The Sabbath Recorder.

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The most prominent features of the coming World's Fair will be the Parliament of Religions, which will continue seventeen days, commencing Monday, September 11th, and closing Wednesday, September 27th. These meetings will be held in the Hall of Columbus, and will be attended by representatives men from all parts of the world. It will be one of the most interesting and marked events in the world's history.

A SPECIAL effort is being made to secure readers of the Young People's Department of the Recorder. It will be a great mistake if the older readers shall get the impression that this reading is good for children and youth only. Every sentence is valuable for the middle aged and the old as well as the young. Do not allow a word to escape your attention. Read it and see that your children read it also. All who receive the Recorder should form the habit of reading every article. It will not take very long and will be time well spent.

Many mothers make it a point to keep pace with their children in their school studies. They read and study daily on the lessons assigned, and so keep in sympathy with them and are able to give helpful suggestions. Nothing pleases children more than to know that their parents are not only interested in their progress in study but are also really going over the same ground. The children will be proud to know that their parents are well versed in all the branches they themselves are pursuing. This plan may not suit in all cases, but it might be much more extensively and profitably followed than it now is. The same general rule will apply to general reading as well as to school studies.

We are getting frequent statements and reports from the woman's effort to extend the circulation of the Recorder. There is some encouragement, but a vast amount of indifference is yet to be overcome. It requires a professional book canvasser, with all of his perseverance, to convince many people that, both as a matter of personal interest and religious duty, they should take the Recorder and read it thoroughly. Again we urge agents and committees of the Woman's Board, Associational Secretaries of the Woman's Board, all Auxiliary and Aid Societies, Christian Endeavorers, and people in general, to press the matter continually of securing subscribers to the Recorder, and all of our publications. The Tract Board were never more willing to work than now, but they “cannot make bricks without straw.” Send in contributions, make bequests; “give as the Lord has prospered you,” and our work will go forward.

Some changes in the arrangement of the various departments of the Recorder are this week introduced both for the sake of convenience and as a matter of taste. Hereafter the editorial paragraphs will be found on the first and following. The departments will usually follow in about the same order as hitherto. We greatly desire to enliven our Educational Department by interesting paragraphs from our own schools as well as items of a general character; and we hope to make arrangements with the Presidents of our University and Colleges to supply us with educational matter that will be of general interest and furnish desirable information relative to the condition, needs, and progress of these denominational schools which are such important factors in all of our work. It is not enough for the people to know that we once had schools located at Alfred, Milton and Salem, but they desire to know what they are doing and what they hope to do. We hear a great deal about Chicago University, and it is really a marvellous development; but we believe that people shall hear from Alfred University also, and from our Wisconsin and West Virginia Colleges as well. These are not simply local institutions but are sufficiently general, in their character and work to entitle them to a general, at least denomination, hearing.

"WASH the gods wish to destroy they first make mad." Many are the illustrations of this old proverb, and it seems likely to find one of its most extensive and sweeping applications in the great and rapidly increasing liquor iniquity of our times. We are now passing through an experience strikingly similar, in some of its features, to the great wickedness of the slave power still fresh in the minds of many thousands of battle-marked veterans and sorrow-stricken families. As the slave power forced the issue upon the people by its increasingly insolent demands, so also the liquor power is unwittingly crowding the issue upon the country; and as a matter of self protection, if not of simple righteousness, the people will soon be compelled to arise in their might and crush out the monster iniquity. In New York State there are many towns and villages with but few years enjoyed the blessings of prohibition under the practical workings of local option. In the town in which is located our beloved University there has been practical freedom from the licensed traffic for thirty years. But even this exception from the curse is in danger of being destroyed. A bill is now before the Legislature giving any city, court, or county, power to compel the local authorities to issue licenses. If, in the judgment of the court, license be denied arbitrarily, "by the Board of any town or village, the court may compel the Board to issue the license. Probably this bill will become a law, if it is not already so decided. But these aggressive and insolent acts on the part of those placed in power to act as agents to enforce the people that the ballot is the most effectual power left them and we believe they will consent to rise up and crush the evil.
We reply to its claim to be historical criticism that historical criticism is never a priori criticism, but is the necessary inference from a vast body of historical facts, in its sphere of investigation. Yet this criticism, in all its most obvious, unavoidable and confessedly a development in the face of the fact before him that 900 B. C. that antagonizes the mythical monuments of Babylonia and Egypt. For fifty years has been the polemics, the discussion, the controversy, has been advancing with giant strides in showing us the civilization and religion of Western Asia under the influence of, or of the same species as, that of the ancient world. Yet it is not a single master of this criticism has made use of all these contemporary monuments. Surely, this is not historical criticism.

(To be continued.)

[From L. G. Randolph.]

—As an illustration of journalistic superficiality, eagerness for sensation and some other things, the report has appeared in several papers that the celebrated temperance town Har- vey went "wet" in a recent election, and that under the management of the newly elected officers, saloons would soon be running. As a matter of fact the town is overwhelmingly dry, and the officers are true blue. However, easily disposed as they are to hold grants of no license, as the terms of the deed of every parcel of land forbid it.

—Whatever else may be said of the Keely Cure, the number of those who seek it is constantly growing, judging simply by results up to date it is a success. Whatever doubt one may hold as to the permanence of some of the good effects of the treatment upon a majority of the patients, it cannot be questioned that the cure has "caught." The public. The proprietors, Keely, Judd and Oughton are growing very rich. It is now stated that a corporation with a capital of $500,000 has been formed to assume absolute control of every Keely Institute in the world. It is probable that the laboratory of the company will be located in Chicago, and that the business will be vigorously pushed in various cities of this country and of Europe. The following quotation within a quotation is from one of the brightest papers that come to our desk. We will allow it to tell its own story and only reserve the privilege of dissenting from the natural but doubtful sentiments expressed at the close.

According to this account, reports, two Presbyterian ministers engaged in an altercation, in a meeting of the Chicago Free Church, each of them has not true, declares that blood was shed; certainly the English language was murdered, for, one of the comforts having as much as the other, the second instantly responded with "You are another!" which was the last word he ever pronounced, his own, which was not intended. This reminds one of the old story of some one—was it Dr. Johnson who, in reply to an opponent’s, "Sir, I have a contemptible opinion of your, you know as the opinion of yours that was not contemptible."

—The Christian Union.

Oh yes, one of them drew a knife made out of a blacksmith’s file and cut the other’s head off, and then the moderator fastened the head on again with sticking plaster, armed him with a piece of the letter, a basket of wheaten bread, and a basket of mutton. The basket was a basket of devilled preacher! The new departure in religious journalism is to make the secular press invent the lies and the religious circulate them. The only foundation for the above invention, which was of course immediately printed in the newspapers, was that an elder expressed his opinion of and to a man who was persecuting the elder, in the face of the people. If we give an example of pure persecution of the ancient world, it is to cast just suspicion on all its instances.

—On Monday next, May Ist, President Cleveland will stand in Jackson Park and formally throw open to the world the gates of the Columbian Exposition. The readers of the Sabbath Recorder being well aware of his interest in that event. A large number of them expect to see the spot thus dedicated at some time during the summer, and a hundred questions naturally rise to their lips: Will the Fair be completed on the promised date? Is Chicago water fit to drink? Will visitors be safe from robbery and foul play? Will exorbitant prices be charged for accommodations? Will it be safe and proper for ladies to come unattended? Is there danger of the cholera, etc., etc.

The Western Editor cheerfully addresses himself to the task of considering these questions, and from his advantageous post of observation, making answer to the best of his ability.

1. Will the Fair be completed May Ist? It will not. Nothing is to be gained by holding out false hopes. A young optimist objects to the asylum, "Honesty is the best policy," on the ground that "policy" should have nothing to do with our being honest; yet we are convinced that honesty, in addition to being right, is also incidentally good policy. The Fair office, to be fair, has left no unimportant accident occurs, the gates will open on a more nearly completed Fair than was ever shown to the world on its opening day. The management have worked marvels. The magazine of the plan which they are now drawing toward successful a final point is not to be conceived of except by those who have watched it from beginning to end. No other Exposition bears a comparison in size to this. The whole Fair Exposition could be set down the center of the Chicago vicinity, in the higher art Masters and leave a slight margin. The management have had a very limited time in which to perform their task. The past winter has been a hostile one. In the face of all this they have performed the eighth wonders of the world. This Fair will open May Ist, and the work remaining to be done will not seriously interfere with the delight and instruction of the visitor. At the same time, just between us, if you want to see a completed Fair, wait until after June Ist.

2. Will visitors be safe in Chicago? According to the Chicago Recorder, the record for the arrest and trial of criminals upon the Fair grounds will be so complete that the light-fingered gentry will think twice before entering such a trap. Trained detectives will stand at the gates. When some man known to be on the grounds is "wanted," his description will be flashed to each of the gates and he may find his situation embarrassing when he attempts to depart.

Of course, when you step outside of the Fair gates, you take your life in your hand. If you have diligently read those newspapers chiefly composed for the startling "news" which they publish, you are prepared to recognize a thing in every third man you meet. You might be surprised to notice the uncounch with which some of us go about the streets of Chicago day and evening. When you read about the robberies and other crimes committed here, remember that there are as many people in Chicago as there are in the whole State of Wisconsin. Statistics are not at hand, but we doubt whether the number of cases of violence, in proportion to the population, is larger in Chicago than in the rural districts. The brain of the imagin-
tive country lad is filled with thrilling stories of confidence men, robbers and assassins. He casts a suspicious look behind him as he alights from the train at the depot; but the fact is that if he goes about his business using the share of common sense with which nature has so generously endowed him, he is as safe as he would be riding the family horse to pasture,—perhaps rather safer. There are plenty of bad places in Chicago, places of risk and peril to young men and old, but no one need enter them except at his own foolish choice.

Quizzitive readers may write and claim a cordial reception at the hands of the editor.

Inasmuch as the report of the accident which recently befell Dr. Lewis is likely to liberty should be given to individuals shall compose such council. Neither should the church as a whole be more usually the case that some one will not close the railroads. A well conducted, deliberate, solemn exercise only so much will be tolerated, but not for the purpose of showing off what and how well the questioner understands dogmatic theology, and for defending and advocating his own views, but simply to ascertain how the candidate views things.

For a questioner to carry on an argument with the candidate in order to show him the absurdity of his views and the truthfulness of his own is embarrassing to the candidate, and arouses the sympathy of the audience in his behalf and provokes prejudice against the questioner.

Sometimes ministers get into a sharp dispute among themselves over such matters as foreordination, the person of Christ, human depravity, open or close communion, and forget all about the candidate. It must be amusing and a relief to the latter, but it is a departure from the best course and one the candidate has the advantage. He should be rid of that sort of thing.

Yet, there is this much to be said in mitigation of such disorder even, the audience, which is usually large, have an opportunity of learning much in the department of systematic theology.

A well conducted, deliberate, and full examination of a candidate for the ministry is a good school for a wide-awake and attentive audience, and for this reason, if for no other, though not the chief, I would favor not a partial and too brief an examination, but a long, well managed, and to place a delegate among the members.

The biblical theologian places himself, for the time, in the age and circumstances of the writer with whom he is dealing. He asks simply what this writer says and why he says it, as if the questioner, defended against objection, harmonized with the teachings of other writers, or translated into the equivalents of modern thought, and made part of the body of doctrine. He tries to see with the writer's eyes, and to think his thoughts after him. He seeks to apprehend the force and matter of the writer's thought, according to the manner of its time, to read him in the light of his age and circumstances.

There exists just now a certain distrust of theological treatises. The demand of the time, so far as theology is concerned—is for a thorough and impartial investigation of biblical teaching in its genetic development and its results. Biblical theology, as developed in a critical and scientific spirit, and at the same time with a reverent appreciation of biblical truth, will be one of the surest aids to doctrinal study. He who would do its work thoroughly, and do it now—just when it is wanted, just when it is needed—it will give a new impetus to the study of Christian doctrine.

**BIBLICAL THEOLOGY.**

**2. P. HUNTING.**

Seventh-Day Baptists have, from the blessed dispensation of Sabbath-keeping, been obliged to study God's fundamental word more than the words of philosophizing men. And we must do so on all sides as well as in respect to the Sabbath. Our best and most promising special thinking to-day is in that direction. He would be no true geologist who should so honor the theories of the past generations as to reject or choose and color facts to agree with them, or refuse to correct imperfect observations and accept hitherto neglected facts.

I said to remember his to-day. Some history is more valuable than showing past errors and leading us to modest carelessness than as doing our study for us.

Ministers and "sons of the prophets" should spend vastly more time and labor in getting acquainted with the spiritual world. Jesus and those who were born on by his spirit, and in learning to apply their principles to the present wants of men, than in the study of unconvincing subilities.

Professor B. G. Stevens, of Yale, in the Biblical World for January, well says: The biblical theological places himself, for the time, in the age and circumstances of the writer with whom he is dealing. He asks simply what this writer says and why he says it, as if the questioner, defended against objection, harmonized with the teachings of other writers, or translated into the equivalents of modern thought, and made part of the body of doctrine. He tries to see with the writer's eyes, and to think his thoughts after him. He seeks to apprehend the force and matter of the writer's thought, according to the manner of its time, to read him in the light of his age and circumstances.

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**DID NOT GO WHERE THEY WERE.**

"I've been in India for many a year and I never saw a native Christian the whole time." So spake a colonel on board a steamer going to Bombay. Some days after, the same colonel was in the hurry of his hunting, and said that thirty tigers had fallen to his rifle.

"Did I understand you to say thirty, colonel?" asked a missionary at the table.

"Yes, sir, thirty," replied the officer.

"Because," pursued the missionary, explainatorily, "I thought perhaps you meant three.

"No, sir, thirty!" This time with emphasis.

"Well, now, that's strange," said the missionary. "I have been in India twenty-five years and I never saw a wild live tiger all the while." So spake the Sabbathist. Very likely not, sir," said the colonel, "but that may be because you didn't know where to look for them."

"Perhaps it was so," admitted the missionary after a moment or two of apparent reflection, "but not that he be the reason you never saw a native convert, as you affirmed the other evening at this table?"
SABBATH Reform.

CORRESPONDENCE NOTES.

Reprinted from March and April Outlook.

Mrs. A. B. Curry, postmistress, writes to the Editor of the Outlook as follows:


Dear Sir:—A copy of the Sabbath Outlook comes to this post-office on the Chronicle, used to be called the进行 Sunday and the rest of the week, but now no one will keep his word. We have been receiving and reading your Outlook and believe it was so (God ordains by God's law). We are not teachings of God's days, but we can follow the true basis for Sabbath-observance. Your in the interest of truth.

A. H. Lewis, D. D.

Dear Brother:—I am a reader of the Outlook. If you think it worth while you will please answer the following questions, which have been put to me by some of my friends: 1. When, in the order of days, was Adam formed? 2. Could there be a record before there was a record? 3. Was not the first day of Adam's life of necessity the first day of time? 4. When, in the order of days, was Adam formed? 5. Would not this first day of Adam's life, as there could not be weeks before there were days, of necessity the first day of the week of prayer for Sabbath-observance? 6. Was not this the day that God rested and bellowed as the Sabbath? 7. Is not the conclusion unavoidable that the original Sabbath ordained by God was upon the first, and not the seventh, the day of the week? 8. Does not all chronology begin its reckoning at this first day of Adam's life? Gen. 5: 3.

N. D. Grayes.

These questions can be answered in few words. 1. So far as man could know, time began to be measured when he came into existence. 2. No; but a subsequent "recorder" could be guided in giving a correct record. 3. Yes, so far as Adam was concerned. 4. Adam's creation was within the sixth day of God's week, but the days of Adam's week, being the infinitesimal image of God's, could not be identical with God's days. One of God's days might easily include thousands of the days of men.

5. It was simply the first day of a "measured time" of which Adam knew. Undoubtedly the day of twenty-four hours existed for a long time before man was created.

6. No, God's rest was in an unmeasured day, which, so far as we know, is yet going on. God established the first day of Adam's week that men might follow the Creator's example, each acting in his own sphere.

7. No. That involves the absurd conclusion that the creative days were brief periods of twenty-four hours, which is as unscientific as it is unbiblical.

8. So far as written chronology is concerned, there is none positively known back of the brighter period of Jewish history. But there is the fullest evidence of the existence of the week in unbroken order as far back as any record exists. The chronology of the week is far more certain than that of any other figure to prove that the first day of Adam's life was the seventh day which God blessed to be man's Sabbath, rests on a basis wholly narrow, unscientific, and historic. The existence of such an effort shows how anxious men are to prove the Sabbath is the same as the week, and without the power of man to do Bee's work to discard. It is far easier to obey the commandment than to disprove it.

We clip the following items from a recent issue of the American Sentinel.

The first week in April was observed by the adherents of the American Sabbath Union as a week of prayer for Sunday-observance. The topics which were suggested for ministerial attention during this week were:

First. That the influence of the World's Fair may be the side of Sabbath-observance, morality and righteousness.

Second. That the title of Sabbath observance may be changed.

Third. That the value and beneficence of the Chris- Council may be better understood by attentive and the enforcement of the law. It is the fullest evidence of the existence of the week is the Sabbath in order to jus-

ify themselves in discarding the week, and the hardened to Sabbath-observance.

Fourth. That the right of the great armies of men, and the enforcement of the law to Sabbath-observance be preserved.

It is noticeable that while this is intended to be in the interest of Sunday-observance the term "Sunday" nowhere appears, but instead the word "Sabbath" is used, which distinctly applies to another day. It should be remembered that this is addressed to ministers who are well-read and well-informed men. What a strange discrepancy for intelligent men to fall into? The battle of the week, what is he deceived by this? Himselfs, or God, or no one?

The Sunday closing movement has evidently captured New Orleans. The Mail and Express publishes this editorial item:

There seems to be a tidal wave of moral reform sweeping over the entire country. Agreement for the suppression of gambling and the enforcement of the law is the battle cry of the moment in New Orleans. The citizens of that town are the more interested in the battle of the week, as an association entitled the Sunday Closing and Anti-

vice Union, composed of respectable and reputable citizens, have collected about $60,000 for the pur-

pose of purchasing gambins and for the maintenance of the Sabbath. The tide of Sunday closing, which is the battle of the week, will increase in volume until the whole country is invaded by this moral movement.
THE SABBATH RECORDER.

MISSIONS.

BRO. STEPHEN BURDICK writes: "I have received the copy of "Jubilee Papers" sent me, for which I am very thankful. I regret to find in some of those writings, that there is not true to facts; a notable instance of which is found on page 31-32, in which it is said, 'It is interesting to note that at this Association a committee was appointed which recommended an instance of imitation. Their schools are almost models. From a report of Tustin Sabbath-school, pages 33-35, it will be seen that the Itinerant system was tried with marked success. Additional evidence of the success of this plan of mission work is furnished by Bro. C. A. Burdick in the same book, as it is set forth on pages 242-248. It is therefore a matter of regret to those knowing the facts in the case, that such a statement should go down to future generations as a fact of the history of the Seventh-day Baptist Central Association."

FROM M. U. WHITFORD.

Enclosed find my report for the quarter ending March 31, 1893. During this quarter the Sabbath-schools in Iowa, Wisconsin, and California. Part of my stay in Welton was in this quarter. There were a few in Welton who ought to have been baptized, and I was ready to do it, but the weather was so bad and the cold so severe, that I waited till we got into more comfortable weather. I did some missionary work in Wisconsin before I left for California. Our people in California are badly scattered. How I do wish they had settled together, or nearer each other. They have probably refused satisfaction to themselves for settling there, and where they are, but if they could have settled together it would have been better for our cause, and would have given them better Sabbath privileges and religious strength. In union there is strength. Our little church at Tustin City is faithful. A Sabbath-school is in operation, the Sabbath-school is the basis of the church at Grand Junction, and I find them wherever I go. They have been cordial and courteous toward me. I attended their services on the Sabbath at Los Angeles and was invited by their elder to preach to them, which I did, and also in Fresno.

We do not stand alone. What a comfort it is to know that there are Sabbath-schools being established. Our work is bound to succeed! Bound to succeed or the pillars of heaven will fall! Bound to succeed or the word of the Eternal will be fortified! A work, as Judson said, that is as sure as the promises of God.
the Sabbath Recorder will go into two homes where it is longed for and where it will be highly prized and carefully read.

The last Sabbath of the quarter, and a few succeeding days, were spent at Welton in visiting and preaching. Bro. Petersen arrived there the evening following my arrival and was welcomed for the best interests of our people there. The roads were quite bad but we had very fair congregations each evening and on the first Sabbath. My last sermon at Welton was at the funeral of Sister Mary H. Furrow, which occurred on March 3rd, 1893. She was a faithful member of our church here at Garvin.

Brother Petersen continued the evening meetings after I came away.

For the quarter I report 22 sermons, 5 prayer-meetings, 66 visits, 369 pages of tracts distributed, 4 additions by letter at Grand Junction.

My one great concern is to encourage the people to greater activity, win men to Christ, and to live a life devoted to God and his great work.

Garvin, Iowa, April 3, 1893.

FROM MISS BURDICK.

On Friday evening there was held in Shanghai, the last of a remarkable series of meetings. These meetings have been held every evening for a month and for two weeks of the time twice a day. They have taken place in the different chapels, London mission, Episcopal, Baptist, Presbyterian and Methodist, foreigners and natives of all denominations joining in conducting them. During this time Shanghai has had most unusual weather, several days of intense cold, a lower temperature than has been experienced here in many years and that a remarkable fall of snow. Notwithstanding this there has been a good attendance and very deep interest manifest.

From seven to eight o'clock the meetings have been held specially for Christians, short sermons for the instruction and encouragement of professes disciples of Christ, prayers and singing, after this the doors have been thrown open and outsiders invited in and an opportunity given them to hear the gospel.

I think of this series of services as one result of the conviction which has taken possession of many, that a better blessing is in store for Christians than they generally have laid hold upon; the belief that God is quite as willing now as in the days of old to give the Holy Spirit to them who seek it. Surely these meetings have been a great blessing to many and I believe hold promise for future mission work in Shanghai.

Shanghai, China, Feb. 16, 1893.

FROM D. K. DAVIS.

Nothing has occurred to prevent the regular Sabbath service; these services have had a fair attendance, and a good degree of interest in the cause of Zion has been manifest. As a rule all, with perhaps one exception, remain to the Bible-school, in which all are interested, I think the Y. T. C. B. is doing a good work.

It is interesting to gather all the meetings and give a short address upon the topic. I can see quite an advancement in the regular exercises, both in leadership and in speaking upon the topic, upon the part of the membership. The society is also taking a considerable interest in the advancement of the church, both in furnishings and incidentals. The action of this Society is a source of great encouragement to the pastor. I was much disappointed in not receiving a visit from Brother Davis before

fore his return to China. It is true that we are a small church, but we need the active inspiration that his presence would doubtless have awakened among us. We were cheered in February by the presence among us of two German Sabbath-keepers, Leemans, and Parkinson and John W. Parker, working at Wittenburg, South Dakota, whom I mentioned in a letter to the Secretary. I am in receipt of a very kind letter from the latter requesting me to visit Wittenburg this spring. He writes that the brethren and sisters were very glad to hear from me, and that the acquaintance with each other will be mutually profitable both to them and to us. I hope these two brethren will attend the next meeting of our General Conference. I promised to notify them of the time and place.

We have had a very mild winter, and at this writing many are engaged in “seedling.” The weather is fine, but we need more rain, as the fall of snow during the winter was light. We are hoping for a bountiful harvest, but do not forget that in all we do we are to claim our Lord's blessing, and earnestly labor for a bountiful harvest of souls. Respectfully submitted,

D. K. DAVIS.

Shawnee, S. Dakota, March 3, 1893.

FROM H. B. LEWIS.

I found this church, Watson, N. Y., very much run down, being told that the average attendance had been seven. The interest increased, and so did the attendance, until about fifty was the regular attendance. I was taken sick with la grippe January 4th, was confined to our house some four weeks, had a sick time. Much of the time the weather was very cold, but few covered up. Later on the roads were badly drifted so that the attendance was light. I should have preached more if the people could have got out, it was not reasonable for them or me to go. The people here are very much scattered, from three to six miles away. As the preacher and prayerkeeper often have to travel far in order to hold a prayer-meeting. I was in a prayer-meeting the day before the Sabbath. I was so cold that I could hardly keep my eyes open. I think we have been a bountiful harvest of perishing for the knowledge of Christ. I have preached only three times to small though very receptive congregations. I was requested to return and preach for them again. Have preached once a month at the Delaware Church, but the membership is so scattered that it seems very discouraging at present. On the second Sabbath in this month there was one addition by baptism, Eld. Johnson's youngest daughter.

It seems to me that the greatest danger today to the church, among Christians, is indifference. How indifferent we all appear to be to the condition of perishing men and women, perishing for the knowledge of Christ and Sunday schools, dying love, and willingness to save the vilest sinner! How indifferent a great many of us are in neglecting to take and pay for and read our denominational papers. Oh, if the church does not become more spiritual it will surely go out. As I go from place to place I preach, how often I hear professors of religion say they love Jesus Christ, when acts contradict professions. May the Lord have mercy upon the Luke-warm minister or layman; may God pour out his spirit upon the churches is my prayer.

Have visited the Providence Mission Church only once this quarter, held a series of meetings which lasted nine days, there were no conversions that I know of, though some asked for prayers. The membership and the Christians generally were quickened, and apparently greatly strengthened. At this meeting there was contributed $80 for missions, and a promise to contribute, in the future as the Lord may prosper them. I preached once at Billings, this quarter, and received promise of a house to preach in hereafter. May the Lord bless the work, the messengers, our Missionary Board, and all our pastors and churches, with all our home and foreign missionaries. Pray that God may bless the effort put forth on this field, to his own honor and glory, and the salvation of many precious souls.

Feb. 16, 1893.

Ten weeks of labor, 5 preaching places, 30 discourses, congregations from 15 to 50, 5 prayer-meetings, 60 visits, distribution of 400 pages of tracts and 28 papers, one addition by baptism and 16 letters written.

THE CHINESE MUST GO.

"The Chinese must go," is the cry from New York. Dr. Virgin says they must, or they'll soon shunt the giver of life out of his race. The flesh is against the spirit. The doctor was in to-day, his pocket heavy with gold. One after another he took out, in bright red paper parcels, the voluntary offerings of his "China boys" last Sunday—fifty dollars for the medical mission in China, fifty-five dollars for the American Board, one hundred dollars for a year's support of the boys' own native missionary working among their countrymen at home. "I shortly," added to his offering, "shall hang in their yearly voluntary offering for our own Pilgrim Church work. All this without urging.

I have visited the Providence Mission church only once this quarter, held a series of meetings which lasted nine days, there were no conversions that I know of, though some asked for prayers. The membership and the Christians generally were quickened, and apparently greatly strengthened. At this meeting there was contributed $80 for missions, and a promise to contribute, in the future as the Lord may prosper them. I preached once at Billings, this quarter, and received promise of a house to preach in hereafter. May the Lord bless the work, the messengers, our Missionary Board, and all our pastors and churches, with all our home and foreign missionaries. Pray that God may bless the effort put forth on this field, to his own honor and glory, and the salvation of many precious souls.

Feb. 16, 1893.

Ten weeks of labor, 5 preaching places, 30 discourses, congregations from 15 to 50, 5 prayer-meetings, 60 visits, distribution of 400 pages of tracts and 28 papers, one addition by baptism and 16 letters written.

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Feb. 16, 1893.
WOMAN'S WORK.

Serving.

BY E. H. CHASE.

I am often so tired and disheartened I hardly know what to do: the baking, and sweeping, and dusting, and working the whole day through, and such little time to do with the children. Very often I wish them to one another; or even the Sabbath, so brief, is broken and marred, like the rest, with work. A day just need not be so. So I wish I could be like Mary, with such a rich reward of service, of Martha, and know that Lord loved her too.

My evenings are filled with the mending. For there's little to make that is new, there is much to patch and mend. And John has his late chores to do; and time is so like its brother I scarce can tell one from another. But the work and the hours are a rest, and the hour of our prayer is so blest.

To us who have so much to do,
I know how I wish I could be like Mary,
I remember the housework of Martha,
And know our Lord loved her too.

And so we must go on just serving.
If serving is given to do;
But our hearts can be loving like Mary,
And our worship be tender and true.

That each day is like its brother
That we scarce can tell one from another.
Our souls can make milestones of hours,
To stop the weary, lonesome hours.

On the highway of holiness true;
And we can be loving like Mary.
While working and serving like Martha,
And be sure that our Lord loves us too.

WALWORTH, WIS.

Dear Sisters:—If I mistake not we all enjoy reading items of interest in our local work, from the different societies, and when we have such reason to portray them all for the encouragement and inspiration of other locals, and help a little to lighten the burden of our Woman's Board. We ought not to expect them to carry us, they are simply our leaders, and I believe they would be cheered by the manifestation of a little more interest in their work on our part.

Are we as enthusiastic in Mission and Sabbath Reform work as we ought to be? If not, why not? Interest will not be aroused without effort upon our part, and will increase in proportion to the work done for the cause. And the better we inform ourselves in regard to the work, the greater will be the desire to do some thing.

I apprehend that with most of our societies it is a problem as to what we can do to awaken greater interest, and if any society has found a helpful plan why not give others the benefit? Our society at Walworth has recently given a missionary entertainment, the programme given by members of Ladies' Society, Mission Band and little children, and indications are that the effort was not in vain. As the close of the exercises these remarks were made by different individuals: "Begin now to plan for another. That programme was worth paying for," "The first missionary entertainment I ever attended that was not dry." A good collection was taken at the close. The following was our programme:

Singing, "Throw out the Life Line." Solo and orchestra. Prayer. 
Singing, "Watching the Storm." Prayer. 
Recitation, "Work done for God can never die." 
Recitation, "What will you give?" Infant Class. 
Singing, "Speed Away." 
Recitation, "The Little Missionary." 
As appeared in Dark, Illustrated by Chart. 
Recitation, "The Awakenings among Young People to individual responsibility." 
Singing, "Over the Sea." 
Reading, "The Esker Influence of Missions." 
Recitation, "The Heathen Woman's Story.

Singing, "Missionary Hymn." 
Paper, "Our duty to Missions." 
Recitation, "The Voice of thy Brother's Blood." 
Recitation, "A Penny a Day." 
Collection.

Singing, Solo, "We have never yet heard." 
Who has another plan?

PROHIDE S. COON.

LETTER FROM MRS. DAVIS.

SPRINGFIELD, CHINA, Feb. 10, 1869.

My Dear Friends at Alfred:—We had been two or three days out before it fully dawned upon me what a pleasant surprise you had planned for us.

I am going to begin right away to thank you. We have now been on the sea five days. Have had fine weather and good sailing thus far, to be sure there has been motion enough to keep Mr. Davis poorly most of the time, but you know he is a "land sailor.

At present must answer your letters in this way, but hope after we are once settled in Shanghai to be able to write you individually. It was lovely of you to think of relieving the monotony of our voyage in the reception of your very kind letters. Meeting and parting with so many others, since leaving Alfred makes the time seem long, yet it passed all too quickly.

Not until I separated from my sister in Louisiana, did I fully realize our faces were turned toward China, and our dear ones left far behind. We esteemed it a great privilege to visit them so many years. Coming by this southern route gave us the better opportunity in this particular. We left Hampton Feb. 6th but missed the through express at New Orleans for that day, however, we took an evening train which would take us as far as San Antonio, Texas, reaching there the next evening remaining over to take the through express in the morning. This gave us an opportunity for a good night's rest, also a better view of this city, considered by the average Texan of great importance.

The building in which so many of their heroes were martyred during the Texas and California wars, is of course a place of especial consideration. It has been privileged to stand all these years while heroes were martyred during the Texas and California missions.

We very soon realized on our journey through the large cattle ranches and sandy deserts, until reaching El Paso in the morning, crossed it and entered New Mexico, leaving this State in the evening for Arizona. Our course having for so long a time led through such a barren country, we certainly hoped for something brighter in Arizona. However, our hopes were not to be realized. Much of the following day we were treated to a genuine sand storm, the annoyance of which can be better appreciated when experienced. Then we were led over, around, and through those craggy mountain ranges which are supposed to contain such stores of wealth. At last we entered California. A lady who had passed this way before said to me, "Travelers expect when they enter California, they must of course find green fields and pleasant vineyards at once, but alas! their disappointment, to travel nearly a whole day before entering its cultivated lands." The reason of this dearth, both in Arizona and California, is said to be due to the absence of rain. It is thought that in time, by some system of irrigation, these lands will all come under cultivation, as most of California is cultivated in this way.

It seemed quite like fairy land when we really entered the "garden" of this State, passing acres of orange groves laden with their delicious fruit. Five o'clock Friday afternoon found us in Los Angeles. We found Mr. Lorenzo Thomas and wife (formerly of Alfred) at the station to meet us. They came up from their home, thirty-three miles away, to have a little visit with us here, as we had planned to spend the Sabbath in this city. Our meeting was a pleasant one, you may be assured; and after a somewhat tiresome journey the rest was very sweet to us. At 10 o'clock Sabbath morning we met with Mrs. Brown, a Sabbath-keeper, and had a short service, remaining with her for dinner. We found this lady was formerly from Central New York, a student at DeHoyster the same time as Mr. Davis. Her maiden name was Clark, a relative of the late Mrs. Carpenter. Our meeting was certainly a pleasant one. In the evening we, with our friends, Mr. and Mrs. Thomas, were invited to take dinner with Dr. A. C. Rogers, whom we knew as a student at Alfred. During our tarry westward journey we were also met a brother of our Elder Livermore.

Ten o'clock P. M., found us again on our westward journey. Passing a comfortable night the morning found us anxiously looking forward to the crossing of a portion of country where a "washout" had made terrible havoc a few days previous. Our was the second train crossing since Thursday night, when a large freight train went down just twenty minutes after the last passenger train had gone over. Before reaching these low lands, however, our course led through some of the most picturesque mountain scenery yet passed. The engineering accomplished in the building of a railroad through these mountains is certainly wonderful, pronounced the most skillful in the world. When we reached the low lands our train moved slowly over the flooded district, arriving in San Francisco several hours late.

Having only Monday and part of Tuesday our journey was a pleasant one, you may be assured; and after a somewhat tiresome journey the rest was very sweet to us. Mrs. Fryer, when I came to see her and her dear boys again, thoughts of my dear Susie were so constantly with me. Annie came over from the hospital, where she is studying, and spent the afternoon. She is looking so well, and is happy in her work. Mrs. Fryer, I am sorry to say, is not at all well. I feel anxious about her. Her mother is still with her. Mrs Eliza Potter called to see us. We visited the Adventist publishing house, which is said to be the largest on the coast. Seven years ago, when we first passed through San Francisco, they were but a handful; now their church in Oakland only, numbers 450. Mrs. Fryer says many of their people are among the best in the city. After dinner on Tuesday Mrs. Fryer accompanied me across the bay to our steamer. Very soon after three o'clock the steamer was under way, and the ship was soon under way toward the "Golden Gate." We very soon realized our condition and retired to our rooms, not requiring any supper that night.

The morning found us all in good spirits, excepting the children, who also to go on deck. There are now sixty passengers, ten of whom are missionaries, three coming out for the first time.
A VENERABLE RELIC FOR THE EXHIBIT.

The regular meeting of the Board of Managers of the Seventh-Day Baptist Missionary Society was held in the vestry of the Pawcatuck Seventh-Day Baptist church, Westerly, R. I., April 10, 1898.

The meeting was called to order at 9.35 A. M., the President, William L. Clarke, in the chair. Prayer was offered by the Rev. L. F. Randolph. There were sixteen members present.

The minutes of the regular meeting of Jan. 18, 1895, were read, and upon motion, approved.

The Treasurer then presented his quarterly report, which was, upon motion, received and approved.

A form was then approved disposing the Treasurer had made of a certain property in the hands of the Society, and referring a question in regard to another to the Finance Committee.

It was voted that the vacancy in the Board caused by the death of the late Geo. B. Utter be filled in the person of Eugene F. Stillman.

The committee appointed to attend the Conference in New York in regard to legislation concerning the Chinese, made a brief report, which was read, and upon motion, adopted.

The Corresponding Secretary reported that Dr. Ella S. Swinney asked permission to return to America for a brief visit in the summer, and that the Woman's Board of the General Conference would raise the funds needed for her expenses, and that the Corresponding Secretary had instructed her to come. It was voted that the action of the Corresponding Secretary in this matter be approved.

The committee to select and appoint the two missionaries to be supported by Mr. Charles Potter, reported that, in view of Mr. Potter's desire to have the work begin at once, they had employed the Rev. J. Clarke for three months, and that they had engaged the Rev. George W. Hills at a salary of $700 a year, and the Rev. T. J. VanHorn at a salary of $500 a year. Upon making this report was received and approved.

Correspondence was presented from the Salem, (W. Va.) Church and the Rev. J. L. Huffman, asking for aid in the support of the latter as pastor. Mr. Huffman tendered his resignation as General Missionary in the South, in connection with the Missionary of the South, in 1893. It was voted to accept his resignation and that an appropriation be made to aid the church at the rate of $100 a year from July 1st, during the time that they have a pastor.

It was voted that the Rev. Wil. D. Daland, Wm. L. Clarke, and Isa B. Oraudall be a Committee to represent the Missionary Society in connection with the Tract Society in regard to a proposed Evangelical and Sabbath publication, and to report to this Board.

It was voted that the President, Corresponding Secretary, and Recording Secretary be a committee to prepare the programme for the next Annual Meeting of the Missionary Society.

A report was presented from the Rev. J. J. White, concerning his work, in which it appeared that he considers that he has withdrawn from the service of the Board and has been instructed to the Corresponding Secretary to correspond with him in relation thereto.

A communication was presented from the Rev. A. E. Main, tendering his resignation as Corresponding Secretary and Secretary of the Board, and that the resignation be accepted, to take effect at such time as his successor shall be appointed.

It was voted that a committee of three be ap-
pointed, consisting of Wm. L. Clarke, L. B. Crandall, and B. P. Langworthy, 2d, who shall recommend a suitable person to fill the office of Corresponding Secretary. It was voted that a committee of three, consisting of George B. Carpenter, the Rev. A. McLoarn, and A. L. Chester, be appointed to prepare a memorial in favor of the election of the Rev. A. E. Main as Corresponding Secretary.

Miscellaneous correspondence was presented, and sundry orders were granted and bills ordered paid. Adjourned to the call of the President.

WILLIAM C. DALAND, Sec. Rec.

THE CALIFORNIA FIELD.

NO. II.

Mr. S. F. Randolph, a brother of Eld. L. F. Randolph, of Hopkinton, R. I., is located at Valley Centre, San Diego county. He was from Farina, Ill., and was one of my parishioners when I was pastor there. He took up a government claim a few years ago and has been improving it. He is a faithful and zealous Seventh-day Baptist, keeps his tracts on hand, and wherever he is he tries to see people not see him as he was about to start for his old home in Farina, where his family are, but received two letters from him in reply to mine, and in one of which he sent his contribution toward traveling expenses.

Near Bache, San Diego county, lives R. A. Thompson and family, one of our people, who came from Wisconsin. He was too far away for me to reasonably visit, but Bro. Randolph has visited him as he lives not far from him.

From Tustin City I returned to Los Angeles, and remitted my tribute to Mrs. Brown and daughter and myself attended the Sabbath-school and the morning service that Sabbath at the Seventh-day Adventist church. After the close of the Sabbath-school I was introduced to Eld. St. John, their pastor, who invited me to preach, which I did. He and his people gave me a very cordial reception. Among the many who gave me a kindly greeting was an old student of Milton College, a Mrs. Williams, but formerly a Miss Hunt, who inquired after her old teachers and school friends. Mrs. Fred A. Maxson, of Milton, an intimate friend. In the afternoon we had a Seventh-day Baptist Sabbath-school in the rooms of Mrs. Brown, which we all greatly enjoyed. My next visit was to Mr. B. F. Frank Maxson's, in El Monte, about 12 miles to the east of Los Angeles. He is a brother of Mrs. Jonathan Allen, of Alfred Centre, and came into California from Albion, Wis., a number of years ago. His brother Matthew, an old miner in the State, makes his home with him. His mining experiences and accounts of prospecting excursions are very interesting. He showed me several nuggets of gold which he got out of the mines. While at Mr. Maxson's we had the longest and hardest rain storm of the season, which washed away bridges and roads and stopped travel on some of the railroads for two days. We had a very pleasant visit with Mr. Maxson and his agreeable family. Near him lives Mr. William Davis and his family. He is a brother of Mr. Jeremiah Davis, of Davis-Junction, Ill., a son-in-law of the late Joseph Goodrich, who was the founder of Milton, Wis. Mr. Davis came from West Virginia last autumn. Both he and Mr. Frank Maxson were students in Milton Academy when I was, and remembered me, quite distinctly. On Wednesday evening of that week I started for Fresno City, Fresno county, and arrived there the next day noon. Our train was the second one over the repaired washouts and landslides caused by the heavy rain of the Monday before. We have one Seventh-day Baptist family in Fresno. Mr. Byron D. Maxson, wife, son and daughter. They were from Richburg, Allegany Co., N. Y. His brother, Dr. Willis Maxson, did live here, but he became a Seventh-day Adventist, and is now the head physician in the Sanitarium at St. Helena, Cal. We spent the Sabbath with Bro. Maxson, and on invitation preached in the Seventh-day Adventist church to a large congregation after the close of their Sabbath-school.

Our Advent brethren here gave me a very cordial reception. At the home of Bro. Maxson, Sabbath afternoon, I had a pleasant interview with Mr. Morton and wife. Mr. Morton is a sister of Deo. Sanford, of our Dodge Centre Church, Minn. Bro. Maxson and I called on a Baptist minister, Rev. T. W. Alexander, who lives three miles from Fresno, and who has lately come to the observance of the Sabbath. We had over an hour's interview with him at this time. I will not attempt to state the number of questions and our poor of questions to him as to the support of our ministers, our doctrine, our policy, etc. He had never seen a Seventh-day Baptist minister before, though he had seen our Outlook, to his great disturbance on the Sabbath question, and to his final observance of the Sabbath. His wife and family are together, and are inquirers, investigating. He came to Mr. Maxson's and spent Sunday evening with us, plying questions thick and fast, and answering not a few questions put him. He is an intelligent, and fairly educated man, an easy talker, uses good language, and I judge a preacher. He says he cannot join the Seventh-day Adventists because he cannot accept their materialism, Mrs. White's visions, their church polity, and some other views they hold, practice, and teach. He wishes there was a Seventh-day Baptist Church in Fresno. He is in hopes his family will go with him in the keeping of the Sabbath. He serves a small Baptist church some ten miles from him, but will have to give that up, he thinks. What will be the final outcome of his coming to the Sabbath is not certain. If it is a greater blessing to himself and family, for he is poor, and where to get employment. What ought we to do, as a people, for such, is a very important question for consideration.

From Fresno we went to Oakland. Of our people, and our missionary prospects in that part of California we will write next time.

O. U. WHITFORD.

LOS ANGELES, Cal.

RESOLUTIONS.

The following resolutions were adopted by the Dodge Centre Seventh-day Baptist Church, and requested for publication in the SABBATH RECORDER:

WHEREAS, Rev. B. S. Wheeler has served the Dodge Centre Seventh-day Baptist Church as pastor for the past six years, and WHEREAS, He is, with his wife esteemed family, now called to other fields of labor, therefore Resolved, That in consideration of his long continued services as an efficient and faithful shepherd we considered it our duty to owe him as well as a pleasure to ourselves, under God, to express our sincere appreciation of his labors, conscientious, and consistent work as among us, as a servant of God in the Master's vineyard.

Resolved, That in taking his departure with the members of his respected family who have ever been an inspiration to us as workers among us, they will be followed to their new home by the sincere good wishes for a safe and pleasant journey and the heartfelt prayers for their future welfare.

C. W. RUSSELL.

SALEM, W. VA.

The Salem Church has asked Eld. J. L. Hufferman to the pastorate. He will begin his labors in that respect the first of July. This will be a great relief to the former pastor, who has been preaching for them Seventh-day S NEEDS for school work as Salem College; a man entirely too heavy for one man. The church was greatly refreshed by the extra meetings held here and at Buckeye, by Elder Huffman, resulting thus far in four baptisms.

Salem College is having the largest attendance in its history. The present enrollment in the preparatory department is 126, over 330 in our music and art students, the list reaching 124, which is 38 more than the same class numbered last spring term, and the entire enrollment this term exceeds the entire enrollment of one year ago, by 35. The enrollment for the entire year thus far amounts to 284, an average of 78 per term; and leaving out repetitions, we have enrolled 157 different persons.

The other morning an expression was taken in chapel, to ascertain the number present who had served as teachers in the public schools; 30 of whom are still out teaching, but expect to be with us the last half of the term. One thing is quite noticeable; there are very few boys and girls among them; but the school is composed of an older class of mature young men and women, who are there for a purpose, who have earned the money to be schooling, and who seem intent upon making the most of their opportunities. It is an inspiration to be with them, and no one can see this gathering of over one hundred young people, morning by morning, in chapel service, and mingle with them in class-room work, without thinking of the momentous interests at stake, and of the harvest that must come to West Virginia from this seed sowing.

Another characteristic of these young people is a desire to feel that of improvement, as seen in the readiness with which they act upon any suggestions made by the teachers. The transforming power of Salem College is becoming more apparent, day by day, in all the surrounding country.

Miss Mary Muncy, an old Alfred graduate, has been employed to aid us through with this large term. She is making many friends in Salem. Some of our classes are very large, and we find our largest class-rooms too small for comfort.

Our brethren in West Virginia feel that the College work is so important that the President must not think of returning to the pastorate for the present at least; hence the movement of the church in calling a pastor.

We believe that the failure of Salem College now would be a death blow to our good cause in West Virginia, and although our personal preference would be to stay in the pulpit, we dare not take the responsibility just yet of saying, no, to the entreaties of this people.

Friends, and brethren, don't forget to pray for Salem College, and teachers; and our good work is heavy; but sympathy and prayers of friends, and divine aid in answer to prayer, make men strong, and bucked light.
THE SABBATH RECORDER.

[VOL. XLIX, No. 17.]

OUR MIRROR.

We wonder how many of our Juniors have pledged themselves to read the Young People's department for a year? If any of them have we are sure they will be glad to find something they can do, and here it is. A lady writes us from West Virginia asking if any of our young people are willing to send OUR SABBATH PASTOR, after reading it, to children who are too poor to take a paper, but would enjoy good reading. If they will send the papers to Maggie A. Bee, Addison, Webster Co., W. Va., she will willingly distribute them where they will do good. Surely if the children think they like the paper every week, they will be glad to share with some who have no Sabbath-school to attend where so nice a paper is given away. Although any one may respond to this call we hope the children will take it as their particular work.

The Junior Endeavor Society, of Salem, W. Va., gave an entertainment in Chapel Hall, April 4th, which was well attended and heartily enjoyed. The object was principally to arouse a deeper interest among the members, and those who should be members, as well as the parents of all. The programme consisted of addresses, recitations, and music, and was very creditably rendered. The committee having charge of the Junior work seem to be accomplishing considerable good.

We are glad to receive a request from a little band of lovo Sabbath-keepers in Addison, W. Va., for Christian Endeavor supplies to aid in the organization of a society. Let us pray that the effort may result in much good, and that more of our little Sabbath-keeping bands may unite themselves in a stronger endeavor for Christ. A live Christian Endeavor society might evolve a church where it seems almost impossible.

Brothers George Shaw and Burdette Coon spent their spring vacation in revisiting Barry and New Canton, and make the following report: "One year ago there was no organization of young people at New Canton, and upon our arrival last May, we found two very weak societies just starting. One was a Y. P. S. C. E. the other a Home Mission League. We spent six weeks, and have over one hundred and forty members enrolled in these societies, fifty of this number belonging to the Junior League. A most cordial welcome awaited our return, and we find that straightforward talk about the demands of the gospel does not repel people, but attracts them. Sunday night the largest church could not seat the people who came to our last meeting. Easter morning Mr. Shaw preached at the Christian church, which was made beautiful with flowers and other decorations. Elder Kinne was present from Barry, and seemed as strong and bright as usual. During the time we were away we made one hundred calls. We climbed the same old bluffs, found the same men in the fields, and visited all the schools within our reach. The cost of our trip other than railroad expenses was twenty-five cents each."

SUMMERIZED report of Young People's work for the quarter ending March 31, 1893.

January, Missionary Fund. 6 00
February, Missionary Fund. 10 25
March, Missionary Fund. 10 45
Total. 19 70

E. & O. E.

IRA L. MAISON, Treasurer.

THE SABBATH RECORDER.

YOUNG PEOPLE'S WORK.

The banner county of Wisconsin in Junior Endeavor work is Rock, and Beloit in the same county is the banner city of the State.

We have just received a circular containing the announcement of the summer school which will be conducted at the Morgan Park Academy.

It was at a late quarterly meeting of Seventh-day Baptist churches in Kentucky that two clergymen were present to present papers on the same day, and the question of precedence having arisen, Mr. A. sprang to his feet and said: "I think Brother B. ought to have the best place on the programme; he is an older man than I am, and, besides, is full of his subject." When the audience remembered that Brother B.'s subject was "The Devil," a cheerful smile seemed to beam around the church.

It is ranked among the schools of its kind in this country.

When the audience remembered that Brother A. was at a late quarterly meeting of Seventh-day Baptists in Kentucky that included the Baptist churches in Kentucky that have had a great deal of practical work, the church? Didn't valuable time wasted their spring vacation in revisiting Barry and New Canton, and make the following report: "One year ago there was no organization of young people at New Canton, and upon our arrival last May, we found two very weak societies just starting. One was a Y. P. S. C. E. the other a Home Mission League. We spent six weeks, and have over one hundred and forty members enrolled in these societies, fifty of this number belonging to the Junior League. A most cordial welcome awaited our return, and we find that straightforward talk about the demands of the gospel does not repel people, but attracts them. Sunday night the largest church could not seat the people who came to our last meeting. Easter morning Mr. Shaw preached at the Christian church, which was made beautiful with flowers and other decorations. Elder Kinne was present from Barry, and seemed as strong and bright as usual. During the time we were away we made one hundred calls. We climbed the same old bluffs, found the same men in the fields, and visited all the schools within our reach. The cost of our trip other than railroad expenses was twenty-five cents each."

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IRA L. MAISON, Treasurer.

THE SILVER CHAIN.

Did you ever hear about the "chain" system for raising money to buy lamps and carpets and organs and the like for the church? Didn't you? Well then I will explain it to you. Its a great scheme I tell you. It beats church fairs, and cob-web socials, and oyster suppers all to pieces. And then it is so simple and inexpensive and makes no trouble for anyone. Begin this way. You write three letters just alike and mark them No. 1. You send them to three different people and write something like this: "My dear friends: Will you please make three copies of this letter and send them to your friends making the number at the top of the page one higher than this is? Then please enclose this letter with ten cents in an envelope addressed to Peter Sharp, Beegerville. The object of the funds thus to be raised is to buy an alarm clock for our Sabbath-school organist and if there is anything left over it will be applied on the pastor's back salary. Yours truly, "F. S."

When the letter has reached the number 30 it need not go farther. This is a little matter but please do not break the chain, for a broken link will mix matters and cause trouble."

No one will refuse, for it is only ten cents, and it will cost only three postage stamps for the letters that are sent out and one for the letter that contains ten and that makes only eight cents and the envelopes and paper are not worth more than two cents, so you see it costs only ten cents to secure the other ten cents. But you will be astonished when you stop to figure up how much you will get. You see there will be letters marked No. 1, nine marked No. 2, twenty-seven marked No. 3, eighty-one marked No. 4, and so on. You just count up now how much it would make if you stop at twenty; I have known of their being marked to run up to sixty, but twenty is enough; for if there are no broken links even at twenty, there would not be enough people in the world to send the letters to and the money would buy out Uncle Sam with a cash payment. It is a great scheme. You just try it now.

EVERGREEN.

FIVE REASONS WHY YOUNG PEOPLE SHOULD ENGAGE IN ACTIVE CHRISTIAN WORK.

By MIN. E. WARDNER.

SECOND AND THIRD REASONS.

Secondly, on account of the magnitude of the work. When we look at the question from this standpoint our spirit would almost die within us were it not for the words "all power is given unto me in heaven and on earth," and "lo I am with you alway, even unto the end of the age." The work to be done, who can measure it? Who can comprehend it? A world in ruins. Vast multitudes of human beings having no hope and without God in the world, sporting on the brink of eternity, and each moment of time brings hundreds who rush headlong into the same old darkness forever, and so few to lift up the banner of the cross and proclaim salvation through Christ alone! Is it any wonder Paul cries out, "Who is sufficient for these things?" I am thankful that this same Paul also says: "Our sufficiency is of God.""That contains the ten cents. That makes only ten cents to secure the other thirty."

It need not go farther.

It need not go farther.

It need not go farther.

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It need not go farther.

It need not go farther.
Christian character on the part of every one who joins the society. But it is our duty to make sure that every one who enters the society knows what he is doing, has seen the constitution of it, understands the pledge that he has given his promise, trusting in the Lord Jesus Christ for strength to live up to it.

To sum it all up, it is the duty of the Lookout Committee to do all they can to keep the society active and spiritually-minded. It may be hard, but it must be done "through him that strengtheneth you."  

Anne Wells.

DOUGLAS CENTER, MISS.

REPORT OF THE LOOKOUT COMMITTEE OF THE NEW MARKET Y. P. S. C. E.

To the Young People's Society of Christian Endeavor of the New Market Baptist Church:

Your Lookout Committee herewith submits its report for the term of six months, ending April 1, 1893.

On October 1, 1892, the society numbered 55 members; of whom 31 were active, 20 associate and 2 honorary. During the past six months, there have been added to the Society 2 active, 1 associate, and 1 honorary; and 5 members have been transferred from the associate to the active list. In the present time the membership is divided as follows: 38 active, 15 associate, and 3 honorary, making a total of 56 members now on the roll.

Your committee teakes pleasure in reporting a very perceptible increase of interest in the work of the society, especially among the associate members.

We would here take the opportunity of urging all of the active members to call to mind that part of the pledge which requires either a personal or written response to roll call, at every consecration meeting; feeling sure at the same time that past necessities in that respect have not arisen from willful neglect of duty, but only from forgetfulness, and hoping that this gentle reminder will serve to make us all more attentive to this simple, but none the less important duty in the future.

On February 2, 1893, the eleventh anniversary of the organization of the Christian Endeavor Society in the United States was celebrated by a public service, under the auspices of your committee, in which the Christian Endeavor Societies of New Market and Dunellen united with us.

Your committee has also submitted a plan for papering and refurnishing the lecture-room of the church; and, under your direction, has begun a canvass of the society to obtain the necessary funds for this purpose.

Respectfully submitted,

A. W. Vars,  
Hannah L. Larkin,  
Lookout Com.  
Jessie G. Burdge,  
April 8, 1893.

PRESIDENT'S LETTER.

For several years circumstances have seemed to warrant our young men in excusing themselves from entering the ministry.

When they have said, "We now have more ministers than we can furnish with desirable positions or paying pastors," I confess I have hardly known what to say in reply. I thought of this yesterday when one of our young men who is just entering this profession, handed me a telegram to read. This message asked of us for papering and refurnishing the lecture-room of the church; and, under your direction, has begun a canvass of the society to obtain the necessary funds for this purpose.

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Respectfully submitted,
would let us go unchecked to destruction. Egard says, "God smites for life, Satan caresoms for death." A foolish parent indulges his child in folly. God is with all of the world in his corrections. We must need to study in the wise school of mothods. v. 13. "Happy." An expressive word. Blessed. Contented in all places and under all circumstances. v. 14. "Findeth wis­ dom." As one that searches for hidden treasure. Gains possession of. Matt. 13: 44-46. "Understand­ ing." A parallelism distinguishing Hebrew poetry. Referring to wisdom in another way. v. 14. "Mer­ chandise of it." As one trading for profit. Finding wisdom is greater profit than earthly treasures. v. 15. "Wisdom makes gold and silver increases it by trade and interest. He that possesses gold and silver increases it by trade and interest. He that possesses wisdom increases it. The increase of the latter is more precious than the increase of the former. v. 16. "More precious than rubies." Pearls or costly stones. v. 21. Because of God's great wisdom in doing things. v. 22. What a wise word. v. 23. "A tree of life." Gen. 9: 3; 12. 22. Wisdom gives true life to those who eat of her fruits. Life is com­ municated to the spiritually-minded who hear and obey the voice of wisdom. v. 21. Be wise; God's best gifts must be sought after, laid hold upon and retained. Bitter the reflection upon true treasures once enjoyed but now lost. But happy is he who knows by whom the earth was formed. v. 24. "The wisdom that is prepared so well and created so wonderfully is the kind we need and may have not in the manner of the world. More than existing. Grace. v. 25. Waters come forth from springs which aid growth and fruit-bearing; form rivers and lakes for navigation and irrigation. What a wise word. v. 26. "Drop down dew." And rains, as the word includes it, therefore not altogether different from the facts of science. v. 31. Because God's great wisdom in doing for us, we bear not instruction depart from thee, but keep sound wisdom, and be discreet. v. 22. "Life to thy soul." The highest, truest life, fullness of life, here not on earth, save in Christ. v. 32. "An ornament, to beautify the character. v. 23. "Walk securely." In the true path with a safe guide. Unmis­ tery, for it is sure. v. 33. "Conscience is a good man's best friend." The calls of wisdom by the word of God, by conscience, by providence, by the Holy Spirit, services of the holy house of God, and by our own needs. v. 34. True wisdom is a monitor that claims the submissive regard of men. It is the True Teacher from above. It is Christ offering Christ to sinful men. God's wisdom is manifested in Christ. v. 35. Scripture passages for reading and comment in En­ deavor Meeting: Prov. 1: 2, 3, 4, 6, 10, 11, 13, 14, 17; 25: 10; John 14: 21; Psalm 91: 14; Job 28: 15.

Sensationalism in the pulpit is always condemned by serious, thinking minds. Honest believers want bread, not stones or vacant chaff. The mission of a true preacher is to make disciples of men and this done by presenting the plain truths of the gospel.

Now may we not make an application of this to Sabbath-school teaching? Is there not too much of the secular in the Bible class? Some peculiar passage is found and jokes go the rounds, amusement created, an entertaining time is passed. But what hungry soul is fed? Who is brought under conviction? Who has felt that the object of class work is teach­ ing the word of the Lord and instructing the young minds as to the great truths of the Word of God? Let this evil also be corrected. The custom pre­ vails in some schools of repeating the Lord's prayer. No doubt a good custom, but let the teacher take some pains to impress it upon the young mind that this act may be true prayer, and again it may be only a concert exercise or speaking of a place. There is no real prayer in this unless we are in the proper frame of mind toward everybody. If John has not for­ given Henry for his rudeness, or Mary forgiven her for some act, let them first think that they are praying when the superintendent bow their heads and begin with "Our Father which art in heaven." One truly says that "The spirit of prayer is more important than the act of prayer." When Jesus said "After this manner pray ye," he insisted also that it was to be after this manner that we live. Our daily life and atti­ tude toward men become our real prayers and that praying "without ceasing." This of course is not a substitute for the act of prayer.

The Dodger Centre Sabbath-school crowns the church so that it is sometimes difficult to see who labored. v. 9. "Forsake not, and un­ der God's care Jehovah watches over such." v. 10. "Wisdom leads to trust in God, removes the heavy burdens of life, and gives the peace and rest of faith."

Suggested Thoughts.—This lesson suggests the ex­ perience of Job, who despised not God's chastening, who acted wisely, and found at last prosperity and peace. We cannot gain wisdom outside the school of God. In that school we learn. Every virtue to be gained by the school is given by God. Our life in school should be to find out the things of God. Great pleasure comes in searching for true riches. Great even are the pleasures of riches of store, but wisdom's enjoyments never end. Riches without wisdom starve the soul. They are like prison walls of gold and silver, wherein a man is dying for want of food. "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold."
faith of Jesus Christ might be given to them that believe." It cannot, then, be on account of any superior and distinguishing merit on the part of those whose salvation is made "certain," but that favor is shown in favor of all, it is because God exercises the prerogative of an independent and arbitrary sovereign that this distinction is made? It cannot be; for God declares that he is not a respecter of persons. (Deut. 10:17, Acts 10:34.) God loved the world, and gave his Son to save the whole world. Or is it because God exercises the prerogative of an independent and arbitrary sovereign that this distinction is made? It cannot be; for God declares that he is not a respecter of persons. But it is argued that God foreknew he who would accept the offer of salvation; that is, by his predestination of the elect. Now, if God foreknew that this was the case, it follows that he foreknew the act or the actor, we say, then, as he foreknew such figures during the Fair. There are ample

No Need of Submitting to Extortion.

Chicago owes it to the hundreds of thousands who are seeking lodgings during the Fair to protect them to the utmost against robbery. It is unjustifiable, or at least contrary to the law, to demand fees of any kind under any pretext. The law of the State has reference to the crime. This ordinance remains on the statute book for fifty years, and a man born twenty-five years after the law was made commits murder. Now the law did not induce him to commit the deed; it rather determined the deed when he committed the crime in the face of the penalty. When he committed the deed he was actually doomed or ordained to the penalty, and virtually, that is, by means of the ordinance or law, he was ordained to this doom fifty years before, or as far back as the law reached.

In like manner does man stand in relation to the Law of God. "The soul that sins it shall die." Adam's sin was willful and deliberate. And so is the sin of all who sin understandingly. It is no more impracticable to keep the letter of God's Law than the letter of the law of the State; and if we remain in sin we are virtually doomed by the Law of God to the penalty of death.

But it is argued that God foreknow who would be lost and who would be saved, and therefore it must come to pass as he foreknew. Well, suppose that the legislator who made the law of the State against murder had been invested with foreknowledge, would their foreknowledge in any way affect the man who was born twenty-five years after the law was made? We think not. Then if foreknowledge in such a case would not affect the act or the actor, we cannot see any reason why the same rule will not apply in respect to divine foreknowledge.

As to the doctrine of election, the Scriptures nowhere teach that God ever elected a human being upon the condition that he would act upon himself. Every soul that has been, is, and shall be elected, is chosen in or through the Lord Jesus Christ. He was the only one ever elected per se. (Isa. 42:1; 1:27.) And as "He is the propitiation for the sins of the whole world," all who repent and faith accept the Son of God as their Saviour are actually elected in him when they so accept him, and virtually they were elected as far back as he was chosen of the Father. Hence by virtue of our new relation to Christ "we were chosen in him from before the foundation of the world."
TEMPERANCE.

In Denmark it is the law that all drunken persons shall be taken to the police. In carriages provided at the expense of the publican who sold them the last glass.

PASTOR TO THE WARY.—An old sea captain riding with a young man on the coach, said to him: "Where are you going?" "I am going to the city to live." "Have you letters of introduction?" "Yes," said the young man, and he pulled out some of them. "But have you a certificate of character?" "Oh, yes, but I did not suppose you desired to look at that." "Yes," said the captain, "I want to see that. As soon as you reach the city don't fail to present it to some Christian church. I am an old man, and I have been in and down in the world, and it is a rule of mine, as soon as I get into port, to fasten my ships fore and aft to the wharf, rather than have my ships floating hither and thither with the tide."

From Pastor To Son.—One day a young man entered a merchant's office in Boston, and with a pale and canvass face, he said:

"Sir, I am in need of help. I have been unable to meet certain payments, because parties have not done as they agree by me, and I would like to have $1000.00. I came to you because you were a friend of my father, and might be a friend to me."

"Come in," said the old merchant; "Come in and have a glass of wine." "No," said the young man, "I don't drink." "Have a cigar, then." "No," said the young man, "I've got to be sober, I'm going to the city to live." "Well," said the old gentleman, "I would like to accommodate you but I don't think I can." "Well," said the young man, as he was about to leave the room, "I thought perhaps you might. Good day sir."

"Hold on," said the merchant. "You don't drink?"

"No, sir; I'm an abstainer."

"No, sir; I'm superintendent of a Sunday-school."

"Well," said the merchant, "you shall have it, and three times the amount if you wish. Your father left me $5000.00, and asked me the same questions. He trusted me, and I will trust you. "No thanks—I owe it to your father's trust."—Protestant.

EDUCATION.

—Mr. Gladstone and I," said Pope Leo recently, "are the oldest men in public life, and yet we seem to have the newest ideas."

—Tax class of '42 at Yale have raised $2500, the income of which is to be used by the University in encouraging the art of extemporaneous speaking among the students.

—the Levering lectures at Johns Hopkins University were delivered last month by the Rev. Dr. William R. Huntington, of New York. The lectures were on "Four Monosyllables of Religion: Life, Light, Law, Love."

—the annual catalogue of the Theological Seminary of Colgate University gives the names of eighteen seniors, sixteen middlers, and twenty-seven juniors, a total of sixty-six students of whom twenty-eight have taken bachelors' degrees. Four lectures have been announced to address the students this year.

—the Lake City, Minn., board of education adopted the following resolution: "If the pupils of this school will be extra careful in the preservation and care of the school property and premises, suffering no injury or defacement of the wood-work or other school property, they will be entitled to a day of vacation at the close of each month for a holiday as a reward."

THE TUTOR.—Professor Ellia Gray, the inventor of the musical telephone, has on exhibition, at No. 806 Broadway, New York, a new invention, the tele- graph, which, while ranging for utility with the telegraph and telephone, is in every important respect superior to either as a medium of communication. The written message is produced in fac-simile at the receiver's end. There is a machine provided with a roll of paper on which is written, "Prof. Ellia Gray, New York," and two cords near its point, connecting at right angles with two points of the machine, is taken in hand by the transmitter, and the pen or pencil at the receiver's end glides simultaneously, produced by electrical impulses, a fac-simile of the handwriting at the other. No attendant is required by the receiver, who may be absent from his office for days together receiving these messages. To send a message to any one of the interminable, in the order in which they were received. In cities and towns, the telegraph will be operated by a clerk, who will prepare the slips, in much the same manner as the telephone is now worked.

—The Sabbath services of the New York Seventh-Day Baptist Church for Sabbath day, April 25th, will be held in the 2nd St. Baptist church, corner of 2nd St. and Lexington Avenue. Baptist will be administered.

SPECIAL NOTICES.

—The Seventh-day Baptists of the West are invited to convene at Alfred Centre, N. Y., May 3, 1893, at 8 P. M.

PROGRAMME.

2. Is a change from the International system of Sabbath-school lessons desirable, and if so, what shall that change be, and how made? J. T. Davis.
3. Is our system of not at all adapted to the development and extension of the Church of Christ in the world? M. B. Kelly, Jr.
4. To what extent should social problems and current events be made the theme of pulpit discourse? G. W. Rogers.
5. The importance of evangelistic work to the work of the church? M. B. Kelley, Jr.
7. What can the ladies' societies do? Mrs. S. R. Brinkerhoff.
10. What can the Baptist Church do? Mrs. S. R. Brinkerhoff.

THE MINISTERIAL CONFERENCE OF THE SEVENTH-DAY BAPTISTS, New York City.

THE SABBATH RECORDER. [VOL. XLI., NO. 17.]

ALL isolated Seventh-day Baptists in Nebraska are requested to send their names and address to Walter Good, North Loup, Neb.


FOR the accommodation of those intending to visit the World's Fair next summer, information regarding rooms, board, prices, etc., will be furnished on application. Full particulars at 5, 51, 5 floor, R. C. Randolph, Room 5, M. E. Church Block, Chicago.

THE TREASURER of the General Conference invites the attention of all members of the Church to the Paris Exhibition of 1851. Address, William C. Whitford, Berlin, N. Y.

EMPLOYMENT BUREAU.—The Seventh-Day Baptist General Conference at Northport voted to establish a Seventh-Day Baptist Employment Bureau. It is proposed to find persons for places, and places for people seeking employment; to bring more closely together the buyer and the seller, the employer and the employee. Charles P. Maxon, of Parma, Ill., is the manager of this Bureau, whom all communications pertaining to it should be addressed.

THE New York Seventh-Day Baptist Church, holds regular Sabbath services in the Seventh-day Baptist Church Block, corner of 4th Street and 3rd Ave., on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23rd St.; entrance on 4th Avenue, Seventh-day Sabbath-school study for Bible study at 10:30 A. M., followed by the regular preaching service, or special study. Socially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Address, Rev. J. G. Burdick, Room 100, Bible House, New York City. Residence, 31 Bank St.

AMERICAN SABBATH TRACT SOCIETY, Tract Depository, Book Exchange, and Editorial Rooms of Sabbath Outlook. "Select Libraries," and Bible-school books a specialty. We can furnish single books at retail post paid. Write for further information. Address, Room 100, Bible House, New York City.

Friends and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House. Office hours from 9 A. M. to 4 P. M. Special appointment made if desired. Elevator, 4th St. entrance.

SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular Sabbath services in the following places: Every Sabbath, in Room 4, No. 100 Washington-street, Bible-school at 2 o'clock, P. M., followed by preaching or praise service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasional residence in the city over the Sabbath are cordially invited to attend.

THE Chicago Seventh-Day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3:30 P. M., Sabbath-school following the service. The Mission Saloon, 23rd Street, corner Columbia Park. Stranger are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Peterson, 334 So. Wood Street, and P. E. Peterson, 5455 Monroe Ave.

THE Seventh-Day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist Church, corner of Church and Genesee streets, Sabbath-school following preaching service. A general invitation is extended to all, especially to Sabbath-keepers remaining in the city over the Sabbath. J. T. Davie, Pastor.

ALFRED CENTRE, N. Y.

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in cloth, post free, by sending 75 ots. to the latter place. Write for further information. Address John P. Mosher, Alg., Alfred Centre, N. Y.
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