It is not always that swift and terrible retribution overtakes evil doers; but it may always be looked for. An anarchist undertook to throw a dynamite bomb into a church in Paris, France on March 15th, but its premature explosion tore the wicked designer of this horror into atoms. Several others were slightly injured. "He that diggeth a pit shall fall therein." Haman was hung on Mordaka's gallows.

SOME ONE will find a list of names with amounts contributed toward the Sing Chung Burial Fund in the order received down to the 20th of this month. Will others who can and desire to aid, in making this fund up to $120, please send in very soon so it can be forwarded. How it will gladden the heart of the burdened son to be so unexpectedly blessed by his American friend. It will also greatly please and encourage our entire mission in Shanghai.

SENATOR BLACKBURN, of Kentucky, is one of the converts in the recent revival in Washington under the evangelistic work of Moody. This new convert is quite active in circulating religious tracts among other Senators. If the United States Congress should become converted to Christ, there is little doubt that general prosperity in our country would follow. Tariff tinkering, and seignorage bill raising would then give way to honest legislation and true Christian statesmanship. An era of peace, prosperity, and plenty would soon dawn upon our distracted country.

The city of Troy is in a wholesome state of ferment since the cowardly murder of one of its best citizens, George Ross, in the recent election. It often takes a few deaths to open the eyes of the people to the great dangers which threaten them. This lesson is a sad one, and will probably bring swift and fearful retribution upon the defiant and wicked perpetrator of the crime. But the lesson in its reaction will not stop there. The better elements of citizenship are thoroughly aroused and the time for suppressing this corrupt mob ruling seems at hand, not only in Gravesend, but now also in Troy.

SOME people when speaking of the Bible and the faith which it inculcates, say they will believe nothing which they cannot comprehend. But how many things do so few people comprehend? The most positive people usually are the most ignorant. Comparatively few things in science or religion are comprehended by mortals. The most able lawyers, physicians, scholars, are usually the most cautious about expressing their opinions; and yet in all these lines of study and far-reaching developments, which are beyond their comprehension, they have definite beliefs, well-grounded theories. Numerous beautiful and ever present phenomena of nature are seen, acknowledged, believed in, but not comprehended. Why not be as reasonable when talking about matters of religion as in other things?

LOUIS KOSNUTH, the great Hungarian patriot, was born April 29, 1862, and died at Turin, Italy, March 20, 1884. Many people will remember his visit to this country in 1883 in the interests of Hungarian liberty. He had been defeated in his attempt to establish an independent government for Hungary, through the combined powers of Russia and Austria, and in 1848 he was forced to resign his position as Governor of Hungary and seek refuge in Turkey, and later in Asia Minor. At the intervention of the United States and England he was allowed to depart with his friends. He was finally educated, and spoke fluently the French, German, Italian, Latin and English languages. In his visit to America as our nation's guest he was received with distinctions that had never been bestowed on any foreigner except Lafayette. Failing in realizing his hopes of securing the independence of Hungary, his latter years were spent in voluntary exile, and were devoted to literary and scientific pursuits.

The past winter months have been especially marked by religious awakenings throughout all the United States. The entire nation has been no complete summary of the numbers gathered into the churches, though a few statements have been made. Mr. Moody recently said that there had been 54,000 members added in three Western States. The Christian Advocate in its last issue sums up a total of over 3,000 in New York and vicinity added to the M. E. Church as probationers. The Herald and Presbyterian reports 1,500 additions to about fifty Presbyterian Churches. What our own additions have been will probably not be known until our General Conference meets; but we are confident that there have been very encouraging advances made all along our lines, in general evangelistic work and its results. But the actual additions to membership is often a small part of the real awakening and better life infused into the churches. Many of our feeble churches are still calling for help, and while we rejoice that some of our larger and well cared for churches have enjoyed much evangelistic aid, we are disturbed that so many more needy ones have called in vain for help. The gospel plan of going out in twos works admirably. Moody and Sankey, and others, have often proven the added power of such a combination. But when help is scarce, and needed in many places, we are impressed that it would be better Christian economies to go one by one, or two by two, and reach more needy places rather than to concentrate by fours or sixes on any one field. However, may God abundantly bless the laborers whenever and wherever they feel called upon to thrust in the sickle.

JUBILEE PAPERS.

Several unsold copies of this book are being found here and there; and if those persons whose orders could not, at one time, be filled, will again send these orders to the Recorder's office, they will be supplied as long as the books last.
Eight weeks ago we spoke of the burden which rested upon the hearts of those who had undertaken an evangelistic campaign in a certain city of eight thousand inhabitants. Upon this difficult and, to use a word of a friend, we could enter but with fear and trembling. Accounts of the progress of the work have been published in the Recorder from week to week. We wish at this time to notice some of the principal features of this work and in connection a few lessons which may legitimately be drawn.

First. There is an impression abroad that while the gospel may be preached with success in the country villages and communities, its power is rapidly waxing in the centres where amusement and intellectual culture and the thousand attractions of city life come into competition. One has only to point in reply to New York, Brooklyn and Washington, where the people are thronging in such numbers to the gospel services. In Westerly during these weeks the gospel has been the leading topic before the minds of the people. The public entertainments have suffered, the lecturer has sometimes been discouraged by empty seats, the music had to send out circulars, inviting its members to attend; but Armory Hall was always full. Often people were turned away. At the farewell service, between thirteen and fifteen hundred people were crowded into the Opera House before the orchestra began to play the first song, and hundreds could not obtain an entrance. The interest remained strong throughout the meetings and it was a rare thing for anyone to leave a service before the congregation was dismissed.

Second. As communities become older, there is a growing feeling to divide society into classes. Social distinctions, sad to say, are always creeping into the church, just as in the time when James rebuked the Christians of his day for saving the good seat for "the man with the gold ring, in good apparel." In a city where the bishop is an archbishop, it is delightful to see the rich and poor, the cultured and the un-educated, the capitalist and the shop apprentice, sitting side by side in loving fellowship. Whatever gradations men may claim in social life, the gospel finds us all upon the same level, our common outreach the line of men, and he mingled with the outcasts of his day.

Third. It is remarked sometimes that the gospel is losing its hold upon the men. We hear of churches composed almost entirely of women and children. The statement is made that there are as many young men in jail as there are at work for Christ. Whatever ground there may be for such statements (and there is all too much) one thing is sure—men have as much need of Christ as women have. We believe, too, that the state of things as mentioned above need not exit. Of the thirty-one people who have been thus far baptized at our own church in Westerly, more than half have been men over eighteen years of age. It is believed that the proportion will hold good among those who are urged by their brethren to enter other churches. Shall we not pray God in faith for the young men of America? Is there any reason why we should not have their strength and enthusiasm enlisted in the cause of Christ? Some one said "the future looks bright for Westerly because our young men are taking their stand on the L'-rod's side." The future for this nation looks bright to me today, because I believe in the young men. They have courage and heroism to appeal to. Down in their hearts is an ambition to make the most of life. We will go to them in a spirit of comrade ship, with patience, tact and heartiness, living the hopeful gospel we profess and God will give us the victory.

Fourth and lastly, I suppose no one ever passed through a revival without hearing the warning from people more or less well meaning—"don't get excited." People will get excited over a battle, they will get excited over a dog fight. They will get excited over a penny in the air and grow nervous over the question whether it will come down "heads" or "tails." They will get excited over progressive schemes and stay up till two o'clock. But when people stay in a gospel meeting until ten o'clock, and become deeply interested in the eternal welfare of themselves and others, the cry is raised, "excitement," "don't lose your heads," "keep cool," it will soon blow over." If there is one thing in all the wide world which men are justified in becoming excited over it is the salvation of souls. He would be a strange man who should never be stirred by such themes. But nature and the influence of the one world by which we made unchallenged before the people of Westerly? In all these meetings no appeal had been made except that based upon the soundest reasons; no one had been asked to decide for Christ unless his own convictions of duty led him to do so; and every man who has made such a decision has become a better man in every relation of life by reason of it. If that is excitement, then the thing we need is a great wave of excitement, which shall sweep through every city and hamlet in the land.

Regarding this point the Westerly Daily Sun, in its review of the work, says:

"The religious interest has developed gradually and without any undue excitement. Although the whole town has been aroused, and conversations in shops and stores have been on religious matters, there has been nothing at all of the old-time enthusiasm which was considered an essential part of revival. Men have been made to stop and think, and then they have been turned from the broad path into the straight and narrow way. At this work has been the arousing of people between eighteen and fifty years of age, and in this has been the success of the effort. As to results, it is not easy to estimate. There have been other evangelistic services in Westerly this winter, and the series is still in progress. He would be a rash man who should claim to trace all the numerical additions to the churches back to their source. Certain it is that this has been a winter long to be remembered by the people of God's presence.

In the words of the closing paragraph of the Sun:

"Many have made public professions of religion and connected themselves with churches, and others are yet to do so. But the time alone can tell. If only part of the good work projected for the immediate future is accomplished, Westerly will have every cause to be grateful, and give thanks to Him from whom all blessings flow.

SERMON. THE GOSPEL OF MARK. BY REV. S. S. POWELL.

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good and healing all that were oppressed of the devil; for God was with him." Acts 10:38.

Throughout the past three months a number of our young people have been engaged in committing to memory the gospel according to Mark. Nine have committed the whole of Mark to memory; and besides, three who are younger have committed to memory the Sermon on the Mount, or its equivalent. This has been in response to an offer made of prizes by the Student Body for our brethren in our evangelistic meetings held in our church last fall. I have been astonished at the manner in which some of these young people have recited. It is the way our spiritual ancestors did centuries ago in Europe. It is it of the Waldenses that almost every man and woman of them could repeat from memory large parts of the Bible. Many knew the entire New Testament, and still others were who could repeat the larger part of the Old Testament as well. Perilous times were these for the possession of the Bible. As a method of missionary enterprise among the Waldenses missionaries would assume the guise of peddlers, and, gaining access to the abodes of the rich and powerful, would repeat large portions of the Scriptures to them as the most precious wares that they had of which to dispose.

I have thought that it would be of interest to you today to give you some account of the Gospel of Mark. The words of the text were spoken by Peter and fittingly characterize the Gospel of Mark. The same technical writers say that Mark's Gospel is Peter's Gospel, that Mark was the interpreter of Peter; that, is, that he has given us a faithful account of Peter's preaching, that the sources of Mark's Gospel were derived from Peter who was so well qualified to herald the tidings of the historical manifestation of the Son of God, having been with him from the beginning.

John Mark, the cousin of Barnabas, lived, when first he comes into view, with his mother in her own house in Jerusalem. It is probable that Mark speaks of himself in the account of the young men who left his garment and fled at the time of the arrest of Jesus. It was at the house of his mother that the church frequently met after the resurrection and ascension of Jesus. There, perhaps, he first came into contact with Peter and probability was converted by him, as Peter speaks of Mark as his son. Mark accompanied Paul and Barnabas on their first missionary tour. He was with them through the island of Cyprus, but turned back from following them at Perga. We may be astonished at the manner in which he was accepted by the church and the separation between the two apostles. He next seems to have been with Peter at Babylon. There Peter was probably in possession of a wide influence in the large community of Jews residing there, who had lived there ever since the deportation of their fathers from Jerusalem. In the Talmud there are indications that go to show that Peter made a decided impression upon his nation. There Mark would probably learn more of Peter's preaching than anywhere else.

The early churches seem to have been influenced by the synagogues more than from any other source in so far as forms and methods were concerned. In them the stated reading and expounding of the Law would go on at the synagogues. So it would be of the prophetic preaching of the Psalms, to be used for prayer and praise. But a new form of instruction was needed in all the churches. That need was supplied by the oral gospel, the publication of the glad tidings concerning the historical manifestation of the Son of God. Peter, perhaps, was responsible for the oral gospel as much as any one, in the selection of representative miracles, parables, discourses and sayings.
This we may well believe constituted an important part of the substance of Peter's preaching. As Mark heard that preaching from the lips of Peter he wrote it down in his gospel. Mark seems to have been with Paul later, and these two streams of help to the Church were widely influential work there among Jews and Gentiles. Tradition ascribes to him the founding of the church in Alexandria. For the instruction of the churches under his influence as well as for wider usefulness it would be necessary to look upon the oral gospel which he so familiarly, so Matthew had already done for the churches in Palestine.

In early Christian art the four gospels are represented respectively, from the opening vision of Ezekiel's prophetic, the face of a man, a lion, an ox, and an eagle; Matthew giving the human derivation of the Son of God, Mark delineating his strong and lion-like qualities, Luke presenting with great fullness the characteristics that made him the acceptable sacrifice, and John, rearing as on the wings of contemplation, presenting the divine side of the son of man. These four gospels are like the four rivers that watered paradise. Christ himself is the living fountain. These four gospels are living rivers, flowing with copious inutility and refresh the character of the living God. They contain the pure doctrine of the apostles which should evermore prevail among the churches.

The Gospel of Mark represents Jesus in action, going about doing good and destroying the works of the devil. The words straightforward and immediately often occur. Jesus was straightforward in action in behalf of a suffering world, and when the time came he was ready immediately to do. The kind of man who bore the heaviest of the load in this world are down-right, upright men, who go straightforward to whatever they have to do.

Mark does not present many of the discourses of Jesus. It is the Lion of Judah that he presents in conflict with and victorious over the works of the devil. It is a lion going forth over his herd and calling all forth his voice, and that a mighty voice, and terrifying that other lion that goes about roaring and seeking whom he may devour. Mark alone records that when Jesus was in the wilderness of temptation he was with the wild beasts there assailed him in his deadly conflict, passions for power, wealth, glory, dominion, ambition and selfish gratification. He overcame them all and demonstrated that they who receive the word of his gospel and have them dwelling within their hearts may also overcome the wild and wicked passions that assail the hearts of men.

Mark gives, with circumstantial exactness, the conflict of Jesus with the scribes and Pharisees. They watched him, if haply they might catch him in word or deed. They complained when the disciples gathered a few handfuls of grain on the Sabbath. They accused him of breaking the Sabbath. The issue of his conflict was the triumphant vindication of himself as the Lord of the Sabbath. They have a reason for all of the days of Jesus. To-day men are denying the validity of the very Sabbath itself and substituting another day. We may well believe that he who is the Lord of the Sabbath will give us the victory.

Mark is very graphic in his display of the power of Jesus in action. The Lord of life and love stilled the waves on Galilee. On yonder shore he met the fierce demoniac whom no man could tame, and cast out of him the legion of demons, so that the poor sufferer at last sat at Jesus' feet clothed and in his right mind. The compassionate Saviour knew where the discipies were placed when the winds were contrary and went to them walking upon the waves. He laid his hands upon the sick and they recovered. He but spoke the word of power and sickness fled. The blind received their sight, the lame walked and lepers were cleansed. Of course, it is ever taught the one glad message of peace, the Son of man hath power on earth to forgive sin; he, our Saviour from sin, removes sins from us as far as the East is from the West. When in weakness he suffered upon the cross, and when they taunted him, "He saved others, himself he cannot save," then it was that salvation arose, strength out weakness, victory out of defeat, for all the world. The brightness of the resurrection morning fittingly closes the history of the world. We have the victory, and the conflict of the Lord of life were rent asunder and the- Lord-of life came forth to youth immortal, the first begotten from the dead among many brethren. This is the gospel, the apostles' doctrine, the word of our salvation. He who was clothed with power and law to save the world, assailed with the cross, yet
drives to do their work in the world.

That man of lovely character, Erasmus, who lived in the times of the Reformation, said: 'These gospels give to thee a living picture of Christ himself, discouraging, healing, dying, rising, and altogether so really present to the mind that thou couldst not see him more truly than thou didst behold him with thy very eyes.' May it be true of us that we have beheld him in the person of the Lord of Judah and may he be to us as 'break every chain and give us the victory again and again.'

Albert Smith, My Dear nephew:—Last week I received a letter from a friend of mine who lives where he has not a penny, and you behave yourself as a student. He speaks of you in his letter, and I am glad of what he tells me about you. He says you are doing your best in college, and that your deportment everywhere is worthy of praise. He says even your teachers are pleased with you, but I need not tell you all. But I must say to you that I am not a little glad to know you are doing so well in school, and that your daily conduct is so praiseworthy. I know that it is by great self-denial that your father and mother are affording you a chance to go to college. Your father had little chance to get an education, and your mother still less; but they have made good use of such books and papers as they could get since they were married, and they have not only become well-informed people themselves, but they have felt growing upon them during the years since you and Mary were born, a loving desire to give you and your sister a better chance than they had to go to school. You will never know how much they have talked about this; how they have planned together for the future for that, after all, they could not afford it; how they have saved every cent possible; how they have economized, in order to save the cents; and how they have prayed, besought the help of the Lord in this matter. I am sure you know the half of all this; but you do understand something of their desires for your welfare, and I am happy to know that you are doing your best to gratify those loving desires for you, and to answer their prayers that you may become a good and useful man.

You are finding, of course, that there is no little difference between the conditions under which you live and those of your fellow students. They come from families that are well-to-do. Their parents are able to supply them with such money as they need without much missing it. They have been used to more or less of comfort and luxury at home. Of course, they have not the need of stinting themselves at school; and so you see them, now and then, fliting by you with a livery rig, starting out, perhaps, to attend an evening of entertainment at the neighboring city. You'd like to do, wouldn't you, Albert? I would, if I were in your place. But if it is practically out of the question—and it is—there is still something left for you to do. You can take a good walk after supper, or play a game of ball, and then go to your room and get your geometry lesson and read over your history lesson; and I presume you will find time to read, before going to bed, a chapter from the life of that boy who was poorer than you, Abraham Lincoln, or a few pages from the autobiography of Benjamin Franklin, or, perhaps, Lowell's beautiful poem, "The Village Schoolmaster.

Sir Launfal. Not one of these readings will tire you, nor will it discourage you. It will the rather give you a fresh inspiration to do something really worth doing; and it will make you feel that, after all, there are worse misfortunes than to be poor. And you will, before going to sleep, find much to thank God for.

And then in the morning, when you go to class, you will be able to demonstrate the relation of the side of any inscribed polygon to the whole, as the number of sides, while, as likely as not, your better-to-do classmate who drove the livery rig, gets a "goose egg." And he will be forced into a respect for you that is away above that pertaining to dollars and cents.

Sometimes, as you sit in class, and your elbows rest upon your desk, you have the money he needs, you can not help noting the difference in the quality of the cloth in his coat and in yours. I know by experience, my dear Albert, that this marked difference will affect you in a way, not exactly enjoyable. It bestrides you into a train, and will take your mind quite off your lesson, and you will, for the time, be a bit careless whether it was Julius Caesar or Brutus that invaded England in 55 B. C. It is human nature to wish to appear well, and a most desirable trait it is in anybody; and I think all the more of any person who would like to wear a good coat and a fine hat. But God has so ordered that some of us must choose between something fine upon the head and a well-developed brain within it, and he has chosen to supply them with such money as he could. I think you will have chosen the head, Albert, in this case, and in the morning, when you go to bed, you will have chosen the better-to-do as the one to wear, and it is a wise choice. So, wear your old hat and coat like a man, and do your best in school, my boy; the day will come, no doubt, when you can buy a good suit of clothes with the products of your brain.

All in all, I think it is a blessing for a student to be obliged to struggle for an education. Algebra and Latin and philosophy are worth much; but the energy and character attained by cheerfully and persistent-ly overcoming difficulties are worth a great deal more. I once heard of a college professor deploring the fact that his people were wealthy. He said that he was thus deprived of the chief incentive to work. He wore a fine
cost and a good hat, but he declared himself not keeping up in growth of mind with some of the boys in cheaper clothing. What do you think of that, Albert? Dr. Holland says that a young man of energy has reason to thank God, poor as he is, for it is from corrupt energy, and I know you are poor in this world's goods; so get down on your knees and thank the Lord for these blessings!

Too many students—young people at school, I mean—merely dawdle their time away. I assure you, they will become weaker instead of stronger. They feel disinclined to study hard and persistently, yet they are all the time owning up to themselves that they ought to do so. Everyday they yield to this disinclination instead of the promptings of duty, they lose a portion of the strength God gave them; and, because they get into the habit of thus yielding, they are steadily losing strength, and are gaining but little knowledge by the hasty study they do at old times. And do not forget, Albert, that knowledge without strength of character is as nearly useless as anything well can be. I am aware, Albert, that now and then one of these young people graduates. They get their diplomas because they manage "by hook or by crook" to pass their examinations. I mean, they hook their answers and do crooked work generally. But you need not be disturbed because of this fact. There was a Judas even among Christ's class of twelve; and there are people something like him scattered all about now. They can be kept young men like you, though, as long as they wish to be.

My dear boy, I am glad you are in college this year. I am glad that you are doing so well that people in the community notice it and speak of it. I am glad to commend you instead of reproving you. I look forward to your manhood with the most cheerful hope. Be patient under the trials incident to the poor boy; be as hopeful as you can under discouragements; think over day by day your many blessings in the way of health, strength, and prosperity for a natural life. Work patiently, and get yourself into a habit of enjoying work. Commit these lines to memory:

The heights by great men reached and kept,
Were not attained by sudden flight,
But they, while their companions slept,
Were upward in their silent flight.

And may God bless you in your work!

UNCLE OLIVER.

OLD PREJUDICES.

There is before me a Hebrew translation of the New Testament, which Bro. Lucky sent to me for the library at Alfred Centre. Looking over this translation I find something that seems to be worthy of remark.

This translation is called the Bagster translation, being published in 1836. It was in the time when Jewish missions began to be of great interest in the English Church, and seeing the need of a Hebrew translation of the New Testament, a body of great scholars undertook this work. That body consisted of Richardson, Nicolson, and two Hebrews, one of whom was the Bishop S. Alexander, of Jerusalem. He was the first of Hebrew Christians, after many centuries of paganized Christianity, that reached such a high place in the church. Eusebius tells us that in the first centuries there were in the city of Jerusalem fifteen bishops of Hebrew descent. But during the dark ages and farther on we find no Hebrew Christian bishops, or translation till S. Alexander, Bishop of Jerusalem.

This translation being finished and published was hailed by the English Church. It reached very few of Hebrew scholars of the Jewish race as to give them a chance. However, the case might have been, it did much good, it was a great advance in the line of Jewish missions. The few of the Jews who dared to read it drew from it great blessings. But one point in this translation that attracted my attention and caused me to enter more deeply into the thoughts of its translators, is the following which I think may be of some interest to Bap- tist people in general, and to Seventh-day Baptists in particular.

These great Hebrew scholars in their careful and excellent translation from the Greek into the Hebrew did purposely omit to give a Hebrew term for the Greek word baptism, but made of it a technical term and Hebrewized it, that is, they gave it to form and tense according to the mental custom. Thus we read these:

John Hamblytapes, John the Bap- tist.

John Baptizeus, and they were baptized.

Baptizamo, to baptize him.

Baptizeus, and baptism.

Baptizamo, he was baptized.

Now the question came up in my mind, why did these great men not use a Hebrew word for the Greek word baptism. But considering the creed and practice of the English Church, it seems to me that these translators avoided intentionally the Hebrew term for two reasons. One is to avoid a great theological question which might otherwise have risen in the mind of the Hebrew readers. It is the question of sprinkling or immersion. For the Hebrew term for baptism is Tabal, the meaning of which is the Hebrew mind no other but immersion. Now if the about to be converted Jew would have seen the term Tabal he would have been taught the doctrine of the English Church in deminishing the idea of submission to the creeds. The other is the cause of the great prejudice that is existing in the English Church against any thing or idea that seems to be of Judaistic origin. Though Chris- tianity would not have any relation to Judaism.

Thus they avoid the term Tabal, not to bring to the mind of the Hebrew that the sacrament is in some way similar to that that is practiced among the Jews now and was probably performed by the Jews of old, as we find by Nicod- emus speaking of the regeneration by water and the Spirit in the New Testament. Lord said to Nicodemus: "Art thou a master of Israel and knowest not what these things mean?"

Thus, for the said reasons, the translators made a technical term of the word Baptizamo, to indicate that baptism is a mere form, a ceremonial act, not the substance of the new (Christian) life. The performance of which is sprinkling based upon the property of Ezekiel, "Then will I sprinkle clean water upon you and ye shall be clean." Even this creed seems to have something to do with the prejudice against Judaistic ideas. Paginated Christianity wants to root out from Christianity every idea that would originate from Judaism.

In this way all their missionaries and other agencies in carrying the gospel to the Jews, bring it in such a light as to make them throw off every ceremony and practice, every understanding of doctrine and creed that would indicate a germ of Judaism. This is the stumbling block that hinders that is likely to lead Judaism to pure Judaism (Christianity) for true Christianity is nothing more than pure Judaism. A Jew could remain a Jew, while becoming a Christian. This is also the reason that orthodox Jews have such a strong prejudice against Christianity and a hatred toward a Hebrew Christian, for they think Christianity is a newly devised religion of a different God than that of Abram, Isaac and Jacob, and consider the converted Jew an outcast, a man who left the fold of his father, threw off his ties with God with other ideas, etc. Brother Lucky and myself who are striving to break the old prejudices both on the part of the Jews and on the part of the Christians, and are trying to bring back the Christian Church to the original Hebrew Christian platform, think this Bagster translation of the New Testament worthy of preservation in the library, both for its antiquity in marking the period when Jewish mission became of much interest in the Christian Church and for the old prejudices that existed in the church against any Judaistic idea, as I have indicated in the term baptism.

I. CH. REINES.

CORRESPONDENCE.

To the Editor of the Sabbatarian Recorder:

As I have had no direct connection with the Missionary Board for some time, I have not corresponded with, or said anything to, our correspondent Mr. Lowry, the Recorder. Neither do I now take upon me to write up the history of our work at Hammond for the five weeks' evangelistic work in the place, as the successful and faithful pastoral will attend to that in due time.

I only wish to say for the satisfaction of at least a few that have always shown a special interest in my welfare, that the Lord has given me health and strength for the past eight months to continue the whole time in the work, speaking most of the time every evening, in time I have had no sickness and baptisms, quite a number converts to the Sabbath. In that time I have preached about 140 discourses in the different parts of the country I have labored in, and though the voluntary contributions to date, amid the hard times, have been scarce and bare support, yet I rejoice to feel that seed has been sown that will bring fruit to God's glory in coming days. In a few days I leave this place, and the interest here in the hands of the devoted pastor, and go at once to other fields that are begging and claiming evangelistic work. I am in wish to wish I would wish I was able to purchase a tent and man it with the tent that was with me in Southern Illinois last fall, for the great Southern field, the needs of which I have never felt so forcibly as now, but please excuse this vanity; I am not a professional air-castle builder, only I am deeply in earnest for our cause, for God's truth, and when able to go will go, money or no money. May God bless the work at this place, and the place for his own name's sake. Yours truly,

C. W. THEERKEEP.

HAMMOND, LA., March 23, 1893.
MISCELLANEOUS.

We are glad to report much improvement in health and able to go on with the good work.

The next meeting of the Board of Managers of the Missionary Society will occur the third Wednesday in April. We expect to receive quarterly reports from all the missionaries and missionary pastors to be presented at that meeting, and also all communications on business from any one in time for said meeting. If any of the workers on the fields do not have their reports to fill out, please notify us at once and they will be sent.

How is it that a Seventh-day Baptist can be too poor to take the Sabbath Recorder who takes two local papers, the Union Signal, the Voice, and the Christian Herald? It seems to me it is not poverty that is the matter, but a great lack of denominational spirit and interest. How many are there among us who are affected that way? Too many fear for the good of themselves and their families and the prosperity of our cause as a people.

The preaching of the gospel attended by the Holy Spirit is the power of God unto the salvation of men. Personal work, attended and blessed by the Holy Spirit, is also the power of God in the work of saving men. Preaching is not to take the place of personal work, or personal work that of preaching. They must go together. The saving of the masses from the ruin of sin must be largely accomplished by the work of the Holy Spirit in the Church through the preaching of the gospel. It seems to me that we are doing nothing formally chosen for a certain work, therefore he had not a special work to do. The wonderful growth of the early church was due in large measure to the fact that "those who were scattered abroad went everywhere preaching the word." Those doing this preaching were not those formally apart from that work. I am writing this in a home where resides one of the aged veterans of our cause in Southern Illinois, who, twenty-five years ago had his attention first called to the work of the Sabbath Recorder by a teacher, who, far from home and Sabbath privileges, faithfully "preached" and lived her belief that the seventh day was the Sabbath. Who can estimate the gain for the cause of truth that would have been secured had all those scattered abroad from our churches been as faithful as this man? That organization, or that pastor or missionary who decreases the feeling of personal responsibility of those on his field, is in that degree an obstruction to the work.

2. Our money is in the way of progress in so far as it frees us from a sense of inconvenience from disagreeable duties. Money would do to purchase a substitute for service in the late war, but it will not do to hire the fighting which God calls us personally to do. "Thy money perish with those who said unto Simon Magus, because thou hast thought that the gift of God can be purchased with money." Is there an essential difference between the thought of Simon Magus and the thought of that man whom God calls to a special work and who tries to evade the call by giving money? The sale of indulgences was one of the most corrupting practices which the fearless Luther had to encounter; yet it is hard to see the real differences between the Roman Catholic practice of buying a privilege for a sin of commission, and the Protestant practice of buying a privilege for a sin of omission. Money may or may not be a sign of consecration. I have but little confidence in the consecration of any man until his pocket-book is laid on the altar; but if offering his pocket-book is simply the best way out of a difficulty, it is a sign of consecration with that man. The Lord is not in need of such money. "Hath the Lord as great delight in burnt offerings and sacrifice as in obeying the voice of the Lord?" Wealth and spiritual power, and since he is sustained by denominational money for which he is requested some time to plead, he must be better haste to explain or apologize.

1. Our boards have been in the way of individual, and so of denominational progress. We are under the impression that they have often been blamed by denominational pastors for not doing the work of providing money for him who is requested some time to plead, he must be better haste to explain or apologize. It is related that Thomas Aquinas was one day taken up in the room where Pope Innocent IV, was counting a great heap of coin collected as revenue from the church. "You see," said the Pope with a smile of satisfaction, "we cannot say as did the apostle, 'silver and gold have I none.'" "I see," said Thomas Aquinas, "nor can we say with him, 'in the name of Jesus Christ of Nazareth, rise up and walk.' Our boards were not organized to do our work. Our money was not given to us to pay for such service. It is pleasant to see a growing comprehension of these facts in some places. Here personal responsibility and personal participation in the work is regarded as of great importance. A short time ago I heard an old man from one of our weakest churches, who will not admit that they have any talent for religious work, rode eight miles in a moonless night over a rough, muddy road to a little schoolhouse in a neglected neighborhood to encourage the missionary in the presence of the people. It is unnecessary to say that the missionary preached with unusual freedom that night. It is refreshing to observe that "The Godlike power to do" is growing among the people.

We need more money, but one thing we need more—faith in God and in the power of the Holy Spirit. We need our boards; one thing we need equally with our boards,—the earnest, hearty, consecrated, hand to hand service of every member of our church and every step of our work. Money and organization have their use, but they are not crutches. No one need expect to hobble into the kingdom leaning upon them. It is against them only as crutches that I have been objecting. If, on account of this, any one should take a tumble, I hope he may rise again to exercise his own God-given power, and experience the exhilarating effect of personal endeavor.

THE SCIENCE OF NUTRITION.

Editor of the Sabbath Recorder:

It has been said that he who makes two blades of grass grow where but one grows before is a public benefactor. On the principle that a penny saved is two pence earned we may say that he who makes a blade of grass twice as useful as before is two-fold a benefactor. Such a benefactor is Hon. Edward Atkinson, of Illinois, whose labors in behalf of cheaper and yet more nourishing modes of living are worthy of all praise. His studies and experiments have been along three lines:

1st. The Selection of Food.
2d. The Preparation of Food.
3d. The Application of Heat to its Chemical Conversion.

As my object is simply to call attention to his books, *I will simply say that under foods he gives many bills of fare adapted to a complete nourishment of the body, and at an astonishingly low price. In the application of heat Mr. Atkinson's method is the use of a small amount of heat in a closed box where all the heat is utilized. This is done by an oven invented by him, called the Aladdin Oven; but that none may be deferred from using his methods by the cost of the oven he describes various devices by which his principle can be applied by apparatus made by any one anywhere.

As the subject needs to be studied in the books themselves. I need do no more than heartily commend them to all who wish to live cheaply and well, and especially do I wish to commend them to anyone who are obliged to board themselves, or to live in the cheapest boarding houses.

X. Y. Z.

FOOT-BINDING IN CHINA.

Ever since hearing Dr. Swinney tell of the terrible condition of the Chinese women because of the custom of foot-binding, we have been interested to learn more about it. We find it a practice of this time and Miss Fieldes, who speaks from personal observation, having spent ten years of her life among these women.

"Not one word of this description is overdrawn.

"O I had no idea it was so dreadful!" This was the exclamation of one of our missionary workers on seeing the picture at the head of this leaflet. Dreadful it really is, this custom of foot-binding in China; and what is stranger than all is that the poor, tortured women are themselves anxious for it. They think they had better be dead than not to have small feet.

Miss Fieldes, who spent ten years in China, gives this description of foot-binding:

"The process of binding, the style of shoe worn, and the social condition of the victim vary considerably in different parts of the empire. The rich bind the feet of their daughters at six or eight years; the poor, at thirteen or fourteen years. They are seldom bound later than at fifteen, though a case is known in which poor parents, who had sold their daughter as a slave, became rich, reclaimed her, and when she was twenty years old bound her feet."

"The appliances for binding include no iron or wooden shoes. Only long strips of firm, flexible cloth are used. The bandages used in mislaying the feet are woven in small hand looms, and are about three inches wide and ten feet long. One end of the bandage is laid on the inside of the instep; then it is carried over the small four toes, drawing them down upon the sole; then it passes under the foot, over the instep, and around the heel, drawing the heel and toe nearer together, making a bulge on the instep, and a deep niche in the sole underneath (see picture at beginning of this leaflet); hence it follows its former course until the bandage is all applied, and the last end is sewed down firmly on the underling cloth."

"Once a month, or oftener, the feet, with the bandages upon them, are put into a bucket of hot water and soaked. Then the bandages are removed, the dead skin is rubbed off, the foot is kneaded more fully into the desired shape, pulverized alum is laid on, and clean bandages quickly applied. If the bandages are long left off, the blood again circulates in the feet, and the re-binding is very painful. The pain is least given a foot already firmly sewed down and constantly bound as to be numbed by the pressure of the bandages."

"Middle-class women with bound feet sometimes walk four or five miles in a day. Many whose feet are apparently bound have naturally shaped feet, merely dressed in the style of the bound-footed. In some villages the girls have their feet slightly bound just before marriage and unbind them soon after the wedding festivities are past. In some hamlets the women are all large-footed, and wade streams and walk along dangerous roads; but in approaching a town, and on gala days, they do up their feet more or less successfully in the aristocratic style."

"The Hakka women do not bind their feet, and lead a vigorous physical life, working chiefly in the open air. The better custom of these people influences those living on their borders, and the country women in their vicinity do not bind their feet. On their side of Tsiu Chin, among those who live in hamlets and small villages, the practice is very general."

"Foot-binding is not so much a matter of class as of locality. Near the coast, even in the farmsteads and among the most indigent, every woman has bound feet. It is not a voucher for respectability, for the vilest are often bound-footed. Neither is it a sign of wealth, for where the custom prevails, the poorest follow it. Inferior wives, unless they come as bondmaids into the household, are usually bound-footed women. Taking all China together, probably nine-tenths of the women have bound feet."

"The evils that accrue from this custom are very great. It makes cripples of nearly half the population, and adds immensely to the misery of the poor. It disables women from supporting themselves and from caring for their children, and is one of the causes of the general prevalence of infantilism. It renders women too weak to keep their houses clean, and makes them homeslly and cheerless. It incapacitates women for traveling and keeps her and her thoughts in the narrowest of spheres. There is no law that women shall bind their feet, and the women of the imperial palace at Peking are all natural footed. The origin of the custom is unknown, lost in the mists of antiquity."

"The only reason that I have heard in favor of it, aside from the common one that women would be laughed at and despised if their feet were not men's, was given me by a man, who said that it was necessary that she should be bound, else they would be as strong as their husbands and then could not be kept in subjection by beating. But the men generally offer no greater opposition to a departure from the bound fashion than do the women themselves. For a Chinese woman the greatest of sorrows is that of having no sons; the next to the greatest is that of being unlike her neighbors. The smallest feet are made by those who determine to be elegant at any cost, and these draw their own foot-figures tighter than any one else would draw them."

CANK FEET BE UNBOUND?

From a synopsis written by missionaries in a Central China Mission we gather the following facts. One lady gives a striking instance of the possibility of unbinding the feet, even of grown women, in the person of one of their teachers. Although she had been for many years a pupil in the school, it was not until she was married and requested to take up the work, that she became convinced of her duty to restore her feet to their normal condition. Then in spite of the opposition of husband and friends she cast aside her bandages; she was obliged to meet with all sorts of ridicule in her home, but it served to strengthen her in her resolve to do right. Her husband once said to her, "If you insist on having
big feet why don’t you go out and work in the fields?” She replied, “I am willing to do so if you will bind your feet and stay in the house.”

A Nungo woman who had extremely small feet when converted late in life, gradually became persuaded that to continue the practice begun in childhood was a sin against her Creator, and although the act caused much inconvenience and discomfort, she persevered in her resolve to break free. A few months after they were unbound it was feared they would never look well, but in the course of a year her feet began to assume a more natural appearance, and were no longer the occasion of sorrow and pain.

It takes a long time for the “clumsy awkward stump” to appear as natural feet and in some cases where the bandages have been removed entirely at first, instead of gradually loosening them before removing them, they suffer much from swollen feet.

Not only does this terrible custom cripple the women of China but it ruins their health, the process of binding is a very painful one, and extends over a period of nine or ten years just when the character is forming—crippled and stunted throughout, much of the product of life to child-life is not enjoyed; bright, promising girls in a few years lose their freshness and appear old and faded, their lives are filled with suffering, “and apart from bad eyes and optic, physical and mental forces, there is a larger number of women than men who visit their dispensaries.”

One reason given for the diseases peculiar to the women of China is, “the constant shaking and jarring of the body in the attempt to walk on the withered, stiff and jointless pegs.”

Missionaries find the binding a decided hindrance to their work. “Bible-women are fewer, girls-day schools are thinner and boarding-school girls, from whose ranks they obtain their workers, sigh because they are debarred the privilege of working. But “enforced reform is not the Christian way of correcting error.” Missionaries are deviating ways and means by which Christian parents may come to feel it their duty not to bind their daughters’ feet, and in urging the native Christians to come out from the heathen world and be separate by breaking away from this ancient evil, much of the community smiles at the idea.

One instance is given in a Church Mission Society where the natives themselves, in studying the Word of God, have found that crippled feet are unscriptural and are willing to take the fight against it. The missionary in going to one of his country stations discovered, to his surprise, that the church members had passed a rule that no woman, unwilling to unbind her feet, should be admitted into the church, and about thirty women who were already members had been asked to give their consent for Jesus’ sake. Short time after a new catechist was sent there, and the church members, learning that his wife had crippled feet, sent a deputation to meet her and ask her to unbind her feet before entering the city. She was unwilling at first, but finding the catechist and everything in their request, she stopped at the house of a friend until she could remove the bandages.” The catechist feeling a little hurt at the decided stand they had taken, brought the matter up for discussion the next time. His missionary visited the station. The sentiment of the church was soon voiced by one of the old members saying that crippled feet were marks of the devil, and church members should not have any marks of the devil about them.”

Some missions, because of difficulties which presented themselves in establishing their work, deferred the question of bound feet until a more favorable time; but when they attempted to deal with it they found that, “like the calf in Joseph’s favor, these girls had grown in such proportion that their strength was insufficient to lift the weight.”

We find instances of the formation of societies in the native churches such as “Freeing Feet Society,” “Anti-foot-binding Society,” and this showing as was in agitation is not now a fact, and we might give you many “Notes of Praise” for the strength of purposes that is given to our Chinese sisters, enabling them to unbind their feet. What greater end could there be than this fostering of a prospect of joy and freedom for the bodies as well as the souls of the Chinese women. Are we doing all we can to send the light of the gospel into these darkened homes?

WOMAN’S BOARD.

Receipts in February, 1894.

Mrs. John Gilbert, Berkeley, Calif. $2.00
The Woman’s Society of First B. D. Church, New York City, $2.00
Miss E. L. Gilberd, Berkeley, Calif. $2.00
The Church Home Missionary Society, N. Y. City, $3.00
The Women’s Society of First B. D. Church, New York City, $1.00
The Jewish Home Missionary Society, N. Y. City, $4.00
The Jewish Board of Missions, N. Y. City, $3.00
Mrs. F. W. White, Berkeley, Calif. $1.00
Rev. F. C. H. Halden, New York City, $1.00
A Friend, New York City, $1.00
Mrs. A. L. Oberson, New York City, $1.00
Mrs. H. D. Blunt, New York City, $1.00
Mrs. H. T. Blunt, New York City, $1.00
Mrs. A. C. Moore, New York City, $1.00
Mrs. Anna D. Ellison, New York City, $1.00
Mrs. A. L. W. West, New York City, $1.00
Miss M. B. Davis, New York City, $1.00
Miss E. T. H. Jones, New York City, $1.00
Miss M. M. S. Rood, New York City, $1.00
Miss M. C. T. Lewis, New York City, $1.00
Miss F. C. B. S. Ellis, New York City, $1.00

Total $11.14

BOMENISSONO.

BouldoI, Colorado.

This writing has been in mind for some time. The reader will get the benefit of the delay. It will give the more information.

Boulder is a city of at least 6,000 inhabitants, and is located at the very base of the grand old Rocky Mountains. It is not a mining camp. It is the base of supplies for many mining camps, but there are no mines within several miles of the city.

As soon as you reach the west end of the city you begin the ascent into the mountains. The mountain railroad, starting at Boulder, is 10 miles distant.

The train makes two round trips each day, Sundays excepted just now. Sunset is 2,961 feet higher than Boulder, giving about 181 feet rise to the mile. Boulder is a very fine site for a city. It is neither too rugged nor too level.

As you leave the city going east you pass out on to the great plains. The altitude is 40 degrees, the same as the line between Nebraska and Kansas. The longitude is very near 100 degrees. Sun time and standard time are the same. The same is true of Denver, the capital of the State, lies about 30 miles to the south-east. It is a large and important city and railroad center. It has some very large smelters for reducing ores and extracting therefrom the precious metals.

Twelfth to Fifteenth are the most prominent ones. Off to the south about a mile from Pearl Street stand the State University buildings on a beautiful piece of table-land as you can get on the plains. And thither the surrounding mountains converge with a grand view of the mountains, overlooks the city, and from it the eye runs far out to the eastern plains, dotted with lakes and bounded by the blue vault of heaven. Nature has done everything desirable to water Boulder and its surroundings out. Boulder Creek is ever supplied with water from the melting snows of the mountains. It comes all the way down with all the roar and foam and antics which belong to any mountain stream; but even the famous “Colorado Lode” cannot go on its journey down the mountains. A wagon road runs along its banks, constructed at large expense, now leveling ancient washouts and now cutting through overhanging rocks. The road is now on this side and now on that side of the rushing water. On an average we cross at least one bridge for every mile. To pass up this road is to get a view of rugged nature, which is charming beyond description, and is bewildering and alarming to one unused to such wildness, and yet thrilling. Boulder is one of the loveliest cities of the world. The log-haulers and mining-camp (mountain town) citizens go over these roads safely and with apparent unconcern. When Boulder Creek gets down to town it behaves itself with much more dignity, and in times of high water it forms a good deal of noise as it rushes along over its bed of boulders.

Several ditches above and near the city lead water out for irrigating the gardens and the fruit, grain, and stock farms.

For household uses, lawn, washing, fire, etc., the water comes in a pipe from a reservoir about four miles up in Boulder canyon. Pipes are also laid in the streets, and every one who wishes has it brought into a hydrant at the door or into the house or barn. This water is clear and soft, and good as need be for all domestic purposes. No occasion for catching water from the roofs in barrels or cisterns; nor is there any sediment whatever to collect on the water pail or tea-kettle. The large hydrants at the street corners furnish the street-sprinklers’ cans and buckets. Water to put out a fire is furnished by a fire engine; attach the hose to the nose of the hydrant, and the water rushes out at the top of the buildings.

In winter the water in the irrigating ditches is at times stopped somewhat cold; but it is not frozen by hydrants. On Pearl Street, between Tenth and Fifteenth Streets, there are three iron tanks into which, out from a hydrant, the water never ceases to flow day or night, summer or winter. Horses thrust their noses into these tanks and drink as though they enjoyed this sparkling mountain water. Also the cups chained to these hydrants get a good deal of custom. What a pity it is, and a shame to humanity, that some will go into a saloon and pay for the deadly cup when they can take the real stuff, running water without money and without pain.

The city has an electric plant, which furnishes light for the streets and for the business houses, and for the private residences of those who provide therefor. The smaller boys enjoy playing their evening games at the street corners, and there are these here. This plant is provided with a fire alarm, which gives such a distressing cry that it frightens some nervous people more than the fire does.

The climate is a very desirable one. It is the mild winter without the rain and mud. Nor do annoying insects give trouble enough to speak about. From November to May we occasion-
ally get some wind. It will suddenly rise, blow for an hour or two, or longer, and then lull as suddenly as it rose. It invariably comes from the west, down from the snow-capped mountains. But strange to say, it is never a cold wind. Sabbath, Jan 30th as is the only time that will be long remembered. There was quite a breeze in the morning when we went to meeting. It was more quiet as we returned home. But about 3 o'clock it rose to about 60 miles per hour. Such a wind had not been experienced for years. The thermometer stood something above 40 degrees, not cold enough for any one to suffer. Small fires started in different parts of the city, and there was a general excitement. By sundown all was calmed down. The burning of a few cheap stables on an alley in the east part of town, a few light cheap buildings blown to pieces, two or three chimneys overturned, and a good deal of scare, summed up the damage. When we new-comers are repeatedly told that that was the worst in several years, we feel quite safe so far as storms are concerned. It is to be remembered that the wind, at any given velocity here, does not have as much power as in a lower altitude. When such a wind does occur it is such a contrast to the steady, uniform gentle wind of the plains. A few days and weeks together that it seems much worse than it really is. It has now been six weeks since that blustering Sabbath, and we have had no wind worthy of mentioning during that time. The cold months and the heat. The following is the summary. A few blustering cold days in November, a day or two cold in December, three or four days quite cold in January, the most of February decidedly wintry. December and January were such genial months it hardly seemed like winter. A heavy snow fell about three degrees in the morning and 50 degrees at noon. Yet in both months it came near zero two or three times. In February it was found near zero several mornings, and one day it did not rise above 20 degrees in all day. This was the cold day of the winter. Occasionally a light blanket of snow came and lasted a few days. One night some eight inches fell and furnished the children fine fun for some days. The rain and snow, with very rare exception, falls straight, west for 90° with it. A small amount of snow, when any was required, has been sufficient for the winter all winter in his rounds about town. And only at the time of the light snows have overshoes been needed. Most of the time they would have been burdensome. About any days all the winter through the doors of business houses have stood open, while the men have passed back and forth among their places of business without costs.

As to the health of Boulder, there is no question whatever. Of course people sicken and become ill, sometimes else on the plains. It is also true that this light atmosphere does not agree with everybody. Yet this is considered a health-giving locality. Some are here from California as well as from various eastern States for their health, and many are living in this city, the scene is entirely altered by the change. It is a high, dry climate, with a large supply of health-giving sunshine and fresh mountain air.

The soil is a sandy or gravelly loam. As a rule the streets and roads are dry and hard.

Two days ago a load of coal came by four men-steered horses attracted my attention. On inquiry the driver told me he had on 6,700 pounds, nearly three tons, drawn from the mine some eight miles away, and that, too, in early March, with the frost just out of the ground. Without irrigation, in its natural state this soil looks barren and worthless. But put on the water and give it culture, and lo, the desert blossoms like the rose. The small grains do well. Corn not so well. Everything that can be grown produces, and gives good returns. Our lamented Bro. Teeker used to write to me and tell about the amount sold from his garden. He confined himself almost exclusively to strawberries, raspberries, and blackberries. His lot is 75x300 feet, about one-fourth of this is used for house, out-buildings, and lawn, leaving about one-third of an acre for culture. In the season of 1891 his market receipts were $3,255. The fruit and vegetable farmers estimate about $250 per acre as a fair yield. Strawberries and celery sometimes yield nearly double that amount. Plums also are a valuable crop. Some very choice varieties grow here. Grapes are very prolific, and though they sell as low as three cents per pound, or even lower in the light of the season, yet they give fair returns. The fruit-growers have an Association, with their own appointed agent to ship their fruits. Thus they get cash returns in this way. Also the mountain mining-camps (some of which are in the first town, and where with their stores, hotels, etc.,) furnish a good market for a large quantity of both fruit, vegetables, butter, eggs, etc.

The price of land and city property is not unreasonable, especially in this off business valley. Fine land, about five acres or one and one-half miles from the post-office, is offered for $55 dollars per acre. No buildings on it. A farm, adjoining city limits on the east, was laid off into blocks and acre lots about two years ago. It is held at $560 per acre. Some real estate speculators are here about this that year. A block contains something over two acres, and makes twelve city lots, 50x150 feet. Some blocks are larger. My lot is 50x120, running back to a twenty-foot alley. Some lots have 75 feet front, and run entirely through the block. One such lot 75x200, with a good house on it, main part of it bran new, can be bought for $1,000. A double lot, 100 feet front, and running back 100 feet to alley, can be bought now for $760, with easy payments. A third lot is worth at least $1,000. These last lots are near me in west portion of town, called Highland Lava. It is a very desirable part of the city. A gentle elevation above Pearl Street, and has the first use of the water for irrigation, and the first use of the mountain breezes. Some fruit farms ad

joining the city, well set to choice

coat, the children fine fun for some

days. In March it is 50 to 60,000 feet, and makes twelve city lots, 50x150 feet. Some blocks are larger. My lot is 50x120, running back to a twenty-foot alley. Some lots have 75 feet front, and run entirely through the block. One such lot 75x200, with a good house on it, main part of it bran new, can be bought for $1,000. A double lot, 100 feet front, and running back 100 feet to alley, can be bought now for $760, with easy payments. A third lot is worth at least $1,000. These last lots are near me in west portion of town, called Highland Lava. It is a very desirable part of the city. A gentle elevation above Pearl Street, and has the first use of the water for irrigation, and the first use of the mountain breezes. Some fruit farms ad

joining the city, well set to choice, are valued by their owners at $1,000 per acre. The prices here given show something how property increases in value by improvement.

There are many and opportunities for persons to get started. There are fruit and grain farms to rent for cash and on shares. There are expensive and inexpensive places in and about the city for sale for cash or on the installment plan. Some, through lack of business ability, and over-reaching, get involved and have to sell. Some grow old and want to give up the old place. Others die and changes have to be made. Also there are unemployed lands whose owners are anxious they should bring in some returns. And thus it is that any person who wants can find some place open for him. Houses with garden rent from $85 and upwards per month. A cheap, but comfortable house, not far from us, with lot 12x250 feet, is just now for rent for $6 per month.

There is work of various kinds. The mount

ains abound in timber, stone—good stone for building and pavement,—gold and silver. Wa

ges have ruled low for this country. But proba

bly there have been as few unemployed men in Boulder as in any city of its size that could be named. The mining camps in the mount

ains are renewed, but shows of activity. This means work and business in the city and surroundings. Many people have kept busy during the winter by cutting and hewing logs. So much of this has been done that good native lumber sells for $10 to $15 per 1000 feet. There are saw-mills in the mountains and down here at the foot of the mountains. The coal mines are east of the city, on the plains, but so near that a large share of the coal used in the city is hauled in with teams. This furnishes work. By the way, this coal is most excellent in quality. It burns freely and leaves nothing but fine ashes; not a bit of cinder, no more than in the mountain pine, and it burns with as little smoke as any wood. The price of this valuable coal, delivered in your bin, is $2.50 per ton. It costs about half that at the mines, and on these hard, dry roads good wages are made by the coal haulers. Fifty dollars buys a good horse, $30 to $40 a good cow, $15 will buy 100 bushels of corn, or 1000 peck of wheat. Some were hatched in February. These March days have given us a little blustering wind, but most of them have been Colorado days, "bright, sun­

shiny, and encouraging." Our church building was brought to a standstill by reason of the heavy February snows, but the rails are now set­
ted, and the stone has begun to move from the mountain side to the church.

The above has been written in answer to many inquiries, and I have endeavored to give some account of the town, but beyond all other things the church is the center of all anxious thought and earnest work. The Lord grant us success in this, whatever else he may see fit to deny us. Come over and help us in this blessed work for God.

BOULDER, Colorado, March 14, 1894.

S. H. WHEELER.

THE ONE-CENT ASSOCIATION.

This Association, though the name sounds rather small, has a very large capital. You will find the facts in the latest N. Y. World, or Pep. 50: 12, latter part of the verse, the divi­dends just as much as the stockholders really and earnestly claim. The promise is, “Ask and ye shall receive that your joy may be full.”

Every stockholder in this Association can take his annual dividend, whatever may happen, but beyond all other things the church is the center of all anxious thought and earnest work. The Lord grant us success in this, whatever else he may see fit to deny us. Come over and help us in this blessed work for God.

S. H. WHEELER.

THE ONE-CENT ASSOCIATION.
launcing out on the never-failing promises of God's sure word without any promise of sup-
port from missionary societies or organizations. When the report of his departure and forma-
tion of this Association reached Alfred Centre, through the hands of the Rev. Brother
young Brother Velthuysen with a heart filled
with the spirit of missions was moved to see
what he could do for this noble self-sacrificing
brother and the cause of God in India; hence
the organization of the One-Cent Association in
Alfred Centre.

One beauty of this Association is that it takes
in the whole family. It is not a ladies society,
or a young people's, or a children's society, but
embraces all these; among its first members
are those who have passed their three score and
ten...call the boy in his teens, the teacher
as well as the pupil. Old and young, rich and
poor meet here; all who are willing to pay one
cent a week for the support of Mr. Van der
Steur, and pray for his work in India can be-
come members of this Association. The in-
volvement of all and the benefits and joy that
are, just as large as you desire—all you claim.
We who have been members of this Society from
its organization, about fifteen months ago, have
followed our brother to his mission field in
India, rejoiced with him in the reception he re-
cently received in a mission of great good.
We have been made glad from time to time as
we have heard of his work among the soldiers
and others; and especially have some of us been
made to rejoice in his effort to save the broken
hearts of the children. One of our members says,
"It's the reception one such child in my
name receiveth me." Bro. Van der Steur takes
these children one by one to his home, trusting
the sure promises of Jehovah, "Your bread shall
be given you, your grace is sufficient for you.
" Fear not for I am with you." I have not the least
doubt but our brother claims these very
precious promises as if God had spoken them
personally to him. He has faith in God. Again
we have been made to rejoice in the manifesta-
tions of the same faith and courage in his
sister, by bidding adieu to home and loved
ones and joining her brother in his noble work
of trying to "rescue the perishing," and save
the lost for whom Jesus died. These are bright
examples of what the power of Jesus' love in
the hands of the faithful will do. It will tell
what faith in God's word can accom-
plish in India, not only among the soldiers but
the poor and destitute children. We know the
history of George Muller and the thousands of
homeless, forsaken and destitute children he
has cared for, a monument of faith and courage.
and can we not hope, yes believe, that under the
leading of the Holy Spirit, and a strong abiding
faith in that same Jesus who fed the multitudes
with a few small loaves and fishes when here
upon earth, our brother has begun a like work
in India. No doubt India needs it just as
much as England, and God is just as willing to
work through Mr. Van der Steur as through
Mr. Muller. "All things," says Jesus, "is pos-
sible to him that believeth." Feed my lambs," as
manifestations of the same faith and courage of
our Saviour, before his ascension, and this
Mr. and Miss Van der Steur are doing in the
fullest sense of the words; and we, as an Asso-
ciation have the privilege of helping in this
blessed work together with them in the
salvation of those precious souls in India. "Forasmuch as
we have done it unto one of the least of
these, ye have done it unto me," will one day
bring a thrill with the joy of the hearts of those who toil and
work through Mr. Muller and his society.

The prayer-meetings are large and excellent,
the same of the Sabbath-school and the church
—music good. The canvass of the society brought
good results. Last year the weekly
collections were $226—less than usual on ac-
count of extensive church improvements. They
vote to continue, or re-begin the pledge plan
adopted several years since, and $300 were
placed in the bank this year, $45 cash contributed to the Tract Society, and $25 to the
THE SABBATH REORDER. which includes seventeen new
subscriptions. Besides this, I believe the ladies expect to raise during the year $125, and the
Y. P. S. C. E. $50.

This is our fifth day in the Watson society, and to-night our ministerial people. The
people plead poverty, and pledges come slowly, but a fair start will be made which we trust will
prove the seed for larger yield in the year to come. Brother U. M. Babcock has been their pastor
for the past six months, and Sabbath-day an audience of about fifty assembled in their new
church, which is a very creditable building for a small society, having the convenience of a
hot air furnace for heating.

Brother Babcock was absent, and Bible reading was
read in his stead. Brother Babcock has been sick for a year past, and were sorry to find him apparently
approaching the end. He was for many years pastor here, doing pioneer service; but the good fight is
about fought, the faith kept, the course nearly
finished, and he is eager to exchange the cross
for some more solid hope. Thus at the close of the end of the battle they fall, and as the ranks
are thinned let the living close ranks and shoulder
to shoulder with the new recruits, clad
in the whole armor, dash against the foe and
carry the war even into the hearts of the
people. We hope to start for Leonardville to-mor-
row.

G. M. COTTRILL, Field Sec.

THE "STEEL-CLAD MONITOR.

The National Monitor, of Brooklyn, N. Y., for March 22d, contains the following:

The Evangel and Sabbath Outlook is a fearless little
published at Gettysburg. It floats on the sea of the
Sabbath question, and enters every port, running
right under the big "First Day" light and receiving
their broadside shots without any perceptible harm. They
blow their bugle call of "the old "Gettysburg Monitor," "This is the
Lord:" that on the occasion of Sunday army in, "so in
tradition,—apostolic example and the sanction of the
Father."

Thanks, but how can we otherwise do when we
believe the admonition which the Monitor
prints at the head of its editorial column, viz.:

I charge thee therefore before God, and the Lord
Jesus Christ, who shall judge the quick and the dead;
Peach the word; be instant in season, out of season;
reprove, rebuke, exhort with all long suffering and
longsuffering.

The word—"not one jot of which can fail—is an armor which the guns of "tradition,"
loaded with the "father's" bombard in vain. Why does not the Monitor 'pretch the Word,'
as it reads and as the Lord Christ did.

A. H. L.
A QUARTETTE—J 202

GREAT deal depends on our food. If you spend your money on dime novels and other trash, you are wasting your money. What would you do if you had no money to spend? Would you stand by and let your body suffer? Absolutely not. You would make a plan and follow it. Why should it be different when you spend your money on food? If you wish to be healthy and strong, you must eat well. This means that you must choose your food wisely and eat it in moderation. You cannot expect to have a healthy body if you feed it only junk food.

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I would like to take this opportunity to speak about the importance of education. Education is not just about learning facts and figures, but it is also about developing critical thinking skills and learning how to apply what you have learned in real-life situations. It is important to remember that education is a lifelong process and should not be limited to just attending school.

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What would you do if? There is an old game in which one does not ask, "What would you do if?" to another person. Instead, one asks, "What would you do if you were in my father's place?" This is a good way to encourage others to think deeply about their actions and the consequences of those actions. It also helps to develop empathy and understanding.

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I would like to share a personal experience with you. When I was in college, I had a professor who always emphasized the importance of integrity. He would often say, "Integrity is the foundation upon which all success is built." I learned a lot from him and have tried to live by his words ever since.

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I am very interested in the idea of a "thought for weary hour". This phrase has a lot of meaning to me. It is a reminder to take a moment to reflect on our thoughts and actions, and to consider how they affect those around us. It is important to be mindful of our words and actions, and to always strive to do what is right.

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I would like to end by saying that education is a powerful tool that can help us to make better decisions in life. It is important to continue learning and growing throughout our lives.
THE SABBATH RECORDER.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1894.

LESSON XII.—DISCORD IN JACOB’S FAMILY.

For Sabbath day, April 7, 1894.


GENERAL STATEMENT.—Eleven years have passed away since Jacob returned from Padan aram. Rachel, his beloved wife, is dead. Joseph, her first-born, was probably about fifteen years of age. His brother Benjamin was born and his mother died, and seventeen at the time of this year. Jacob is rich in flocks which he has obtained by the help of Canaan. He has the 50,000 shekels, and they are the half of the possessions he mustered. Two years, his companions were in the fifteen years, and Jacob has made his own fortune. He has a large fortune, and the advantage of his good fortune. He has ten sons and a daughter. Jacob was standing on the ground, when he heard the noise of the voice. He could not hear the words, and he was not in the way. He was with his brother, and he went to Jacob, and he said, "I see that ye fall not evil to each other."

EXPLANATORY NOTE.

JOSPEH A BELOVED SON—1. "A stranger." Though in a promised land, and owning by title-deed a burying ground, yet he counted himself a stranger in a strange land and bishops. Lowland. Decaying the country west of the Jordan and Dead Sea. This is opposed to the high table-land on the east of Jordan, called the island of Giland. 2. "Generations." Here meaning of "family history." Jacob is now sole head and father of a chosen people, hence begins his ז"ע to their interpretation. So, and not speaking the language of the Egyptians, and not concerning themselves concerning them. Some evil had been done offensive to people living near them. 3. "Israel." Jacob's new name was given to him by God. 4. "Son of his age." Very natural under all the circumstances, but rather unfortunate that he should so plainly manifest it before his other sons. Parents should be enabled to suppress manifestations of partiality. "Son of his age." And of his best-loved wife, who was now dead. 

THE HAPPy HOME.

I have peeped into quiet parsons where the carpet is clean and not old, and the furniture is polished and bright, into rooms where the chairs are neat and the floor carpeted, into kitchens where the family live, and the meals are cooked and eaten, and the boys and girls are as bithie and joyous as the sparrows over the roof. It is not so much wealth, or learning, or clothes, or servants, or toi, or tidiness, or town, or country, or station, as it is the home, and the home as a home or for your own. And I see, too, that in town or country, good sense and kind feeling and God’s grace, and the teacher’s or masters, or men, or society, can make it the opening stage of an everlasting psalm; the fair beginning of an enduring and blessed existence; the goodly, modest, well-proportioned vestible to a temple of God’s building that shall never decay, or wax old or vanish away. Dr. John Hall.

PLAIN FACTS.

Christian dollars built and now own 139,382 churches.

Christian ballots built and now control 40,000 saloons.

Church vows license 163,787 ministers.

Church services licenses 90,000 owners and ten-

Dollars annually paid the American pulpit, $3,000,000.

Dollars annually paid the American saloons, $1,200,000,000.

Christian ballots permit the saloon to earn sixty times more money than the ministers earn.

For every dollar that Christians put into the hands of Christians to save men, the church ballot puts sixty dollars in the hands of the devil to damn them. —Issue.

Some people might find time for helping one another if they were not so busy helping themselves. —Chicago Standard.

OUR Young Folks.

THE MONEY THAT Didn’T BELONG TO HIM.

(A TRUE STORY.)

BY ELIZABETH F. ALLAN.

The quiet of Franklin Street was broken in upper stories by the gravelly voices of boys, who, finding a little stretch of shade by Mr. Foster’s tall, new house, took advantage of it to prepare for a noisy sally. I don’t know just what the game was, but it kicked up a great deal of dust, and a great deal of noise, and was very exciting. One thing I could not help seeing from my window that disquieted me. It was that pennies were passing back and forth to another. The whirling top reel and fell on one side of a certain mark made in the dust, there would be a whoop among one party, and the pennies tossed from hand to hand, it didn’t like the looks of that.

Previously a grain-looking old fellow, with grey mustache, and a patch over one eye, came along, walking stiffly on a wooden leg. He stopped long enough to see what the boys were doing, and then I heard him call out, in a resonant voice. "George Maxwell!"

"Sir," answered a young voice, promptly, and a face more white than the blight little fellow stepped off hurriedly:

"There’s a little story I’ve been wanting to tell you for a great while, and I think this is a good chance."

A look passed among the boys which seemed to understand each other. Excepting with him about this being a good chance; but he took advantage of their silence to begin his story:

"When I was a boy, in the neighborhood of Appomattox, began the old Confederate, a friend of mine, several hundred dollars in gold, belonging to the Confederate Government, which had been put in his hands to buy ordinance stores abroad.

"What am I going to do with this gold?" said he.

"Why, Colonel," said I, "come with me; we’ll look up what’s left of the Confederate Government.

"But almost before we had gotten out of Virginis, Davis had been captured, and the Confederate Government was a thing of the past.

"Now what am I going to do with this gold?" said the Colonel.

Well, Colonel, said I, you are as much the Confederate Government as anybody else now; and I advise you to keep the money, and use it in getting a startup somewhere.

He didn’t like this idea; said he wasn’t in the habit of using money that didn’t belong to him. But everybody he consulted grew after the war. After a while he gave it to two friends of his, young soldiers who had come out of the war without a cent, and they set up in business in a small way, and pennies tossed from hand to hand, it didn’t like the looks of that.

Forward; his text is struck; he’s gone into camp with old Stonewall and Mars Bob, and the rest.

"Well, Colonel," said I, "I hope you didn’t steal that money from the fine boy I hear you are growing at Fair Oaks; for I know he was reading you.

"I’ll tell you a curious thing about that boy, Major," said he.

"Oh, I don’t doubt you’ll want me to live some hard yarns on him," said I; "he breaks your coils for you, doesn’t he; and spends his life in studies.

"No, said he; but I’ll tell you what, he’s made an honest man of his father.

"Well, that’s just what I said," said I, "when I came to think about the sort of fair and square man I wanted; George to be, that old Confederate bothered me. I knew, in my secret soul, after the heat of war, that that money belonged to the United States Treasury, interest, compound interest and all. Money is rather scarce with me now; but if I hadn’t but one shirt to my back I’d enjoy looking that baby squarely in the face, and touch a cent of money that wasn’t honestly his!"

"George, did you ever hear that story before?"

"Yes, sir," said the lad, proudly; "that was my father.

"Certainly it was your father, the bravest man, the best friend, and the truest Christian I ever knew. And is it possible that you are putting pennies into the boy’s pocket, by giving money?"

"George Maxwell’s boy handling dirty money!

The soldier stumped away, and there was a dead silence out on the shady side-walk. Then I saw several coins flag down in the dust, and as the boy sprang after the ballping steps, I heard him say:

"Never again, sir, never!"

LEXINGTON, VA.
Said "... In their inclination, native pride will not be subject to equals or inferiors. Thus they "hated him yet the more. 9 "Another dream, and told it." Not. while the town was. See the first. "The king his father by interpretation. "Mourn." His mother. "And eleven stars." Eleven brethren, all were to be subject to him in time. Though Joseph was to be a ruler or prince, yet he was no politician, or else he would have kept this to himself lest an unwitting reassembly of the dream might raise his chances. 10 "Told it to his father." A noble boy or young man confides in his father who loves him. "Relaxed him." Cheeked him lest his father would catch him in too great notice and scold. 11. "His father observed the saying." It made a deeper impression upon his mind than upon those accusing the boy. His speech, perhaps, God's purpose in the dream. See also Luke 2:19.

A LEADING THOUGHT.-To have kindly visions and dreams one must have a kindly character or nature.

A light of knowledge.-A tableker brings evil reports in the spirit of criticism; a true friend brings them with love of the right. Like Joseph we should be morally earnest. Some children especially call forth the affectionate admiration of parents, but manifested partiality is rarely wise. Jealousy reproves at the happiness and prosperity of another. Envy would take away the advantage of another, though by so doing no good comes to the sinner. Man can charge these brethren with hypocrisy when they put Joseph in the pit, but God saw their murderous hearts when they began to hate him. Unworthy men are offended at the character that rebukes them. Whom God loves the world often unloves. In Ephraim Joseph became the shaft hidden whose shaft "stood up" during the famine.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning April 16th)

Envy and Covetousness, how to conquer them. 1 John 2:1-15, 13-17.

Envy is the "antidote for the poison of envy." The spirit of Christ is the "antidote for the poison of envy." The spirit of Christ drives out the spirit of selfishness. Lust and pride is not of a covetous person except in repentance and the cultivation of brotherly love, self-denial for others, in honor the Father abideth, for ever. Lust and pride is not usually wise. Jealousy repines at a child's love; yet the spirit of criticism; a true friend brings them with love of the right. Like Joseph we should be morally earnest. Some children especially call forth the affectionate admiration of parents, but manifested partiality is rarely wise. Jealousy reproves at the happiness and prosperity of another. Envy would take away the advantage of another, though by so doing no good comes to the sinner. Man can charge these brethren with hypocrisy when they put Joseph in the pit, but God saw their murderous hearts when they began to hate him. Unworthy men are offended at the character that rebukes them. Whom God loves the world often unloves. In Ephraim Joseph became the shaft hidden whose shaft "stood up" during the famine.

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Some months ago, in the natural course of correspondence with Rev. A. P. Ashurst, of Quitman, Ga., when Bro. Hills went to the Alabama mission field, I put on file with my own such a letter as is here presented. I have to refer to my visit to Georgia in the Recorder. Although my acquaintance with Bro. Ashurst is wholly by correspondence, I take sincere pleasure in sending to the Recorder the following letter from him, which will sufficiently explain itself, although it refers indirectly to other correspondence of a more private character. I feel sure that the readers of the Recorder will join in the hope that further acquaintance will serve to draw them all into closer Christian union with the writer of the following words:

QUITMAN, Ga., March 7, 1894.

TO REV. A. H. LEWIS, D. D.:— 

My Dear Brother,—I have at last made an unqualified and unconditional surrender of myself to God, and will look to him for my support while I give myself to the ministry of his Word, henceforth, as a Sabbatarian Baptist. I will not attempt to defend the State wherever an opportunity is presented. I beg the prayers of your people, and trust that you will ask them, through your religious newspaper, to make special prayers for me, and I beg that you will look to me as a member, that he may be greatly ridiculed for his love of the ing, so have my family. The air is pure; the house is good; the sun shines on it all day; the birds are always singing; and I am happy as I can live. Now I recommend that house to you. There are plenty of houses to let on Thanksgiving street, and I am sure he will find himself a new man if he will only come, but I will be glad to have him as a neighbor.

THE RELIGIOUS PAPER.

We recently read the following:

1. A good religious paper makes Christians more intelligent.
2. As knowledge is power, it makes them more useful.
3. It leads to a better understanding of the Scriptures.
4. It increases interest in the spread of the gospel.
5. It places weapons in the hands of all to defend the truth.
6. It affords a channel of communication between brethren.
7. It throws light upon obscure questions of practical interest.
8. It cultivates a taste for reading among parents and children.
9. It awakens interest for the salvation of souls.
10. It gives the more important current news of the day.

All this is furnished at a very small cost compared with its value.—The Standard.

DOCTORAL PREACHING.

DOCTORAL PREACHING. Doctoral preaching is the only kind of preaching that will build up and maintain strong, healthy churches; and the pastor who can feed the people upon good doctrine as they need it, strong meat, will be sure to have a weakly people, not able to "endure sound doctrine;" but after they shall have been to themselves teachers having itching ears; and they shall turn away from the truth, and be turned unto fables." 

The word "servant of Christ," rather than a master of men, because "even he came not to be ministered unto, but to minister, and to give his life a ransom for many." 

Be sure to remember that you go into eternity rich or a bankrupt, just as you chose.
AMERICA FOR THE WORLD'S SAKE.

And our plea is not America for America's sake; but America for the world's sake. For, if America is truly a faithful to its trust, America is to become God's right arm in his battle with the world's ignorance and oppression and sin. If I were a Christian African or Arab, I should look into the immediate future of the United States with intense and thrilling interest; for, as Professor Hoppin of Yale, has said, "America Christianized means the world Christianized." And "If America falls," says Professor Park, "the world will fall." During this crisis, Christian work is practically more important in the United States than anywhere else in the world. "The nations whose conversion and advancement is necessary of the world to-day, says Professor Phelps, "are the Western nations." Those whose speedy conversion is most vital to the conversion of the rest are the nations of the Occident. The pioneer stock of mind must be the Occidental stock. The Occident is the Western race. And of all the Western races, who that can read skillfully the providence of God, or can have any share in it, knows that the signs of divine decree point to this land of ours as the one which is fast gathering to itself the races which must take the lead in the final conflict, and Christianize the rest of the world? Ours is the elect nation for the age to come. We are the chosen people. We cannot afford to wait. Those plans seem to have brought us to one of the closing stages in the world's career, in which we can no longer drift

with safety to our destiny. We are shut up to a perilous alternative. Immeasurable opportunities surround and overshadow us. Such, as I read it, is the central fact in the philosophy of American Home Missions—Our Country.

PLENTY OF MONEY FOR LIQUOR.

The times are hard. Many are out of work, because manufacturers have been obliged to discharge numerous hands or have closed their establishments altogether. The consequence is great suffering to many families. All lines of business are affected. Business men generally complain of diminished sales and small profits. The class of business men who appear to be but little affected by the hard times—those engaged in the liquor traffic. Investigations show that the supply of liquor consumed right along is enormous. The city of Worcester, Mass., contains a population of 80,000 people. In that city are found eighty saloons, which pay a total sum of $118,000 for licenses and $64,000 for rent, and during the past year sold liquor to the enormous amount of $1,200,000; that is, each saloon received on an average $80 a day. Where did this money come from? It did not come from the laboring class, and this is the class that is suffering mostly from the hard times.

In our city we have nearly 200 places into which liquors are sold. The license fee is $500, which makes a total of about $100,000 for fees alone. Not only have applications been made for all the present stands, but also for some new ones. No failures have occurred among this class of business men, and the business is prospering. Here, as elsewhere, the saloons are supported mainly by the working classes. Thank God, not all workingmen are drunkards. Thousands of them are among the most exemplary citizens. Yet it is easy to see what a drain the saloons upon the community. The means to which this city money is spent for liquor than for bread, and the statement is no doubt correct. This state of things is so serious, and so it is, to explain the case of the existing destitution in very many cases.—Reformed Church Record.

GOD'S PROMISES.

A promise is like a check. I have a check. What do I do with it? Suppose I carried it about in my pocket, and said, "I do not see the use of this check. I cannot buy anything with it," a person would say: "Have you been to the bank with it?" "No, I did not think of the check as payable to your order. Have you your name on the back of it?" "No, I have not done that." "And yet you are blaming the bank for the checking the whole bill with you. Put your name on the back of the check, go with it to the bank, and you will get what is promised to you. A person, if he has not supplied to himself God's promise indorsed by your personal faith, hear of people praying for an hour together. I am very pleased that they can; but it is seldom that I can do so, and I see no need for it. It is like a person going into the bank with a check and stopping an hour. The clerks would wonder. The common sense way is to go to the counter and show your check, and take your money and go. There is a style of prayer which is of this fine, practical character. You so believe in God that you are present in the blessings and go about your Master's business.—C. H. Spurgeon.

SPECIAL NOTICES.

A BUREAU of Information, designed to be a medium of communication between the Chosen people and the Chosen people needing workmen or women and those seeking employment has its head-quarters at the Recorder's Office, Al Feburn Centre, No. 1 of the Sabbath Recorder, with stamp enclosed if reply is desired.

FRIENDS and patriots of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House, office hours from 9 a.m. to 5 p.m. Special appointment made if desired. Elevator, 8th St. entrance.
The catalogue showing California and the Mid-Winter Fair. A more favorable opportunity than the present to visit California will probably never be offered. The rates for excursion tickets, via the North-Western Line, are the lowest ever made, and, aside from the delightful semi-tropical climate of California, the Mid-Winter Fair at San Francisco, which is in the full tide of success, is a most potent attraction to the tourist and pleasure-seeker. The trip from Chicago to San Francisco via the North-Western Line in the marvellously short time of 35 days, Palace Drawing Room Sleeping Car accommodations daily, and runs through without change, at all times, at regular rates, in the wildest of the wildest, is a trip to be considered by all tourists.

For Royal Baking Powder, absolutely pure.

Solid trains between New York and Chicago.

Fullman cars to New York, Boston, Cleveland, Chicago and Cincinnati.

West.

No. 5, daily, solid vestibule trucks. Out of the station at 4:30 p.m. No. 6, for Buffalo, at 6:30 a.m. For Buffalo for St. Paul, 3:30 p.m. No. 7, for Chicago, at 9:30 a.m. No. 8, for Minneapolis, at 1:30 p.m. For Minneapolis, at 6:30 a.m.

East.

No. 1, daily, for New York, Albany, Utica, Utica, Middlesex, Binghamton, and New York. For New York, at 4:30 p.m. No. 2, for Springfield, on the Long Island Rail Road, and New York and New England Railroad. For New London, at 9:30 a.m. No. 3, for New York, at 4:30 p.m. For New York and New England Railroad. For New York, at 7:30 a.m.

For Sale.

To settle the estate of Rev. James Bailey, deceased, the house occupied by him in Milton, Wis., is offered for sale. It is a comfortable house, large, roomy, and finished and in perfect repair. It is offered at a great sacrifice. Every room in the house is comfortably furnished, and is in perfect condition, and heavy furniture is offered for a mere trifle of its cost. For terms apply to J. C. Bailey, 2034 Michigan Ave., Chicago, Ill.

Cancers! Are You Afflicted With Tarry?" Disease? I am now prepared to treat this disease, and guarantee to cure any case. My treatment cures the cure and the cure for the cure. DR. C. J. SINDALL, Homoeopathic Physician, Centreville, South Dakota.

What Others Say of Us.

"I wish to express my satisfaction at having used your Royal Baking Powder for several years and am sure it is the best on the market. I have found it to be the most satisfactory in giving the results which I expect from it. I use it in making all kinds of pastries, such as pies, cakes, and cookies. It is the only brand I use, and I am thoroughly satisfied with its performance." - J. M. CRONIN & BROS., 1276 Main Street, Marshall, Minn.

ROYAL BAKING POWDER

MARRIED

BRAVOS.-In the state of Illinois, on the 3d day of April, in the year of our Lord one thousand eight hundred and eighty-five, and in the year of the Independence of the United States of America the fiftieth, in the presence of the undersigned, registered clerks, we, the undersigned, in and for the county of Cook, State of Illinois, do hereby solemnly declare and pronounce before God, the law, and this congregation, that Miss Ada E. Jenkins, of Hope Valley, was married to Lee B. Jenkins, of Hope Valley, on the third day of April, in the year of our Lord one thousand eight hundred and eighty-five, and in the year of the Independence of the United States of America the fiftieth.

COLLENS.-At the house of her daughter-in-law, Mrs. J. C. Collins, in Myra, near North Star, in the presence of the Rev. Mr. G. W. Barlow, in the forty-seventh year of her age, and the sixteenth month of her residence in this country, on the 7th day of July, in the year of our Lord one thousand eight hundred and eighty-five, and in the Valley of the Mississippi, the thirty-fifth year of her marriage, and the thirty-first year of her residence in this country, and after a lifetime of toil and trouble, did die, this day, aged 47 years, and 2 months.

COLLINS.-At the house of her daughter-in-law, Mrs. J. C. Collins, in Myra, near North Star, in the presence of the Rev. Mr. G. W. Barlow, in the forty-seventh year of her age, and the sixteenth month of her residence in this country, on the 7th day of July, in the year of our Lord one thousand eight hundred and eighty-five, and in the Valley of the Mississippi, the thirty-fifth year of her marriage, and the thirty-first year of her residence in this country, and after a lifetime of toil and trouble, did die, this day, aged 47 years, and 2 months.

Crawford.-In the year of our Lord one thousand eight hundred and eighty-five, and in the year of the Independence of the United States of America the fiftieth, this day, the 7th, in the presence of the Rev. Mr. G. W. Barlow, in the forty-seventh year of her age, and the sixteenth month of her residence in this country, and after a lifetime of toil and trouble, did die, this day, aged 47 years, and 2 months.

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