it any one of the other versions, for example, the Vulgate, "inaffable," as the Christians of the Roman Communion fondly claim—no more arrogantly than do some of our Bibliolaters the St. James' Version? Or is it any one of the imperfect manuscripts of the supposed "original" Greek or Hebrew? How are we to tell about this? Does anybody know? Has the Holy Spirit revealed even the list of the books, not to say the body of the text itself of each one? It is the work of Biblical Criticism to try to find out these things, a laborious task, and yet a labor of love on the part of God's children, whom he has endowed with hearts to love him and minds to use in this work.

The question of criticism, as related to the canon, or the list of books to be reckoned as Scripture, is apart from what is usually called "criticism," and yet it is closely connected therewith. In all this who scoff at criticism and that; others who regard them as pernicious, or who simply disapprove them, are themselves of necessity critics in the same field. Especially, and unfortunately so, are those who, while really it may be they mean to defend the Holy Bible from the lowered stages of criticism, and to ascribe guilt of the sin of Uzzah. For these judge the Bible often from the most prejudiced. They reject the so-called Apocrypha, without knowing anything about it, save, perhaps, that it has a recognition by Romanists and a quasi-recognition by the Episcopalians. But the other books of the Old Testament they regard as all exactly alike, mainly an arsenal of weapons to be used in the interest of orthodoxy, or to be concealed if they do not serve that end. Similarly, they accept the Apostle James' Version? Or is it the Revised Version? In any way different from their view of them. Are not these selves-critics? Read Rom. 2:1. Many there are who say that the Bible is above human reasonings, while they themselves, in a most reck- less manner, use reason about it, often with a smile about it. And they who fondly dream that the original manuscripts of just these sixty-six books of our English Bible as we have it,—could we find them or did God reproduce them as they were at first written,—would be absolutely free from all error of whatever sort. These can produce no reason, nor ground of faith, why that should be true of these books, or of all these. Nor can they at all tell or show why this should be so of any book, or what profit it would be to man that God should so miraculously keep the original writers free from lapse of any sort, seeing that it does not appear that he saw fit that these manuscripts should be preserved, or that those who copied or published the same should be similarly kept from error. This they cannot show by reason, which is plainly contrary thereto, nor yet by any certain text of Scripture. Nor could anyone show this save by revelation. And yet we hear many objections to Biblical Criticism, which is so efficient an aid to us in determining what books are the Word of God, and what is probably the most nearly correct text or translation, as the case may be, of these books. Indeed, it is presumed that a student or teacher of the Bible must not declare his honest judgments of the Sacred Volume on penalty of the loss of his standing as a Christian teacher, unless they agree with the judgments of certain others concerning the same volume, and that, foreseeably, because fallible men may not judge of the Word of God. "But," says the orthodox critics of the Bible, "we have the Spirit of God; these others do but reason, and have not the Spirit." Is not this appalling? Can a Christian man thus say of his brother? I fancy the Apostle James would prefer the company of the devout critic, however "advanced," who would not thus dare deny that the Spirit of God ruled the heart of his "orthodox" brother, and would not alter his opinion somewhat after this manner: But some one will say, Thou hast faith and I have reason; show me thy faith apart from thy reason, and I by my reason will show thee my faith. Let us all confess that criticism is needful, that a criticism of the Bible by reason we all must and do make; and let us strive that under the Spirit of God we all may as nearly as possible judge the truth. "For we can do nothing against the truth, but for the truth." In my next article I shall, God willing, speak of the two kinds of criticism, Higher (or literary) and Lower (or textual) criticism. Then it may not be amiss perhaps to say afterwards something concerning Inspiration and the Canon.

In Christ's name you must go down to the people in order to raise them up. This is what Jesus Christ himself did. He came down to the commonest people, and spoke the words arranged in the Revised Version. Now all of these would be biblical criticism.

Further, if Biblical Criticism be judgment or reasoning about the Bible, what is the Bible? Is it the common English version, called authorized, because the Episcopal Church in England and America authorizes it alone to be read in churches? Or is it the Revised Version? Or is it any other version? Is it the Vulgate, "inaffable," as the Christians of the Roman Communion fondly claim—no more arrogantly than do some of our Bibliolaters the St. James' Version? Or is it any one of the imperfect manuscripts of the supposed "original" Greek or Hebrew? How are we to tell about this? Does anybody know? Has the Holy Spirit revealed even the list of the books, not to say the body of the text itself of each one? It is the work of Biblical Criticism to try to find out these things, a laborious task, and yet a labor of love on the part of God's children, whom he has endowed with hearts to love him and minds to use in this work.

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A PRACTICAL APPLICATION.

BY THE REV. R. C. DAVIS.

"Faith, if it hath not works, is dead, being alone." So is a theory without its practice, a resolution without its fulfillment, a life without a purpose, a church without an effort.

It is rare to find a Christian who has not faith that Christianity will triumph, even though he may be conscious of repeated failure in his own life. Almost all Seventh-day Baptists have faith enough in principles we represent, and believe that in some way God will give them victory. But there are very many of us who do not make practical application of our faith, in "working out" that victory. The suggestions in the Recorder during last month for personal efforts in making a new and better record in 1893, met a response in many of our lives. In this way, no man was too small to be useful, none of these are already dead—"being alone," others are living and bearing fruit in worthy actions. Is there not a possibility for greater achievement by many of our churches this year than ever before? And thus the privilege of a more effective witness might be applied in many ways, but I will only speak of one—Denominational Benevolence. We have faith in our denominational boards, and feel that they are just the thing, and that we can not get along without their work. But there is great danger with some of our churches that this faith will be dead, "being alone." How many churches accompany their faith by regular, systematic contributions to these interests? A small church, with only thirty-four resident members, one year ago, had been struggling along, trying to do its part in denominational work and feel that its hopes were not being realized in full. Some of its members annually contributed what they felt they personally could. Others felt what that they could personally contribute was so little that it was not worth the bother of forwarding to the societies. As a result a few individual contributions, somewhat irregularly made, and principally, if not entirely, to one society, represented the denominational benevolence of that church.

With the beginning of 1893, the church, as such, voted to make quarterly contributions for the denominational societies, the members thus contributing to be divided equally between the Tract and Missionary Societies. Each member was urged to make an estimate of what he felt that he could give per week, and bring this amount to the quarterly offering.

But perhaps was too small to be unworthy of a place in the contribution of the church.

At the end of the year it was found that the quarterly contributions of that church had averaged twelve dollars and fifty cents, making an aggregate of fifty dollars. But beside this, in the way of thank-offerings, mite-boxes, and special contributions, about forty dollars was contributed toward the work of these societies. When the annual report was given, the people were surprised to see how much they had done and how easily it had been done. The larger contributors had probably not increased their contributions at all from previous years, but the addition of small ones, that before had been felt too small to give separately, now made an aggregate of more than double what the church had ever contributed to these interests, when doing it individually and unsystematically.

Suppose that all our churches should adopt this method this year so that every member of the denomination could bear his part regularly and systematically, how it would swell the treasuries of our Boards and help us, as a people, to prove our faith by our works.

But not only was the interest and efficiency of this little church increased along these benevolent lines, but it was enlarged and blessed in "the work of the Lord," according to its numbers," those that were being saved."

Let the churches that feel too small and too poor to do anything of account in this work take courage, and begin this year with a method similar to that of this church, and will not be surprised at what you can do for the Lord, and his blessing will richly reward you.

THE BIBLE AND CRITICISM.

A. K. ROGERS.

So very much has been said of late about the Higher Criticism, and so much has been said which now it is neither pleasant nor profitable to look back upon, that I hesitate somewhat about adding anything more to it. Many people, I dare say, have begun to grow a little tired of the whole subject, for which they are not altogether to be blamed. There seems to be a great craving for criticism, I suppose, and the only contrib-

ution as to what the matter at issue really is, and because I accept fully the stand-point of the Higher Criticism, I should like to say just a few words in its defense. I shall not attempt to say anything about the results of Criticism, and indeed I do not consider that this is the most important matter concerned; I only shall try to justify the stand-point of the Criticism itself, because I think if its stand-point were better understood men would not be so ready to cry out against it.

For it is the great fault of very many of these attacks that evidently they only have a second-hand knowledge of the views which they are attacking, they catch at the results which the critics have arrived at, but they do not take the trouble to go through with the processes by which these results were reached. I don't care to discuss the ethics of this, or to ask whether a man has the right to say that the theories of Banon or Wellhausen are groundless when he has never examined it but one side of the question. Only this fact is unfortunate because it is the view of the majority of the people, and it would be well to know to what sort of men the critics really are. We all know the common idea among religious people of an infidel,—a man who has a prejudiced hatred against the Bible, who only grudgingly will admit that the Bible is worthy of the slightest respect, and who is concerned solely to pick flaws in it and make it out as faulty as ever he can,—well, this is precisely the way in which a great many people think the great schools of Criticism, which are called radical or negative. Now I should not like to deny that persons exist who hold this description of an infidel, but this, at any rate, I am quite sure of, that no such person ever has exercised the very slightest influence upon the scientific criticism of the Bible. Biblical critics, no doubt, are not without their failings, they have their prej-

udices against the Bible as the ordinary infidel is credited with, has failed utterly to un-

derstand them.

So much at least, that the critics are honest, no one ought to have the least difficulty in ad-

mitting if he only will represent to himself the criticism's point of view. Here are certain documents which we call the Bible, and which have come down to use precisely as other ancient manuscripts have done. Now just as the classical scholar treats Homer and Thucydides, and just as the Oriental scholar treats the Vedas or the Zendavesta, so it is that the Bible is treated in criticism, and there is no difference between them; and though we ourselves may think that the Bible ought not to be treated in this way, yet we ought to be able to recognize that others may very natural-

ly disagree with us in this, and may treat it so with perfect honesty, for to call them prejudi-

ced against it. But I think that we ought to go farther than this, and that we ought to say, not only that they may do this and still be honest, but that they ought to do it, and that we are wrong in making any objection to their doing it.

Kant, the great German philosopher, who in spite of his metaphysics can be plain and vigorous enough when he has a mind, has these words in one of his books: "It is extremely absurd, he says, to expect to be enlightened by reason, and yet to prescribe to her beforehand a set of principles. If I make this a thing, in spite of its absurdity, have not men been much too ready to do when they come to deal with the Bible? "Critizes the Bible," they will say, "as much as you please; scrutinize and test it thoroughly, but be very sure to prove something." "But what sort of criticism is this? Is it not a mere plaything with words to call it criticism at all? But," they say, "the Bible is the Word of God, and what are men to call God's Word in question?" Is it not strange that they should be begging the question?" How can we know it is God's Word until it has stood the test of the severest criticism? Surely we have ourselves no direct revelation to tell us this; and how, then, can we introduce at the outset that which forbids us to criticize it severely? The trouble is, when we think we are relying on God's words, we really are only relying on the fact that we have that have been brought up in the atmosphere of a certain religious conception, have been taught a certain doctrine about the Bible, and this is the reason for the trouble.

We have been taught certain things about the Bible, but then we have been taught other things which in later years we have found not to be true. The Mohammedan, too, has been brought up in the atmosphere of a certain conception of the Koran; if that is evidence enough for us it is evidence enough for him as well. What should we think of the scientist who, when he was called upon to test a new theory of chemistry, should refuse to consider it and should say, "My text books teach me a different theory;" and it is absurd to suppose that we should know more than our fathers did." No, clearly we have a perfect right, it even is our duty, to test what is taught us before we receive it as true, and it is this simply that criticism attempts to do. The critic comes to the Bible as literature which presumably stands upon the same plane with other literature; he puts it to the same tests which he puts other books to. It is possible that he may come to the conclusion that the Bible is an exceptional book, not to be examined in a very particular way; if he does not come to this conclusion, he is not of necessity animated by a spirit of hostility or of irreverence toward the Bible, any more than the Greek scholar who tries to show that the Iliad is made up of more poems than a single one, is
THE SABBATH RECORDER.

animated by hostility to Homer. And if he does come at last to the conclusion that the Bible is a book different from other books, he only has the right to admit freely all the difficulties that are connected with it, should appear to any one to be a dangerous principle, and yet I know that to many men it does seem dangerous. There are men who, when the Bible is concerned, will tell us to repeat even in doubt as if it were something impious, if need be, to purchase safety by refusing to read or to think at all about what would make us question the opinions we have been taught. But is not this, after all, rather an ignoble way of saving ourselves? Why this pains to put ourselves beyond the reach of criticism, as if our beliefs would not bear full examination? Does our faith really rest on so frail a foundation? The whole attitude which deprecates the fullest and freest inquiry into religious matters fails exactly to understand what truth means. What we need in matters of religion is more of the scientific spirit. It is in science that we see what comes nearest perhaps, to the ideal spirit of truth-seeking; to the true scientist facts are everything, facts he is glad to receive even from his opponents. Indeed the true scientist has no opponent, for all are working together towards a common end. And in religion also ought not this to be so? What is truth except that which, after the completethinking, seems to us to explain all the facts? Have we any right to limit the man who strives to our notice all the objections there are to be urged; that is a work not to be dispensed with if we honestly are seeking the truth. And if, when all the objections are in, we find that we no longer can hold to our belief, let us, as a man who tries to do the work, in all our efforts to bring into clearness the issues let us once recognize that we are trying, not to establish any particular opinion, but to get all the light we can so that one opinion may be formed truly, and all the outcry against the High criticism of the Bible will be stilled once for all.

A NOBLE WORK.

MRS. C. M. LEWIS.

Of all the reform movements that abound in this last decade of the nineteenth century none seem to reach and take hold of the masses like that of the Salvation Army. Nowhere do we find brighter examples of that truly Christian spirit which recognizes in every fallen creature a sister, a brother, to be reclaimed and restored to virtuous and useful lives. No other organization has been so successful in such a widespread contact with the various classes. How to relieve distress and deliver from degradation great masses of men and women in our great cities, were some of the questions discussed at the recent three day's conference held by them in New York City. Truly they have found a way to relieve distress, and to breathe into many a sin-sick soul an aspiration after a pure and noble life.

While we may not approve all their methods of work and worship, we can but admire the spirit that animates and controls them. In the very lowest byways, and alleys, and slums, where degradation and shame hide from the light of day, they plant their standard, and the slum sisters commence their self-sacrificing work of house-to-house labor. Here they toll off, day after day, undaunted by abuse and sometimes violence, nursing the sick, cleaning and putting houses in order, and doing all that is needful, as when needed, caring for children, for the aged and infirm, and winning their way to the hearts of the lowest and the vilest. During seven months of last year, these alum sisters visited in New York City 7,801 families, 7,189 saloons, bawdy houses, and houses of prostitution, and labored with 20,507 persons in and about saloons. Surely the hearts of these women must be animated with the spirit of the divine Redeemer or they could not thus devote their lives to this work.

These sisters of the true charity, which is boundless love for the human race, have obeyed literally the mandate, "Go forth into the highways and byways and bring them in." Not only on the streets, speaking a word here and there to the unfortunate wanderers, but into the lowest dves and dens, into the very jaws of vice, have these sisters gone, fearing naught, but hoping much.

At No. 421 East 123d street, New York City, these women have what they call a Rescue Home, where is determinedly are willing to leave their life of sin may find a home, and friends to help them commence a new life. The object is not alone to reform the girls, but to convert them to a saving knowledge of the Lord Jesus Christ. Many have been converted and placed in situations where they are earning an honest living, and a number have been restored to their friends and relatives. Some of the girls have left the Home, saying they preferred their old life, but without exception they have returned to it again.

The Home is supplied by a quiet, sweet-faced woman, Major Bown, who gives all her time to the work; and under her is Captain Dennison, an English girl, who was trained for this special work by Mrs. Bronwell Booth, who conducts the fifteen Rescue Homes in London. Captain Dennison seems especially fitted for this work, and often succeeds in winning girls to the Home where others fail.

The greatest obstacle to winning these girls is the fear of ridicule from their companions. They try to seem careless, when their eyes are filled with tears. But most cases are not so, but are alone. It is the aim of the five officers who are in charge of the Home is to speak only kind and winning words. If the girls with whom they talk will not come with them they simply say, "Well, if you ever want my help, come to No. 421 East 123d street. No matter what time of the night or day, come, and you will find a warm welcome waiting for you;" and sometimes the poor creatures come without further invitation. Captain Dennison has a folding bed in the parlor, curtained off in its corner during the day, and a light is always burning. The wanderer on the outside has only to tap on the window, and the captain is up in a moment to give a hearty welcome to her sister who has found the world cold and dreary. A warm bed is provided the new comer, and a necessary change of clothing in the morning.

And so this beneficent work goes on, the officers of the Home going, without shame and without fear, into the places which are low and gloomy, and are the poor creatures they find there, and giving them a chance to make new characters. They teach them songs which tell of the love of Jesus, and the girls quickly learn these, and sing a great deal at their work. A friend of the mission gave a piano to this Home, and sometimes one will play while others sing, as they work at sewing or crocheting in the work-room just back of the kitchen. One may quote the song words as the following, sung with beautiful effect:

"Saviour, lead me, lest I stray,
Saviour, lead me all the way."

or these lines:

"We have found a friend in Jesus,
He's everything to me."

Surely the heavenly hosts rejoice over the work these women are doing in New York, and other large cities, and God's blessing rests upon them. There are many who have been won over by Christian women in New York, and in other cities, and Christians are coming more and more to feel that God is no respecter of persons, that Christ came to save from the lowest depths of sin, and that to be Christ-like is to go down into the depths and lift up the fallen.

HINTS ON THE PHYSICAL TRAINING OF BOYS.

It seems curious that with the advance we have made in the last few years in scientific all there should be much room for doubt as to just what extent so strongly on a subject that ought to be covered by the common-sense of mature men, and yet so little attention is being paid to it. There are many kindred works carried on by Christian women in New York, and in other cities, and Christians are coming more and more to feel that God is no respecter of persons, that Christ came to save from the lowest depths of sin, and that to be Christ-like is to go down into the depths and lift up the fallen.

As for general training for athletic events, it is very nearly as great a mistake, and I am addressing myself to boys sixteen years of age and under. Though, of course, my remarks will apply with equal force to young men, in the athletic contests among young men, while the colleges have dropped it nearly all, to which the boys have contributed largely. It has a custom, too, in several schools to permit a course of more or less severe training as preparatory work for track athletic events. The tug-of-war, and the rest of it, is so tremendous a strain on the system, that in the last year or two the game has fallen into disrepute nearly all, among young men, while the colleges have dropped it entirely. That undeveloped boys should be allowed to enter a course of extreme training with such a health-sapping game seems, therefore, incomprehensible. I believe the tug-of-war has been abandoned by the best schools, and the Bake and Dye, and it should be cast out of outer darkness all over the country.

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DOES THE LORD REQUIRE US TO KEEP THE LAW?

We have seen that Christ taught the perpetuity of the law of God. The apostles did the same. Says James, “Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” To show of what law he is speaking, he quotes two of the ten commandments, and then his list is easily superior to his classmates in almost any athletic work he undertakes, while headaches and other ills too commonly attend boys who will be out of school, and so will he.—C. W. Whitney, in Harper’s Young People.

FIFTEEN THOUSAND DOLLARS.

It is said that we ought to raise $15,000 for missions during the year 1893.

According to the last Conference report, the membership of the churches that reported, is 6,804. If the $15,000 were apportioned per capita, the assessment would be only $2.26 per member, or about 7 cents per day. One cent per day from each of the 314 working days of the year, would give $919.92.

We cannot give one cent per day for missions? Supposing only one soul be saved through the direct instrumentality of our mis- sions, is the $20,000 more than the soul is worth?

Are we in earnest when we pray “Thy kingdom come”? Then we should take hold of the work as though it all depended upon us, and then we should pray as though it all depended upon us. Depend upon it, brethren, if we give as God has prospered us (that is the gospel method. 1 Cor. 16:2) wonderful results will follow.

How shall they believe on him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent? But to send the preacher requires help from us who stay at home. Brethren shall we not go to Conference next summer with the record of having paid out in full $20,000 for missions?

We can do it if we will.

The only question is Will we?

NEW MIZPAH MISSION.

The regular weekly concert held at the New Mizpah reading-rooms, Tuesday evening, Jan. 24th, was even more pleasant and interesting than its predecessors. There were sixty-three seamen present, representing almost every ship in port that day. That number, added to the ten or twelve guests, several ladies from the home who came to enjoy the evening’s pleasure, crowded the cheerful rooms to overflowing, and put a premium on space.

At these concerts the seamen themselves furnish the greater part of the entertainment, and as most of them have excellent voices and a fair knowledge of music, there is no difficulty in getting out a full and varied programme.

Everyone man called upon is ready to sing a song, and the hearty manner in which all join in the chorus gives ample testimony to their own enjoyment.

Mr. Burdick, as usual, was the accompanist, and the facility with which he catches an air or improvises an accompaniment makes him doubly appreciated by the timid soloist.

Mrs. Burdick’s mission, as it is known to her friends, increases its benefits and usefulness daily, and the time will soon come when larger quarters will be a necessity.

The rooms are well equipped with tables and chairs, and there is never a lack of music, as the seamen do not leave very much unoccupied ground; but in time the “New Mizpah” hopes to improve its opportunities and reap substantial benefit from the good-will of its many friends. It is the only mission of its kind in New York City, and the hearty thanks of the seamen, as well as their daily visits to the rooms when in port, show how thoroughly they appreciate Mrs. Burdick’s sincere interest and constant work in their behalf.

MISS FLACK.

RESULTS OF LABOR.

LEONARDVILLE, N. Y., Jan. 31, 1893.

To the Editor of the Sabbath Recorder:

Thinking it might be of interest to many of your readers, I extract the following from a letter received from Mrs. J. A. Howard, of Manchester, N. C., to whom I have sent the Recorder for some months past.

A. J. M. BURDICK.

Dear Friend:—I write to thank you for the Recorder. It is a source of great pleasure, and quite a favor. I have a little organ and piano, and I do a very blind, deaf and dumb to this truth at first. Finally caught my attention, and I could not deny its truth, though it was a sore cross to give up and follow that which was contrary to the teachings of parents and denomination. Yet when I truly felt the great importance
of following Christ instead of earthly friends, I yielded. I could scarcely believe I was wrong at first, for I was sure the Missionary Baptist were the infallible ones; but the more I thought to know the truth the more clearly the plainest I saw it. But I tell you it took fasting and praying to cast out the dead and dumb spirit that possessed me, and Ican only express it here by dint of prayer and persevering, for my friends persecuted me so and forsook me that it is hard to bear up. Yet friends cannot save me. I can know no more of the practice and doctrine of the sect which I never saw before. They are not consistent with Bible teachings. They believe false things, I fear, and harden their hearts against truth. I find a few who are willing to argue and reason, but generally they flee from it. If they run now, we be unto them at last. But I was utterly blind; so sure I was in the right. My husband kept the seventh day, and I thought for three cousins that are in Tennessee. I have a brother who is liberal in his views, but not a believer in the Sabbath, and they say such kindness in sending the papers, I wish you success, and a future home with Jesus.

Under date of Jan. 16, 1890, she writes: "I enjoy the Recorder, very much. We are closely acquainted for our doctrine, and heard an abstruse sermon yesterday by a First-day Baptist at our former church, calling us hard things, but the Lord is able, if our feeble hearts fail us not, and we do not fear secuted for our doctrine, and calling us hard things, but the Lord is able, if our feeble hearts fail us not, and we do not fear

CHRIST THE LORD OF THE SABBATH.

"The Son of man is Lord even of the Sabbath-day," Matt. 12: 8. It is no disgrace to the Sabbath that Jesus is its Lord. Indeed, it is no dishonor to the Son of God to be Lord of the Sabbath. The expression, "Lord even of the Sabbath-day," does certainly imply that it is a very high honor to be Lord of the Sabbath. Nor does it signify that because he is its Lord, he is therefore to destroy it. The very opposite is implied. He "died, rose, and received his commission, that he might be Lord both of the dead and living," Rom. 14: 9. These are his people; and he did all this that he might be their Lord, and thus give them eternal life.

"As the Lord of the Sabbath," he was the right one to delimit and define what was not proper on the Sabbath. The very fact that he was engaged with the Father in the creation, shows that he was also concerned with him in maintaining it, and therefore, with the strictest reason that he claims to be Lord of that institution which God calls my holy day," the holy of the Lord, and "honorable."

The Sabbath is not an institution unknown to the New Testament, nor is it one peculiar to the New Testament. That book treats it as an existing institution, just as it alludes to the heavens and earth as something in existence from ancient eternity. Only by dint of obstinacy questioning can the lips of these natives at home be unsealed. They never proffer any recital of experiences to the household. They neglect to say "good night" or "good morning" for fear that it would think it worthwhile to show any affront to other members of the family. The parents are not always to blame for this unsocial spirit. Perhaps they are not on speaking terms to win a spouse or a child to express more love and interest for the home. The matter should be laid upon the consciences of these older boys and girls. They must bring themselves out of this essentially selfish attitude.—Congregationalist.

SABBATH Reform.

THE BASIS OF UNION.

The New York Sun, of Jan. 29th, contains an account of a movement among the Congregationalists, in which the following resolution was passed:

Resolved: That a committee, consisting of three, be appointed to consider and report at the next meeting of the Association, whether any measures are practicable to secure the union of the Manhattan and the New York and Brooklyn Associations, or the cooperation of the two in church work.

Upon the report of the New York Press of the same date thus concludes:

The two Associations of Congregational clergy of New York and Brooklyn have at last come to the conclusion that before they unite with other denominations Christian union would seem to teach that they unite with themselves.

That's it. Now let Baptists decide to unite on the Sabbath question, among whom some believe that the Sabbath has been abolished, some that the first day is the Sabbath, and others that the seventh day has never been set aside by divine authority, who yet do not observe it, since it is customary to do otherwise. Out the deaf and dumb should be taught in paper, and cloth binding, book to subscribers. Said Mr. E. B. Saunders has been working among the Negroes of the South since 1845, and 60 colored and while missionaries are now employed, but a writer in Our Home Field says there ought to be 600. Able men hold institutes for colored preachers and deacons; colored missionaries are employed; and aid is given to colored students for the ministry.

JUBILEE PAPERS.

The prospects on the Berlin field remain just about the same as reported heretofore. Our scattered people remain stable and firm in the truth, with few exceptions. All appear very much engaged by the presence and preaching of your missionary, and seem very anxious for me to remain on the field, which I hope to do for a while at least. The visits of our brethren during the autumn were very helpful, and I did very much good. The Semi-annual Meeting
was attended with very much of the Holy Spirit's power, and the camp was kept alive, and exhortations and words of encouragement of our visiting brethren seemed to brace up and strengthen our beloved ones all over this field. Truly it was a blessed season, and will be fruitful in the coming time. Taking a view of the entire trip, I feel that my duty is, that is, to keep right on sowing the good seed of the kingdom, trusting that He who has said, "Go ye," will see to the harvest at just the right time. O may it be soon.

N.E.W.

THIRTEEN weeks of labor; 3 churches and 3 other preaching places; 32 discourses; congregations of about 25; 8 prayer-meetings; about 60 visits.

FROM D. H. DAVIS.

I send you a brief outline of what I have done since last July. The churches and places visited are as follows: Nile, 1st Alfred, 1st and 21 Verons, Leonardville, West Edmeston, Brookfield, Adams, Waton, Scott, Jackson Centre, Walsworth, Milton, Milton Junction, Albion, Clico, Dodge Centre, Garret, Marcy, Wollent, West Hall, Fenton, Chicago, Battle Creek, Ashaway, twenty-five places in all. At these places I have given fifty-eight sermons and lectures. In some instances the receipts from lectures have been used for special purposes, the purchase of some things to aid in my work, but in most cases the proceeds have been reported to the Treasurer of the Missionary Society. The chief object of my visits has been to arouse a deeper interest in the minds and hearts of our people. I have been made to rejoice by the frequent expressions of interest and the "God bless you" that has fallen from so many lips. I believe our people have but to arouse so many lips. I believe our people have but to arouse but in most cases the results have been.

At Grand Junction the interest continues as strong as it was last week. I have been preaching at one place, seniors, 85 pages of tracts distributed, 19,500 miles traveled, 4,729. For the first half of the year I kept no account of visits and only found a record of 110 outside of Fouke. I have scattered Sabbath literature and talked Sabbath doctrine to individuals from two hundred miles north of Little Rock, Ark., to Malakoff, Texas, and to Beauregard, Miss, and New Orleans, La. What will be the result of the work? I am not able to answer, but I have the assurance that the heart and orders the results of our efforts. If I did not realize this I would be entirely discouraged. But I trust that some fruit will yet be bore beyond what I have thus far seen. The present is mine to use. May God grant wisdom to use it wisely. The past and the future are with my God.

FOUKE, Ark.

NINE weeks of labor; 13 sermons at four places in Arkansas and four in Louisiana; 40 calls; the distribution of 5,931 pages of tracts, 1,303 miles traveled.

FROM E. H. SOCWELL.

The condition of the Iowa field remains very much the same as indicated in former reports, with one exception, viz., a great many churches have been opened, some congregations have been closed, and many have been greatly diminished in numbers by the removal of men to other fields. I have been preaching at one place, seniors, 85 pages of tracts distributed, 19,500 miles traveled, 4,729. For the first half of the year I kept no account of visits and only found a record of 110 outside of Fouke. I have scattered Sabbath literature and talked Sabbath doctrine to individuals from two hundred miles north of Little Rock, Ark., to Malakoff, Texas, and to Beauregard, Miss, and New Orleans, La. What will be the result of the work? I am not able to answer, but I have the assurance that the heart and orders the results of our efforts. If I did not realize this I would be entirely discouraged. But I trust that some fruit will yet be bore beyond what I have thus far seen. The present is mine to use. May God grant wisdom to use it wisely. The past and the future are with my God.

At Grand Junction the interest continues as has previously been reported. This church has recently been depleted in numbers by the removal of Oursler, Kansas, to Mississippi, and has been reduced to a small congregation of men. We feel the loss of these friends from this congregation will be of great help in building up the cause where they have gone.

In a recent letter from Bro. Leslie, at Keota, he tells of having purchased a horse and buggy, and of preaching at various points in his vicinity, with congregations ranging from fifty to one hundred. It seems to enjoy the work very much. May God bless the work and him who performs it. I hope to be able to report more work done in the coming quarter, and greater results following.

For the quarter I report 13 weeks of labor; congregations of 30 to 100; 10 prayer-meeting services; 37 visits; 1,136 pages of tracts distributed; 5 additions to the Carlton Church by letter; travel 1,303 miles.

GARWIN, Iowa, Jan. 7, 1893.

AFTER THE RIOTS.

During the recent disturbances there have been stormy-outbursts on the part of the so-called Christian Chinese, an anti-Christian, anti-Chinese, fanatical province of Hunan, just south of the centre of the Empire, in a north-westerly direction from Hongkong. The parties who have been holding meetings of late are known as "Shia". At one time, several of the chiefs who have been present at the meetings were traced the villains and vile literature against foreigners which has been disseminated through the province.

One of the worst disturbances was in the northern regions of Manchuria, and was a military rebellion against the present dynasty. We are informed that the communication between the two disturbances is a matter of doubt; both, however, are symptoms, and serious dangerous symptoms, of a growing interest in the West, among our people. God grant that the results will be of far-reaching benefit to us in the world.

The Chinese Government has made a vigorous effort to suppress them, and has punished severely some of those who have been implicated in the origin of their outbreaks. In the meantime the Emperor has issued his imperial edict forbidding these outrages, and required all the authorities to enforce the protection of its adherents. Out of the throes of our Civil War came the Proclamation of Emancipation; out of the restless upheavals of heathen fanaticism in China has come forth an imperial proclamation of Christianity and civilization. What is the effect of these proclama- tions, and the Chinese Government has made a vigorous effort to suppress them, and has punished severely some of those who have been implicated in the origin of their outbreaks. In the meantime the Emperor has issued his imperial edict forbidding these outrages, and required all the authorities to enforce the protection of its adherents. Out of the throes of our Civil War came the Proclamation of Emancipation; out of the restless upheavals of heathen fanaticism in China has come forth an imperial proclamation of Christianity and civilization. What is the effect of these proclama- tions, and the Chinese Government has made a vigorous effort to suppress them, and has punished severely some of those who have been implicated in the origin of their outbreaks. In the meantime the Emperor has issued his imperial edict forbidding these outrages, and required all the authorities to enforce the protection of its adherents. Out of the throes of our Civil War came the Proclamation of Emancipation; out of the restless upheavals of heathen fanaticism in China has come forth an imperial proclamation of Christianity and civilization. What is the effect of these proclama- tions, and the Chinese Government has made a vigorous effort to suppress them, and has punished severely some of those who have been implicated in the origin of their outbreaks. In the meantime the Emperor has issued his imperial edict forbidding these outrages, and required all the authorities to enforce the protection of its adherents. Out of the throes of our Civil War came the Proclamation of Emancipation; out of the restless upheavals of heathen fanaticism in China has come forth an imperial proclamation of Christianity and civilization. What is the effect of these proclama- tions, and the Chinese Government has made a vigorous effort to suppress them, and has punished severely some of those who have been implicated in the origin of their outbreaks. In the meantime the Emperor has issued his imperial edict forbidding these outrages, and required all the authorities to enforce the protection of its adherents. Out of the throes of our Civil War came the Proclamation of Emancipation; out of the restless upheavals of heathen fanaticism in China has come forth an imperial proclamation of Christianity and civilization. What is the effect of these proclama- tions, and the Chinese Government has made a vigorous effort to suppress them, and has punished severely some of those who have been implicated in the origin of their outbreaks. In the meantime the Emperor has issued his imperial edict forbidding these outrages, and required all the authorities to enforce the protection of its adherents. Out of the throes of our Civil War came the Proclamation of Emancipation; out of the restless upheavals of heathen fanaticism in China has come forth an imperial proclamation of Christianity and civilization. What is the effect of these proclama-
quiet should reign among the Chinese and mis-

sionaries, but there are reckless followers who fab-

ricate stories that have no foundation in fact for

the purpose of creating trouble. . . . Let

the Governors issue proclamations warning the

people against rumors of foreign agita-

tions which lead to trouble. Should any per-

son secretly post placards containing false

rumors, and while the minds of those people, strenuous steps must be taken to

cause his arrest, and vigorous punishment be meted out to him. The local autho-

rities must protect the lives and property of foreign merchants and mis-

sionaries, and prevent bad characters from
doing violence. Should it transpire that the measures to protect them have not
been adequate, and trouble in consequence ensues, the names of those officers that
have been truly negligent are to be reported to us for
degradation. . . . Let this decree be uni-

versally promulgated for the information of the public.

That a State paper like the above should have been issued by authority of the Emperor is nothing less than an intervention of divine Providence. A careful study of the whole sit-
uation by many who have abundant opportu-

nity to form an intelligent judgment is a

conviction that the underlying motive of this agitation against foreigners is not hatred of
them, but the desire of foreign traders for

distract the attention of the Chinese from their work; it is rather a deep-laid political scheme on the part of the Chinese literati and the leading men of society of the R. O. Hui, to excite political tumult throughout the

Empire, and precipitate complications with foreign governments, with the ultimate purpose of overthrowing the reigning Manchu dynasty, and affording opportunity for robbery and plunder. Hatred of foreign influence and a
purpose to prevent foreign commercial encroach-

ments are also no doubt prominent notions in the minds of the Chinese populace.—Church of

Home and Abroad.

WOMAN'S WORK.

UNMARRIED WOMEN AS EVANGELISTS.

Evangelistic work is the making known of

the gospel by teaching and preaching. Gath-

ering in enquirers and instructing them in the

Scriptures is the essential part of the work for one engaged in this work is, besides love to

God, love for souls, faith, hope, perseverance,

and above all the power that comes from the

ful indwelling of the Holy Spirit.

For this work we want the presence of God's

power, and we demand for every woman the power as being able to influence hearts and turn them from
darkness to light. We want hope and a cheer-

ful readiness to adapt ourselves to circumstances. We

want to get near to the people and to let

them understand that our religion is one of love,
an religion that is ever new and ever known.

We want patience and gentleness with a people that will
deceive and cheat and injure us. We want

willingness to endure hardness, even laying
don our lives if need be.

We want a motherly love. It has already been used women as evangelists. And we come now to speak of

the advantages or the disadvantages of un-

married women engaging in this kind of work in new fields. We are able to enter
the homes of China. Millions of mothers and daughters are already in the favor of God's love, are brought under our influence.

If we can go into new fields, can we not rea-

sonably hope that multitudes of this generation of mothers and daughters may be reached?

And shall not the gospel in this way take

hold and form the basis of the next generation being largely Christianized?

The fact that we live quite contrary to Chi-

nese custom, unmarried, away from home and

parents, our motive may be misunderstood and

evil may be said, but it will only be temporary.

Where the worker is wholly given up to God

his life quickly tells even among the heathen.

The advantages are very great. There are more
door open in China than the male workers can

fill, and millions are dying without having heard
the gospel. Christian women are now glad to
come and enter these new and untried fields;
their weakness is their strength.

Where this work has been tried God has blessedit. Our prayer is for more workers for

China, men and women. “The Lord hath need

of them.”—Miss Marianne Murry.

COOKING SCHOOLS AT THE FAIR.

The New York State Board of Women Man-
gers of the World's Columbian Exposition, upon the presentation of the subject by Mrs.
J. S. T. Stranahan, 2d vice-president, acting upon the suggestion of Mrs. Potter Palmer, president of the Board of Lady Managers of the World's Columbian Commission, authorized her to contract with Miss Juliet Corson, as the first American organizer of Cooking Schools and Diet Kitchens, to take charge of New York's Exhibit of Cooking Schools at the Exhibition. Miss Corson accepted the honor. All arrangements made for the School and management were placed under Miss Corson's control, together with the entire charge of the Exhibit.

At a full meeting of the Executive Committee held at the Capitol, Albany, on the 7th of Sep-

tember, full powers were confirmed to Miss Corson in all matters appertaining to the Exhibit.

Now, therefore, be it understood by all per-

sons concerned with, or interested in, the

subjects of Cooking Schools and Diet Kitchens, and all speakers and writers on domestic science and household improvement, and all inventors and manufacturers of household utensils and labor saving contrivances, and the producers of

general food-supplies and sanitary and dietetic

materials, that in order to insure the proper representation at this special Exhibit, they must communicate at once with Miss Corson, giving her the fullest possible details concerning their work and pro-
ductions; stating also the time when they ex-

pect to be in Chicago, and exert all their

influence in the interest of this work, and to afford every interested person the opportuni-
ty of speaking before the visitors to the Expo-

sition. This information is requested for pub-

lication in the second part of the circular of in-

formation, No. 4, 1873, devoted to the history of Training Schools of Cookery in America, which was published under the imprint of the Bureau of Education, Department of the In-

terior, Washington, D. C., by the direction of the Secretary of the Interior.

To manufacturers of food products and
dietetic materials, it will be invaluable for placing their goods before the public, especially before visitors to the Exposi-
tion from all parts of the world. In addition to this advantage, there will be the intelligent use of these goods during the cookery-demon-

strations in the School, of which Miss Corson is in charge, and the special report which will be made of these goods by visitors to their stay-at-home neighbors; the more statement that articles have been used at the World's Fair will become a brevet of excellence for all time.

As there will be many chances for every exhibitor, this Cooking School exhibit, Miss Corson relies upon the liberality of manufacturers to supply her and her staff with ample funds, as well as with abundance of their finest products; in order to

maintain the exhibit at the highest point of excellence. The expense will necessarily be immense to keep all parts of the exhibit at its best. It was at first feared that the usefulness of the exhibit might be hampered by the lack of funds, but some of our leading manufacturers pledged their hearty support. N. E. Fairbank & Co., through the American Cotton Oil Com-

pany, and the American American Company, opening a special fund which will reach a large amount. Manufacturers at large, will so entirely recog-

nize the importance of the daily display of their goods that they will respond at once with liberality. Donations of cash and samples of their best products.

The Exhibit is open to every article or sub-

stance used by house-keepers, or suitable for

their use, such as choice preparations of food,
specialties for the use of invalids and children, household utensils and fittings, labor-saving devices, and all matters of use and value to

house-keepers, including publications on house-

hold science and domestic economy in all their branches, sanitary, and dietetic, all matters appertaining to women household labors, and the care of the family in health and illness.

All such articles should be placed at Miss Corson's disposal without further delay, in or-

der that their display may be properly con-

sidered. Correspondence in connection with the Exhibit should be addressed to Miss Corson, at the office of the New York State Board of Women Managers of the World's Columbian Exposition, 1122 Broadway, New York City.

It is deemed advisable to combine with this Exhibit the World's longest chartered project of found-
ing a National Home Training School for Women. The board of Directors of the Exhibit labors under great physical disability, she can no longer hope to accomplish this work alone. In the earlier part of her life she gave freely of her time and money, in order to qualify the candidates for positions those who were unable to pay for in-

struction. Now her failing strength no longer permits this gratuitous labor, but it still holds the first claim upon her interest; and for the first time she asks for help in this work which is so necessary to the country for the comfort and material prosperity of its people.

In order to make the Exhibit complete and its outcome, the National School, a useful institu-

tion, dependence is placed upon the liberal and immediate aid of those to whom this appeal is made.

The director has such confidence in the generous support of the country at large that she

hopes to have in hand the expenses of the Exhibit are paid a fund sufficiently large to

found the Training School in a manner worthy of the importance of the work which women have done for the education and advancement of the country. She therefore appeals earnestly and hopefully to the public for the financial help that is essential to the en-

itre success of the Exhibit. The expenditures will be made under the supervision of experi-

enced managers, and proper vouchers will be kept.

It is now imperatively necessary that the work be pushed forward as rapidly as possible; therefore the director hopes that in response to this appeal will be prompt and libe-

rally. This subject has heartiest approval of the Board of Women Managers for the State of New York, the Board of General Managers, and the Representatives of New York, upon the World's Columbian Commission, 1122 Broadway, New York City.
After reading the following paragraphs, read them; and read them with a view to analyze and interpret each thought and fact. They are self-evident. If they impress you with a duty, do not dismiss them from your mind until that duty is performed. Take the work in hand as a work belonging especially to yourself, and thus encourage the Publishing Board in the labor you ask them to perform by your co-operation. It is your work in every sense of the word.

FAMILIAR facts are sometimes overlooked. The "Board" of the Society which makes the Religious Recorder a faithfully representative of this. Too many of the subscribers to the Recorder seem to think that the "Board" conducts the Publishing House as a private enterprise and enjoys the "profits" thereof. Hence facts which all ought to know must be repeated.

THE Seventy-day Baptists of the United States own the Publishing House and the Recorder. Every church which is represented at the General Conference takes part in the business of the Society and in making its plans, from year to year. There is no, and never has been, a dollar of private interest in the case since the Society took the Recorder in charge. If there is any "profit" the Recorder and the people get the benefit of it.

The Board is elected annually by the people. It does all the publishing business, in behalf of the people, as their agent. This demands much time and much responsibility, especially on the part of the executive officers of the Board. All this is done gratuitously. Not a penny of salary is paid to any member of the Board for services thus performed. If the business transacted by them should pay an hundred per cent profit, they would not be benefited a farthing. On the other hand, if the Board contracts debts beyond the property owned by the Society, the will pay, the individual members are responsible therefore.

When subscribers neglect to pay the Recorder, the Board, acting as their agent, to carry on their business, and furnish the funds also. This the Board has often done, and is glad to do in the case of those who are unfortunate, or who are really unable to pay, at a given moment. But there is a limit in this direction, and because that limit seems to have been reached the Society, at Nortonville last August, decided that those who were more than one year in arrears on the first of January, 1893, should be dropped, unless satisfactory adjustment could be made with the General Agent.

But the Board is so anxious to serve the people that it is ready to co-operate with every individual, or with the churches which will undertake to see that those in their own limits who are unable to pay for the paper are provided with it. The Board is extremely anxious that the Recorder should be in every Seventh-day Baptist home, and in other homes, as far as possible; but the private purses of the members of the Board cannot accomplish all this.

It does not take long to read those facts. It ought to take a very long time to forget them. Please talk them over with your friends, especially with the man whose paper has been "stopped." The Board did not desire to stop it. It was not a "personal matter." The General Agent, or the Local Agents acting in concert with him, will fulfill the wishes of the Board in making the "dropping" name register. It will place every "dropped" name back on the list, at the earliest possible date. The Board wants to serve the people, but it cannot do it unless the people cooperate. The Board cannot "make bricks without straw."

The publishers feel that the women can do very much to aid the cause of Christ by carefully canvassing each Society, co-operating with the local agents and the pastors, to promote subscriptions for the Recorder, and to learn if there be any unable to pay for it, and to provide means for placing it in every such family. We believe that the stronger churches and more prosperous individuals will gladly aid in this work. The Board appeals to the pastors, and the friends of Christ, to work, once, and thoroughly, along these lines.

A large share of the perplexing questions which now confront the Board have arisen for want of local interest in the part of pastors and the friends of the Board. The present publishing work is not like an individual enterprise which a man pushes from personal interest and for selfish ends. It is rather the combined interests of the local churches. If any great number of the local interests would want it in their local churches. If any great number of the local interests would want it in their own interests, and in the publication of the Recorder, the Board is anxious to assist them. The publishing business is entangled, and decline follows.

Considerable interest is at present awakened in what is known as the Chinese Exclusion Act, which was passed last spring. An important Conference was held in New York City last week with the avowed purpose of formulating some definite plans to present to Congress, positioning that body to repeal some of the most objectionable features of the act before its adjournment. The objections are made purely upon Christian grounds. If the act is not amended, and is allowed to go into effect next May, without doubt China will avenge herself upon all missionaries in the United States, which step would affect us as a people not a little.

The idea of the annexation of our neighboring countries to the United States government is like the drawing and gathering influence of Christianity. Hawaii, Canada, and sometimes Mexico, talk of annexation to the United States because our Republic sheds a healthful and beneficent light abroad to other nations, so that these are pleased with its political workings and institutions, and are willing to join them. So with the Christian religion, its elevating tendency, its enlightening influences, and its glorious hopes, are an "arise and shine" to every country, or a "lamp stand," to give light and be seen by all around, to diffuse its benefits and save mankind. As individual persons compose a republic, so do individuals compose the body of Christ, and as individuals they be true, faithful, and loyal, that they give to the body the influence it should have to attract sinners to Christ and his salvation."

Prof. Briggs has been acquitted by the Supreme Court of New York. After a long and intensely interesting trial. The writer heard every word of the trial from Dr. Briggs's emphatic, "I plead not guilty," to Dr. Bliss's, "The hearing is closed." This paragraph has only room for a few sentences as conclusions.

Prof. Briggs has been much misunderstood.
and therefore much misrepresented. His manner sometimes leads to this. He is not an enemy of the Bible, the Presbyterian Church, or the cause of Christ. He is not an earnest, de- voted and reverent Baptist. He believes at the extreme of devout, “advanced thought.” Some of his conclusions must await the test of longer time and further discovery. Many of them ought to be accepted to-day. This can be done with the least danger to evangelical Christianity. The ordinary Baptist principle of the separation of Church and State, may be called the middle ground, between the extreme views of which men cannot solve here. In building upon the “his- toric argument,” in recognizing that a fact once established is a foot-print of God, Dr. Briggs is right, and the sooner theologians accept this the better for theology and truth.

It is most unfortunate that Prof. Briggs’s prosecutors have appealed to the General As- sembly. The best element in the Presbyterian Church, including many men who do not agree with Dr. Briggs, deplore further controversy. It ought to be understood that “Christianity” need not be used in the sense of those who are setting aside the Scriptures and the ordinances of God. Religion approves and advocates the Bible, the Presbyterian, and the Baptist, among others.

The Watchman, of Boston, Baptist, careful and moderately conservative, says: “So many inquiries are addressed to us which suggest that in advocating legislation for closing the World’s Fair has been a violation of the Baptist principle of the separation of Church and State, that a word further upon the matter may be called for.”

The defense of the Watchman is: “For one thing, we are not necessarily advocating religious legisla- tion in advocating measures approved by religion. A measure may have both a religious and a moral aspect.” This evades the real issue. Religion approves whatever is “moral,” since it is the source of true morality. But religion, as defined in the matter of legis- lation, and as contrasted with moral, pertains to the duties men owe to God as distinct from those they owe to each other, and far above them. That is the issue in Sunday legislation. There is no fundamental reason, religious or moral, why men should be forbidden to pursue ordinary business on Sunday, rather than on Monday. If God requires it, be- cause it is, to him, different from other days.

The Watchman’s second defense is: “We are not necessarily advocating religious legisla- tion in advocating the continuance upon the statute book, because it was originally placed there in the direct interests of religion. A law may be a wise law, though enacted from mo- tives which fail to justify themselves. We have nothing to do with the motives of legislators who put certain measures upon our statute books. Our concern is with the laws themselves. They may be wise and equitable, though we do not regard them as being all reasons which led our fathers to enact them.”

This historic argument cannot be set aside thus easily, especially when ninety per cent of the pleading for the present Sunday laws is boldly made in the interests of religion. The United States Senate became a theological con- vention when the Sunday Closing Act was under consideration last summer. The fourth com- mandment was read from the Speaker’s desk, as the basis of authority in the case. The late “hearing” touching the repeal or the modification of this law was “theological conven- tion.” The supposed case set forth by the Watchman does not fit the facts in the matter of legislation. “The law itself” demands that men be restrained from ordinary work, etc., because it is wrong to pursue business on Sunday. No adroit creating of hypothetical cases can remove this fact.

The Watchman goes on: “Still further, we are not necessarily advocating religious legisla- tion in advocating measures which promote the good of man as made known by revelation.” This is also an evasion of the real issue. Re- ligion makes known all that is for the “good of man.” It covers the entire field of morals, the subordinate fields of social, intellectual and physical life. It is the province of civil law to regulate the duties which spring from man’s relation to each other; but it is not therefore the province of the State to dictate and enforce duties which arise from men’s relation to God.

The Watchman does as well as can be done in seeking a middle ground between the Baptist position of “religious liberty and the Catholic theory of State-church authority.” But one can easily read between the lines the fact that it is conscious of championing an illogical position, which will not stand the test of “Baptist prin- ciples,” nor of the biblical doctrine concerning man’s relation to God. There is falsity enough in the Watchman’s effort to undermine the entire citadel of Baptist doctrine. It would do better to leave the defense of Sunday legislation to those who do not believe that the Bible is the only rule of faith and practice for Christian men.

SEVENTH-DAY BAPTIST CHRISTIANITY.

Do you think that is a good way to put it? Yes. Denominationalism is not right unless it exalts some specific and fundamental phase of Christian truth. Less than this is bigotry, or narrow sectarianism. These denial Chris- tian character. Loyalty to truth for truth’s sake enlarges and exalts Christian character.

Seventh-day Baptist Christianity should be eminently conscientious. Stubbornness is not conscientiousness. The divine authority creates conscience and sustains it. That holds men up to truth because it is truth; up to God because he is God. The Bible is God’s word. When criticism has done its best, elimi- nating all human elements, the divine word is unchangeable, unchangeable in a world in which inconstancy to the Lord and life and power. This word is the citadel of Seventh-day Baptist Christianity. He who does not recognize it as divine authority, however broadly he may define that expression, will hardly be a Christian at all; much less a Seventh-day Baptist. These two facts make the character and evidences of Seventh-day Baptist Christianity, i. e., intelligent conscientiousness.

Allied to this, as the right hand is to the left, is the recognition of the supreme duty to per- sonal obedience. On such a platform “custom” has no place. In the ultimate case, duty places the individual soul in the presence of God. If Paul stands, it must stand firmly, and the legal protection which the law promotes for Sunday observance as a day of rest must be discarded. And theologian promulges promise with the divine, alone- ness as to men, oneness with God. This is the secret of strength which characterizes all great souls. Noblest lives are highest because they dwell with God. Spiritual moun- tain-peaks are bathed in eternal sunlight be- cause they rise above all earth-born clouds.

Write in your heart. Chisel it into your memory. Seventh-day Baptist Christianity is to be broadly conscientious, gladly obedient, and consciously strong through union with the divine.

EVIDENT

"Prove all things." So wrote the Apostle Paul to one of the Grecian churches. At that time Greece yet retained much of her noted celebrity for learning, the arts, and sciences. An education in science or religion is obtained only by study and investigation. There, where Plato had planted a Christian church, he writes an epistle to, and in it he says, "Prove all things." Philosophy was not to be received without being proved. He also wrote of "science falsely so- called." Hence the need of investigation and judgment. They must hold fast to that which is good, which is Paul’s advice in connection with "prove all things." Thus they might dis- tinguish between "vain philosophy" and truth. Paul also commends the believers at Berea for "searching the Scriptures daily, whether these things were so;" the message of Jesus Christ, which he preached unto them.

This apostolic advice to the Thessalonians and Bereans is good for Christians in the nineteen- teenth century also. This is an age of investi- gation, free thought, and a demand for the evidence of statements and theories. That min- ister of the gospel does well who proves his statements in his discourse generally. An intelligent audience appreciates this; and no greater field presents itself than that before the minister. The contents of Scripture are so plain and so clearly substan- tiated that it adds beauty and force to the sub- ject to intrench it with the divine testimony, which also helps to enforce the practical teach- ing. When infidelity assails the Word of God, and masses of people are indifferent to the messages of Christ’s love, we need both evi- dence and faith. Faith is willing to take God at his word; and while it does so, it is itself the “substance of things hoped for, the evidence of things not seen.”

Otre of the marks of true religion is continu- ance in our appointed course in spite of all diff- culties. Paul writes the Apostle Paul about the mark of his high calling, but we know as well how much he had to overcome in his upward race. If the race of Christ truly dwells within us, our record will be even in our weakness, “Faint yet pur- suing.” It is those who seem to have little strength and yet keep themselves unflinchingly on the Christian platform who are most beloved, and whom Christ honors. “He that endures to the end shall be saved.”—Christian Inquirer.

This man who is climbing the Alps has but to follow his guide and set his foot in the right spot before him. This is the way you and I have to climb Christ’s cross, not to say that we also that it will be a short way to hell.
INTER-COLLEGE CHRISTIAN ASSOCIATION CONVENTION IN CHICAGO. 

ROSE W. PALMERO. 

PART I.

It was my pleasure to attend on Sunday afternoon, January 15th, the Annual Convention of the Inter-collegiate Y. M. and Y. W. C. A., held in Farrell Hall. It was a missionary meeting, and the Student Volunteer movement received a great deal of attention.

The McCormick Quartet furnished some fine music. The first address was by Mr. Seymour, on the value of Medical Missions. He spoke of the terrible methods practiced among many heathen nations by their witch doctors, and other native doctors; of their cutting the children with sharp knives all over their bodies to drive out the evil spirits of disease; of their giving snake skins and other lathesome things for remedies, etc. He told of the great respect held toward missionary physicians and of the great good they can do by going where other missionaries cannot reach the people at all.

After considering the needs of the natives, he mentioned the needs of the missionaries themselves. He said that we ought to look after the health of those we send out to work in foreign lands and not leave them to the mercy of the native doctors, or with no medical aid at all. Sometimes there is not a doctor within a hundred miles of them.

Mr. Seymour himself expects to go to China next year as a medical missionary.

The next address was by Dr. Taylor, of the Chicago University. He spoke of the first great missionary to the Gentiles, and of the cry which he heard on the shores of the Mediterranean, “Come over into Macedonia and help us.” He reminded us that the cry did not come from a weak people, but from a strong, conquering nation; and that the same cry, to-day, is still echoing over the waters—the cry of the strong for spiritual help.

Prof. Stagg, of the Chicago Baptist University, spoke on the subject of Physical Culture. He showed the necessity for the missionary to be more careful about his habits and health, because he would have to live in an unhealthy climate, perhaps, and with very few civilized people around him. He must be able to stand alone, and also to civilize those for whom he works.

During this year and the year before, Christian Associations have been organized in almost all the colleges of Chicago, medical included. The young women in the different schools also have organizations.

Reports were made from almost all the different societies, a great many of which showed that much valuable home mission work is being done; and almost all reported some Student Volunters in their schools.

PRESIDENT’S LETTER.

Not long ago I was riding with a sleigh-load of young people, going with the members of one Endeavor Society to visit the weekly prayer-meeting of a neighboring Society. On our way home, I noticed that there was a load of young people who were more than half a hundred and fifty inhabitants, located on the banks of Rock River. This town was once one of the contesting localities for the capital of our State. Now disappointment seems written on every hand. A minister once expressed its condition by saying that it seemed to him the most “God-forsaken place” he had ever seen. Here, as if to punish people for passing through the town, is a toll bridge across the river. As if to punish people for living here, the houses, barns, and fences have a tumbled-down,uddled appearance. Even the air, with its floating dust, and its breathless, gasping atmosphere, has an air of what “might have been.” As we drove along I wondered if all this tumbled-down look could be attributed to the fact that it once came near being the last high-honored seat of the State. I felt that it had much to do with it. What is more sad? I believe that a lost opportunity in a life brings results. The blighted lives which we meet every day have neglected or postponed golden opportunities.

In all my life I think I have met less than a score of people who are Christians. The doors of a lone merchant’s store were closed, but as there was no notice of an assignment posted in view, the boys from our load went in search of the proprietor. When found they selected candv from his stock and marched away, leaving a little more than a value of perhaps ten or fifteen dollars. All combined to remind me of a story I had heard of a load of young people who years ago were enroute to a Quarterly Meeting in Allegheny county, N. Y. Stopping at a small village on their way they made a generous offer of ten dollars for his entire stock of goods. To their surprise he accepted their proposition. When they had on their long journey devoured nearly the entire stock of goods, one of the young men evinced his fitness for a banker or a tailor or a ship’s carpenter and put on sails and sold his goods. No account of illness I was not able to be present, but Bro. O. U. Whitford preached Christ to a crowded house, and in the after-meeting three asked for prayers. These souls are as precious as those that live in marble fronts. We may not know why they do not, but we are sure that they know their need better, for the entire audience at our first meeting testified by raising that they believed in the genuineness of the gospel of Christ. The world, perhaps, may have outrun the genuineness and power of the gospel of Christ, but some are delaying. What can we do to persuade people to do now the thing they know they ought to? “Now is the day of salvation.” 

E. B. BAUNDES. 

OUR YOUNG WOMEN VERSUS TOBACCO.

“Oh yes,” I hear some one say, “another sermon on tobacco, and I have heard enough about it.” Well, you know that water continually dropping on a stone will in time wear it away. And people will after a while begin to...
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They were to guard, "t enables us to "might be and children. Dent. 31: 6, 8, to abstain from sleep. There must be no spiritual sleep must be taught the Bible. It is not to lead them to Christ will deprave the mind and If they are to become Should' if we would meet obstacles. First, seek wisdom from his own house.' Work by families for God .

HINDRANCES.—How should we not until the "the children as as well as precept. Let heads of families and teachers manifest great reverence for God's Word even in taking up and laying down the Scriptures. Notice the way some ministers open and close the Bible on their pulpit. One of them onlooked the book and then shook up, as he would pull up weeds, and then slams it together. Others quietly and reverently open it and close it. This begets reverence and has its effect upon the congregation.

-But fail not in teaching something of the Bible. Every Church has a Bible. So we and have in writing a book. What object did Matthew have that John did not, and vice versa. Show how the Old Testament pointed to Jesus. Refer to the number of books, of authors, time, commit choice verses from each book. Store the mind with great thoughts. Say little about "Little Jacky Horner" to the children, and more about Joseph and David and Paul.

—Ask your class to bring their Bibles, and read slowly a verse or two, restate it, explain the big words. Let one each one "take turn" in reading, then commit the verse. Ask them to learn one verse each day. -But do not forget to teach that we must have the Holy Spirit in our hearts in order to understand the precious Word. Teacher, try these methods, and see to it that you go from your prayer closet to your class.

CHRISTIAN ENDUREV TOPIC. (For week beginning Feb. 19th.)

Hindrances.—How to meet them. Neh. 4: 9, Phil. 4: 13.

Nebuchadnezzar made his prayer unto God, and then set a watch. To meet the hindrances he placed faith, and the sword. Fial that strength in com­ cording the opposition. It is God strengthening us which enables us to do all things." Jesus says: "Watch and pray." Matt. 26: 41. Trial and hindrances are coming, it is necessary, therefore, to be on your guard. To watch is to be on guard against danger, to be vigilant, to be prepared, alert, and bent on ways to work." Let each one also work "over against his own house." Work by families for God and truth. The wind makes the kites rise, oppression stimulates the Christian to more earnest labor.

NEW YORK.

ALFRED.—Much of the interest of our community centers in the University and its doings. Our school year is now divided into four terms of ten weeks each, instead of three terms of thirteen weeks each, as formerly. The third term opened last Wednesday, February 1st, hence the school is now entering upon the last half of the current year's work. Dr. Lewis was here at the close of the second term to complete his work as non-resident professor of Church History and Homiletics, which position he has held since the organization of the Theological Department. Dr. Platts entered upon his work as resident professor in place of Dr. Lewis, resigned.

On his retirement from the editorial work in the Recorder office, the employe of the office made Dr. Platts a present of a beautiful study table and desk, as a token of their esteem for him.

We are having what is popularly called "an old-fashioned Allegheny winter," low temperature and plenty of snow, sleighing has been good for about six weeks, and the present indications promise as much more.

The Ministerial Conference last week at the Second Church, though not largely attended, was one of the best held in a long time. The next session is to be held with the First Church concerning some points about the mission work. Eld. Summerbell has had a severe attack of phrenitis, so that for a time his recovery was extremely doubtful, but at last reports he was improving. This will be welcome news to the many friends of this faithful and beloved servant of God.

There is no special religious interest in this part of the Association. The pulpit of the First and Second Churches are filled by Professors in the University, and the Hartville and Hornellsville Churches, and at present the Andover Church, are supplied by Theological students, weekly appointments and a church trained by student ministers at three different points—East Valley, the Five Corners, and McHenry Valley. At both the Alfred churches active and efficient societies of the young people are maintained, with weekly devo­ tional meetings and monthly meetings for busi­ ness, and at the First church, a promising Junior Society has just been organized.

ANDOVER.—Everything is running quietly with the Seventh-Day Baptist Church here, and peace abounds among the membership, as usual. Our pastor has been absent for a few weeks holding extra meetings by leave of the church, and we have been acceptably supplied by Prof. H. Harper, of Penn Yan.

Last night the church made a donation visit for the pastor, and notwithstanding the very bad weather the families of the church were, with very few exceptions, represented. This church is small and cannot pay a living salary, and this effort was made to help the pastor carry his part of the financial burden. It was a grand success under the circumstances. The supper was most splendid, as the ladies of the church know just how to provide, and the ben­ efit was a success and a favor for the pastor, who finds unfounded pleasure in hereby expressing the sincere thanks of the church for the unwearied pains-taking, and the generous do­ nors who contributed to make the occasion a fine success.

J. CLARKE.

DODGE CENTRE.—By request of the people of the Dodge Centre Church, I left my home Jan. 20th and began labors here this same night, Jan. 19th. The weather was quite good and the people came in from five to six miles out, filling the house to the full for each appointment. We have held meetings every evening to the present time. For about ten days the weather kept cold, and the interest gradually increased. Right came forward declaring their interest in the Christian religion, and their purpose to live for Christ. Some of them have come to rejoice in a new found hope, while others are still in the darkness and quite a number are from the Spirit has been striving, but who have not been yet persuaded to commit themselves in any way. This week the weather has been so blizzardly and cold that but very few could get out, and at present writing the weather of furious that it looks as though we must discontinue the meetings for a time.

We find this people very good church-goers, coming five and six miles, with the mercury ten and twelve degrees below zero, well wrapped and warmly covered, in long sleigh-boxes. We also find that in the active, social, religious work of the church they need to be quickened of the Spirit.

They have a comfortable house of worship, but it needs to be enlarged in some way to accommodate the church. Their Sabbath-school, which has a membership of 125 or more, is very much crowded. The needs of the church are most splendid, as the ladies of the church have contributed to make the occasion a fine success.

E. A. WITTER.
Alaska.

ATTALLA.—The Seventh-day Baptist Church here has held regular services since EId. Main and Eld. Livermore were here, with pretty good interest. and Eld. Livermore were here, with pretty good times in inches deep; We a cheap, some faith in school, and listened to ter, man who ever twice refused few of little circle of eleven souls convened government, I was Shore." Angeles and Azusa were invited to house of Bro. Thomas, one mile were prevented from coming by sickness. The of Shore," circle, or -ion. Washington.

WASHINGTON, D. C., February 3, 1863.

Butler, Lamier, Hayes, Brooks, and Blaine have gone within a few days. It is rare that death cuts such a swath. Most of these men were familiar figures at the Capitol, and personal incidents and traits are recited on all hands, and though the majority of them in their life time excited fierce opposition, it is silent now and nought but good is heard of the dead. History has a place for each, and will finally see that each has his place, and to Blaine, no doubt, the memory of him as a statesman, as far as temporal affaires are concerned, the loftiest place. He stands in one thing unique. He is the only man who ever twice refused a Presidential nomination that he would have had without the re- election. Hawaii is knocking for addition to Uncle Sam's family circle, or at least her dominant intelligence, wealthy, business men, mostly Americans, are seeking his protection. There is no clear unanimity of opinion as to what shall be done with the request. Some think we have territory and unsaturated population enough, and desire to dispose of the territory, and particularly that 2,500 miles away, and populated by Kanaka, Chinese and Japanese who, they say, are unfit to form a state or even to manage a territorial government. On the other hand it is said that the natives are not an intelligent people, and that the territorial government, if the territorial form is not suitable, govern Hawaii by a commission. The President of Colombia, without a legislature, without a governor and without a voice affords an example. Let us, it is said, begin to resist the last siege by a small circle which England is building around us and which she would be pleased to complete with Hawaii. Some assert it to be our destiny to absorb all the territory between the Arctic and the Pacific, and also to absorb all the territory between The paper by L. C. Rogers, "What constitutes a true revival in a church, and how best promoted," was replete with good things and eagerly devoured by the hungry workers who are concerned. The legislature has been convened for some law. That civil law is most important. With an enthusiasm for the World's Fair, to which Sir W. Burdick, of Little Genesee, preached his Sermon. Some assert that this is the last time, but on the evening of January 30th it came forth into new and vigorous life, and work was begun. The sessions, which were three in number, were held at the Second Alfred church, a roomy and well-kept building, but the church aoming the Fair should not for the moment be considered from the stand-point of and though the majority of them in their life time interested, given to us by our Eastern and Western alway, even unto the end of the world."...
TEMPERANCE.

—Dr. N. B. Davis, of Chicago, who is one of the old and well-known leading medical men of the States, at a meeting of the American Temperance Society recently, said: "All excesses and irregularities in eating or drinking are injurious, as also are excessive and exhausting mental and physical labor, and the use of any unnatural drinks, which, like those containing alcohol, directly interfere with the function of the homoglobin of the blood and diminish the supply of both oxygen and carbonic acid cells, and thereby greatly impair the resisting power of the whole system.

Abundant experience has shown that an alley filled with dens of iniquity will grow, as we have learned, from one and a half to two pounds in weight yearly, with other development in the period of growth is not likely to be over-estimated.

The influence for good or for evil of 9,000 hours of any employment upon the body as well as upon the mind during this most impressionable period of growth is not likely to be over-estimated. Any physician with a plan for the development of a body, or any moralist with rules for ethical culture, would feel that amount of time as of priceless value for the enforcement of his system.

The school-room is the average school-room? This young being need not be invited to give a proper alinement to his growth. The influence for good or for evil of 9,000 hours of any employment upon the body as well as upon the mind during this most impressionable period of growth is not likely to be over-estimated.

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EDUCATION.

An estimate has been made in Germany that children between the ages of seven to fifteen inclusive. The influence for good or for evil of 9,000 hours of any employment upon the body as well as upon the mind during this most impressionable period of growth is not likely to be over-estimated. Any physician with a plan for the development of a body, or any moralist with rules for ethical culture, would feel that amount of time as of priceless value for the enforcement of his system.

The school-room? This young being need not be invited to give a proper alinement to his growth. The influence for good or for evil of 9,000 hours of any employment upon the body as well as upon the mind during this most impressionable period of growth is not likely to be over-estimated. Any physician with a plan for the development of a body, or any moralist with rules for ethical culture, would feel that amount of time as of priceless value for the enforcement of his system.

offer the best facilities for housing three or four times that number.

As regards the duration of the school period, and the resulting influence for good or evil upon children, who must maintain a more or less immobile position for that time, we find that four hours is the minimum time for the daily sessions, and that a change of ten to twenty minutes from one to two hours later, with from twenty minutes to one hour of recreation.

We believe a large part of the unfavorable influence of school life upon the child's health is due to the prolonged immobility which the ordinary system requires, and the necessary confinement of a young child to a chair or bench without some intervening activity or recreation. Immobility is opposed to growth, it is opposed to all the instincts of the healthy lower animals, and to those of all vigorous children.

SPECIAL ANNOUNCEMENT.

We have made arrangements with a number of high grade publishers whereby we can offer them in connection with the Sabbath Recorder at a very low price. All new subscribers, or any who are already on our list who will pay all arrears on their subscriptions, and one year in advance, can avail themselves of this arrangement.

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SPECIAL NOTICES.

THE Christian Endeavor Union of the Seventh-day Baptists of Southern Wisconsin will meet in Milton on Thanksgiving Day, Thursday, November 22, 1895, at 7 p.m., in the Milton City Hall, with a program of Bible reading, prayer, and other exercises. Suggest that all friends of the Society mark the day, and come and bring friends with you.

EDWIN SHAW, Sec.

Sabbath-day service.

10 A.M. Sabbath-school.

11 A.M. Public Worship in parents in Room B.

2.30 P. M. Sabbath-school in Room B.

7.30 P. M. Prayer, praise, and conference meeting, led by E. A. Witter and B. H. Babcock.

THE Temperance League of the Sabbath-day Baptists.

First meeting to be held at the church with the church at Milton, and will begin on Sunday, December 16, 1895, at 7 p.m., with a program of services as follows:

7.30 o'clock. Sermon by W. G. Wills.

8.30 o'clock. Sermon by N. McLean.
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MADISON.—In Alfred Centreville, N. Y., Jan. 30, 1893, at the residence of his parents, Mr. and Mrs. Geo. W. Hubbard, by Rev. J. G. Runnels, of Brookfield, N. Y., Bette Alice, daughter of Geo. W. Hubbard, and George E. Stebbins of Mina, N. Y., aged 26 years, 3d mo.

TAYLOR.—At the residence of his mother, Mrs. Mary Stebbins, 2 miles south of Diplidiasville, West Orange, N. J., Jan. 21, 1893, Ralph Taylor, aged 31 years.

SMITH.—At the home of his parents, 10 miles west of Niles, Ohio, Jan. 30, 1893, John M. Bivens, aged 7 months.

VIRGIN.—At his home in Milton, Wis., Jan. 11, 1893, Josephine A. Stock, of Milton, 1 month and 17 days.

was born in Brookfield, N. Y., lived for sev-

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February 9, 1893.

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