THE SABBATH RECORDER.

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THE SABBATH RECORDER.

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FOREGOES.

My heart was heavy, for its trust had been
Abused, its kindness answered with foul wrong.
So, turning gloomily from my fellow men,
One summer Sabbath day, I strolled among
The green mounds of the village burial place.
Where, pondering how all human love and hate
Find one sad level, and how, soon or late,
Waves roll on shore with meansed face.
And so 'hand folded over a still heart,
Pass the green ribbons of our common grave,
Whiter all footsteps tend, whence none depart,
Awa for myself, and pitying my race,
Our common sorrow, like a mighty wave,
Swept all my pride away, and, trembling, I forgave.
Whitier - Whittier.

Some one has said, "You may depend up
It that he is a good man whose intimate friends are good and
the principle of this is equally true.
"A person is known by the company he keeps." - "Birds of a feather flock together."
These trite sayings are the briefs of ages of ob-
servation. The young, who are forming ac-
quaintances and selecting companions, should
keep these facts in mind.

RECENT developments in "hazing" among
college students have stirred the minds of peo-
ple profoundly, and a bill has already been in-
troduced in the Legislature of New York State
making hazing among students a criminal of
fense. That is right, and should promptly be-
come the law of this State, and all other States.
Many colleges have been repeatedly disgraced
by these barbarous practices, which should be
frowned out of existence.

JOHN G. WOOLLEY, who is to deliver two
temperance addresses in the church at Alfred
Centre March 24th and 25th, is a reformed man,
something of the type of John B. Gough. The
story of his reformation is very impressive.
Miss Willard says of him, "A more complete
speaker and writer our temperance family does not
count in its great and gifted membership than
John G. Woolley, the Ohio student, the
Minnesota lawyer, the New York City convert
and disciple, the world's brother and friend."

The Young Men's Christian Association
dates its organization back to 1844, and will
celebrate its fiftieth anniversary the first week
in next June, in Exeter Hall, London. This
eminent useful organization now has a mem-
bership of nearly half a million. There are
5,158 Associations organized, and they own
property in buildings, libraries, etc., amounting
to several millions of dollars.

Mr. George Williams, is still living, and is
the head of a large business firm in which he
occupied a very humble position fifty years ago.

THE MAY and JUNE Associations this year
will occur as follows:
South-Eastern Association, with the church at Evansville, Ind., May 17-20.
Eastern Association, at Hopkinton City, R. I., May 24-27.
Central Association, at Scott, N. Y., May 31 to June 3.
Western Association, at Independence, N. Y., June 7-10.
North-Western Association, at Dodge Centre, Minn., June 14-17.

The month of March two-thirds gone and
not a blizzard yet! Well, there may have been a
few small, baby blizzards in some localities,
but upon the whole, thus far, a most beautiful
month. How frequently our fears are greater
than our realizations. This month was es-
cially marked by weather prophets as unusually
severe and unenjoyable. Moral: Do not bor-
row trouble. There are some people who pe-
livate the faculty of finding joy everywhere.
Such people, like the meteor, leave a streak of
light when they are gone, a ray of sunshine to
gladden the lives of others.

Of all the erratic reformers that have ever
attempted the correction of American wicked-
ness, probably no man, native or foreign born,
ever more completely ran amuck than has W.
T. Stead in his Quixotic raids against evils,
unsanctified and real, in the United States, during
the past few months. He has returned to
Europe, and will undoubtedly hereafter enter-
tain a very somber view of the possibilities of
effecting a reformation of American evils. Peo-
ple generally have not questioned the worthi-
lessness of losing his motives, but his good judg-
ment and mental equipoise are gravely doubted.

We are frequently asked why our contribu-
tors write such lengthy articles for the Rec-
corder. It has long been the desire of those
in charge to eliminate long articles, as a rule.
Let them be only the exception. But almost
every writer wants his article to be the exception
and leave the work of condensing to others.
Another hint. There is a great tendency to
write anonymously, or with some nom de plume,
or initials that are not sufficiently definite to
enable people to identify the writer. It will
add much to the interest of the articles or
matter contributed and to the satisfaction of
our readers if both of the above hints will be heeded.

After attending the last meeting of the
Tract Board in Plainfield, N. J., the 11th inst,
the editor of the Exponent visited the New
Hampshire Seamen's Mission, 86 Barrow St., New
York. The Superintendent, Mrs. J. G. Bar-
dick and another lady gave, not only to the ed-
itor, but the rest of the sailors also (for the
editor sailed on the ocean once long enough to
be fearfully seasick), a very hearty welcome.
The attendance was not large that evening, but
sufficiently so to be quite inspiring to the
speaker. The attention of the sailors was ex-
cellent, and their participation in singing gospel
hymns was hearty. How many sailors will be
converted and permanently reformed by the
influence of this mission we cannot say, but it
certainly gives them a better chance for correct
living than the saloons and other corrupting
dens afford. Many a fond mother or sister
would be grateful, even to tears, if they could
see their loved son and sister once more in-
vited into such missions, and thus surrounded
with home-like restraints and holy influences.
The mission is very conveniently situated for
the sailors, but it is deserving of better rooms.
The Superintendent is on the lookout for bet-
ter accommodations, and we hope they may be
found and well maintained.

THE SOUTH CAROLINA LIQUOR PROBLEM.

Many people will remember the experi-
ment undertaken in the State of South Carolina
last summer for the suppression of the liquor tra-
gic. Governor Tillman was a strong advocate
of State control of the business. The law
went into effect on the 1st of July, and on the
last day of June every bar in the State closed
its doors. Governor Tillman, in a recent arti-
cle in the North American Review says, "I take
pleasure in assuring the lovers of temper-
ance throughout the land that the dispensary
system is a grand success, and that three-
fourths of my fellow citizens are so pleased
with it that it is safe to say that never again
shall a. bad hater of South Carolina sell liquor
over the counter, and before the next General
Assembly meet the illicit traffic in liquor will
almost cease." The Governor admits that
there are many who sell in defiance of the law,
and there is hardly a railway train entering the
State, either passenger or freight, that does not
haul in contraband liquors. But this, he is
sure, will soon cease. He sums up the claims
of his favorite system under nine heads, a few of
which we give:

1. The element of personal profit is de-
stroyed, thereby removing the incentive to in-
crease the sales.
2. A pure article is guaranteed, as it is sub-
ject to chemical analysis.
3. Treating is stopped, as bottles are not op-
ened on the premises.
4. It is sold only in the daytime.
5. Gambling dens, pool-room, lewd houses,
which have hitherto been in an almost continu-
in connection with the saloons, which were
thus a stimulus to vice, separated from the
sale of liquor, have had their patronage re-
duced to a minimum, and there must neces-
arily follow a decrease of crime.
6. The local whiskey kings, which have
been the curse of every municipality in the
State, and have always controlled municipal
elections, have been torn up root and branch,
and the influence of the bar-keeper as a political manipulator is absolutely destroyed. The police, removed from the control of these dangerous elements, will enforce the law against evil doing with more vigor, and a higher tone and greater publicity in all governmental affairs must result.

Before this law went into effect there were six hundred saloon and four hundred drug-gists engaged in its sale. Now there can never be more than one hundred and twenty-five licensed saloons and drug-gists in the city; in all sobriety, if by a stringent law the traffic can be reduced from one thousand places of sale to one hundred and twenty-five, why may its legalized sale not be entirely suppressed, except for mechanical and ministerial reasons? Governor Tillman's prohibition is good as far as it goes, but it does not seem to strike the bottom of the principle yet. Nine-tenths of the wicked saloons prohibited and the remaining one-tenth of the places for the sale of enormous quantities, even of a 'pure article,' under the sanction of law, and for the sake of revenue, still makes the State the upholder of iniquity, and does not solve the problem of saving our land from the fearful evil of intemperance, panpermia, and crime.

[From L. C. Randolph.]

THOSE of you who have not read Brother Daniel's article on "Some Gains from the Higher Criticism," published in the Recorder four weeks ago, in your back files—of course you don't throw the Recorder into the waste basket—and study it through.

It was our privilege to be present at the minister's meeting before which it was presented. It was an occasion of extraordinary interest to us, because the main shades of theological belief to-day were represented there. It was the religious world in miniature.

Most interesting it was to note the settled prejudices, the ingrained differences of opinion, the varying stand-points, the failures to understand one another—and yet the underlying unity which bound us together in a stronger bond of brotherhood, in another which the world has ever furnished. One brother cordially approved the paper—partially, we thought, because he had great confidence in the writer. He frankly said, however, that he did not think it wise to bring these discussions into the pulpit, precisely who would not stand and who might be shaken in their old beliefs without being able to grasp the new.

Another earnest minister was evidently troubled. He had conscientiously tried to read Harper and Briggs, but had not come to definite conclusions. Being of a cautious nature, he was afraid of getting into deep water where he could not swim; so he clung to the ropes along the shore line. In his big-hearted way he praised the paper, but said he was at a loss to decide how far these views should be expressed in public.

Not so, however, the old-fashioned Methodist revivalist. He was at no loss for definite opinions, nor for courage in expressing them. A man of rich vitality and fervid nature, he gesticulated earnestly as he spoke. He was utterly convinced that the higher criticism is the truth. He believed the old Bible was the old Bible. He believed that the views which had just been set forth were doing great harm in the world and leading many astray and he wanted to raise his voice in protest.

In marked contrast were the calm, dignified, and weighty words of the educated and cultured man whose wealthy congregation humbles itself in prayer within a $600,000 church. This man is a tower of strength in his denomination and his reputation extends outside of his own State. Clearly and effectively he set forth his own views as in full accord with the paper which had been presented. He was earnest and distinct, he said, carried more influence in a community than a hundred ordinary men. It was of the highest importance that the gospel should be set before him in such a way as to satisfy those who declare that philosophy would not down. While it might be the mission of others to lift men out of the gutter, his mission was to interpret the Bible to men of culture and ally them with Christianity. In his lecture room he should fully follow the methods of the great and successful pastor had become a Doctor Harper man after a hard fight, and now found great satisfaction in the views of the Bible which he had taken. He did not preach these disputed matters in the pulpit. He preached the gospel. But every man has a working basis. Every Christian worker has a formulated belief in regard to the Bible, its origin, and its proper interpretation. This belief is the foundation of his work and colors all that he says.

Last of all came the business man, who spoke with a directness and singleness of mind which claimed the attention of all. He could not criticize the paper intelligently because he had never had time to give these matters special study. His religious training has been on the practical side. When he was in the bank his heart had ached as he saw men daily who needed the gospel of Christ. The Lord had called him out into a mission especially to business men. He knew that when everything is out of the way, and we get a man face to face with God, the man will take fire like tow when a match is applied. He hadn't much confidence in discussions as means for bringing men to Christ. The devil always likes to get up an argument. Men believe the Bible and it must be brought home to them in such a way as to get them to do the thing they know they ought to do.

Then after we all had had our say we knelt down in a circle—eleven of us. We all believed the Bible was God's word. We all believed that Jesus Christ was the Saviour of men. We were all of one purpose in working for the coming of God's kingdom. The prayers, though in different words, were all the same thing—a baptism of the Holy Spirit upon Westerly. And right there was answered the prayer of Christ "that they all may be one . . . that the world may believe." It is our own conviction that the wave of religious power which has swept Westerly in these succeeding weeks grew in no small measure out of that meeting.

AFTER all, brethren, it isn't so difficult to know how to study and how to preach and how to live. We have a model. Christ was master of so much of the wisdom and learning of his day that, even at twelve years of age, he astonished the teachers of the liberal arts. That teaching was the plainest and simplest. It was directed straight at the hearts and lives of men. He was the King of men, but he lived among the lowest that he might save them. Let us study to know the truth. Only let us beware lest, in our zeal for getting all the facts out of men's conceptions of the Bible, we neglect the greater sins in their hearts and so, falling into that old error of humanity, "Strain out a goat and swallow a camel."

The union gospel meetings at Westerly closed yesterday, March 30th. The campaign is opened in Ashaway to-night by Brother Saunders. Old residents say that there has been no such awakening before in the history of Washington county,—at least for the past twenty-four years.

SEMITIC PHILOSOPHY.

BY REV. G. S. POWELL.

The philosopher, according to the definition of Plato, is one who seeks after the objects of knowledge, while others seek after those of opinion." The true philosopher is not he who is ceaselessly in quest of wisdom, 'ever learning, and never able to come to the knowledge of the truth;' but it is he whom wisdom itself has found. That wisdom is discerned best in the clear radiance of the light of the cross of Jesus. Once entering that light, of the cross there is no escape. It is the brightness of the revealed righteousness of God, any person advances on in knowledge, and is in possession of the objects of knowledge rather than of opinion.

We worship books as Harnack's "History of Doctrines," and "The Influence of Greek Ideas and Usages upon the Christian Church," by the late Edward Hatch, reveal the startling fact that the modern religious world has been unduly influenced by heathen modes of thought. The prominent theological systems of to-day have all arisen under the influence of medieval or modern philosophy, and these philosophical systems in their turn received their first impulse from the early developments of philosophy in Greece. Theological methods have too thoroughly, through all the ages, developed, despised, and opposed these, and much of the material of theology as well as its methods have been derived from these heathen sources.

But the Hebrews thought as well as the Greeks. They arrived at certain conclusions in possession of a posterior knowledge. The results of their thinking, through all the period of their divine guidance, while still large portions of the chosen people were faithful to their religion, are preserved to us with exactness in the canon of the sacred Scriptures. The prominent theological systems of to-day have all arisen under the influence of the divine light of the Bible. The Bible is Semitic, the New Testament was as well. Theologians have to often lost sight of this, and have built far too largely in their interpretations of the New Testament upon the influence of Greek thought. For a true knowledge of the New Testament we need to know thoroughly the Old.

That philosophy existed among the ancient Hebrews is abundantly demonstrated from the so-called wisdom literature, e. g., the books of Job, Proverbs, and Ecclesiastes, as well as from the Psalms, and some other portions of the Old Testament. Especially is wisdom personified in the book of Proverbs and stands with earnest entreaty having in gift in one hand long before the days of Socrates and in the other rich honor. In the Talmud this teaching concerning wisdom is intended to refer to the observance of the laws of the Pentateuch. Un-
The book of the Old Testament ought to be Hebrew. The love of its principles of any scientific method in literature is a vast field of the Bible is a mani-for the doing of that which evil man does not naturally love. We readily see that a religion that would require a change of soul. But other systems of religion ask for no such renewal, and promise the indulgence of the carnal appetites. A true prophet would not be applauded by the mass of the wicked or deceived. His message would be disliked by those inclined to wickedness, because he cannot tell anything about religion. Let him be honest with himself. The strongest evidence of true religion is its test by acceptance. The trial of pure religion by the one who earnestly and honestly tests it by actual experience, never yet failed. No other evidence would be needed. But it is hard to prevail upon those who hate it to make this trial.

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questionably the Tanakh is right. The personification of wisdom, which referred to wisdom to have a powerful influence upon the formation of the Logos doctrine of the evangelist John, of him who is the Word, in whose life "the law is appearing drawn out in living character." Observation and research in the sciences is the modern acceptance of Christ. In Christ the law is glorified and becomes efficacious in the sanctifying of heart and life. "The fear of the Lord, that is wisdom; and to depart from evil is understanding." Semitic philosophy is therefore identical with Indian wisdom. Especially true is the concern with itself with all processes of thought that are quickened into life and energy by the possession of true religion. The definition of Plato comes in with peerless advantage as appropriate to those who are in possession of the wisdom of the Scriptures. While others in many departments of human knowledge can at best but possess themselves of the objects of opinion, they whom wisdom itself has found are in the certain possession of knowledge. While no general system in a general ends, there, frequently, the knowledge derived from the Scriptures begins. Conclusions that are arrived at in such systems, after long processes of thought, are in many instances the very antithesis of revelation. This is a manifest advantage and allows a much greater development in certain knowledge.

The tendency exists at the present day in the development of philosophical systems to employ the methods and conclusions of science, as in the language of the great scientist, David J. Hill, of the Rochester University, and which he denominates the Genetic philosophy. This scientific tendency augurs well if only it be turned in the right direction. Philosophy cannot go to too scientific. The methods of science are to discover facts and to draw conclusions from them. This is the proper method for the discovery of all truth in the Scriptures. Does the scientific man exist in the discovery of God's great laws that he perceives to govern all the reactions of nature and the permanence and adaptability of these laws is he led to the worship of the God of wondrous truth? No less should the theologian, applying the same scientific principles, discern and trace out all God's laws that he has caused to be promul-gated for the good of man. The laws of nature are no more sure and unvarying than those other laws. Both classes reveal the transcendent personality of him who gave them; only the eternal laws of God as they exist in the Bible have this advantage, that they are written in human speech. Is it not passing strange that the laws and phenomena of the Hebrew Scriptures have received so little attention at the hand of theologians? Even the language in which these are written is considered too often by those who use it to expose the sacred oracles. The first principle of any scientific method in literature is to know the language in which a given document is written.

Biblical theology, as the term is technically used, has yet a vast amount of work to accomplish, that work of love, by loving and reverent students of the Bible, the better it will be for the cause of pure religion everywhere. Even much preliminary work needs to be done. Special dictionaries ought to be made for the various periods of Hebrew. Even the Hebrew Scriptures, one for the Pentateuch, and one for each of the more important later books. The books of the Old Testament ought to be published separately with the best texts possible and with all the painstaking care for embellishment that is bestowed upon basic school books from the Greek and Latin authors. And the Septuagint has been too little studied together with the oldest Aramaic versions. These all throw a flood of light upon the matter in which the Old Testament Scriptures were understood to and in the times of Jesus.

SIGNIFICANT AGNOSTICS.

The year 1864 bids fair to become as memorable in the annals of the religious history of the country as was the year 1858, which, following as does this one a period of financial depression, at a time when men were led to give up their trust in mountain riches and had leisure for meditation and thought upon solemn themes, was marked by the addition of half a million converts to the churches. During the months now passing religion has been the theme uppermost in the minds of people in all places, not only in churches, but in the homes, the schools, and on the streets. Many are the opinions which have been expressed in argument and in appeal in regard to religion. In these conversations a great many agree that there be religious professions, because they are in great doubt as to the true religion, if there be a true religion. There are so many religious denominations, and so many different views of Christianity, that they cannot tell which is true. If all appeal to the Bible, they still are in doubt, for they cannot tell what the Bible to follow. There is the Bible of the Christians, the Koran, the Buddhist books, the Mormon Bible, etc., etc. They are not competent to judge of the different religions of the world. They point to the Parliament of Religions and exult as they tell of items in the papers showing how the Buddhist priests went back to their own country boasting that Christianity is a failure, and so forth. These people are in still further doubt because they see so many innumerable numbers those who make religious professions. May it not be appropriate to say a word in answer to the objections referred to, which in various forms are brought up rather as excuse than as argument?

In the first place, men who make such excuses as these very capable when it is necessary, to distinguish between a valuable horse and one that is inferior. They can tell a counterfeit coin or bill from one that is genuine. They are better judges of a good or a bad bargain than many of the most able mathematicians of the country. It would be easier to overreach many a profound scholar than to get the best of these men. They can tell a competent workman from one that is inferior; they can see through the pretensions of charlatans and quacks, and hang of their absurdities. And yet they have not taken the time and pains to acquaint themselves with the Bible. Although reared in a land of Bibles and schools, they are unable to tell the most common incidents of Scripture history. Of the chronology of Scriptural events, they are profoundly ignorant. They have read the Bible, perhaps, to detect in it some real or fancied difficulties, but their knowledge is apt to be very superficial. They could not tell whether Abraham was dead or not. No one could even tell them that Pilate was an Isaurite, and they would not know any better. They have never read a page in the Koran or in any other of the books they mention, and all they have heard of Buddhism, or other oriental doctrines, they have obtained by absorption from talks or something of that kind.

Now, if such were to put forth a title of the vigorous search after biblical knowledge which they have expended in worldly pursuits; if they should use the same sagacity in trying by their own reason or common sense to get at the truth in regard to religion that they use in deciding worldly matters, they would say that they are not possessed of the requisite knowledge to decide matters of religion and so will have none of it. Do they give up monetary transactions because counterfeits and forgery are passed upon somebody? Do they give up their interest in secular education because of the fact that some teacher has proven himself a charlatan? Do they become hermits and misanthropes, because they have had friends prove false to them? No. Men never complain of anything as being being counterfeit pretensions, religion excepted; and they never complain of their inability, and of the necessity of their exertions to qualify themselves for judging between truth and falsehood in any case but in that of the truth.

Common sense teaches us that a system of truth that is heaven-sent will bring with it indulgence, fraud, wickedness, injustice, impurity, revenge, hatred, intemperance, and all that man by his evil nature may be inclined to receive. The Koran, and the most of the pagan creeds, erjoin or permit drunkenness, sensual, many wives, revenge, and unending or exterminating war. A true religion will enjoin the doing of that which evil man does not naturally love. We readily see that a religion of the kind would require a change of soul. But other systems of religion ask for no such renewal, and promise the indulgence of the carnal appetites. A true prophet would not be applauded by the mass of the wicked or deceived. His message would be disliked by those inclined to wickedness, because he cannot tell anything about religion. Let him be honest with himself. The strongest evidence of true religion is its test by acceptance. The trial of pure religion by the one who earnestly and honestly tests it by actual experience, never yet failed. No other evidence would be needed. But it is hard to prevail upon those who hate it to make this trial.

HINTS TO PARENTS.

Parents, let me talk with you, who have the care and training of dear children. I say dear children, because they doubtless are dear to you, and for this reason I have a kindly desire to impress upon your minds how you may make and keep them dearer to you as they develop by the years, or, when you become old, and may, perhaps, need to lean upon them for care and protection. It should be the aim of all parents to command the love and respect of their children for them. Some parents seem to have mistaken ideas as to the best methods of molding these, that their children's love is best shown in never denying them anything.

Parents are supposed to know more than their children, and to exercise better judgment, whether the denial of anything to them will benefit them or not. They may tell them that Pilate was an Isaurite, and they would not know any better. They have never read a page in the Koran or in any other of the books they mention, and all they have heard of Buddhism, or other oriental doctrines, they have obtained by absorption from talks or something of that kind.
years of understanding children look to parents for direction. If they are neglected in their government then, and are allowed to have their own way, or, as some would say, are "humored" in everything, whether right or wrong, they will misbehave, sooner or later, when those parents will be sorely tried and vexed, and, perhaps, put to shame, through a lack of enforcement of obedience at the proper time, when the child was younger. The plastic mind of the young child is like the leaf of a rapidly moldering tree; whatever impression is made upon it then is very likely to remain. If you instill into your child's mind that it must obey it will be very easy to control, when begun in time. Never make a demand upon the child unless you expect to be obeyed. In the first place never tell it not to do a thing that you know well enough it will be very apt to do the first chance it has, or which you may have been allowing it to do, time after time, before. For example, you start it out of doors to play, just as a rule, and say to it, "Now, John, or Bob, don't go into the mud." You expect to see that child come in, in a short time, shoes and clothes, perhaps, bedaubed with mud. You required an unreasonable thing, possibly, and, at the same time have failed in your authority. It would seem unjust to punish for a want which probably could hardly avoid. Make reasonable demands and commands, and then exact strict obedience. If this is done as children first come to years of understanding it will save parents, O how much, sorrow and trouble in after years! Parents cannot be too consistent in one particular in the government of their children, viz., never differ, so that your children may notice it, in the matter of punishment, if necessary to punish, or say to the child, "I'll tell pa, and he'll whip you." Even you may be feeble in strength, and intend to tell him. Better maintain your own authority, and retain the respect of your child, rather than yield at such a critical moment. If you have, on the other hand, always been consistent and faithful in your requirements all along, you will never feel your strength fail you at any emergency. It seems best to punish, and yet, in your goodness of heart you overlook the disobedience, at this time, with a promise from the child of doing better; and say, "Now if you disobey again I will whip you," then be true to your promise. The child will watch your faithfulness, and as you act in accordance with this, so will your child grow to respect your word, and love you the more.

But never punish in anger. It is not an evid- ence of want of love that parents punish their children, if done in a right motive. "Spare the rod and spoil the child," was a very wise saying of Solomon; it is not to be inferred that the parent must always whip or spoil his child. If he has been wise and prudent in the early care and education of his child (which never brings brutality into exercise, as a part of his duty towards it), and follows the motto of "kindness yet firmness" in his government of it, then, endowed with pure, Christian influence, it would seem that there would be thrown upon the world fewer children to grow up for vice and crime. Parents, think of these things! Your children are rich treasures, and may nurture a kingdom. It behooves them to love and respect society. God will require, at your hands, a just account of these treasures. Even here in this life, how much greater the reward to you to look upon your children in mature years to find them still dutiful and respectful towards you. Children who have been rightly trained and taught by parents, never become too old to love and respect them.

Pardes, Kansas, March 8, 1894.

THAT "CALIFORNIA COLONY."

The following item, clipped from the Los Angeles Times, of yesterday's date, shows the method adopted by shrewd business men for settling in California. I heard a great deal said about the beauty of the country and delightfulness of the climate of Southern California, but was not able in the least conception of the beauty and loveliness of the "Garden of Eden" itself were far below what I see here. And the reports of the "utter rotten" of the orange trees, foundering, powerless in some eastern journals, are entirely false. I have traveled miles and miles within the last few days without seeing any sign of frost anywhere. Several of the oldest inhabitants have told me that this has been the coldest winter they ever saw in California. And yet it has been so warm in the middle of the day, much of the time, the last two months that I needed an awning over me to ward off the hot sun while at work.

G. D. Clark.

Los Angeles, March 1, 1894.

EASTERN FARMERS WHO WILL SETTLE IN THIS WESTERN COLO.

James W. Wilson, editor of the Farm, Field, and Fireside, a Chicago journal devoted to agricultural interests, was a visitor at the Chamber of Commerce yesterday. His paper is one of the largest in the United States, having a wide circulation in the Middle and Northwestern States. Mr. Wilson says that for a long time they received a large number of inquiries regarding Southern California from the farmers of his section. They expressed much dissatisfaction, not only in their own state, but the many other difficulties with which they had to contend, and wished to better themselves. Since the close of the World's Fair these have increased to such an extent that they have decided to give them a general answer. Accordingly, a proposition was made to the effect that those necessary to any time they could get a pool to buy some good farming land in this section. Over 100 answers were received, all pledging the same amount and the required amount. They are well-to-do people, who will bring their families with them. Some desired to have the large majority voted unanimously for Southern California. Mr. Wilson was selected as the representative to visit this section and negotiate for satisfactory land. They will always give in good farming and but little attention will be paid to horticul
ture.

Mr. Wilson will remain here for some time, during which he will visit the principal localities of the section, for the purpose of getting some land at reasonable rates. He states that if this project succeeds it will be simply the beginning of a vast immigration to Southern California.

WASHINGTON LETTER.

(From our Regular Correspondent)

WASHINGTON, D. C., March 10, 1894.

Congress favors coinage fifty-five millions of silver called the seigniorage of that purchased under the Sherman law. Ex-Congressman and ex-Mayor Hewitt sounded the trumpet to see who would oppose this when he styled it coined a vacuum. This side says to the people, "You have bought and stored millions of silver in the treasury vaults, which you cannot sell for what you paid for it. It is worth only about forty-five cents on the silver. You promised to pay gold for this silver, but to-day the silver is not worth the gold. And now you propose to issue against this same silver fifty-five millions more in promises to pay gold. You are taking the real value of silver and general ruin by means of an inflated currency."

The other side says that if silver were honored by free coinage its value would be enhanced so that instead of bearing a ratio of about fifty-five to one, it would be worth sixteen to one of gold; that if the whole credit of the nation were placed on silver it would be freely coined and kept at par; that governments have depreciated silver and in consequence lowered the price of wheat and other commodities; that gold having been made the sole standard of value and its quantity being practically fixed, while the requirement for money is constantly increasing; its relative value has appreciated so that those holding gold, or lawful demands for gold, have been enriched at the expense of those holding other property; that thus the gold bugs monopolize the natural increase of wealth; and that they will use it for gold and thereby enhance the value of wheat, farms, and all property except gold.

What Cleveland will do with the bill to coin seigniorage, so-called, is in doubt. He does not agree with those who think it safe to coin silver that can be bought for forty-five cents and issue it in unlimited quantity. Whether or not he will veto the bill to coin the fifty-five millions and oppose the wishes of a majority of his party is what no one has found out.

Taxes in the District of Columbia are divided equally between the government and the people of the District. But Congressmen complain that their constituents ought not to be compelled to pay District expenses. Their constituents, however, own more than half the property here and have the full use and benefit of it. Take the patent and general post offices. These buildings occupy three squares. The ground including surrounding streets was given to the general government on condition that the Capitol be located there. National business only is done in these offices. The nation makes money out of the patent office. The fees paid by inventors not only erected the patent office building but have paid all the expenses of running the office and turned into the United States treasury four million dollars of surplus. The nation is running the patent office at a profit, and the patent office for the use of the whole people. Why should the heirs of those who gave the site for the buildings, and land for the streets, be supposed under exclusive obligation to repair and light those streets, or to furnish water to government employees, or maintain sewers and furnish a guard of police. And so with the Capitol and White House and other national properties, and the acres of parks and gardens about the federal buildings of the land surrendered their farms and made a contract with the nation. Why should they pay for improvements upon the land their fathers gave away, as well as upon which they retained? American people will never permit Congress to saddle upon them less than half the property of the District in order that the greater half owned and used by the nation may go free.

CAPITAL.

CORRECTION.

In the obituary of Mrs. Ernst, Recorder, March 1st, page 161, second column, twenty-second line, sixth word, read "exhorter."
Missions.

In these days of ingathering into the church count numbers should be of the least consideration, strength may be far more important. Our own business is the work of salvation, and God has given us the power to gain souls. The result of our faithfulness and zeal will greatly depend upon our success. There is no one who has truly repented of his sins, been renewed by the Holy Spirit, found pardon and peace in Jesus Christ, is a fit subject for baptism and church membership. No one should make a mistake in this matter, in coming into the church, and the church should make no mistake in receiving any one into its membership. Mistakes either way are of serious consequence. The evidences of true conversion are so plain no mistakes need be made. We have no faith in the superficial and "only just believe" conversions of some of the evangelism of to-day. The church should have for members the truly converted who will immediately enter into the service of the Master, and be active in the work of the church. The church should not have a lot of dead weights to carry.

O. E. W.

Our Own Business.

I wonder how many readers of this column realize that the success of the missionaries is an intimate concern of ours. We read the news of the daily papers with great interest. We are thereby amused and instructed, and perhaps benefited in other ways. But a great deal of what we read is concerning that which has almost nothing to do with us. We have a curious tendency to know what is going on in the world. Should we not much more be eager to know concerning our own business? Here on this page we have reports from our agents concerning the successes or lack of success of our various enterprises. Here we have suggested the views and habits of our workers concerning methods of carrying on the work already in hand, and new openings for increasing our business operations are pointed out.

It is our business to be active in the harvest work. "Jesus Christ did not appear in the form of His followers to preach the gospel, and excommunicate all the rest. Are there not some called to usefulness and some to idleness? All are to have a part in the work. All have not the same gifts, but all have some gifts. Many of us are not adapted to the work of home, nor can we see it that those who are adapted are kept at work. Few of us can have the privilege to preach the unsearchable riches of Christ to those brethren of ours in far away lands, but we can have a share in maintaining the various agencies for bringing the message of Christ closer to the hearts of the heathen heathen. Whether it be mission, school, or hospital, or the direct preaching of the word, it is our work.

To be sure, we have officers and a board of managers to direct the work; but it is none the less truly our work. It is worthy of our earnest attention, of our care, and of our prayers. We should know what the needs are. We should be able to form some idea of the hindrances which the workers must face. We should have a personal interest in the success or failure of Christ's kingdom in the direction in which we are trying to help it. It is our work.

W. C. W.

From Dr. E. F. Swinney.

THERE was praise and thanksgiving to God in my heart yesterday when the steamer came up to the wharf in Shanghai. The hour was early, eight o'clock in the morning, yet the members of the mission were there with warm greetings; Mrs. Davis, Theodore and Alfred, and the Baptists, our usual twenty or thirty, were there, too. The greatest kindness was shown to us. We were received with all possible courtesy, and the tea and coffee were excellent. We were given all the facilities for the service, and the organ and piano were played while we were eating breakfast. We were all very much pleased, and theAnthology of American Missionary Fiction

Education.

Winter Term of Milton College.

This term has just closed with the enrollment of about six hundred and forty students—sixty-three ladies and seventy-seven gentlemen. Many of these are from Milton and the towns adjacent. Other localities in the West, where we have an Eight-day Baptist churches, are well represented. We have Christians and Berlin, in Wisconsin; Trenton and New Auburn, in Minnesota; Smythe, Dell Rapids and Big Springs, in South Dakota; North Loo and Hamboldt, in Nebraska; Nortonville, in Kansas; Boulder, in Colorado; Walton and Garden, in Iowa; and Chicago, West Hallock, Farina and Stone Fort, in Illinois. There are students also from Southern California, Tennessee, Pennsylvania, New York and New Hampshire.

Several cases of sickness have occurred among the faculty and students. A goodly number of them have suffered some from vaccination for the small-pox, being required to undergo this trial, not because this disease has appeared anywhere in the neighborhood, but because of the order of the State Board of Health for the State in general. The attendance upon the recitations has been unusually good. Only in a very few instances have members of the faculty been absent from their classes. The demands upon them for close and continuous work have been quite severe and exhausting.

The progress of the students in their studies has been very satisfactory on the whole. One of the teachers remarked on the last day of the examinations for the term, "My classes have recited exceedingly well this term." The other teachers can say the same thing. These are Walworth, Albion, and the rest. The recitations have numbered thirty-eight, ranging from those in the common branches to the highest ones in the languages, mathematics, physical sciences, history, rhetoric and philosophy.

Dr. J. M. Stullman has been kept very busy with his classes and private scholars in music. He has also taught a singing school at the Scotch church on Bock Prairie, five miles from Milton. He has been assisted by Prof. Charles H. Crandall, of Albion, who has instructed the College orchestra. The pupils of both, under the direction of the latter, furnished an enjoyable concert in the College chapel the last Monday evening of the term.

The military companies of the College, composed of about forty gentlemen, have been carefully drilled in the latest tactics of the United States Infantry. Their officers have been C. S. Stilman, of Nortonville, Kan., captain; and W. G. Root, of North Loop, Neb., and D. B. King of Big Springs, South Dakota, lieutenants. The last has been elected the captain for the spring term.

The rhetorical exercises of the advanced students, the public sessions of the Literary Societies, and the free public lectures in the churches of the students have been largely attended. In respect to the last the Milton Junction News says, "Every one of the eight lectures has been thoroughly enjoyed, and many thanks are due to those who conceived and carried out the plan."

The Christian Association have held regular weekly prayer-meetings, and the religious interest under their charge in the college has been greatly promoted. How many have been aroused to greater spiritual activity, and how many have experienced for the first time the love of Christ, no one has kept an account. The number is large. The meeting on the last Sunday evening was one of remarkable power. It was attended by over eighty persons; about sixty tonight in the hour's session, and many were moved for earnest work in the future here and at the homes of the students. Besides aiding the churches in the village and elsewhere this winter term several gentlemen of the Association have conducted meetings weekly, a portion of the time at Otter Creek, three miles from here. Among them are the College Quartet, made up of C. S. Sayre and E. F. Looiboro, of Welton, Iowa, G. O. Sayre, of Nortonville, Kan., and F. E. Whittorf, of Milton. These young men, with Rev. and Mrs. Witter, of Milton, will hold a series of revival meetings, during the spring's vacation, at Coloma Station, Wauhaha Co., Wis.

Correspondence.

Editor of the Sabbath Recorder:

I see by Recorder of Feb. 15th a communication from Bro. G. W. Hills asking for a tent. I think he is right. We can do but little without a place to hold meetings in. And I have faith in the Lord that He will provide. Hills says, "He is also my amiable wife. He speaks of prejudice among our people in the tent enterprise. The truth is, if the workers are right then the tent is right too. I gave five dollars to start the tent before. I soon saw it was a failure. I need not say why. But I have no fear in placing a tent in the South with Eld. Hills as its manager. Now, in my poverty, I will pledge five dollars to the enterprise. I feel God will help me to get the money, and I shall give willingly; but. fact, it will be a private gift. It seems to me there are men in Milton churches who can give a hundred as easily as I can give five dollars. If the tent is a success, I do not know how much the Lord will give me to hand over to his cause. I have little faith in seed money. I would rather have a hundred dollars for a harvest. I believe if the sowing is properly done the harvest will soon be seen. The Sal-

The Saviour says, "Lift up your eyes and look on the fields all ready for the harvest." Let us all join in singing, "The harvest is the ripe ears of corn that are the reapers that garner in the harvest of good from the fields of sin, with sickness of truth commonplace. And no one may rest till the harvest home."

H. Hull.

February 23, 1884.
**Woman's Work.**

Ever since the present editor has had charge of the Woman's column in the Recorder we have been considering the advisability of urging the formation of mission bands and circles in our churches, hoping we might be able to find some way of interesting our sisters in this very important and necessary part of Christian training for the children.

We are glad to be able to report that two of our churches have taken steps in this direction. Being informed that it was the purpose of our young sister in Plainfield, N. J., to organise a mission band among the girls of that church, we immediately wrote her requesting her first report for our page, and we feel sure no one can read the history of the first four months of the "Light Bearers' Mission Band" without being intensely interested and encouraged to make a similar effort in their own church, to have the children organized and trained to become missionary Christians.

It is a beautiful thought that our children may be bound together in love, in sympathy, and in endeavor to work for others and for Jesus; we want them to learn to give of that which they have to share, and to give intelligently, with some real idea of the needs of those to whom they give. And when the Saviour said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven," we believe the thought of service is, to all who love Him, an inspiration to answer that call. It is all through the love of Christ that we have organized work in every department of our church, and are cheering, helpful to her who wants to do her part in meeting the requirements of her Master.

The girls at Plainfield, N. J., have organized this band, and their friends were pleased to listen to their musical and literary programme, after which bullion was served in the place of tea, as there were so many young people present. "It was a very enjoyable day."

They are now visiting China, and are deeply interested in our Mission work, and expect to make something that can go in the Christmas Box. I hope that this introduction to the Light Bearers' will be an inspiration to some other church, for there is need of many laborers, both old and young, in this department of our work.

**MINOEGA TOLMINSON, Supp.**

**TO MOTHERS.**

Mothers, do you know how much your letters influence for right or wrong the life of your absent child? You may better see the true meaning of my question by this incident. Two boys, John and Frank, who had always lived in the country, left the farms and went to the city school. They had been the most intimate of chums and so shared each others trials while away at school.

They were very punctual to write, each to his respective parents, every week. But the letters received from home were so different. John had a Christian mother. Her letters were cheerful, helpful to her absent boy, and at the same time bearing messages of God's Holy Word which she thought best adapted to her boy's trials and temptations. Although poor in this world's goods she grumbled not about it.

Frank's mother wrote regularly to her boy also. But alas! while one boy looked with a longing tenderness for his mother's letter, the other almost dreaded to open it. Frank loved his parents, he was anxious to know if they were well, but after that he had no great object in pursuing their letter further. Why? His father's farm was mortgaged. Repeatedly his mother was pouring such sentiments as, "I do not know where the money is coming from to buy our next sack of flour with." "We are in debt and you need more money soon." "Where our tax in the spring is coming from I don't see," all of which added much to the already troubled state of mind possessed by the boy.

What is the result? Soon the boy leaves school. Not ready to battle with the temptations of the world he is found, in the ranks of saloon visitors, card players and the like, while the parents, doubling the mortgage to keep their boy from jail, wonder with aching hearts, why is it so? At this time John returns home, having graduated from school, bearing with him the highest honors of his class. This, too, adds its weight to the aching hearts of Frank's parents.

Mothers have you an absent child? Do you realize he is battling with trials of which you know little or nothing. Do your letters cheer and rightly aid the absent one? Have an object in each letter. A text talked about will do more for the boy or girl than you might know. What you are saying is much more than you may think. Letters are usually the only means of communication between absent members of the family and the parents.

Pray make yours letters, mothers, of the best God-given type, and I firmly believe your child will meet you half way. Try it and see.

A READER.

**ANSWER TO QUERIES ABOUT BEAR VALLEY AND COLONY.**

To the Editor of the Recorder:

As there was published in the Recorder of January 25th, relating to a colony and Bear Valley, numerous inquiries have been received from over the country, from South Dakota to Florida, and Eastern New York to Texas, comprising numerous questions which I will answer through the Recorder as nearly as may be, without taking more room to repeat the same.

The common grasses and clovers of the East and North do nothing there, neither as pasture nor for hay. On land where alfalfa is not a success, white oats, wheat, etc., were sown early in winter, both for pasture and the staple hay of Southern California. When left to get fully ripe will yield from ten to forty bushels per acre according to soil, season and management. Corn to make even a light crop has to be planted in early spring and thinned out, leaving only one stalk in three or four feet each way.\footnote{25th, relating to a colony} Wild grass or brush cannot be depended upon for pasture, and yet stock will find much in the shape of poverty-grass, tender weeds, certain species of wild clover and bunch grass, etc. The various months of winter and spring. In some places on the higher foothills and among scattering timber, there is fair grazing during the whole year. Besides the hay, to help along through summer and fall after green feed is dried up in the valleys, one can have an abundance of pie melons, beets and even carrots, to supply the place of green pasture. These, planted in the open field, on most of the land will yield many tons to the acre, after feeding the rabbits and supplying the poultry with tender leaves, which they so much need during the hot months of summer.

Tender vegetables, such as tomatoes, beans, potatoes and melons, are planted in the spring also. Though some of these live over winter in certain places, they make but little or no growth. Peas, cabbage, onions, lettuce and radishes, put out in early winter, will make something to eat in the early spring-time or before. As a general thing potatoes do only middling well, and that of the early kinds, the vines are small, tubers good in quality, fair in size, but not very numerous. Both early and late varieties do splendidly in the cooler climate of Bear Valley.\footnote{25th, relating to a colony} Pumpkins are eaten in your garden. Suggest a spot below the spring or well if possible; fence it against the rabbits and poultry; and you can have a good garden the year round, by the aid of water in the summer.

Doves, quail, and three kinds of rabbits,
CHURCH DISCIPLINE *
BY REV. E. A. WINTER.

How may a better discipline be secured and maintained in our churches? Is a question that has been the subject of much anxious thought, and of church legislation ever since the first organization of the church. Many methods have been ventured by the church, ranging all along a sliding scale from the simple and Christ-like method recorded in 2 Cor. 2: 1-8 to those heavy fines and great physical punishments inflicted by the church, when acting alone, or by the church and State under united in the work of God.

"The Christian congregation, like every other community, needs discipline in order to suppress or eliminate anything that might impair or destroy its life. But as the Christian congregation is a community of the faithful, the character of its discipline is purely spiritual."

The fact that church discipline is needed to a healthy condition of the church is doubtless conceded by all. It would seem the principle point of controversy in this question is, What may the nature of this discipline be? That we may be helped in the answering of this question raised, we look for a definition of the term discipline. In a physical or intellectual sense, discipline is to train or cultivate the powers. It is to educate, to accustom the faculties of body or mind to certain rules governing their action in any given directions, e.g. in the study of the piano the eye, the mind and the hands are taught, trained, disciplined to act in unisonous concert, that proficiency in the art may be acquired. No amount of knowledge without this training would avail. The same is true of instruction, education, correction chastisement. Not one, but all these elements, may frequently enter into true church discipline.

The Seventieth-day Baptist Church is Congregational in its polity. Under this polity each church, or body of believers, is largely at liberty to prescribe methods for its own government. Discussing as we do from a large part of the world upon some of the essentials of Christianity, it becomes necessary for us to be well taught in the Bible upon these points. To this end both pastor and people should in the steadiness and patience seek to instruct the novitiate in those matters pertaining to Christianity which shall give a clear knowledge of their relation to the church.

For government in matters of personal difference between members of the household of faith the blessed Master has given us a rule in keeping with his own divine nature. See Matt. 18: 15-17. This rule, if followed, will leave us no ground for holding hardness against another, and will put its observer in a proper condition of soul to be in such practice that most blessed and divine injunction given by the dear Saviour in Matt. 5: 43-45.

It will be seen from what has been said that there is great need of a more close adherence to the spirit of the gospel teachings respecting a Christian life before there can be established in the church any much better discipline.

They who are considered the faithful are too prone to think unkindly of an offending brother, and treat him unkindly. It is by far too easy for the majority of church members to see, and be horrified at the sight of the mote that is in a brother's eye while blissfully ignorant of the beam that is in their own eye.

While this may be true, the offending brother, whatever the nature of his offence, has good entreatments from which to tantalizing cry, "Thou hypocrite, first cast out the stone that is in thy own eye, and then canst thou clearly to pull out the beam that is in mine eye."

Yes, and how often it is when we have cleared up our own vision, when we have earnestly and prayerfully squared our lives by God's blessed Word of life, we fail to find the same thing, thought, or work, in our brethren. There is far too much of the vindictive manifest in all matters of church discipline. A fact which, to the mind of the writer, is one great cause of the present condition of our churches along this line.

As churches and as individuals we need, more than ever, to eliminate from our conception of discipline, the idea of excommunication, and substitute in its place, as never before, the idea of reclamation. Let the churches in their membership arise to this higher and truer conception of their relation to the church. Let them be possessed more fully of the spirit that enabled the Saviour from the cross to pray, "Father forgive them for they know not what they do." Let them but take a personal daily examination before the clear and shining light of God's Word of truth.

And to our mind there will be such a lifting up and purifying of the life of the church as that the question at the head of this paper will be practically answered in that all will find their light in seeking to be mutually helpful one to another, with brotherly love, in honor preferring one another. What is needed is more of charity, less of criticism. More of love, less of condemnation. More of Christ and less of self and self-interest.

CIVIL GOVERNMENT AND RELIGION.

The National Reform Association, which has for its leading object to secure the recognition of Almighty God as the source of all authority and power, the Lord Jesus Christ as the ruler of nations, and his revealed will as the supreme law of the land, has been subjected to much adverse criticism, especially by Sabbath-keepers. Some have sincerely feared that this proposed "constitutional amendment" would be subversive of our religious liberties, while others have regarded the movement as ridiculous and contemptible. But without endeavoring all of the purposes of this Association, and while especially deprecating their effort to secure a national law requiring the observance of the first day of the week, I am impelled to think that much of this ridicule and denunciation is undeserved, and that there is a basis of truth for their general purpose.

I propose to inquire what are the facts and principles involved. It seems to me that the following propositions will be found tenable:

1. The existence of God as the Creator and rightful Ruler of the universe, and that he requires all men to do justly and love mercy, is, in its nature, a first truth, which, if not everywhere recognized, at least always commends itself to the intelligence of mankind.

2. God's law includes our duties to him and all our obligations to our fellow men. This law is most clearly set forth in the Hebrew Decalogue, the first and second tables of which define and enforce these separate obligations to God and to men.

3. That while it is not in the province of human governments to enforce the first table

*Read before the Ministerial Conference at Milton Junction, Wis., Feb. 23, 1894.
of the law, or to define what it does or does not require, yet it is their right and duty, as far as practicable, to require men to discharge the duties they owe to each other, and which are enjoined by the second table of the Deca-

4. As a matter of history this has been the recognized purpose of civil governments in all ages, and however much they may have failed of their purpose, they have always sought to secure honor to parents, and to make the sacredness of hu-

man life, charity, respect for the rights of property, truthfulness, and protection against the greed of gain, the most common source of crime among men, the 5th, 6th, 7th, 8th, 9th, 10th, and 10th commandments.

5. These laws are not simply human enact-

ments, originating in the will of man, but they are God's law. This is evident from the facts of their universal recognition, and that they are written in the consciences of men. All eminent jurists have recognized God's law as the basis of all just human enactments.

6. It is therefore no invasion of religious liberty to recognize these principles of equity as a part of the divine law, and as binding on the conscience as well as promotive of the best interests of men. It is rather the sacred duty which rulers owe both to the Author of all law and to the people, as his representatives. Hence would appear to be as good as to God more than man.

7. That as Jesus of Nazareth was the most perfect expounder as well as the most perfect example of moral equity, and as the highest state of civilization and human well-being is to be where his precepts are the most perfectly recognized and obeyed, therefore it is the man-

The bright rays of sunlight which are shed upon these little lives and in their miserable surroundings by the influence of our slum workers, will never be thoroughly chronicled on earth, but will all be reflected in their true glory before the throne of God, where "their angels always behold the face of God." By day and night, patiently and lovingly, dressed in poor clothes such as worn by their neighbors, and living in the same humble style, these women who have willingly given up home, comfort, and respect-

able surroundings, to become the sisters of the outcast, go gladly on their mission of love. The two nurseries in the city of New York have received thousands of cases of little ones, which mothers bring them early in the morning and call for them again at night. It is not a very costly place furnished with brass bedsteads, nor do the people feel it is supported by rich patrons; but it is opened in the most neighborly fashion for the little children of the poor. Here all and every-

thing is sweet and clean, though plain and humble. We do not believe in pauperizing the people, and we know that these mothers will appreciate the nursery more if they can feel they are doing something for the support of some one. So they pay five cents a day when they are working and can afford it.

The first business of the day naturally is the bathing of every child, and then they are put into the clean and comfortable nursery clothes, after which the youngest babies of a few days or weeks old are put into the comfortable little beds, and given good, pure, sterilized milk. There are toys and swings for the older ones; and none are kept under strict or iron rule, but have many a kind word, smile, and kiss be-

side them. At meal time there is a pretty scene wit-

nessed. The youngest babies of course can be easily fed from a bottle, the older ones can sit at the table and feed themselves, but there are many at the intermediate age. For these a rug is spread upon the floor, and the little ones sit in a semi-circle while one of the officers, with a great bowl of bread and milk, sits down beside them, and like tiny birds in their nest, each little open mouth receives a spoonful in turn.

A little Dutch boy, about fifteen months old, was among the happy little ones who found refuge there during the past winter day, which must be long and weary for slum babies in their homes. Taken at night by her mother to the wretched home, amid godless surround-

ings, darkness and squawl, she carried away with her in her little mind and heart the influence which had been round her during the day. She could not talk, but her mother noticed with wonder that before eating her breakfast in the morning she put up her little hands, bowed her head, and sat silent for a minute or two. On being asked to the reason, she said, "I pray." The mother said, "Do you pray before you eat?" "Yes," they replied.

"Oh then that's what the little one means," she said.

A nurse saw the babies who cannot talk are car-

rying out into their darkened homes the mes-

sages which we believe shall surely tell upon the hearts of their parents.
THE SEVENTH DAY OF GOD'S CREATION WEEK.

Is not God still keeping his Sabbath on the seventh day of his creation week? What constitutes this keeping? Does not Moses declare it to be the same day, from all his work which he had made, and that this was done after he had ended this work on the seventh day? The same idea is expressed by Josephus, thus: "The seventh day was a rest, and a release from the labor of such operations," as making "the work" of creation a Jehovah's purpose. As far as the eye of the observer is concerned, has God created any new thing on its surface, in the atmosphere above, or in the depths beneath, since he formed man and breathed into him the breath of life? In all that time has he sent his creative fiat into any part of this sphere we inhabit? Do not both the history of the world and the physical sciences attest the fact, that no new species of animals or plants, on new mineral, and no new element of matter have appeared since the human race was introduced? What intelligent scholar dares to be so presumptuous as to accept the challenge to discover such an object? He knows it would be futile. We see that many species of plants and animals have disappeared from the earth, some leaving only scanty remains, he is struck with wonder at the incontestable proofs, that no new ones have taken their places since man was given dominion over every living thing that moveth upon the earth.

Vexa cum sua sit—such being the case, shall we not consider that God has been thus observant, that he has continued the rest which he began when he finished the creation; that he is now thus observing it; and that he will thus observe it until time cease, when he will resume his work thus suspended, as he makes, according to Peter, "new heavens and a new earth." Does the word "rested" in the sentence, "He rested on the seventh day," signify that God's rest has already been completed, and that it ended within twenty-four hours after he ceased to create? In other words, did God keep Sab- bath only in that brief time. If so, why has he not brought into existence absolutely new beings and forces on the earth? There is no revealed law or promise of his, which would prevent or forbid. But does not "rested" refer rather to his total cessation from the work that preceded his Sabbath, and not to the in- clusion of the ending of his rest upon his Sab- bath? Take other passages in the account of the creation. Are we to understand that "brought forth" in the expression, "And the earth brought forth grass," implies that this was a temporary accomplishment, and therefore is not a continuous one? Are we to reason that since God said, "I have given every green herb for meat," to the beasts of the earth, the fowls of the air, and the creeping things on the earth, that this food was not to be supplied from another source, and to stand or fall, as the world stands or falls. No. The word "rested" also embraces the idea of the continuance to the end, as well as the idea of the beginning, of God's resting on the seventh day of his creation week.

Shall we not, then, conclude that this day cannot be the brief lapse of a solar day, but an indefinite period of time, extending from the beginning to the termination of the residence of man on the earth? Is there not a significant intimation in the Mosaic account that this seventh day should be so explained? Mark the expression at the close of the description of the work done on each of the preceding six days!

"And the evening and the morning were the first day;" "and the evening and the morning were the sixth day."

No such words are found in the narration of the events of the seventh day! By a well-under- stood figure of speech, the evening is put for the whole night, and the morning for the whole daytime; and yet, both mean that the time for which they stand must be regarded as a unite, a time rounded out to a completion, having a beginning and an end, which occurred prior to the opening of the following day. Why then, that with the Scriptural intimation in the account of the seventh day? Is it not to lead us to understand that this day, though it has had its beginning—its evening stretching out into a diurnal night, it may not yet have reached its ending—its morning prophecying its noon-time, and noon-time eclipsing of glory? Again, does not the writer of this account intend for us to know that the word day as used by him does not mean a natural day—one measured by a single revolution of the earth on its axis; but that it does mean an indefinite period of time, or one extending over the lapse of duration. See Gen. 2: 4, where the whole period of the six days of creation is called a day.

Is not the conclusion established, that if the seventh day is a long period of time, each of the other days or periods of work ended also over a long period? Bush, in his valuable notes on Genesis, accepts this view: He says in this connection: "That the Hebrew 7th day, is repeatedly used in the indefinite sense of epoch or period, no one will question, who is at all acquainted with the language." In this sense, he holds, it is used in the narrative of each day of the creation.

But how about the seven natural days of man's week? This time seems to have been set apart by God as representing the seven great periods of sun, moon, and stars, and to give a new era of the seventh day of man's week stands for the seventh period of God's week. While one is measured, is brief, and is constantly recurring; the other may be immeasurable, of long duration, and has only one end, occurring in the remote future.

With this prominent significance is attached to the observance of the Sabbath by man on the seventh day of his week? If God still sets the example of resting from his creative work on the seventh period of his week, why should we not rejoice greatly to follow his example by keeping holy the Sabbath on the seventh day of our week, the only type of his week?

IN MEMORIAM.

Mrs. Harriet Edwards, whose death, after a brief illness, followed by heart-failure, occurred Feb. 21, 1894, at the home of her daughter, Mrs. Geo H. Case, was born in Portsmouth, R. I., June 24, 1809.

She was the daughter of Jeremiah and Hannah Gifford, and was one of eleven children, all of whom she has survived.

In May, 1830, she married John Edwards and left the comfortable home of her youth for the primitive home which her husband and his brother Daniel had commenced in the wilderness of Genesee, Allegany county, N. Y., then regarded as the end of the line. She survives her husband in 1877, and the destruction of her home by fire a few days later, her home has been with her daughter, but always on the farm to which she came as a bride.

Of a social nature, in later years a frequent traveler, an intelligent observer and reader, she has kept in sympathy with the progress of civilization, and was an interesting companion for old or young.

Then after her arrival in the new country she united with the First Seventh-day Bap­ ist Church of Genesee, of which she was a worthy member at her death. She was deeply inter­ ested in the welfare and prosperity of the church, ready to help meet its expenses, and in adding her support to the congregation when the infirmities of age appeared.

She was also much interested in the various branches of denominational work, especially so in the home and foreign missions. In a quiet • way she was often reaching out a helping hand where cases of need awakened her sympathies, and many a heart will remember her with gratitude, for timely aid received at her hands.

Her later years have seemed characterized by a patient, cheerful submission to the trials, disappointments and sorrows of life; and a steady determination that others might not be made miserable by her reproachings. To her friends it has seemed that each added year has brought an increase of faith and trusting confidence in the love and promises of the Master. In refer­ ring to this same period when she more be­ came to love the earth, which she frequently did, it never was apparent that she was looking forward to it with dread or shrinking. A day or two before her death she spoke of the painless- ness of her illness, and regarded it as an espe­ cial blessing from a loving Father. When the final summons came, so gently did her spirit leave its earthly tenement that death seemed indeed to have for her no sting.

M. A.

TRACT SOCIETY BOARD MEETING.

The Executive Board of the American Sab­ bath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, March 11, 1894, at 2:15 P. M.

In the absence of the President, the Rev. L. E. Livermore was chosen chairman of the meeting.


Prayer was offered by the Rev. J. G. Bur­ dick.

Minutes of last meeting were read.

Correspondence was received from the Field Secretary giving a summary of his work for the past month.

On motion, the Secretary was instructed to communicate with the clerks of the different churches with a view to securing a revised and correct list of the life members of the Tract Society.

Ira J. Ordway wrote concerning the Chicago Tract Depository. On motion, the Corresponding Secretary was authorized to say in his correspondence with Bro. Ordway, that the Board would supply such furniture and books as he thought necessary for the Chicago Depository.

Correspondence received from T. G. Helm.

Treasurer reported bills due $823.82. Bills were ordered paid.

On motion, it was voted that the Business Agent be instructed to forward to the Field Secretary a list of all overdue Recorder ac­ counts in the territories covered by him.

Minutes read and approved.

ARTHUR L. TITSWORTH, Sec. Sec.
Young People's Work.

The watchword of the greatest movement of our times is, "For Christ and the Church." Great as has been the success of this revolution it is but in the infancy of its power. Young men and young women, trained in the prayer-meeting, are not going to stop with the old established work. They are expanding the field of the Christian's work into every department of life.

One of the most difficult and dangerous problems before this army of Christian Endeavorers is a political nature. Our civil affairs need the purifying influence of the Christian worker. How shall we attack this question? Trouble is most certain to arise from a mixture of State and Church affairs, at least such has been the experience of the past, and we fear to try again. It remains for the Christian Endeavor to solve this problem. It can be done, and the spirit of this movement is in the right direction. Sometimes the motto may be, "For Christ, the Church, and the Country."

CORRESPONDENCE.

Dear Mr. Editor,—I am one of the many young people that you have, in a general way, asked to write to you. I could not think of writing anything for your page of the Recorder. It takes all the courage I can muster even to write to you. What I want to do is to give you some material to work over, if you see fit, and put in the form of an editorial for your page.

I suppose you have read the letters from Uncle Oliver that have appeared in the Recorder lately. Don't you think they're pretty good? I do. I'd just like to have him write some more, and write them oftener. I'd like to tell him so, too. I'd write to him if I knew what to put on the outside of the envelopes (of course I'd have to stamp it). But then I'd like to shake hands with him, and ask him ever so many questions. I'd ask him why so many of our young people failed to take and to read the Recorder. Whether our denomination had a greater need of more pastors and evangelists, or of more farmers and business men. Whether or not too much attention is being paid to the material things of life, and not enough to the spiritual. Whether or not too much attention is being paid to the young people now; whether people are being spoiled or not. I'd like to ask him what a little country lass, the pure product of prairie soil, can do to make the world better. There are other things I'd like to ask him too.

Now, Mr. Editor, you have a chance to speak to him through the Recorder, and somehow or other to show how to do such things, let him know that there is someone at least, that appreciates his writings and would like to hear from him oftener. Won't you please do this for your friend Polly?

WORKERS FOR GOD.

We entered upon the threshold of this year with fair hopes, bright prospects, and new courage. There were doors wide open, and grand opportunities for gospel work, and the spread of truth as it is in Jesus Christ. The people seemed to be more awake to evangelical work, and men and means were coming to the front. Many doors have been entered, and many opportunities well improved, and the best of all our hopes have been largely realised. As far as we have gone the year has been one of earnest effort, and the work and workers have been greatly blessed of God. While there has been so much that opens our hearts and gives courage and hope, we have been made sorrowful by the loss of noble and tried workers whom the Master has called to his reward. But we are made to rejoice in the midst of our sadness that there are so many earnest young people full of faith and hope. We are, as it were, consecrated, well equipped by the word, training and the Spirit of God, who are filling up the ranks of the workers. We are filled with large hopes for the cause of missions at home and abroad, a cause grounded in the command of our Lord, the world and all that is in it, the word and the gospel to every creature, and in his promises that no true effort in his name shall fail. The fields are white already to harvest, and he that reapeth receiveth wages and gathereth fruit unto life everlasting. With these words before us may we take courage and have a greater zeal for our Master's work. Let us go forth in the strength of the Lord God, "and not in our own, for if we do we shall utterly fail."

It is only by pressing on steadily, perseveringly, and keeping Jesus ever before us, that we shall be able to accomplish any work for our Master. "We are equal to all things through him."

The past year has been one of unusual progress and large ingathering of precious souls. And it is devoutly to be hoped that this year may far exceed the past year in the saving of souls. Let us work and pray that the many, many who are now walking in darkness and sin, may, by God's assistance, be gathered into the fold of our Great Shepherd. May we bear on our hearts the events of the past year, and hope to see their fruit in the near future. With these words before us may we take courage and have a greater zeal for our Master's work. Let us go forth in the strength of the Lord God, "and not in our own, for if we do we shall utterly fail."

Christian these words, "What will thou have me do?"

It is a serious matter to attend missionary meetings. This may startle you, but it is true. Why serious? We cannot fail there to learn the need which exists for more workers. We will learn that it is our duty to pray that this work may be attended with success. We will learn that the command of the Lord was to go and meet that need. With this knowledge we have to face terrible responsibility. What can we do to help meet the need? Can we honestly pray God to "thrust out more workers?" Is it not possible that we may be included in this? Go you and do, by the grace of God, that which brings us face to face with, personal responsibility, and the serious aspect lies in the fact that we may not be willing to meet it. When we attend a missionary meeting we may be more than prepared to face whatever may be the message to us. A few letters added to the word Mission may seem to illustrate more fully our thoughts as here given: O-mission, Com-mission. In other words, we go to hear or to speak about missions, but the hearing or doing may take a more formal form as far as we are concerned. There is therefore the omission of the all important element of a successful meeting. On the other hand some words spoken may be carried home to our hearts, and we may be led to see our personal duty, and at that time receive our com-mission.

It is a solemn and most moments truth that our every act in this present life—and our every omission too—has a direct and important bearing both on our own future welfare and on that of others. And as believers, it behoves us to do whatever God may command us. The Adventist Church is the church of Lord Jesus Christ. Very early in the course of his ministry the Lord Jesus taught his people that they were to be the light—not of Jerusalem, not of Judaea, nor yet of the Jewish nation, but—of the world. And ere he ascended on high he commissioned his people to make known everywhere the glad tidings of salvation, full and free, through faith in his finished work. This duty he enjoined on us, enjoined in the most unmistakable form, and to the most definite extent. Said he, "The kingdom of heaven is at hand. Repent ye, and believe the gospel." And he added in his closing words, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: "of the pure product of the blood of Jesus Christ, which cleanseth from all sin. And we do well to remember that this gracious God, who has condescended to place His Almighty power at the command of the believing, lovely, not lightly upon those who neglect to avail themselves of it for the benefit of the perishing; for he it is who has said, "If thou forebear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we know him not; doth he not that ponders the heart consider it? and he that understandetheth. Will he not know it? and shall he not render to every man according to his works?" Such considerations as the foregoing ought to cause us to feel the overwhelming necessity for an increase of workers, that, strong in the strength and in the power of his might, we may snatch these captives from the thraldom of sin and Satan, to grace the triumphs of our sovereign King, and to shine forever as stars in his diadem.

Let us remember that each and every one that has accepted the Lord Jesus Christ is a missionary, and the sooner this is realised the better for each individual and for the general welfare of our work as Christians. If we simply talk about the needs of the mission field, and the successes and discouragements of the workers in the field,—what they are doing and what they would like to do,—we shall only fail. God's Word is very personal in its dealings with us as Christians. It is "go then," and it shows us that our position before him should be one of readiness to move at his command. There should be on the lips of every
more matured Christian experience; for each one, we believe, has been qualified for that sphere of service which the Lord intended him or her to occupy.

At this time the field is so very extensive, and the need of workers so great, may we with one united effort work.

Our hearts are strong, for a cause is just. Success we may. Success we must.

CRAS. L. SLADE.

OUR MIRROR.

PRESIDENT’S LETTER.

The great work at Westerly, R. I., still goes on. Last Sunday night the meetings were divided between three churches. The First Baptist, the Congregational, and Christians were filled. Then the meeting went back to Armony Hall, where they have been continued every day and night since, either the young people or Woman’s, or meeting for all, at 4 P. M., and the general meetings in the evening. The interest has not diminished in the least among unconverted people. The workers begin to show signs of trying and probably next Sunday night will close the regular series of meetings. Last night ended the third week of union meetings, and over a hundred people, not members of churches asked for the continuation of meetings, and a great many songs. Out of the audience of over five hundred people those who were members of some church were requested to rise, leaving, we judge, almost one-third of the entire audience in their seats. I scarcely ever was permitted to see at a gospel meeting such numbers of unchurch people; but, best of all, something like half of those present, out of the church, have just been converted, and soon will be members of churches. All are now trying to organize the work so that it will not stop, but only change front when we leave it. I believe we have been camped for days and nights, and many workers will help carry forward this great work, not only to hold what has been gained, but to win more for Christ.

E. B. SAUNDERS.

—DURING the revival meetings held here last December one of the older members of the church offered a prize of a ten dollar Bible to any one of the young people who should be the first to win a prize. In response to a letter from the Secretary of the Permanent Committee, our Christian Endeavor Society pledged sixty dollars for evangelistic work this year, that being one dollar for each active member. In addition to this we give one dollar a month to the New Mizpah Mission.

LITTLE GETZEN, N. Y., Mar. 12, 1894.

OUR YOUNG FOLKS.

“TAKE CARE OF NUMBER ONE.”

This was a favorite phrase with Fred Ellis. It was a few days before he was asked to do a good turn for a needy friend or comrade. “I would like to help; but, it is all I can do to take care of number one.” If it was a case of undue advantage in favor of himself, Fred Ellis, and to the disadvantage of the person with whom he was dealing, he would say in excuse, “Well, it is like care of number one; other folks must do the same.”

The phrase was so constantly in use that at last it became a pet name by which he was generally nicknamed “Number One.” It was in midsummer that rather an exasperating instance happened of Fred’s fondness for the word. Fred had been left by his family in the neighborhood of the town. One evening a small, half-dozen of John Archer’s friends, “it is your turn to stay with John. You’re shirking going to see him long enough.”

“Don’t like being shut up in a hot, stuffy room,” said Fred. “That isn’t what this kind of weather is for. I guess John can stay alone for one day.”

“He shan’t stay alone,” said a chorus of voices. “He expects one of us, and he shan’t be disappointed.”

“Well, very well! Do as you like. I shall look out for number one.”

Arthur George offered to stay with John, and so the matter was settled.

The day of the mass meeting dawned in perfect beauty. Not one cloud was visible in the entire audience of over five hundred people. From all over the town folks on foot and in farm-wagons or handcarriages made their way to the beautiful grove. There was a great gathering of stifled thronged flocks among the little maidens, and a fine display of pretty gowns and bonnets by the young girls. The children clustered like bees around the lemonade barrel and the candy stands, while the young men talked in groups of high license and prohibit.

“I wish Arthur and John could be here,” said Allen Peabody to Henry Morrill. “But where in the world is Fred Ellis? I expected to see him the first thing when I got here.”

The absence of Fred was discussed at length, and the mystery deepened when Fred’s mother came up to the knot of boys and asked them if they had seen anything of her son.

“He started an hour before we did,” said she. “He told me as he went out that he was going to stop at Mr. Morrill’s.”

“I haven’t seen him to-day,” said Henry Morrill; upon hearing the mother went back to her own family group.

The principal speaker of the day now came forward, and preached a sermon on the outside interest in his eloquence and logic.

After the speaking was over there was singing by the great congregation. The good old rallying temperance songs rang out grandly on the pure, sparkling air. The fresh young voices joining with the fathers and mothers, soared that the warning notes far and wide beat the blue heavens, as so many pledges from hearts filled with a pure enthusiasm. In that beautiful place, with the pure ones, and the whole, and around them the harmonious expressions of infinite love and loveliness, goodness and purity seemed not only the better part, but the easier part.

Allen Peabody exchanged meaning glances with his friends, and between the songs such expressions passed between the boys:—

“Let’s stand up to these sentiments, fellows, all our lives.”

“I mean to, for one.”

“I for another.”

The mass meeting was over at last; the lemonade had emptied many of its barrels of candy had been consumed; and as for crackers and cheese, the quantities eaten were beyond the measure of the hungry crew, crying on their faces the bright looks born of noble emotions. Their higher natures had been touched, and they went home with new reserves, and a keener sense of responsibility.

One group of boys made their way along the pleasant country road; enjoying their outing in their own way, talking, whispering, poking fun, and casting all the old familiar "tag" and starting off for a chase. As they came in sight of a deserted farm-house, standing in its green, level enclosure, one of them said, "What is that?" "Why it’s a voice—a boy’s voice! Bark! It is calling for help." "Listen!" said the third speaker.

The boys held their breath and listened.

"What’s Fred Ellis’s voice," said Allen Peabody.

"So it is," exclaimed Tom Porter. "See those boys, keep perfectly quiet. I know where he is." The boys all looked an interrogation.

This conversation had been carried on in whispers, and all the time the mysterious voice was calling lustily for help.

The boys had grossed Dick. Fred Ellis was in the dry well, a safe prisoner, with nothing to do but look out for number one. Oh, his words at the first meeting were: "I wish Dick had managed to carry away the money for the lemonade barrel from the grove. Reaching too far, he pitched head over heels into the well, and for some hours been exercising his lungs in the attempt to make himself heard by a chance passerby."

"Now listen to me, boys," said Allen Peabody. "We won’t leave him there too long. But we will leave him a good send-off. We will pray for him; pray a long while, and now about number one.

"Who are you, any way?" asked Allen Peabody.

Fred Ellis, you stupid! Climb down to the well and see him. Be quick. Be ready. Be sure. Be steady, and get him out."

"What do you mean by bothering? You know you mean to help me out," asked Fred, suddenly.

"Because you believe in taking care of number one," was the reply. "There’s a good chance down there to practice what you preach."

"Oh, come now! What’s the use of bothering? You know you mean to help me out," responded Fred, in tones that began to falter.

"It isn’t so much what you’ve done, as what you haven’t done," said Tom Porter. "But then that’d be none of our business. Come on, boys. Let’s go home."

"All right," said Allen. "Arthur will be glad to take care of it, and we supposed to tell John all about the mass-meeting."

A sob came from the frightened boy in the well. He had never cared for people. Why should the boys help him? They had all been so good to John Archer! And he was the one who had called them, and talked that stuff about number one.

"Yes, it is stuff," he reflected there in the twilight of his prison. "First possible to live alone. Everybody has got to have help one time or another."

"Henry! Allen! don’t leave me," he called out, in a much humbler tone than he had used.
SABBATH.

INTERNATIONAL LESSONS, 1894.

SECOND QUARTER.

June 30. Review.

LESSON I.—JACOB'S PREVAILING PRAYER.

For Sabbath day, March 21, 1894.


golden text: I will not let thee go, except thou bless me, Gen. 32: 24.

general statement.—Our last notice of Jacob was his vision of the ladder and journey toward Haran. The Bible student should read from the 28th to 53rd chapter, having fresh in mind the events between Lesson X. of last quarter and our present lesson. Jacob has had a vision and he now desires to return to his old home in Canaan. Reaching Mahanaim, angels greet him, messengers of Elohim. Whatasever this was a dream, or vision, he now recognizes it, he respects the messengers as coming with divine authority, and treats the one wrestling with him as a divine man, and who, no doubt, was G-d again veiled in human form. See verses 30.

Explanatory notes.

JACOB’S TOUCHE. 9. “Jacob said,” Earnestly and in his heart, his fear was approaching with four hundred men. “God of my father,” He was the heir to the promises made to his father. “Return unto thy country and to thy kindred.” Gen. 32: 11, 10. “I am not worthy.” No works of merit. Self-abasement. “All the truth.” Even worthy a fulfilling of his promises. “With my staff.” Years ago he passed this river alone and with nothing. With God’s blessing he was able to divide his servants and flocks into two bands. A division for the purpose of better security. 11. “Hand of my brother.” Well grounded were his fears. He had wronged his brother, deceived his father, and Esau had vowed vengeance. “Smile me,” c. c., his clan. He prayed for what he had lost, all his flocks. “As soon as God can pardon and save us, and he can hear us, and loves to hear us come unto him in a reverent spirit.” Earnestly and firmly promises to grant requests, prayer becomes very natural and most proper.

PLEADING THE PROMISES. 12. “Thou saidst.” We may speak after the manner of men and remind God of his promises. “Have we not reason?” See Gen. 28: 19. Faith clings to this promise and pleads it.

WRESTLING IN PRAYER. 24. “Left alone.” His family was left on the south side of the ford, while he, with all the wealth which hisLabanesewas the stepfather of before he was face to face with angry Esau. “There wrestled.” See Hosea 12: 4. 5. The physical or moral struggle was in keeping with the spiritual conflict. For there is no deeperunderstanding of real physical encounter. “A man.” Man, angel, God. Who but God manifest in the flesh? May be not, then, he born of Mary in after years to show forth his love for man to save him, but none in a clearer way, then the by the way, if not the of his own making. “Until the breaking of day.” How many Christ was persevering in prayer like Jacob and Christ and wrestled with God? The last all night. What a struggle, so intense, persistent seeking. Breaking of day brought the dawn of new light and hope and blessing. 26. Jacob and the angel, and holds fast that he will not let him go. “Let us go,” says the angel. “Bless me.” Night of the ladder and vision. The judgment of which he took here, the division of life and work. “Sure condition of success.”—W. H. E. Ernst.

THE ANSWER. 27. “And he.” The angel. “What is thy name?” Names were given to men from some prominent trait. To a certain man that trait might be said to be the “What is thy character?” “He said,” Jacob, Supplanter. How vividly felt in owning it. What is your name, dear student? “Shall I be always thus?” 28. “No more Jacob.” You have repented of all past follies and sins, I will give you a new name from your changed character. “Israel.” Prince of God; a title of God by faith and obedience. “With men.” And this was seen in his immediate encounter with wrestfulness. When we can prevail with God, we shall overcome. God has given him a new name better than that of sons and daughters. “Tell me thy name.” Who will not know his name? But a word or two, “Jacob” and words cannot fully reveal it, therefore he said, “There- fore dost thou call me?” “He blessed him there.” To the name which he could not give. “Jacob,” 40, 42. “Psalms” were also named from transcending events. This event deserved a memorial, and so Jacob gave the place a new name. “God face to face.” Rev. 22: 1. So the early disciples saw God face to face when beholding Jesus, though his face was veiled as a: shall we be and live, said God to Moses. The brightness of his glory cannot be seen by mortal eyes. Even the brightness of Christ’s second coming shall destroy the wicked.

CHRISTIAN ENDEAVOR TOPIC.

For week beginning March 21, 1894.


“After this manner therefore pray ye.” In as comprehensive a way. Not necessarily in the exact words of the model prayer express the substance of our petitions; by it we learn the proper and standard way. “God face to face.” Rev. 22: 1. So the early disciples saw God face to face when beholding Jesus, though his face was veiled as a: shall we be and live, said God to Moses. The brightness of his glory cannot be seen by mortal eyes. Even the brightness of Christ’s second coming shall destroy the wicked.

—One primary teacher says that it is much easier to teach youth and there is no more where the primary lessons have appeared in the Helping Hand. Her scholars copy the exercises “To copy,” and bring them to her each week and she keeps them.

—Stories of the youth of the weekly, “the great popular story for young people,” having for its contributors “our most eminent men,” it is observed that the story department is sufficiently extensive to meet the most popular demand.

This being true it is not surprising that nine-tenths of the conversation of the youth growing out of what they have "read is about that terrible adventure at the mines," or "that witty Irishman and the Indian," or "Susie’s fortunes, marriage," etc. Stories are good, that is, good stories; and teach good lessons sometimes, but stories are for diversion while instructive, not to absorb time and thought. But then this is only one man’s opinion. Other people have opinions.

COLONIZING IN GEORGIA.

To the Editor of the Sabbath Recorder.

Dear Sir,—I have been requested by Bro. J. Leslie, of West Bath, Maine, who is a member of your denomination, being a com­ munion of the New York City Church, to send you a paper regarding the location of a colony of Seventy-Fifth Baptist at Tallapoosa, Ga. Bro. Leslie has invested in ten acres on one of the principal streets in which he is having set to grape vines this season. He desires of having brethren of his church locate near him, and believes that the field is one of the best for both Christian work, and also to enable those who are not overburdened with this world’s goods to acquire a home where they can spend and at the same time do a good work for Christ’s kingdom.

North-western Georgia offers advantages for colonies that can be obtained in no other States, among which are, 1st, delightful climate; 2d, the average temperature of the winter, per U. S. government, being at Atlanta sixty-three and three-tenths degrees, while the summer months average seventy-eight degrees. The climate of Georgia at Atlanta and the western portion, for January, the coldest month of the year, forty-five degrees; at Tallapoosa, Ga., Jan. 30, 1894, and the temperature there that morning at sunrise was forty-nine above zero, quite a contrast to Boston, zero; Lincoln, Neb., fifteen below zero; New York City, eight above, the same day.

21. The accessibility to our northern and eastern cities, and the low rates of fair by rail. The cost of a family moving to California would settle them in Georgia and pay for three-fourths of the cost of a five-acre lot with two good buildings, a home where they can spend and at the same time do a good work for Christ’s kingdom.
and is as well adapted to growing all kinds of fruits as any portion of the United States. Land fit for growing corn is purchased from $10 to $20 per acre. There have been planted since last September (1893) 490 acres to vineyards, 1,600 acres to strawberry vines, 100 acres to Tappahannock, 40 acres and there is room for more. Railroad fares from New York City $21, time 25 hours. Freight rates on coal, New York, Chicago, St. Louis, 55 to 65 cents per ct., time in transit 48 hours. Any further information Bro. Leslie or myself can give will be readily given.

You sincerely,

E. J. D.

487 Fifth Ave., New York City.

EXEGESIS.1

1 Cor. 14: 31, 32.—Let your women keep silence in the church, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also the men. And every man that prays and speaks, let him do so with a psalm, with a doctrine, with exhortation, with song, with praise. But if any man speak in a tongue, let it be done to the edification of the church. If any one desire to prophesy, let him do so to edify. And let all things be done decently and in order.

or excused from the public exercise of such gifts as she may be endowed with, whether it be that of prayer, exhortation, singing or preaching. As I have already intimated, Paul gave sanction by his judgment to such as Romans 11: 5, while giving directions as to woman's personal appearance, when she engaged in the exercise of public prayer or prophesying, he recognized her privileges in such acts.

But while the apostles, by implication con­

eying woman the privileges of man in pub­

ic, it is, in the light of the text under consider­

ation, a privilege subservient to the rights of her husband. Her privilege is his right. If from courtesy, politeness, gallantry or Chris­

tian charity, a man chooses to give his wife or sister, or some other man's wife or sister, the privilege of occupying time which he knows or has reason to believe she can occupy more to the glory of God than he can, I shall not object, and I do not suppose Paul would. But still our text with its rigorous discrimina­

against one-half our race, as some consider it, remains the same, unsanctioned in its applica­

tion. Some would say that Paul wrote as he did because of a certain state of society and pe­

culiar social relations existing at that time, es­

cluding among the Corinthians of Ephe­

sians where Timothy was supposed to be. And in view of the great change in public senti­

ment since then upon the subject of women's relations in the world, if he were to-day to write to the church at Milton Junction, he would see very different language upon the subject. That would destroy my faith in the universal appli­

cation of the Scriptures.

The Apostle gives a reason for the dogma, (if I may call it a dogma) based on a principle of law and reason and when he wrote it, a reason which cannot be made to support a requirement upon the Corinthians or Ephe­

sians to the exclusion of the rest of man­

kind. The whole matter seems to be based upon God's curse upon Eve. "Thy desire shall be to thy husband and he shall rule over thee." Until that curse is removed woman is subject to man. If she speaks in meeting it is by his leave and not by his better will, but most better as to leave the subject right here just as the apostle has written it:

"Let the woman learn in silence with all sub­

ject. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. I can explain none of it away, and I have no disposition to add anything to it.

HOME NEWS.

WISCONSIN.

ALBION.—Sabbath-day, March 10th, was a red letter day to many in this church. It was the occasion of our covenant and communion season. There were about 150 who took part in the covenant meeting. But very few church members were present who did not have some representation. And I also greatly cheered by the presence and remarks of two brethren, who have for long years been strangers to God's house and wanderers from the fold.

We are rejoicing in the benefits of the re­

cent opening here, and are earnestly pray­

ing that the dear Father will give the wis­

dom and spirit needed to continue the gather­

ing till Christ shall be enthroned in every heart, and have an altar in every home. The young people are very zealous, and are in many ways the hope of the church. Our prayer is that God will carry the good work forward that has been so grandly begun in the various churches.

Pastor.
I f there is not annually this source, and not jump till you are ready. Amazing, and Covina I know well, they are as lovely places as can be found, perhaps, on this earth, and the only drawback to them is high price of land. And I would add that you, first of all, send some good and safe men, two at least, take all these three things into close review, and not be in a hurry. I have lived over thirty years in California, ten of which have been in Southern California. I like the North best, land is comparatively cheap to what it is in the South; and much more of it. Our fruit interests are very young compared with it all, but give us the years of development they have had and then you may judge us. Facts and figures will tell.

Your truly,
N. L. COON.

Literary Notes.

Whether the House of Lords shall be abolished or continued as an elected upper chamber of Parliament is openly discussed in England. Mr. George W. Smalley, the New York Tribune's correspondent, will contribute to the April Harper's his impressions of the Lords as a working legislative body representing public opinion in Great Britain.

"The Jewish Question," to be issued by Harper & Brothers on Friday, will be one of the notable books of the year if it is not entirely held out, as it has been. "The Mission of the Jews," an article by the same author published in the January Harper's Magazine. The subject of the Hebrew in his relations to other nations, will be found, perhaps, on this occasion, interpreted in such a way that it is in the South;

Popular Spring Excursion to Washington, D. C.

The Erie lines will sell tickets to the National Capital and return via Valley stations, March 25th, with connection at the Lehigh Valley R. R. Tickets will be good for return passage within 10 days. Fare round trip, $1.50, $2.00, $2.50.

For leaving time of train, Pullman car space, and further information call on Erie ticket agents.

Is Christianity has been "planted on a level" with other religions, so were Pike's Peak and the gopher mounds placed on a level.

SPECIAL NOTICES.

The treasury of the General Conference is in need of funds. The churches who have not paid their apportionments please take notice.

WILLIAM C. WIGHTFORD, TREASURER.
ALFRED CENTER, N. Y., Feb. 25, 1894.

Rev. J. Clarke, having accepted a call to the pastorate of the Vermont churches, and being unable, requested his correspondent to address him at Vermont Mills, Oneida Co., N. Y.

A Committee of Information, designated to be a medium of communication between Seventh-Day Baptists needing workers or women and those seeking employment has its head-quarters at the Recorder's Office, Alfred Centre, New York. Address Editor of the Sabbath Recorder, with stamp enclosed if reply is desired.

Friends and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House, Office room on 1st. Floor. In fact, no appointment made if desired. Elevator, 8th St. entrance.

THE CHICAGO SEVENTH-DAY BAPTIST CHURCH holds regular Sabbath services in the lecture room of the Methodist Church, corner of Clark and Washington streets at 3:30 P. M., Sabbath-school at 2 P. M. The Mission Sabbath-school meets at 1:45 P. M. at Col. Clark's Pacific Garden Mission. Stranger's are always welcome, and brethren from a distance are especially invited to meet. Pastors' addresses: L. C. Randolph, 4124 Wharton Ave.

THE FIRST SEVENTH-DAY BAPTIST CHURCH of New York City holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, next the elevator, Y. M. C. A. Building, corner 5th Ave. and 23rd St.; entrance on 23rd St. Meeting for Bible study at 10:30 A. M., followed by the regular preaching services. Stranger's are cordially welcomed, and the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burtick, New Mirzap, 95 Barrow St.

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Address: Room 100, Bible House, New York City.

ALL persons contributing funds for the New Mirzap Reading Rooms for season will please notice that Mrs. W. L. Russell is now Treasurer. Please address her at 101 West 50th street, New York City.

SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular services every Sabbath, in Room 5, at No. 96 Spring street, Bible-school at 2 o'clock, P. M., followed by preaching or prayer service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

The Seventh-Day Baptist Church of Horsemville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Grooves streets, at 2:30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

GEORGE SHAW, Pastor.
ALFRED CENTER, N. Y.

COUNCIL REPORTS, All copies of the minutes and reports of the Seventh-Day Baptist Council, held in Chi\ detect, October, Seventh-Day Baptist, can be had postpaid free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-Day Baptist minister's library is complete without it. A copy should be in every home.

Address John P. Mosher, A. G., Alfred Centre, N. Y.
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BOOKS.
The SABBATH TRACT BOOKS by Rev. A. J. GAY, D. D., are all well illustrated, and are sold for Twenty-five cents per copy, or Four dollars per set complete.


Hymn 1. Bofany Dec. 31, 1899. Sister Rofany was faithful to her congregation and a leader in many church activities, as her colors of church work would indicate. She was a favorite of the congregation and had many friends, evidenced by the great number of cards and letters she received from herformer students and friends. She was beautifully decorated with flowers and was always greeting those who called on her. She leaves a husband, a father, and two sisters, Mrs. W. H. Halliday, of Baltimore, and Mrs. J. P. Kilband, of Brooklyn. Services held March 7th, conducted by the rector, assisted by the Rev. H. B. Holman. The church will be remembered, not because of her turn of fate and misfortune, but because of her unfailing faith and love of the Saviour.

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