, C. O. D. The result is a bad blow to the "jag traffic."

—Mr. Washington, like Gen. Grant and Secretary Mun- ning, was a great smoker of cigars, and his excessive use of tobacco is supposed to have aggravated his heart disease. His old pipe was large enough to hold much pipe and diabolical walking. Even in going the short dis- tance from the treasury building to the White House he was accustomed to take a carrigan.

—Sir W. Queen, a member of Parliament, was at a temperance meeting at Carlisle, recently, said there was a great out- cry about rent in Ireland, but it had been estimated that whereas the amount paid into the pockets of the publicans was $12,000,000. He agreed with the late Mr. Biggar that no permanent improvement could be effected in Ireland while they laid low drink to ruin every man in the country.

—Rev. Cavan Wilkerson, M. A., in the New Year Tract of the Scottish Temperance League, says: "It is the duty of every man to use those means that will be of the most effect in the depression of every least of the evils arising from drink. It is the at- most, capacity of alcoholic pollution for ruining character, sanding families, and destroying national sense, and promoting a revulsion of the soul from God, that consti- tutes it so deadly an enemy to the well-being of the Commonwealth."

—The Catholic Review prints the names of twelve al- dermen of New York, all of whom are liquor dealers, and says they are Catholics almost to a man. His arti- cle is suggestive, but may be safely be said that if all members of the Roman Catholic Church who are in the liquor business could be got out of that business, the larger portion of the traffic would be so diminished that a prohibition law would be quietly forgotten, and such a membership, they would be generally regarded as striving to live under false pretenses.

—Tax numbers in the United States, according to the official returns of the officers of the internal revenue for the year ending May 1, 1890, was 185,808, or one liquor dealer to every 275 inhabitants, on the basis of the census of 1880. In New York there was one retail dealer in distilled liquors to every 100 in- habitants; in New Jersey, 1 to 175; in Ohio, 1 to 230; in Pennsylvania and Massachusetts, 1 to 400; in Indiana, 1 to 320; in Delaware, 1 to 190; and in California, 1 to 70. The average in all the States which have general license laws is one drap shop to 250 inhabitants. In Maine the average is one per 750 inhabitants; in Vermont, one per 250; in Iowa, 1 per 520; and in Kansas, 1 per 800.

—It has been claimed, but perhaps has not here- before been conclusively demonstrated, that total ab- stainers as a rule live longer than moderate drinkers, for there has not been sufficient data on which to base any conclusions. But according to an English insurance company, puts forth figures which go far toward settling the question. It has kept for twen- ty-five years two restorative classes, and the total abstinence section, included 4,527; the other, of all non- total abstainers, though, of course, drunkards and liquor dealers were excluded, numbered 5,700. In the total abstainers ten were killed, while 27 in the total abstinent sec- tion of what should be expected according to the Brit- ish actuarial tables. But in the total abstinity sec- tion the deaths were only five per cent of what one should expect. This is pretty strong evidence that moderate abstainers have an equal or greater prospect of living to advanced age than even a moderate drinker.

Popular Science.

A German biologist says that the two sides of a face are never alike; in two cases out of five the eyes are out of line; one eye is stronger than the other in seven per- cent of the patients; the left ear is, in ten, and the right ear is generally higher than the left.

The director of the central dispensary at Bagdad, has sent to La Nature a specimen of an edible substance which is found in the neighborhood of Mardin and Diarbekir (Turkey in Asia) in Au- gust, 1890. The rain which accompanied the substance fell over a surface of about ten kilometers in circum- ference. It is a white, translucent powder, earth-like, and made it into bread, which is said to have been very good, and to have been easily digested. The specimen of the flour is sent with an offer to sell it to anyone who is interested in it.

YELLOWFISH.—"The yellowfish is known as a species of anadromous fish, running in the river and returning to the sea. Its flesh is of the finest quality, and is considered to be a delicacy in the East. It is a favorite fish in many parts of the world, and is highly valued for its taste and its fat content. The yellowfish is found in many different species, which are classified under the family of salmonids. These species are known for their ability to travel long distances in the water, which allows them to reach the sea and then return to freshwater streams to spawn. The yellowfish is an important food source for many people around the world, and its popularity continues to grow due to its delicious taste and nutritional benefits.
SABBATH SCHOOL

INSTRUCTIONAL LESSONS, 1891.

CHRISTIAN QUARTERLY.

Jan. 3. The Kingdom Divided. 1 Kings 2:1-25.
Jan. 10. Idolatry in Israel. 1 Kings 2:25-35.
Feb. 28. The Sinners' Son. 2 Kings 1:23-37.
March 21. Review.

LETTER XII.—ELISHA'S DEFENDERS.

For Sabbath-day, March 24, 1891.


1. "Then the king of Syria warred against Israel and took Zizah, saying, in such and such a place, shall be my own.
2. And the king of Israel sent unto the king of Syria, saying, Why doth my lord call me to remove to Zizah? and his servants spoke after the same manner.
3. And he said, Go, say unto him, Thus saith the king, Neither with mine horses nor with mine host shall be moving.
4. Therefore the heart of the king of Syria was very wroth against the king of Israel. And he called his servants, and said, Why have they done thus, and have they carried me unto Zizah?
5. And one of his servants said, None, my lord, O king: but Elisha, the prophet, that is in Samaria, shall say unto him, Upon the fossil of Lebanon shall not my lord sit, neither shall my lord go up by the ascent of Damascus.
6. And he said, Go, say unto him, Thus saith the king, Shall I labor for thee? or shal I labor for thee to move me to Zizah?
7. And his servants said unto him, Behold now, we have heard that Elisha, thatOutlet. Prophet, is in Samaria; and the king of Israel said, Go, see him. And the king of Syria said, Go with me into the camp.
8. So they went into the camp; and behold, there was a little company, about thirty men, that had been left; they were so bafled, as one that escapeth before the host.
9. And when the vessels which they used in due season were not sufficient for the multitude that came to be fed, then the LORD sent a great hunger throughout all the land.

INTRODUCTION.

Elisha's students, called the sons of the prophet, learned their lessons from some of the prophets who had gone before. They were taught by those who were the companions of the prophet, and thus became his successors. One of the party, in cutting down a tree, had the misfortune to have his axe fly off the handle and fall into the river. This caused him great distress, for he had borrowed it from the king. But Elisha miraculously caused the iron to float to the surface and it was recovered. This incident is related as follows by the last, and preceding our present lesson.

OUTLINE.

1. Elisha reveals the plans of the king of Syria to the king of Israel. v. 13-15.
2. Attempt to capture Elisha by the king of Syria. v. 16-18.

QUESTIONS.

What incident preceded this lesson? Who was the king of Syria? Who was the king of Israel? What plans did he have for his capture? How did the king of Israel know of the king of Syria's plans? What did Elisha do to prevent his capture? How did the king of Syria's plans fail? What was the king of Israel's purpose for not causing Elisha to be taken? What troubles did Elisha experience in saving his own life? What was the lesson of the story? What was the moral of the persistent wrong doer affected?

TRAJECT.

Sabbath, March 1, 1891.

Furman Church, G. E. ........................................... $ 12 55
Sabbath School, E. ........................................... 7 00
Second Verona Church ........................................... 5 63
Second Auburn ........................................... 3 77
Dodge Church ........................................... 2 10
Second Milton ........................................... 1 50
First Milton ........................................... 1 10
Worcester ........................................... 1 07
First Brookfield ........................................... 1 00
Second Hopkinson Church, L. W. to be named ........................................... 0 95
New Auburn ........................................... 0 75
Milton ........................................... 0 10
Westfield ........................................... 0 07
1,057 68

MISSIONARY SOCIETY.

Receipts to January, 1891.

Balance ........................................... 2 67 77

433 or 351.

HELPFUL SCRIPPS.


EXPLANATORY NOTES.

V. 8. "When the king of Syria seems to have been a sort of guerrilla warfare carried on by predatory incursions on different parts of the country."—J. F. B. Josephson says it was an attempt to ambush andkill the king of Israel while he was hunting, because Elisha was a servant of the king. He fought with the king's servant. "Assuredly the king of Israel was about to go, then decided to encamp there, lest Elisha should discover his movements, and give warning to the king of Israel." He could not understand how the king secret plans should be continually revealed unless there was a traitor among his servants. v. 12. "One of his servants said, None, my lord, O king. How did this servant know that Elisha possessed power to discern what was spoken in the king's bed chamber? This such an error have been Naaman, who had the clearest evidence of the prophet's miraculous powers. The miracle of healing Naaman's case must have spread the fame of Elisha throughout Syria. v. 13. "The king proposes to capture Elisha, with the evident intention of preventing the practice of the art of Israel, Elkanah." About twelve miles to the north of the city of Samaria. v. 14. "Horses, and chariots, and a great host." All to take one man! This must have been in the service of the man of God. Not Gehazi, for he had been dismissed. "Also, my master! how shall we do?" He has not been with the prophet long enough to realize the divine resources which Elisha would bring to the king's assistance; it was just such a mighty host of the enemy, he lost faith. v. 16. "Fear not; for they are more with thee than with that. The king stood in great fear of him. Quietly and stealthily by night this great army surrounded the city containing one man whom they wished to capture, one who stood in great fear of the king of God. Not Gehazi, for he had been dismissed. Also, my master! how shall we do?" He had not been with the prophet long enough to realize the divine resources which Elisha would bring to the king's assistance; it was just such a mighty host of the enemy, he lost faith. What expedition did the king send out? How did the king's servant know that Elisha's plans for his capture would not be equally known to him. But Elisha, the prophet, that is in Samaria, shall say unto him, Upon the fossil of Lebanon shall not my lord sit, neither shall my lord go up by the ascent of Damascus. In due season were not sufficient for the multitude that came to be fed, then the LORD sent a great hunger throughout all the land. When the vessels which they used in due season were not sufficient for the multitude that came to be fed, then the LORD sent a great hunger throughout all the land. What incident preceded this lesson? Who was the king of Syria? What was the king of Israel's plan? What did he have in mind? How did the king of Israel know of the king of Syria's plans? What did Elisha do to prevent his capture? How did the king of Syria's plans fail? What was the lesson of the story? What was the moral of the persistent wrong doer affected? What did Elisha reveal to the king of Syria? How did he know? What was the king of Israel's purpose for not causing Elisha to be taken? What troubles did Elisha experience in saving his own life? What was the lesson of the story? What was the moral of the persistent wrong doer affected? What did Elisha reveal to the king of Syria? How did he know? What was the king of Israel's purpose for not causing Elisha to be taken? What troubles did Elisha experience in saving his own life? What was the lesson of the story? What was the moral of the persistent wrong doer affected?
HOME NEWS.

NEW YORK.

ANDOVER.—A pleasant donation and sociable was enjoyed in the Seventy-Sabbath Baptist church of this village, on the evening of Feb. 26, 1891. Notwithstanding the evening was stormy and the roads very bad, there was a good attendance for such a night. The occasion was a grand success, affording a most gratifying repast, such as the guests present have rarely enjoyed, for which the undersigned desires hereby to express his gratitude to those who carried the burden of the enterprize. Bro. J. C. Bowen bathed six of the result. May the benedictions of the gracious Benefactor abound richly toward the generous benefactors!

J. CLARKE.

OSCEOLA.—The little church of Osceola has been without a pastor for some time, and without preaching, except an occasional sermon, yet all this time they have kept up their Sabbath serive. Every Sabbath they have met and studied the Bible lesson, and have kept all their children interested in the study. They have followed the Sabbath-school with prayer-meetings, taking the Sabbath school and making it. It was a young in the service as well as in years, with a tremulous voice, reads a passage from the Bible and leads the meeting in prayer. They speak of some precious seasons thus spent together. They give their prayers for the harvest. Though less than a dozen of them, still the ladies keep up their Benevolent Society, and are doing a fine work in our public schools. We visited the first Sabbath in February with these brethren, and speak to them three times; it was encouraging to see one come through a severe storm to the house of God, hungry for gospel messages. It was a source of gratitude to see how faithfully they are trying to strengthen the things that remain, and how earnestly they are working for the wandering. They are praying for a pastor, and certainly this and the Lincolniah church do need a strong and earnest one.

P. B. B.

ALFRED CENTRE, N. Y., March 2.

NEW JERSEY.

SHILOH.—We arrived on this, to us, new field of labor, Thanksgiving evening, and received a warm welcome from the people of this village favorably located on one of the fertile belts that cross the State, these alternating sandy strips. The lay of the country is beautiful and smooth, fertile farms greet the eye, giving the happy and desirable combination of a Western-like country located East. With good soil and a mild climate a great variety of products are possible, from the hardy cereals to sweet potatoes, peaches, and abundance of small fruits, while apples and pears are also at home here. It is hard for a Shilohite to find a better farming country than his own, while in addition to its natural resources, its blessed Ark Factories. Many of the homes of this community were visited by the unwelcome messenger during the two months including the last of February and the first of this year. Eight members of this church died in the time.—The church observed the week of prayer. Meetings were continued during the month, and the interest was manifest. Some found Christ precious to their souls, and church members were revived. In the evening after the last Sabbath in January, seven candidates from this place were baptized in the baptistry of the church, and at the same time were given a fine address by Mr. Ayars, our young people from his place, as the Marlboro church has no baptistry. This, and the joint-commission of the two churches held at Shiloh the first Sabbath in February, made an enjoyable occasion. We have connected with this church a good Sabbath-school, with Miss Maggie Ayars as superintendent, and about 140; also a young people's meeting, which is now just reorganizing as a Y. P. S. C. E., and bids fair to start out with from 50 to 60 active members, making in the Sunday school the Prayer Band, which is a company of fine young soldiers of the cross. It was organized about two months ago, and has been making a fine adventuring of the weather, and the thermometer is said to have gone one degree lower than at any other time during the past winter, i.e., from 14 to 17 degrees. The company will ship to a factory for next summer and fall use. About 70 tons of canned tomatoes, which had been prepared at the church, reached the wholesale order, were shipped from this place last week. At this writing the little winter which put in the field. A great amount of work is done by the unpilfled hand, and two children have gone to the anxious seat with the Christians, and one man in mid life, once a professor, but many years ago a worldly man, has vote in a free vote the Christians expressing purposes for better things. Bro. Randolph has spread Sabbath truth, and there is some sentiment favorable to it and us.

It has rained all day to-day, the third rain since I came into the State, and we have no meeting to-night. Perhaps fortunately the rain and cold give a poor chance for improving. It is thought by many desirable that we should organize a church in Los Angeles, for all our scattered members to join. It will be considered in our return visit to that city.

H. R.

ON TO CALIFORNIA.

(Concluded.)

Our first two sermons were on the train Thursday and Friday evenings, which I quite enjoyed and which also seemed to be well appreciated by an audience of 25 or 30. Our first stop in the State was at Azusa, where we found an estimable sister, Mrs. G. T. Brown, who is a member of the Church. Here we remained nine days, preaching seven times (school-house appointments) to audiences varying from 25 to 50. Some expressed a desire to become Christians. Our last sermon gave the reasons why we observe the seventh day as the Sabbath, which between two and three hundred pages of tracts were taken by the audience. We hope such seed sowing may not be in vain. Mr. Brown thinks the only way to build up our cause here would be to colonize; people come from the East and settle together in some of these fertile valleys.

We called on B. F. Maxson, at Elmonte, who promised to help us, financially, if our people should ever build a church in this region. We were also greatly encouraged by Sister Brown's contribution to the Missionary Society of $25 toward the expense of this trip, and a pledge of $25 a year if a minister shall be sent to the State. In the country, for two weeks with a fever attack and a bad cold that settled upon the bronchial tubes, from which we have suffered more or less ever since.

Leaving Azusa, we passed through the beautiful town of Pasadena, a city of fruit trees, palm trees and flowers; by the noted Hotel Raymond, to the city of Los Angeles. This is a place of 50,000 population containing many fine public and private buildings, with elegant yards, adorned with flowers, trees and plants.

Here we stopped but two days, calling on Dr. A. C. Rogers, of Brookfield, who has an excel- lent experience in a medical way. Mr. and Mrs. Mr. Potter and wife, and two married daughters, are also located here and observe the Sabbath. We called on Mrs. Livermore and stopped one night at Mrs. Child's, now an Adventist. With herself and husband I attended their Mission and Prayer meeting, which is held weekly in the church building. Here one gets the idea the church as a work-shop. The work consists largely in wrapping the petition, which the Superintendent refused to see how faithfully they are trying to strengthen the things that remain, and how earnestly they are working for the wandering. They are praying for a pastor, and certainly this and the Lincolniah church do need a strong and earnest one.

E. C. M.

NEW YORK.

March 2, 1891.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D.C., March 4, 1891.

Among the last legislation enacted by the Fifty-First Congress, which expired by legal limitation to-day, was the bill making it unlawful to sell pool horses in the cities of Washington and Georgetown or within one mile of the respective corporate limits. When this bill was first reported to the Senate and that body refused to amend it so as to prohibit pool selling anywhere in the District of Columbia it was thought doubtful whether there would be time enough for the House of Representatives to take it up, and its receipt in the Senate was thought to be still more doubtful, because he vetoed a similar bill at the previous session on the ground that would prohibit-
ing this form of gambling in other sections of the District it legalized it by permitting it to be carried on upon the grounds used as a race track. But upon this the half lost is better than no loss. A meeting of local ministers was held and after satisfying themselves that Congress would not pass any bill on the subject that did not in some way except the race course from its provisions, and being very anxious to rid the city of these pest holes known as pool rooms, a committee was appointed to wait upon the Presi-
dent and request him to sign the bill, which he agreed to do. The committee then visited several prominent members of the House and obtained their aid, and yesterday afternoon the bill became a law. While it isn’t all that was wanted, or all that the people had a right to expect from Congress, it is at least a step in the right direc-
tion.

Those who believe in the total prohibition of the cursed liquor traffic are delighted to learn that a bill just signed by the President will result in practical prohibition as far as a number of saloons in this District are concerned. The bill in question was intended by Congress as a protection to the old soldiers who live at the Soldiers’ Home, just to the North of Washing-
ton, and provided that no liquor license shall be issued by the District authorities to any party carrying on business within one mile of the limits of the Home, but after the measurements were made it was discovered that the mile from the limits of the Home included a number of squares in the northern end of the city, and the temperance folks are rejoicing to know that legal prohibition will exist in even a small part of the District of Columbia, and are continuing to hope that the limits may be embraced the whole line.

Monday was the centennial of the death of John Wesley, and special addresses on him and his career were delivered by Representatives J. W. Taylor, of Ohio, and W. L. Wilson, of West Virginia, at a memorial meeting held at Wesley Chapel.

Senator Edmunds has not abandoned his idea of a great national university under the auspices of the Government, to be located in this city. He asked for and obtained the consent of the Senate to the sitting of the select committee, to which the matter was referred, and of which he is chairman, to inquire into the Congressional recess, and he expects to have a plan formulated when Congress meets again.

The funeral of Senator Hearst, who died Feb-
uary 28th, was deferred until to-morrow morn-
ing, in order that his late colleagues might attend. The remains, accompanied by a joint committee from Congress will leave here imme-
 diately after the funeral for California, where the interment will be made. Mr. Hearst was the fourteenth member of the Fifty-First Con-
gress to die.

The Post-Office department has discovered that the lottery company is violating the law by mailing its tickets, etc., from Canadian post-offices. The Canadian postal authorities will be asked to put a stop to it.

The Sabbath Union has removed its headquar-
ters from New York to Washington, and its corresponding secretary, Rev. W. J. R. Taylor, addressed the gospel meeting and the Congregational and Sunday School papers on "The Sabbath for young men and young men for the Sabbath." He made a suggestion that may be good fruit in the near future. It was that the association should in-
s titute a Sabbath observance department.

Rev. Anna Shaw, who has lived among the Indians of the North-west since she was ten years old, delivered an address on their condition and their treatment by the Government, Sunday evening. She said that if the Government had spent one-tenth of the money in trying to amel-
iorate the results of a little in trying to kill him during the recent trouble there would have been no trouble and no blood-
shed.

The one hundred and seventh session of the Baltimore Conference of the M. E. Church con-
vened here to-day, Bishop Isaac W. Joyce, pre-
siding.

THE STORY OF A TWENTY-FIVE CENT PIECE.

I first lay in the ground imbedded in a mass of rock. But miners came and dug me up, and I was carried to the National Mint at Phil-
adelphia. There in several process-
ces, I came out a bright new coin.

First, I passed into the hands of a shrewd, elderly man. He put me and several other coins into a large pocket-book and put us in a deep pocket. That night, as he sat down at home, he took us out and counted us. Then he put us back in the pocket-book, but there was a rust in his pocket, and I fell on the floor.

The next morning Biddy, the Irish girl, while sweeping the floor, found me. She picked me up and muttered to herself, "Och, and now it is that Biddy can have a drap' o' the money." She put me in her pocket, and toward night sole out with a black bottle. She made her way to a rum shop, where many poor wretches would have been more contented than I was. Poison only kills the body, but rum kills the soul.

"Ah," thought I, "what's hands shall I go into next?"

Biddy walked up to the bar, and in a rich brogue asked the evil-looking man behind it for a "Bun of the wine." The man winked knowingly, and filled the bottle with rum, and, for a present, gave Biddy some lumps of sugar.

With many thanks, she gave me to the keeper. He took me and dropped me into the till, with a quantity of gold and silver.

Then I was made to change for a wretched looking drunkard.

When the drunkard, who now owned me, reached home—seventh—said wittily. Stumbling in he sank upon the floor and soon was in a heavy sleep. The drunkard's wife found me while her husband was asleep, in one of his pockets.

Putting on a ragged hood and putting me between her lips, she decided to buy a little doll, and then she went to the grocer when he got home put me and a little food.

She put me in her pocket, and toward night she stole out with a black bottle.

That night she swept the floor, found me.

Dr. Cuyler's pen picture of the recent "Alpine Storm." Kunkel Bros. published since about fourteen years the Musical Review, a monthly musical magazine, containing many choice worth $50, and only $3. The usual price for one year (12 issues) is $8. By a special agreement I can procure them at $5 per year for the next two weeks only. Orders, containing the subscription price for one year, are to be sent at once to Rev. J. H. Wall-
rusen, Glenside, Pa.

SPECIAL NOTICES.

An excellent offer for lovers of music. Few weeks ago I was at St. Louis, Mo., I had the privilege of being acquainted with Charles H. E. B. Treat, Publisher, 5 Cooper Union, New York.

The Treasury for Pastor and People for March con-
tains many articles of value to all classes of readers. But pastors, students, and Christian workers will find it especially helpful. Dr. Cuyler's pen picture of Thom-
son's "Record" is worth the price of the magazine. Yearly, $20; biennially, $20; semi-annual, 20 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

The Ministerial Conference of the Western As-
Sociation will be held at the Second Alfred Church, Al-

court, N. Y., beginning Tuesday evening, March 17, 1891, with the following order of exercises:

1. Introductory Sermon, G. W. Burdick.
2. Acceptance of Pastoral Connection.
3. What constitutes a true revival of religion in a church?
4. Sabbath-keeping women and the W. C. T. U.
5. Is the washing of feet a service to be perpetuated?
6. Question Box.
7. Closing exercises to be arranged by the pastor of the church where the Ministerial Conference is held.

Martin Silliman, Sec.

The New York Seventh-Day Baptist Church holds regular Sabbath services in the Prayer-meat-

ing Room, on the fourth floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10:30 A.M., followed by the regular preaching services. Strangers are cordially welcomed, and anyone in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. A. Burdick, 454 West 4th street, be-
tween Charles and West 10th streets, New York.

The Chicago Seventh-Day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washing-

ton Streets at 3:30 P. M. The Mission Sabbath-school meets every Thursday night at 8 o'clock, in the Mission House, corner Clark and Madison. Strangers are always welcome, and brethren from a distance are cordially invited to meet us. Pastor's address, Rev. J. W. Morton, 1150 W. Congress Street, Chicago Ill.

WANTED.

Wanted, a Sabbath-keeping young man or boy who is able to do farm labor. For further particulars call on or address, B. C. Barlow, Grand Junction, Greene Co., Iowa.

In a Seventh-Day Baptist family on a sea-side farm, a girl or middle-aged woman to assist in general house-

work. Permanent situation, fair wages, and comfortable home for the right person. Reference given and re-
quited. Address Mrs. M. A. Langworthy, Westerly, R. I., box 306.

A SABBATH-KEEPING young man who understands plumbing, or steam fitting, or hot-water heating. Address Orwand & Co., 205 West Madison St., Chi-

The Morning Star.
THE SABBATH RECORDER

March 12, 1861

175

BUSINESS DIRECTORY

The Entered is designed to make this an unrepresented and unprepares a comprehensive and extended, but not a prohibitory or cumbersome, directory of Persons and Houses.

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A. F. Potter, President, M. D., 4 pp.

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An ordinance fixing the rates of post office in Friendship, N. Y. for the year ending Dec. 31st, 1861.

MILTON UNIVERSITY, Milton, Wis.

Winter Term opens Dec. 1st, 1861.

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The ALFRED SUN, Published at Alfred Center, Albany County, N. Y. devoted to University and local news.

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The mansion of ex-Governor Richard J. Oglesby of Illinois, was burned on Thursday, March 5th. Loss $25,000. All the Governor's and Mrs. Oglesby's curios and relics of the war were destroyed. Mrs. Oglesby was painfully wounded in the fire.

The current Financial Chronicle makes an exhibition of financial figures which is surprising to many people, but not too much matters constant attention. For example, it shows the banking capital of the city of Boston is $51,800,000 and that of New York city only $20,000,000. It shows that the banking capital of Chicago is $14,600,000, while that of the whole State of Illinois is $15,045,200. In Ohio the total capitalization outside of Cincinnati and Cleveland is $25,000,000; in the city of New York it is $30,000,000, and in the city of Chicago $7,000,000. In Boston the individual deposits are $200,000,000, about twice the total stocks; in Chicago the deposits amount to $50,000,470, in Cincinnati to $30,003,432, in Cleveland $12,464,200, while in New York City they are $94,141,267, nearly five times the capital.

MARRIED.

HANFORD—Second—At the residence of the bride's parents, Rev. C. S. Syverson, J. H. Hanford, Mr. Frank Stanford and Miss Louise Hanford.

BEASLY—(in Ohio.)—On the St. Peter's Church, on Tuesday, March 1st, Mr. Charles Beasley and Miss Elizabeth Beasley, both of Cincinnati, Ohio.

WALKER—(in Ohio.)—At the residence of the bride's parents, Mr. and Mrs. Thomas J. Riley, of Cincinnati, Ohio, on Dec. 21st, William J. Walker and Miss Mary A. Riley, both of Cincinnati.

DIED.

SAINT GEORGE—an infant daughter of Mr. and Mrs. Thomas Riley, of Cincinnati, Ohio.

COON—At his residence, 606 West Main Street, on Monday, March 3d, Charles Coon, an infant son of Mr. and Mrs. Elias Coon, of Chicago, Ill., aged 18 months.

Good ordinary notices are inserted free of charge, but no insertion may continue for more than twenty consecutive lines except at the rate of ten cents per line for each line in excess of ten cents.

For the quick and easy relief of all forms of chronic disease. Our remedies are new experiences. All cases are treated without charge. All communications, whether for references, or for circulars and samples will be answered in the most prompt manner.

Cancers of the Breast: A Speciality. Examination and consultation at his office free. Send for circulars and testimonials.

A Model Railroad.

The Burlington Route, C. B. & Q. R. E. operates 7,000 miles of road, with terminals in Chicago, St. Paul, Kansas City, and Denver. For speed, safety, comfort, equipment, and efficient service, it has no equal. The Burlington lives new patrons but loses none.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1859.

FARM FOR SALE.

The undersigned offers for sale his farm of 150 acres, lying on the New York and Ohio Turnpike, near Chillicothe, Ohio. The farm is well watered, and has a good well, upward cleared, boundaries defined, for particulars address J. R. Klamer, Chillicothe, Ohio.

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Are easily removed and perfectly cured. They cannot spread or grow again. All known physicians now use these remedies, which are uniformly successful. A new and better method. Neither knife nor cautery used. cancerous portion is removed from the system and growths are cured at once.

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Cures quickly to our new remedies and treatment. No ailments are beyond our skill. We can show you that we have not cured only cured deseases, but have cured the root.

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Cured by constitutional methods without heat, aperus or local applications, and radically cured.

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Disappears quickly after a brief treatment. All cutaneous eruptions are now to the profession, but ten cases under our treatment show that we can show you that we have not cured only cured diseased, but have cured the root.

Radicallly cured every form of chronic disease. Special attention to the following classes of cases: Cancers as well known, regular practitioners of syphilis inByName.

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A Wheelwright Shop and Machinery, at Beloit, W. J. A very desirable property, and a rare claim; one of the best and handsomest-beloved bachelors to obtain. For particulars address: D. M. White, Beloit, W. J.

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At New Market, N. J., a small farm of about 40 acres, with good buildings. Twelve acres of truck land, and three acres of meadow, nearly enclosed. Two miles from railway station. Terms easy. Inquire at Philadelphia.

MINUTES WANTED.

To complete a set of, the minutes of General Conference for 1807, 1810, and for which fifty cents each will be paid.

Geo. H. Bancroft.

PEAFIELD, N. J., June 10, 1809.

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The Sabbath Recorder.

PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY.

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