PLEDGES UNPAID.

There are about $175 of the pledges made at the last General Conference toward liquidating the Tract Society's indebtedness, still unpaid. This money is very much needed. Will not those whose generous impulses prompted them to promise definite sums of money for this purpose, make an extra effort now to redeem the pledges? Please send the money to the Treasurer, J. F. Hubbard, Plainfield, N. J.

DEDICATION.

The new and beautiful Seventh-day Baptist church of Plainfield, N. J., was formally opened for worship and dedicated to the service of God, Sabbath morning, Jan. 13th. The house was well filled, though not crowded, at the morning service. Miss Jessie Uler, the organist, opened the service with an organ voluntary. This was followed by the doxology, invocation, Lord's prayer chanted, and an anthem, "Cantate Domino," sung by the choir. Then all united in responsive reading of selections of Scripture. The choir and congregation sang four stanzas of the appropriate hymn, of which the following is the first:

O Thou, whose own vast temple stands,
Built once earth and sea,
Accept the walls that human hands
Have raised to worship Thee.

The Scripture lesson, 1 Kings 8: 22-40, was read by F. E. Peterson, pastor of the mother church at New Market, and L. E. Livermore, a former pastor of the same church, offered the first prayer. This was followed by a response by the choir and an anthem.

The pastor, A. H. Lewis, thenpresched the dedication sermon, in which he recounted the steps which led to the building of the new church. We give the sermon as printed in the Plainfield Courier, thinking our readers will be interested in the history of its inception and building, as well as in the more emphatic and solemn words of dedication.

SABBATH-SCHOOL WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

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Mrs. RICHARD T. ROBB, Watertown, Maine, Woman's Work.
REV. H. D. CLARK, Dover Centre, Middle, Sabbath-school.
Jno. P. MCKER, Business Manager, Alfred Centre, N. Y.

A NEW LEAF.

He came to my desk with a quivering lip—
"The leaves are gone.
"Dear teacher, I want a new leaf," he said; "I have spoiled this one."
In place of the leaf so stained and blistered I gave him a new one all unspeckled, and into his eyes smiled—
"Do better now, my child.

I went to the throne with a quivering soul—
"The old year was done.
"Dear Father, hast Thou a new leaf for me? I have spoiled this one."
He took the old leaf, stained and blistered, and into my eyes smiled—
"And into my sad heart smiled—
"Do better now, my child.

An account of the Memorial Services of Geo. H. Babcock held in Plainfield, N. J., on the evening of January 15th, will appear next week.

Why is an "open winter" more productive of disease than a winter of steady, cold weather and much snow? Possibly it is not. Still it is very common to so regard it and talk about it. Doubtless in many, if not most instances, our memories are faulty. The masses of people make these observations and comparisons more from memory than from accurate records; and it is a fact that the recollections of men are not true as a rule. For example, many people call the present an exceptionally sickly one, lo gripe and other forms of disease being prevalent. Many others say the present is quite marked for its good health and comfort as compared with others and with those of severer weather. We are prone to form our opinions from our own feelings and very limited evidences. It is frequently very sickly in one locality while it is unusually healthy in another under substantially the same general conditions of weather. There is nothing in a mild and comfortable winter that necessitates unusual sickness. The fault is with the people rather than the weather. In very cold weather we protect ourselves with clothing and otherwise, but in a mild, pleasant day we forget these precautions, dress lightly, remain out, get chilled, take cold, induce lo gripe, induce fever, pneumonia, and then lay it to the unhealthy, "open winter." If a "green Christmas makes a fat burying ground," as is so frequently heard, it is simply because of presumptuous and unnecessary expenditure. Many lives are sacrificed every winter by careless, yes, sinful, exposure. A little precaution would prove of priceless value and prevent much suffering and sorrow.

The necessity for more and better accommodations for Sabbath-school work and for the social features of our church life, than the base- ment of the old house for worship afforded, led to the movement for a new building.

In December, 1888, a committee consisting of J. F. Hubbard, F. S. Wells and J. M. Titworth was appointed to investigate the feasibility of building a new church. We give the sermon as printed in the Plainfield Courier, thinking our readers will be interested in the history of its inception and building, as well as in the more emphatic and solemn words of dedication.

A Sabbath-School build- ing committee was instructed to procure plans and estimates for the building, and on the 11th of May, 1890, the plans reported were adopted, and the work was ordered forward. The moving of the old church was begun about May 19, 1890, and our worship was conducted in the Congregational church until July 5th of that year. Plans were perfected, the main contracts made, and ground was broken for this building early in August, 1890. The corner stone was laid on the 25th of November, and a supplemental service in which the New Market Church was joined, was held the following Sabbath, November 29, 1890. We did not desire to build rapidly so much as permanently, for we realized that this work was not for ourselves, nor for a single generation. The work of building has been delayed from time to time by causes beyond our control, but it has never, waited an hour for funds, and we do not here complain because of these delays. Now that it is completed we are devoutly thankful that we are able to consecrate a house to the Lord, and to the cause of righteousness, more beautiful and enduring than any heretofore in which we dwell. Our deepest satisfaction at this hour is that we can give unto God and to his service, for generations yet to come, our best.

The money for this building has all been raised within the church and congregation and without lessening in any way our accustomed church work or our contributions to the Lord's work outside the local church. There have been three subscriptions (115 subscribers) to meet the expenses as they have exceeded the estimates, from time to time, but all these have been promptly met without any special effort, and without delay. All bills are paid or fully provided for, and we dedicate this house without fear and united more closely to Christ and to each other for what we have thus been enabled to do.

The architect of the building is O. S. Teale. The contracting mason, I. W. Pangborn; the contracting carpenter, John Chandler; the doors and sashes were made by Spicer and Hubbard; the dome ceiling and relief ornaments are by Emil Briard; the painting and color decorating by Woolston and Buckle; the glass work, including memorial window is by Arnold and Locke, of Brooklyn. The organ is by Reuben
Midway, of Brooklyn. The memorial panel is the gift of George H. Babcock. We little thought that he would be with the glorified ones of eternity before the completion of the work, these four tabular ones, known as the Westminster chimes, are the gift of Charles Potter. The pulpit Bible is presented by the Woman's Society for Christian Work of this church.

Our Thanksgiving and joy are mingled with a deeper sorrow than words can express, but we listen in vain for the voices that have grown silent on earth, and long for the clasp of vanished hands. Eleven of our members have been "called up higher," since the building of this house. Among these, R. McA. Conant and Geo. H. Babcock, were active, earnest and efficient members of the building committee, and were deeply in love with the work which is now crowned into completion. Our loss would be irreparable and our grief insensible, if we did not know that they, and all of like precious faith, have entered into the mansions not made with hands, and into the temple filled with everlasting light, and consecrated by the presence of him who is the first born of all the redeemed.

A universe without a heavenly house, people without loved and glorified ones, would turn the Thanksgiving of to-day into mourning and make this dedication service the hollowest mockery. As it is we hopefully wonder whether they do not witness this completion of their lives, on earth, and long for the deeper sorrow than words can express, and find advocacy and defense from this pulpit, and the enemy of all unhallowed ideas and principles, final victory is assured. Confidently await the struggle, and the final results.

There are many indications in England and the United States, the two strongholds of Protestantism, to prove that the Protestant trends will be victorious, and of such a re-adjustment of the attitude of Romanism to the course of history and to popular tendencies, as will place Protestantism at increasing disadvantage for the next century. It must not be forgotten that the Roman Church inherited the best elements of organic strength and unity from the Roman Empire and that it is to-day the most efficient organization and the best sample of successfully applied power in the world. On the contrary, the Protestant movement, of which the best formed, the most spiritual, has been depicted as a rope of sand. It has nothing but superior ideas and ideals on which to press any hope of victory. Whether it will be true enough to itself and to these higher ideals to win final success, cannot be determined yet. One thing is certain, if it does succeed it will be after many severe battles and painful lessons.

The ideal development of the Protestant movement is only begun. We rejoice to utter our unshaken faith in the fundamental doctrines of the Protestant Church, and the more so, in our position to say, not as the Prophet who saw the end, but as the prophet "Our Father" who is the "Father of tender mercies," and for the good they have accomplished.

We have this abiding faith because Protestantism is the beginning of a radical return to the pure Bible Christianity of the earliest times. If that return movement holds to its original principles and lines of philosophy, final victory is assured. Confidently await the struggle, and the final results.

In dedicating this house we attest our faith in Seventh-day Baptist Christianity.

At various times since this house was begun, sometimes directly and sometimes indirectly, we have been asked, why we should build such a house, the question sometimes being accompanied by the suggestion, which is stronger than assertion, that it will serve some other denomination when we are gone.

The answer to all such inquiries, is close at hand. The earliest Christianity was Seventh-day Baptist Christianity. The fundamental doctrines of Protestantism form the basis and standard of our faith. When we re-affirm our faith in Seventh-day Baptist Christianity, we say, "The Bible, and the Bible alone, is the rule of faith and practice." In this saying, we mean the Bible in the light of the severest criticism, the ripest scholarship, and the most searching historic tests. We do not claim perfection for our faith. We seek broader views, greater heights, sweeter charity and holier living. But the basis of our faith is the Bible, and the Bible alone, is the rule of faith and practice.

The question of how we are to live in Christ, as set before us in the great commission of our Lord, is the question of the hour. No generation has the right to live and plan for itself alone. We are parts of one unbroken whole.

No generation has the right to live and plan for itself alone. We are parts of one unbroken whole.

"From hand to hand life's cup is passed, Up branch to branch the labor grows, Till men to angels yield at last the crown."

We owe much to the past, but more to the future. These walls, with all the hallowed influences and memories which they may yet enshrine, are our legacy to coming days. Through them we shall unite with those who come after us, in doing the Lord's work and giving honor to him. We dedicate this house to the kingdom of Christ, of truth, and for righteousness in the largest sense. We proclaim ourselves in sympathy with, and as diligent to aid the progress of whatever is true in all creeds, and in all reforms. We send our challenge to all that is evil. We promise to aid, as we are able, in the settlement of every problem which confronts the spread of truth and righteousness in the earth.

These solid walls attest the firmness of our faith. This vaulted ceiling symbolizes our confidence in the overshadowing of divine love, set thick with the blessings of everlasting mercy.

When evenings come, these lights shall tell of the eternal thoughts and the clustered columns bespeak our union in the brotherhood of Christ, while the arched lines which centre in the heart of the dome, unite, as we do in him who is the head and heart of all his people, the ever-living and ever-loving Christ. The bells in the tower shall help to chime our Thanksgiving, and this memorial panel shall repeat the story of our faith in immortality, until walls and ceiling go down in tempest shock, or slowly crumble under the weight of centuries. Meanwhile, while the arched lines which centre in the heart of the dome, unite, as we do in him who is the head and heart of all his people, the ever-living and ever-loving Christ. The bells in the tower shall help to chime our Thanksgiving, and this memorial panel shall repeat the story of our faith in immortality, until walls and ceiling go down in tempest shock, or slowly crumble under the weight of centuries. Meanwhil
HAS THE HIGHER CRITICISM HELPED OR HINDERED THE BETTER UNDERSTANDING OF THE SCRIPTURES?

BY REV. G. C. DAVIES.

The foregoing is the title of an essay by the Rev. John Hall, of New York City, in which he attempts to show that the Higher Criticism does not help, but hinders the understanding of the Scriptures. This is a prevailing popular impression, and the weight of such an opinion as that of Dr. Hall is calculated to strengthen it. But to me this impression seems as groundless as was the belief of the church of the middle age that certain discoveries in astronomy were a menace to the faith of the body of Christ. There is no reason to believe that at least on the human side, criticism, both constructive and destructive, will not serve to make the Scriptures better understood, and will not be found a valuable aid in preparing the way for the reception of the truths revealed in the pages of the Bible.

THE BEGINNINGS OF HISTORY. 

BY REV. G. C. DAVIES.

The International Biblical-School Lessons are arranged in such a way as to enable the teacher to make use of the opportunity to make a somewhat systematic study of the book of Genesis. It is an opportunity of which every one should avail himself; and that I may help you to the appreciation of this opportunity, and give you an idea of the book, which will furnish me a working basis for your own study, I have chosen my theme this morning with reference to this aim.

In Gen. 2:4, you may read these words: "These are the generations of the heaven and of the earth when they were created, in the day that the Lord God made heaven and earth." If any one to-day is in search of accurate information regarding the age of this earth, or its relation to the sun, moon, and stars, or regarding the order in which the plants and animals have been referred to recent scientific textbooks in astronomy, geology, and palaeontology. No one would think for a moment of referring such an inquiry to the Bible as a source of information he desires upon these subjects. But if you wish to know the ground on which you stand; if you would seek to trace the steps by which we have arrived at our present knowledge of the creation, then you go with confidence to the pages of Scripture, as your safeguard, indeed your only guide to the information you seek. In other words, we accept the object of the Bible writers supreme to be to tell us about God, and not to convey physical information and formulate scientific formulas.

This I say most men concede; and yet somehow, multitudes of people forget they have made such a concession, or desire to make it, and are continually unsettled about some part of the Scriptures, and particularly the early part of Genesis, because somewhere some one has said "there is a conflict between science and the Bible," and they do not know how to dispose of it, or to reconcile the alleged discrepancies. It is because of this unrest in thought, and because of the intense interest of the subject that I desire you to study with me to-day, as carefully as we may, "The Beginnings of History" from the standpoint of the book of Genesis.

The immediate aim of the book is to show the place which God caused Israel to occupy among other nations, and how, under his guidance, his country, the early part of Genesis, because somewhere some one has said "there is a conflict between science and the Bible," and they do not know how to dispose of it, or to reconcile the alleged discrepancies. It is because of this unrest in thought, and because of the intense interest of the subject that I desire you to study with me to-day, as carefully as we may, "The Beginnings of History" from the standpoint of the book of Genesis.

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MISSIONARY BOARD MEETING.

The regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the vestry of the Seventh-day Baptist church, Westerly, R. I., Jan. 17, 1897.

The meeting was called to order at 9:30 A.M., the President, William L. Clarke, in the chair. Prayer was offered by the Rev. G. M. Cottrell.

There were present 17 members of the Board and one visitor.

The minutes of preceding meetings were read and approved.

Various committees then presented their reports, which were upon motion adopted.

It was voted that the Treasurer be authorized to advance money upon the order of the Committee on Evangelistic Work, not to exceed the amount appropriated.

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

It was voted that the Treasurer be authorized to send to Dr. Swinney, for the maintenance of both, $675, which had been specially contributed for that purpose.

Appropriations were made as follows:

Lincoln (N. Y.) Church, at the rate of $ 75 per year.

Attalnt (Ala.) ........................................ 100

Watsen (N. Y.) Church, from $75 to $100.

Richie (Va.) ........................................ 100

It was voted to extend a call to the Rev. L. R. Swinney to labor as a general missionary in the Western Association, at the rate of $800 a year and traveling expenses, as soon as one-half the amount on his salary can be guaranteed on the field.

It was voted that $900 be appropriated from the Church Building Fund to aid the Boulder (Colo.) Church.

It was voted to employ the Rev. F. F. Johnson on the Texas field for three months under the direction of the Corresponding Secretary, at the rate of $400 a year, and traveling expenses.

It was voted to employ the Rev. H. H. Hinman for three months, under the direction of the Corresponding Secretary, at the rate of $325 a month and traveling expenses.

It was voted that an appropriation be made of $634 for the salary and traveling expenses of the Rev. G. W. Threlkeld, who had been employed by the Corresponding Secretary one month in Southern Illinois.

It was voted that an appropriation of $50 be made from the Missional Aid Fund to aid Rev. W. J. Kippin, a student at Salem College, now supplying the Middle Island (W. Va.) Church.

It was voted to instruct the Treasurer to advance to the Rev. G. W. Hills $50 on his salary for the current quarter.

It was voted to grant the following orders:

O. H. Whitford, salary and expenses. ........................................ 280 00

E. B. Saunders ........................................ 135 00

H. C. Halsey, salary and expenses ........................................ 160 00

E. H. Rossiny, salary and expenses ........................................ 74 25

J. M. Todd, salary ........................................ 100 00

E. H. Webster ........................................ 100 00

J. P. Bragg, salary and expenses ........................................ 125 00

S. L. Warburton, traveling expenses ........................................ 73 00

Hammond Church and trav. ex. of G. W. Lewis ........................................ 75 00

Travelling expenses ........................................ 250 00

G. W. Hill ........................................ 60 00

First Baptist Church ........................................ 35 00

Second Wesleyan ........................................ 25 00

Salem ........................................ 25 00

Rockleigh ........................................ 25 00

Chester ........................................ 25 00

Lincoln ........................................ 18 75

WOMAN'S WORK.

BLESSEDNESS OF GIVING.

Oh! that men would accept the testimony of Christ touching the blessedness of giving! He who sacrifices most, loves most, and he who loves most, is most blessed. Love and sacrifice are related to each other, like fruit; each produces the other. The seed of sacrifice brings forth the fragrant fruit of love, and love always produces the seed of view sacrifice. He who gives a part is not made perfect in love. Love rejoices to give all; it does not meet an old friend, Mary, who calculated the value of the alabaster box of ointment. He who is infinitely blessed is the Infinite Giver; and, as long as his likeness, was intended to find his highest blessedness in the complete self-giving: He who receives, but does not give, is like the Dead Sea. All the spendthrifts, with its Jordan, sweeten its dead salt depths. So all the streams of God's bounty cannot sweeten a heart that has no outlet; it is no longer full and overflowing.—OUR COUNTRY.

A MISSIONARY explained a gathering how he came to enter the missionary field. He said: "In coming home one night, driving across the vast prairie, I saw my little boy John hurrying to me on the white road to the prairie, and suddenly he dropped out of sight. I thought he was playing, and was simply hiding from me, but he didn't appear as I expected. Then I thought of my child, and that across my mind, 'There's an old well in the field. ears until God put his child in the mine and lifted him out, and I saw the well, and I went up to the well, and I wondered if the water was the same as we drank on the river. So I went up to that water, and it was very sweet to me. I remembered that God's call: 'Go and do the world's work,' and then I saw that vast throng a pitiful, destitute arrow rolled into my soul, as I accepted God's call: 'Oh, don't you hurt you?'

DR. H. C. MORRISON, of Atlanta, Ga., writes of the easy giving to missions. "When the church comes to find her happiness in work and sacrifice, and to feel if the church, and if the church can be made happy and content in no other way, then will all financial trouble in missionary movements cease. When the church sees, as the missionary sees, and feels, that is the church of God's service as in the service of the world, then will they be as ready to give and sacrifice for him as they are now to give and sacrifice to the world. Then will the current of currency turn toward the missionary treasures, and the silver tide which sustains the fittest of the world will do the same and much of its volume flow into the cataract of the Lord. Men have to get near to God before they are willing to give him that which is his. Increased religion marks every increase of spiritual life."

The religious idea at the bottom of our civilization, says W. T. Harris, in the Atlantic Monthly, is the missionary idea. The lowest must he ing money for the Lord's work, and the man, made in his blessing him by God's call: 'Go and do the world's work.' Those who have been sin, and who have found joy in God's work, not give, do not give; all that we possess, 'sacrifice."

This is the time of the year when the minister and the church takes up its cross and shows its zeal for the missions by its interest in Christ, for to eat oysters at twenty-five cents a dish.

The man who gives up praying at stated times, in order that he may pray without ceasing, will soon cease to pray altogether.

Many persons are perplexed as to what, and how much, they shall give, and it is to be feared that the majority are in a selfish condition, with too low a standard in giving. One certainly does well in giving the tenth of all one's possessions. This rate was first voted by Jacob when he, as yet, possessed nothing; when he was a houseless wanderer and a fugitive, and his only surety was his faith in the rich promises of God, given him in a dream, that is, his faith in God's faithfulness. When the years of his life came, and he had been tested and developed, had proven how wonderfully God had kept him in abundantly blessing him and in keeping him, giving him a new name, even that of "Prince of God," then must he have found joy in a yet larger service in giving.

Again we learn in Lev. 27: 30-32, that the tenth was the Lord's, not by gift from man, but his own power. This was just as much counted as merit; the withholding of it was counted as sin, and an effort to redeem or change the titles of field, flock or herd increased the amount due the Lord. Can then the yielding of the tenth be really called giving? The Father's child is taught in this way to get greater joy shall one know who gives more.

Probably circumstances may limit, or hinder one's giving as he would desire. Col. George R. Clarke, of blessed memory, was in a quandary on this point when he founded the Pacific Garden Mission in Chicago. "When he began this work he was fifty thousand dollars in debt. The church was but as much counted as merit; the withholding of it was counted as sin, and an effort to redeem or change the titles of field, flock or herd increased the amount due the Lord. Can then the yielding of the tenth be really called giving? The Father's child is taught in this way to get greater joy shall one know who gives more.
satisfy us? When all is surrendered there is mingled with our joy the consciousness of how little that is worthy, in truth not one thing would we give up, and yet as he accepts and again bestows "grace and glory," that any worthiness can be ours, and those not ours for we are his. Jesus does not want our money nor our service but he does want us, our self-destroying, our selves, to give up anything short of our being wholly yielded to him, for him to use in whatever service, and wherever and everywhere he wishes, never satisfies him nor us. Mortal tongue can never tell the fulness of joy which fills the soul satisfied with him. There is a stand still in it, but an ever increasing knowledge until we stand face to face with him and hear his voice thrill through us in saying "Well done." I am becoming more and more convinced that we of ourselves can give nothing acceptably until we give up self to be "made dead" that he may live and reign in its stead. Then all service will be of his working through us. Any work attempted by self must be incomplete and unsatisfying. "My Father worketh hither works, a dead work," it must always remain in the present tense. Loved, we can know his joy in letting him work in us all that is well-pleasing in his sight. Any gift bestowed is of necessity first of his own being, and secondly, what we render him is the giving back of his own divine love first shed abroad in our hearts. And the love we bear each other is nothing more than self-love unless we bestow of his love with which he fills all hearts wholly surrendered to him.

I once heard Rev. Stephen Merritt say, "I have nothing to give the Lord, its all his in the first place and I just live on his bounty, and he does this, and he does all the rest. When one knows that the yearly income of Mr. Merritt is about twenty thousand dollars, one can imagine what is done with the rest, as only God keeps account of it.

But, I fear there are too many of us who are willing to give all, and think we do give all, who yet withhold just the very things Jesus prophesied as borne by our Brevities, our gr...
THE BEGINNINGS OF HISTORY.
(Continued from Page 51.)

A detailed discussion of the peculiar characteristics that mark each of these separate stories and makes each quickly discernible from its parallel source.

In your English Bible you can discover the two distinct accounts, each teaching exactly the same great lessons of the creation. The first account ends with the third verse of the second chapter; the second account begins with the fourth verse of the second chapter, the verse of our text.

The first account represents the creation in the picture of a six days' work by the Creator, and his rest and sanctification of the seventh day as a Sabbath or rest-day. The second account does not introduce this element, but substitutes for it a picture of the place of God's establishment of humanity, and talks much about the garden, and enters into its description in detail; telling its rivers, something of its minerals, and its vegetation. The first picture makes man the last and crowning work of the divine Creator. The other picture sees man made, then a garden laid out, then covers it with vegetation. But in it all there is nothing for a help-meet for the man. Then God declares his purpose to make man a help-meet, where every one of the field and fowl of the air, and brought them to the man to see what he would call them; and the man gave names to all cattle and fowl of the air and beasts of the field; but for the man there was not found a help-meet. Then God caused the man to sleep, and took one of his ribs and made a woman, and brought her to the man. Yet these two distinct and wonderful accounts, differing in the stand-points of their narration, and worded differently, each introducting elements into the picture that are omitted by the other, are in the profoundest harmony in the religious teaching they are meant to give. They both teach, and with equal clearness and power, that all things originate from God; that the Creator, God, is a free, intelligent personal being; that things were created, not all at once, but in regular progressive order; that man, made in God's image, was the crown and guiding object of creation, and of its order.

The first account tells of God's sanctification of the seventh day, as a divinely institutted day of rest; the second omits it but infers it as very important that the man has a work to do, that he is to dress and keep the garden; and furthermore, that there is good and evil in the world, and man may obey, choose the good and live, or disobey, choose the evil and die.

But we cannot pursue this analysis in detail further. A careful study of the account of the flood will show two distinct narratives, though somewhat interwoven; each of which will, when read alone, make a perfect narrative; and the two, when compared, show a most important harmony that we have just illustrated in the accounts of creation. There is one account of Enoch's wife in chapter 36, another in chapter 36.

The naming of Bethel is twice related; so is the altering of Jacob's name to Israel. These facts, together with the verbal and circumstantial agreements that can only be best understood by comparison in the original language, lead us to our estimate of the composition of the book.

We are now likely to feel a thrill of anxiety to know more about each author of this interesting book. And then we open our common English Bible we are first met, a sort of heading to the book, with the words: "The first book of Moses, commonly called Genesis." But if you were to open a Hebrew Bible instead, you would find no such preface; no statement whatsoever as to the author. But it rather is the first section of this five books (the first five of the Bible), but placed in the Hebrew all in one, and it is called the Torah, or the Law. Israel recognized Moses as its great law-giver, the law having come through Moses, and being recorded in this great book. But in the first five sections, the book of Genesis naturally took the name of this important part, just as the book of Job takes the name Job because of the name of its hero is Job, and not because its author's name was Job.

But as this part of the Bible which we call the Pentateuch, took the name of "Law," and Moses was conceded to be the author of the law, most naturally his name became associated with the list of books (the Pentateuch,) as the author of them in their completeness, as we have them to-day.

In Christ's day this was the generally accepted belief, and Christ himself refers to the law of Moses, which is sometimes supposed to mean that Moses wrote all that was popularly known by the name of the "Torah," or the "Law," as when he said: 'Think ye that I came to destroy the law and the prophets? Nay, I say unto you, that henceforth shall the heaven and earth pass away, but my words shall not pass away.' (Matthew 5:17.) We must see that such is not Christ's statement, and that it is not even implied. That the Pentateuch is Moses in spirit, and that Moses had a large work in giving it form and being, but few care to doubt. Some critics have denied it, but with little evidence besides their own statements to support them. But these early revelations, which without doubt Moses knew and loved, and which I doubt not, as a leader and guide to his people, he could repeat word for word from memory, as you repeat the 10th Psalm, were unrepealable accuracies, which are received from the fathers, Abraham, Isaac, and Jacob, and some of these handed down from far remote centuries. That they should be the first to be incorporated in any collection of Israel's sacred writings is indeed the most natural thing in the world.

But there was another reason why they were the God-inspired truths that the prophet of God would preserve and give us. There is scarcely an important feature in these early chapters of Genesis that has not some parallel account deep buried in the mythology of contemporaneous nations. These are everywhere present, and one of the most important is that of Noah's ark and the Flood; and the development of this story can be traced away back to the origin of things; one a brief poetic sketch in these verses of Genesis, the other the record which has been slowly graveled on the crust of the earth during many hundreds of thousands of years. Both are from God. The facts registered by the rocks are as infallible as anything recorded in Scripture—they are the truths of God's own writing. The one deals with mind and spirit, and its purpose is religion; the other is simply the dry record, which that record may be misunderstood and misinterpreted. The reader of science may group his facts in a mistaken manner and deduce false and unwarrantable conclusions. The reader of Scripture may misinterpret the records, and from the infallible record deduce errors which are fallible as his own ignorance or prejudice. No greater mistake can be made than to seek in one what can only be found in the other; to go to the Bible for science, or to rely upon nature for a full knowledge of God and his works and his ways.

Matters which God has put in reach of man's faculties, and which do not concern morals or bear on man's spiritual relation to God, are not
within the province of revealed religion. If by inspiration or otherwise, while teaching religious truth, natural phenomena be mentioned by the prophet, it can be mentioned only as phenomena according to the impressions which they make as appearances; and so according to the existing conceptions, or apprehensions of those for whom the teaching is immediately intended.

If the prophet were telling a people, in unscientific times, that God made man, he must impart that truth in such anthropomorphic terms as a people who knew nothing of science, or the distinctions between spirit and matter could understand; and so we have the picture of the soul as a breath, and mould as a thing as man would mould an object. Then into this piece of moulded clay he pictures God as thrusting his own breath, and man became a living being.

If the prophet wished to teach that all this wonderful work of creation does not exhaust God's strength, or his lifetime, as it would a man's to perform an infinitely smaller task—he says it is only a chore for God to do this—just a mere week's, work, and it is all done. And the learner understands something of the order of the universe. For centuries we interpreted these verses to mean that they were endeavoring to teach us science; and because of our ignorance we knew not our mistake. When science came, still supposing this passage to teach science as before, and that the two must agree, we have resorted to an allegorical interpretation which makes the day to mean in one place a period of thousands of years, and in another verse where this interpretation will not suit our theory, we have said this word day is used in another sense and means twenty-four hours. If such an interpretation be taken, you have put a hidden meaning in words that have a natural and plain meaning. For forty centuries the Bible has been speaking in an unknown tongue, and these chapters were practically valueless to the people for whom they should have been the most helpful. Furthermore, we are then still in the seventh period, and God is resting still. The weekly Sabbath teaching is lost from the account by such a rendering unless it also be by analogy. For in fact scientists claim that we are still far from a harmony. Many other masters of the order of appearance cannot be twisted into line by analogy.

What shall we do then with our question, does science and the Bible disagree? My friends, I believe the answer to be found in the first proposition of the sermon, etc., that the Bible teaches religious truth. That it aims not to teach us science. Its writers thought nothing about science, cared nothing about science, knew nothing about science, and therefore say nothing about science.

No there is no disagreement, the Bible does not say anything for science pro or con. Science is right and good and has its field. I glory in science! But the Bible knows no science. It is above and higher in purpose. It is not a mere history, however made known to us. But the Bible is a religious book and teaches, above all things else, the will and purposes of God our Father. No change in our knowledge of all physical facts can at all affect the teaching of these great and grand purposes. For we are not to meddle with the devices by which science understands the actions of God and his relation to his creatures, and no discoveries or revelations whatsoever can change this sublime revelation of truth. These chapters teach that there has been a creation—that things now existing have not just grown of themselves, but that they have been called into being by a presiding intelligence and originating will. Here Scripture comes to the teaching of science and bridges a chasm, before which science, because it stands daubed. John Stuart Mill and Professor Tyndall both have said, "There is a place at which science must stop and can offer no solution of the mystery of life; somewhere there must have been a creation or establishment, in which we must seek to understand and to interpret the Bible? Not the Bible makes a basis on which science may stand. Evolution itself, by disclosing to us the marvelous power and accuracy of natural law, compels us more em- pitronically than ever to refer all law to a Supreme originating intelligence. The Bible teaches an orderly progress. Science declares there is such a progress and calls it evolution.

Again the writer teaches that man was the chief work of God for whose sake all else was brought into being. He is the image of the divine, comprehending the divine thought, and here science and history show man the crown and lord of the earth. Nature is constantly yielding her secrets to him, unlocking to him her storehouses. Who but man does science tell us has searched the earth?

Finally there is another fundamental teaching, and I must close, that is the Sabbath. There are evidences enough, without this chapter of Genesis, for the divine institution of the seventh day as the Sabbath. You divide it into two or three times and you have still in each division as much authority as you have for monogamous human marriage—which but the fewest men have ever thought to question. But this truth of the Sabbath stands as a great foundation of our present Bible teaching upon the subject, and we are the weaker when we lose it. Side by side with the fact of God's creatorship, parallel with the truth of the divine image in man, and his place as the crowning glory of creation, the religious truth taught; that God blessed the seventh day and sanctified it as a holy day of rest.

How about science here? Geology may well stand silent, we are in the realm of religion; but go with the Archaeologists, Bayse, Smith or Sarauw, with the idea of Assyria, Babylonia and Chaldea, and there read, "On the seventh day shall man cease from all business, for it is appointed a holy day." The ceremonies in the rocks may tell of the progress of development in nature; but those monuments of remote antiquity bear witness to God's establishment of his holy Sabbath in the religious consciences of the earliest historic, even pre-historic nations of the earth. To this witness the Bible comes with its eternal revelation of truth; and the seventh day, man's Sabbath, he sanctified it; because that in it he rested from all his work which God had created and made.

THE NEW COVENANT.

BY REV. E. H. HINMAN.

One of the devices by which it is proposed to escape from the obligation to keep the Sabbath, is the pretense that the New Covenant sets aside and makes void all written law, and that therefore no law was binding except as it is written in the law and the prophets. It is well to consider what is this new covenant, and what was to be its influence on the minds and hearts of those who entered into it.

It is thus given, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and the house of Judah; not according to the covenant that I made with their fathers in that day that I took them—by the hand to bring them out of the land of Egypt, which my covenant they brake, though I was a witness unto them in the sight of all their days. But this shall be the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brothers, saying, know ye the Lord, for they shall all know me from the least of them unto the greatest of them, saith the Lord: because I will give their iniquity and remember their sin no more." Jer. 31:31-34. On this prophecy I remark:

First, That its promises are primarily, if not specifically, to the children of Israel, that it is an assurance that, as a people, they shall, without exception, accept the Messiah, and that they shall all be brought into most intimate connection and association with God. This same promise is repeated many times by the different prophets. Isaiah, speaking of the same great event, says, "Thy sun shall no more go down; neither shall thy moon withdraw itself; but the Lord shall be thine light, and thy God the light of thy salvation. The Lord shall be thy light forever." Isa. 60:20, 21. Ezekiel, describing the same grand consummation, says, "For I will take you from among the heathen and gather you out of all countries and will bring you into your own land. Then will I sprinkle clean water upon you and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart will I give you and a new spirit will I put within you; and I will take away the stony heart out of your flesh and give you a heart of flesh, and I will put my spirit within you and cause you to walk in my statutes and ye shall keep my judgments and do them." Ezek. 36:24-27.

Second. This prophecy remains to be fulfilled. The Lord, as a people, has made an agreement and much have they entered into this new covenant; nor can we expect its fulfillment until "the fullness of the Gentiles be come in, and all Israel shall be saved; as it is written, there shall come out of Sion a Deliverer that shall turn away ungodliness from Jacob; For this is my covenant with them when I shall take away their sins." Rom. 11:25-28.

Third. Though the promises of the new covenant are due alike to all who are "the children of Abraham by faith," yet relatively few, either in ancient or modern times, have accepted, in its fullness, all that is implied in the promises. One of the reasons why this is so, however, was the experience of David who said, "I delight to do thy will, Oh, my God, yea, thy law is within my heart." Ps. 40:8. Again, "Oh, how love I thy law. It is my meditation all the day." Ps. 119:97. This too, was the experience of Paul who says, "We are delivered from the law, that being dead wherein we were held; that we should serve in newness of the spirit and not in the oldness of the letter." Rom. 7:6. Hence he says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by faith of the Son of God, who loved me and gave himself for me." Gal. 2:20. Such is the experience of all who have entered...
into the new covenant and partaken of the fullness of its promises.

Fourth. It remains to consider what is the relation of those who have attained to this intimate fellowship with God to the divine law? I answer that it is written in their minds, it is never forgotten, and is always cheerfully and lovingly obeyed. They neither fear it as a source of condemnation nor trust in it as a ground of salvation. They love and cherish its requirements as representing the mind of God. One of the sweetest expressions of this spirit of profound love, is in Faber's hymn:

"I worship thee, sweet will of God,
And all thy waves o'er;
And every day I live I seem
To love those more and more."

Nor is it a part of the law that is written in the heart. It is the entire moral code, of which the Decalogue is the separate specifications. It is a law of which the Psalmist says, "The statute of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes." Ps. 19:8. The fourth commandment stands in this moral law, as much a part of it as the first. It was made for man. If the other nine are immutable so also is this. If those who enter into the new covenant will find the rest of God's law written in their hearts, so also will they find the fourth commandment. There is no possible reason for an exception, and any plea that because of the new covenant we are released from our obligation to keep the Sabbath grows out of an entire misapprehension of the terms of that covenant.

Chester, O., Dec. 30, 1893.

LETTERS TO THE SMITHS.—No. 3.

TO ARTHUR SMITH.

My Dear Nephew, Arthur.—In my younger days it was the custom of some of us, after our brief grain harvest, to go to the richer farming lands in another part of the State and hire out to work in the harvest fields there for two or three weeks. We could get good pay, and the farmers liked the method of the work beyond our own neighborhood. The farms there were large and, though the work went forward with a rush, and we got pretty tired and our hands sore and stiff, we rather enjoyed the excitement of the rush and the society of the fellow workers. We sold our grain, which we thoroughly enjoyed the reaper around and around the field.

We sometimes were tempted to remain during the stacking time and at the threshing, the farmer agreeing to give us "the going wages." There was no little pleasure to be gotten out of these days of ingathering, even by us young chaps, who were working for wages and had no personal care for the crop, excepting to get our pay out of it after it was sold. We enjoyed pitching on the bundles of golden grain; and counting day by day the new stacks and groups of stacks, as they sprung up, as if by magic, here and there about the great farm. And we enjoyed still more the threshing time, as we shoost back and forth our jokers during the buzzing of the machinery, and saw the grain in big piles, and the wagons and drawn away the granary.

But most of all, it was a pleasure, if the crop turned out well, to see the satisfaction of the farmer himself. He had worked hard early and late since the winter snows melted away to plow his land, sow his grain, and caring after his growing crop. He had looked to his fences, and waged constant warfare upon noxious weeds; he had prayed for God's blessing upon his labor, yet he had spent many anxious days in the fear that a summer drought would burn up his crop, and once he worried because a heavy shower threatened so to lodge his grain that he could not harvest it without great loss. But his labor was over, and he had at last been answered, and he was happy. He paid us who had helped him in the harvest good wages, and we promised him, on leaving for our homes, to come and help him the next year. And we did.

And now you are wondering, my dear Arthur. Why I tell you all this? Well, you yourself made me think of it last summer at the Conference, at Milton, when you talked about the wonderful harvest of souls you had lately been engaged in as a student evangelist. And I thought of the good pastor of the church where you had been at work. I thought he was something like the old farmer where I used to bind the wheat sheaves. That hard-working, faithful pastor, I thought, has been a long time sowing the seeds of truth in his field of labor; he has broken the sod of the heart and watered it with his tears; he has prayed daily, hourly, for spiritual growth; he has tried to remove every condition unfavorable to development; he has done all in his power to supply favorable conditions. For the series of years late for years he has been watchful of his church and hopeful for the soon coming of the harvest.

Just at the right time—just as the field was whitening—you and your companions came to him with your beautiful gospel songs, your zeal and energy for labor, your quick sympathy and common sense way of doing and saying things. Your enthusiasm soon had its influences, and the fruit of the pastor's long and faithful labor was ready to be gathered in.

It was, indeed, a happy season, one long to be remembered. It was the harvest of this ancient nation, so long glorified in your work, and though you gave yourself little rest, you did not tire of it. One does not generally tire of doing things he likes to do, though he works hard at it.

You do not know how many friends rejoiced in hearing you and your earnest minds. You have been the sweetest story. Well, you out and gained a harvest of souls. You were so successful that a number of the blessed possibilities in our Christian young men.

But, Arthur, when we went to work in the old farmer's harvest field, we were only harvesters after all. The fact of the broad acres of rich, waving grain was due, through the blessing of God, to the old farmer himself, to his seed- sowing and watchful care of his crop. And I beg of you, my dear boy, that you will not, in your joy over the seeming results of your own labor, forget that the faithful pastor stands in something of the same relation to your harvest of souls that our old farmer did to our gathering in of the sheaves of his wheat field.

I once knew a church that had for a pastor one of the most faithful, prayerful, genial, common-sense men I ever heard preach. He worked several years in that church and did not succeed in gaining the fellowship of to a single one of the many young people of his congregation. He felt to thinking that he was doing no good, and to the great sorrow of his people he resigned his pastorate and removed to a distant city. His successor was not nearly so well liked, I suppose he was nearly so efficient, yet a revival came on and the church roll was greatly extended soon after the new man came. It was only the gathering in of the ripened harvest. How I wished that good Parson B. had remained long enough to see and enjoy the fruits of his faithful labor! But he heard of it where he was, and rejoiced accordingly; and he will in due time receive his full reward.

Oh, the faithful, loving pastor! He who stays a generation in his place, how shall his worth to his people be known? It will not be known—half known—till the books are opened. He who breaks for us the broad of life; who seeks out and shames us every mislead, reinforces right living; who shows us by his daily life the excellencies of the gospel; who visits us in our homes and, in doing so, brings a blessing to us; who is sure to be at the bedside of the sick with a prayer and a word of comfort; who says the sweetest words of comfort when our friends are taken away from us; who ties the most sacred knot on earth, and blesses those thus bound together; who is not only the spiritual adviser of his flock but their personal friend in all good things; who is the intellectual guide of his young people; who is a daily inspiration to all who know him; who is a true shepherd of his flock; truly his work is a blessed one!

Again I beg of you, my dear Arthur, that you will not forget this concept in rare instances, you and your students. It is made possible for you by some faithful, earnest pastor. And may God bless both him and you in the gospel work, is the prayer of your

USCLE OLIVER.

WHO ORGANIZED THE CHURCH?

BY REV. A. W. COOK.

I think most persons believe that Christ organized the Church, but I find nothing in the gospels in regard to its organization. The first man to whom it was given to preach the gospel was John the Baptist. The organization of the church was not authorized to exist before the death of Christ. The first time we hear of the church in the New Testament is Acts 2:47. There is no organization of the church authorized by Christ in the gospels.

The first chapter of Acts is the story of the church beginning and the first five chapters tell the story of the church growing. That is the story of the church, and all good things; who is the intellectual guide of his young people; who is a daily inspiration to all who know him; who is a true shepherd of his flock; truly his work is a blessed one!

Again I beg of you, my dear Arthur, that you will not forget this concept in rare instances, you and your students. It is made possible for you by some faithful, earnest pastor. And may God bless both him and you in the gospel work, is the prayer of your

USCLE OLIVER.
in water became the exodus from the world in to the Christ. "Baptized into the one body which is the Church." Know ye not, that so many who were baptized into Jesus Christ were baptized into his death? Therefore he who is buried with him by baptism into death, that as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life." The Lord help all his people.

CALIFORNIA COLONY.

To the Editor of the Sabbath Recorder:

A representative leader in the denomination writing under the date of January 2, 1894, says:

Two of our young brethren called on me last evening to make some inquiries respecting the proposed California Colony project. I know so little about the present status of the proposition to colonize that I am poorly qualified to advise. I therefore write to ask you to write at once, if you can consistently, a statement for the Recorder, giving all the information you may have that will encourage the enterprises, or aid the uninstructed in deciding the question of the practicability and advisability of migrating thither. Describe the locality in view, cost of land, how to get government land, if any can be had, the cost for irrigation it may be supplied. Up to this time, however, no irrigation has been necessary, everything doing well from the natural rainfall and evaporation from the soft underlying granite upon which the whole country rests. Springs abound and it is no trouble to get the best of water in wells, a majority of which are quite shallow. Those afflicted with asthma, asthmatics, and all lung and throat diseases find, especially in Bear Valley, more relief here than anywhere else near. Malarial fevers are a total failure here. Snows almost entirely absent by the climate alone of asthmas, asthmatics, phthisics and like complaints. Climate-seekers keep coming. Ask them about it and they say, "Why, it is spring in the fall and fall in the summer." In clearing land an abundance of good fuel is obtained from the shrubs and their large bul- bous roots. And hundreds of loads of such wood are taken to Escondido and sold or traded off by those of limited means.

"Valley Centre is but little more than a country post-office. Has one good store, a book- smith shop, school house, with half a dozen or so of private residences, and is eight miles from Escondido. There is considerable of government land yet, but it is nearly all so steep, rough or rocky that it is not considered worth the taking."

As intimated in the former article, "Those of limited means" can find some work away from home, but a small flock of hens and a good cow, both of which can be bought there at a reasonable price, go very far towards making a living for those. Eastern merchandise, as a natural consequence, is a little higher, especially so with iron ware and hard wood implements.

Some people get the idea that in dry countries, what is termed the rainy season, it is very wet or raining nearly all the time. This is not the case there in California. So far as the weather is concerned in Bear Valley vicinity, one can go on with their outdoor pursuits with comfort at least three hundred and sixty days in the year.

"China and Japan, I expect to return to that section next summer, perhaps the latter part of June, to look after my farm and fruit there. If a few families now in California, or those intending to go, see fit to locate there near together, I wish to make it a permanent home, otherwise it will be best to change. For any "young brethren," or others, not overly strong in the faith to settle there, or anywhere else without a society of our people, would not be advisable. The chances for working out to earn money, and of spiritual growth, are some places become personal bases for Christian neighbors and skeptics may furnish them with work, and a living can be made, but that should not be the main object in life.

After all that has been written and said at different times and places, in relation to the California, field it is hoped the Missionary Board may, ere long, see its way clear to advise or assist in the suggestion made by my predecessor, both through the Recorder and in the last Conference, 'for our people to colonize there. If we have good leaders why not heed their suggestions? It is not the intention to disturb the quietude of those who are contented and doing well where they are. But to collect, and also get together those who will keep going and are likely to scatter in the future.

As there have been several letters received on the subject, and as yet, to my knowledge, no definite arrangements have been made relating thereto, I will volunteer a proposition while we are wondering what to do, and waiting for something better or definite. It is this. Let all who have made up their minds to go to California, or may conclude between now and the first of next April, to do so; with those already in that country, who are willing to join in a colony, say near Valley Centre, next fall; notify me at the earliest opportunity of their intentions. Then, providing permitting, soon after the beginning of April, I will inform each of those either private or it may be the Recorder, how many such there are, and the probable prospects if not otherwise made known. Thus each one will have a fair chance to decide on the feasibility of the enterprise, and be able to take with him the first trip work with the fall rains, at the proper time to put in crops for the next year. Many things more might be said, but I forbear at present and hold myself ready to give any further information, in my power, that may be necessary."

SILAS F. RANDOLPH.

FARINA, Ill., Jan. 8, 1894.

CORRESPONDENCE.

STEVEN, Del., Jan. 19, 1894.

The enclosed are extracts from a private letter to me from Dr. Ella from Honolulu, which her many friends will be pleased to read in the columns of your (our) valuable Sabbath Recorder.

Fraternally,

C. O. SWINNEY.

PACIFIC OCEAN, STEAMSHIP OCEANIC.

Near Sandwich Islands, Dec. 28, 1893.

Dear Brother,—By a break in the machinery we were thrown into a long wait in leaving for Hong Kong. This is the first trip since the beginning of April, 1893, but after the usual delay we will soon be on our way to China. As there have been several letters received on the subject, and as yet, to my knowledge, no definite arrangements have been made relating thereto, I will volunteer a proposition while we are wondering what to do, and waiting for something better or definite. It is this. Let all who have made up their minds to go to California, or may conclude between now and the first of April, to do so; with those already in that country, who are willing to join in a colony, say near Valley Centre, next fall; notify me at the earliest opportunity of their intentions. Then, providing permitting, soon after the beginning of April, I will inform each of those either private or it may be the Recorder, how many such there are, and the probable prospects if not otherwise made known. Thus each one will have a fair chance to decide on the feasibility of the enterprise, and be able to take with him the first trip work with the fall rains, at the proper time to put in crops for the next year. Many things more might be said, but I forbear at present and hold myself ready to give any further information, in my power, that may be necessary.

SILAS F. RANDOLPH.
The article below on the subject, "Is it Loyalty?" is the first of a series on the same general topic. The plan calls for one article each month during the next year. The series will begin with the wife of one of our younger members, and has preferred to write over the signature of E. A. E.

Next week another series will begin by the wife of another young member, on the general topic of "Temporary Work and Welfare." The series will close over the signature "Victoria." We hope to secure articles from two other young women, wives of ministers, thus having an article each week.

We have received from the Secretary of the Woman’s Board, a copy of a paper read at Chicago during the Missionary Congress, entitled, "Work for Foreign Missions among the Young People of the Home Churches." In pamphlet form this has been sent to the Secretaries of all our local Christian Endeavor Societies. We trust that each society will now have a "missionary meeting," at which this paper may be read and discussed. It contains a great many good points, and some which perhaps may not be so good. At any rate, a discussion of the paper would result in increasing the general interest in that great department of our work—missions.

IS IT LOYALTY?

"Dear ma, that old subject!" somebody says, but let me tell you a story before you say any more. I once heard of a missionary who became tired of the passage, "Go ye into all the world and preach the gospel to every creature," so tired that he wished people would find some other passage to quote. You may think that he was, for the reason at least, disloyal to missions. But be careful; for if a missionary must never tire of missions then one who is loyal to the denomination must never tire of the word loyalty.

Missionaries from different parts of the country cannot help noticing the different ideas of loyalty. You will find several kinds of extreme cases, and will find all shades from these extremes down, or up, to the many whom we can truly call loyal. Here is one man who, I am told by one of his neighbors, is a loyal Seventh-Day Baptist. To be sure, he sometimes uses a hard word or two, and once in a while takes a glass of beer, but he is very strict about the Sabbath, very strict, and not only takes every chance, but makes chances to set forth his views.

Here is another man who, I hear, is equally loyal. He gives liberally for the support of the church in his village, and also for all denominational interests, reads every inch of the Recorder, but he sometimes goes to a lecture on Friday evening, and, yes, he often drives to a lake to spend the Sabbath on a pleasant summer day, and doesn’t always get home from his business on Friday, and necessarily has to come on Sabbath morning. I am told by one of his neighbors, that he is loyal.

Then here is another man who is surely loyal in every way. Well, is he? I hear he is strict in keeping the Sabbath, loves his neighbors, attends church regularly and always has something good to say of every one, and I also hear that he keeps a number of horses and oxen, trades, always getting, for some reason, the best of the bargain. This man has a friend in another part of the country, who is another good

man, and loyal to the cause. He tells me that he has always been true to the Sabbath, and that is why he is poor. He could have gained wealth had he taken a chance in which he would have been obliged to work on the Sabbath, but he wouldn’t sacrifice riches for the sake of the denominational. He cannot take the Recorder, for he doesn’t have two dollars a year to spare, and he would like to give something for missions, but he cannot do it. He wouldn’t sacrifice anything, and yet all the time he is talking with me he is rolling a quid of tobacco around in his mouth. What does sacrifice mean?

Do you say these cases are overdrawn? Remember that the tints of nature never seem so bright and shining as when we see them reproduced on canvas. I admit that these are extreme cases, but I told you in the beginning that we find these extremes, and then all shades of the same color follow on just. Just where the trouble lies in every case would be hard to tell, but some of us forget, in our enthusiasm for the fourth commandment, that the other nine need emphasis too, while others are so liberal in their views that they would never emphasize anything. We should be broad in our views and yet narrow; narrow and yet broad; but we must take a positive step in the direction of this broadness and narrowness.

As young people whose habits are not too finely fixed, I believe that we can guard against some of these tendencies, and swell the number of those who are truly loyal to the denomination. One of our greatest needs now is a firm, whole-hearted loyalty; a loyalty that will make us willing to work, and pray, and sacrifice for the denomination in which we stand; a loyalty that will help us to become all around Seventh-Day Baptists.

E. A. E.

WISCONSIN STATE CONVENTION.

The delegates of the Walworth Y. F. S. C. E. to the Milwaukee State Convention, would respectfully submit the following report:

We left home about 9 o’clock Friday morning (Nov. 17th), arriving in Delavan a little past ten, leaving late for the train. The time was passed pleasantly by calling on old acquaintances. We declined invitations to dinner, as it was early and we did not want to make them any unnecessary work, but the last place we called they would not take no for an answer, and we were obliged to go, and by that time we had to be thinking about getting to the depot or we would “get left.”

On reaching the depot we found two more members of our society ahead of us, making five of us in all from our society. The depot was well filled with delegates from Delavan, so we had to hurry to get our tickets and certificates, as we had reduced rates (one and one-third fare). The train consisted of three cars, baggage, smoker and one day car, so by the time we left Elkhorn every seat was taken. New delegates got on at every station along the line.

All the ladies were fortunate to get seats, most of the gentlemen preferred sitting on the arms of the seats and standing up, to going into the smoking car. The Beloit Society had their choir, and the Reverend had his up by their seats, it being only one in the car.

Finally some one started a song and every one that could sing joined in, and they kept singing all the way to Milwaukee. It was amusing to see the people look when the train stopped to find the first car was filled up by the song, and the others were waiting to hear so many people singing on the cars. Of course all the Endeavorers wanted to get in the same car, so by the time we got most
to Milwaukee the conductor had hard work to get through the car, but he was one of the good-natured kind and seemed to enjoy the singing as much as the rest of us.

We arrived at Milwaukee about a little after three o’clock, and were met by the reception committee, they hustled us into one corner of the waiting room like a flock of sheep, then we took a street car and rode within a block or two of Immanuel Presbyterian church, where the convention was held. At the church we were taken into the lecture room where bureaus of information, registration and entertainment were established. All the members of the different committees were blue caps with white bands round them with the name printed on it, so if we needed any information about anything all we had to do was to ask one of the committees.

First we were asked to register and receive our badge. The delegates from abroad received lavender badges and the Milwaukee Endeavorers were pink ones. Those who sent in their names to be entertained went to the bureau of entertainment to see about that, but as we had friends in the city we didn’t bother them. Two or three hundred came expecting to be entertained who had neglected to send in their names.

The church is one of the largest in the city and is very beautiful. On either side of the organ were the mottoes, “Wisconsin for Christ,” and “For Christ and the Church,” which are the State and national mottoes of the society. At four o’clock the meeting commenced with a prayer and praise service (they had selections from No. 6 in pamphlet form distributed in the seats so every one that wanted too could sing). At 4:30 a short sermon on “The Prayer of Powers,” by Rev. Frederick Evans. We were sorcery missing hearing the addresses of welcome Friday evening.

Sabbath morning there were sunrise prayer-meetings on the east, west and south sides of the city. As we were four or five miles from the church we failed to hear the reports on districts but were on hand for two or three minutes by the Juniors. It was the first time in the history of Christian Endeavor Conventions that the Juniors were allowed to take part. “Bible Work,” a paper by Howard Saunders, of Milton, was well read and very nice. The superintendent Siepker’s report shows that there are 190 Junior Societies enrolled in Wisconsin. During the past year 46 new Societies were organized, and 1,511 members added, making the total Junior membership of the State, 2,700.

Sabbath afternoon the convention met at 2 o’clock, and the first hour was devoted to the reading and discussion of three papers, “Systematic Bible Study,” by Miss Webster, of Fox Lake; “Duty of Christian Endeavorers in Temperance Work,” the Rev. A. L. Moore, of Neodesha; “How to Promote an Evangelical Spiritual Interest,” Miss Clark, Oshkosh. These papers were followed by reports of State officers. Secretary Gibson’s report shows a total of 454 Societies in Wisconsin, with a membership of 22,700. The election of officers was one of the last things that day. It was 5 o’clock, there was a reception to delegates, by Milwaukee local union, and such a crowd! Supper was provided in the church banquet rooms for 1,500 people.

Sabbath evening the program was in place early, and the first hour was devoted to the reading of the Rev. John G. Woolley, entered, attended by Dr. Clark, the Rev. Judson Tittworth, and President Carrier, he was received by one hundred handker-
chefs, waving the Chantanesu salute. "Fa­ ther Endeavor" Clark spoke a few words of greeting. He said it was one of the best En­ deavor conventions he ever attended. He came from the convention at Quincy, Ill., bringing their greetings, also greetings from the Mas­ sachusetts convention which he attended earlier in the week. Dr. Clark said he had traveled 39,000 miles, shaken hands with 40,000 Chris­ tian workers, and addressed 250 audiences. Mr. Woolley's subject was "Good Citizenship." He said that he was not able to believe that the power of Jesus' name will ever be greater than it was today. He said that religion had been too much re­ lied upon for supernatural phenomena, and too little practical good work, too much book­ keeping and too little business. He thought may be some of the good brothers would think he had been making a Prohibition speech, he said, "If I have my mind has wandered.

We attended the 9 o'clock morning prayer­ meeting at Hanover Street Congregational church (south side). The leader was Mr. Spoon, of Janevile. Then we went to Plymouth church to hear Rev. Judeon Titworth preach, after which we went over to the Episcopal church to hear the boys chors.

Sunday afternoon there was a rousing mis­ sionary rally, and Miss Burnett gave an interest­ ing address on medical missions.

Sunday evening, as Dr. Clark was to speak, everyone was in the church, and the whole audience was seated, and as we Seventh-day Baptist young peo­ ple were requested to sit with the Southern Wisconsin district, near the Beloit banner, we were fortunate enough to have good seats. The audience was the largest the church ever held at this hour. The convention of the gallery was assigned to the members of the Milwaukee Union, who overflowed their quart­ ers and sat upon stairways, railings and the pulpit steps. Some nine hundred delegates and visiting members of the societies filled the main body of the church. As the church was filling some one commenced singing and they sung for over an hour.

Dr. Clark's subject was "The Problem of the Unemployed." It was not of the industrial un­ employed that he had in mind, but of the churchmen in the churches. He spoke encouragingly of giving aid to noble charities and to missionary work. Dr. Clark estimates the number of members of the Society in the United States at 1,750,000, and the annual earnings of those in the United States and Canada at $30,000,000.

The convention closed with a consecration service in which all the Societies responded with a verse of Scripture or a song. We re­ sponded with the Southern District motto, "And ye are Christ's and Christ is God's." Then we remembered the audience to raise their hands around the church and sing, "God be with you till we meet again," then closed with the Mizpah benediction. As they left the church they kept singing, and you could hear them singing all over the city as they were going. So all through the con­ vention was beautiful, and we would say to the Society if you want to appreciate the next State convention make it a point to go, as we don't think you will ever regret doing so.

OUR MIRROR.

PRESIDENT'S LETTER.

I hope all of our young people will read, if they have not, the article written by Rev. M. Messon, published on page 18, of Record, dated Jan. 11th, entitled "Success." It would not be lost time to some of our older people to read this article. I met a man on the car one day who was talking about a very great chance for suc­ cess in the world on account of the Sabbath. This man was a convert to the Sabbath when a young man and just starting in life. He had nothing to start with in the way of financial assistance. He worked on for 10 years, finally bought and went in debt for a farm over and above his savings. He is now sixty years old, and is able to give each of his children a small farm. They are content­ ed with this, and are trying to do better for themselves. Some of them have kept the Sab­ bath and some have left it. One who left it two years ago went into business in the city, run some two years, and has sunk $1,200 to $1,500 of his father's hard-earned money.

Those who kept the Sabbath have earned a living. Why, to the Sabbath who am I? The Sabbath is in their way of success. It looks to me that the Sabbath is all that has saved them and him too. The one who did not regard it has lost, while those who kept it did not. I said to the father that the Sabbath did not belong in the home, as he left it, cer­ tainly, and had saved the others. He had no­ thought of that. Then asked him if he was going to have the other sons continue such ex­ ploits. No, he said he was going to stop here, he was through. I said him to talk be­ fore young men was no use because it was not as he felt, and his feeling and talking mis­ led his boys and young men.

In a certain way it is a cross to us to feel restricted, but the line has to be drawn, and in our case. As by the grace of God we are able to win in most of the callings and professions if we first take God into the par­ tnership, and settle our plans on the basis of do­ ing the best we can and being loyal to God. E. J. SAUNDERS.

—The Y. P. S. C. E. of Milton Junction held a sunrise meeting on New Year's morning, led by our pastor, Rev. G. W. Bardick. Those who attended manifested a strong determination for better work in 1894. Our Society has decided to continue the work of a Bible-woman in Hol­ land, and has pledged one hundred dollars for her support. We were somewhat disheartened when we heard of the intended departure of Marie to India, but we hope the good work be­ gan in Haarlem may be continued by her suc­ cessor.

—On Sabbath afternoon, Jan. 6th, the Aska­ way Y. P. S. C. E. held a missionary meeting. The missionary meetings of this society are al­ ways anticipated with pleasure, and this oc­ casion was as interesting as its predecessors. The leader was Miss Florence Cummins. The music and addresses and addresses showed careful study and preparation. Miss Gertrude Stillman reported the work of the past year in the Shanghai mission, and paid a tender tribute to the character and labors of the missionaries there. Linton B. Crandall gave a paper on "the good word being carried on by the church in Hol­ land. Miss Harriet Carpenter presented glimpses of the surroundings and home life of the missionaries on the frontier of the home land.

George B. Carpenter, a member of the Board of Managers of the Seventh-day Baptist Mis­ sionary Society, was asked to give notes from the plans of the Board regarding home mission work, and spoke of the work of the student evangelists who are laboring at present in the West with wonderful success. He said that Southern Illinois was on fire with religious inter­ est, and the people would not let the workers toil. "The door is open," he said, "and I am sure they are able to do much in the West, and the discovery of their interest in our own missionaries in Shanghai, because of the tender memories left by one of our number at the training school in Chicago; and closed with a stirring description of the needs of China, the necessity for utter self-forgetfulness and sacrifice on the part of the missionaries, and the demand on us for sympathy, prayers, and funds for the advancement of the work. Rev. G. J. Crandall, in answer to the question "What can we do to help the cause" said we should adopt the plan of systematic, proportionate giving, and never allow ourselves to deviate from such plan. The meet­ ing was closed appropriately and practically with a collection.

OUR YOUNG FOLKS.

"MISS POSITIVE."

The girls called her that because she was al­ ways so sure that she was right. Her real name was Ida. In Miss Hartley's school the schol­ ars were said a verse every morning, at prayers. One morning Ida had such a funny verse it made all the scholars laugh, and even Miss Hartley had to pucker her lips to keep a little sober.

This was the verse repeated in Ida's greatest boast: "It never rains but it pours."

"Now, all the girls except Ida knew enough about the Bible to be sure there was no such verse in it. She was just as sure that it was in the Bible as she was that she had two feet, so she said, and if they didn't believe it, they might ask Miss Hartley. So at recess, they all asked Miss Hartley at once: "Miss Hartley, is there such a verse?" "Miss Hartley, there isn't, is there?"

And Miss Hartley had to say that so far as she had read the Bible or heard it read, she cer­ tainly never had heard any such verse in it. So Miss Fortune was just right. She shook her pretty brown head and said she couldn't help it, it was in the Bible, in the Book of Proverbs, and she could bring the book to school and show them.

Miss Hartley said that would be the very best thing to do. So, the next day, came Ida, look­ ing every inch happy, with a little bit of a book in her hand, and pointing her finger in triumph to the verse in large letters: "It never rains but it pours."

"But, dear child," said Miss Hartley, "don't you know that isn't a Bible?"

"Oh, yes, indeed," said Ida. "It is out of the Bible, the best of it. Don't you see it says 'Proverbs' on the cover? Everybody knows that Proverbs is in the Bible."

Then all the girls laughed again; and Miss Hartley explained that the book was a collec­ tion of the wise sayings of different men, and
that they were called proverbse because they had so much meaning in them, and were used so much.

After a good deal of talk, Ida had to own that she was mistaken, and that there wasn’t a word of the Bible in her book, from beginning to end. Then how her naughty little playmates teased her.

At the play they howled around her like so many magpies, and giggled and asked her if she’d got caught in the rain, and if it “poured hard,” or if she’d ‘whipped’ herself, or Cheeked any things that they seemed to think were funny.

Ida stood it very well. At last, she said: “I’ve got a verse or two or more in the Bible. Uncle Ed found it for me: ‘Set a watch, O, Lord, before my mouth; keep the door of my lips, that the evil one may not get possession of my lips.’ I’m going to keep the door shut.”

Then all the owners of those naughty tongues stopped, and didn’t say another word, for fear of giving themselves up.

It wasn’t the thing to say so much about a mistake.

YOUNG INVENTORS.

Children have taken out a number of profitable patents. The youngest inventor on record is Donald Murphy, of St. John, Canada, who, at six years of age, declared from his knowledge of United States exclusive rights in a sensitive toy. Mable Howard, of Washington, at eleven years, invented a bargain for her brother, and got a patent for it. Arthur G. Smith, of Richwoods, Ill., at twelve years, invented and patented a rowing apparatus.

W. Willard F. Hamilton, of Boston, took out patents on a number of devices for electric and elevated railways, which, he said, he meant to contract weeks. These are destined to escape, on the ground of his minority, made an interesting case not long before for the commissioner of patents. Samuel Ker, eighteen years old, has patented a self-feeding pen.

Other boys have invented useful mechanical toys, and telephoners. Geor. C. Pyle, of Wilmington, Del., at the age of eighteen, patented a machine which turns out sixty copies in an hour. His name is subjects to lift the mortgage off his father’s home. In fact it was this purpose which inspired him to undertake the task of invention.

Cincinnati Commercial Gazette.

THE MOST BEAUTIFUL OF ALL CATS.

The Persian cat is born to the happiest fate of any of his family, for, according to the tales of travel, in his native land “He is loved and cherished, not only well treated and admired, but thoroughly respected, and he has an acknowledged position in society, and right of way.”

The bewitching Persian does not greatly differ from the Angora, but the tail is much more effective. Consider the thickness and the thickness of the top, and the feeling of the fur, and the thick, stabled, and the silky coat, and the clothing of the graceful creature from the tips of his ears to the well-furred tail. Underneath the sleek coat of a fur, none of the glistening Persian shall be unraveled, this animal must forever be regarded as the perfect flower of the domestic cat, set off on a pedestal by the Angora, his competitors in beauty and grace, but he possesses charms of disposition and manner and dignity, and also, most important of all, his loving, is self-respecting and independent.

-Olive Thorne Miller, in Harper’s Bazar.

AN AMUSING ANECDOTE.

Some time ago an amusing little anecdote was related about the German Crown Prince whilst having a lesson in grammar from his tutor. The young prince, son of the imperial couple, Prince Eitel Fritz. The Emperor is exceedingly strict about his son’s behavior at table. Not long since little Prince Eitel Fritz, when in his fingers, instead of his knife and fork, was corrected by his father several times to no purpose. At last the Emperor’s patience was exhausted, and he said to his son: “Children who eat with their fingers are like little dogs that hold their food with their paws.”

THE SABBATH Recorder.

If you use your fingers again you must go without dinner for little dogs.” The little Prince did his utmost to forget this time, and used his knife and fork again, but his father, who was a man of very great strictness, soon began using his fingers. “March under the table,” said his father. Prince Eitel Frits crept under. “Why a little whisperer?” thinking the Prince was apt, lifted up the table cloth and poked underneath.

There sat little Prince Eitel Frits undressed. His father asked him why he was undressing himself. The child answered, “Little dogs don’t wear clothes; they only have skin.”—Selected.

LESSON V.—BEGINNING OF THE HEBREW NATION.

For Sabbath day, Feb. 2, 1904.

LESSON TEXT.—Gen. 12:1-5.

GENERAL STATEMENT.—Still remember the history of the redemption of Israel from Egypt to Deliverance. Four centuries intervene between last lesson and this. The race has greatly multiplied, so that Europe is peopled also has again spread over the world wherever man lives, and the apostles have become nearly as great as before the flood, so that the knowledge of the true God and his precepts are in danger of being lost. God’s plan is to select the best man and make of him a family and nation to whom he would commit the sacred oracles until “the fullness of time.”

“Abraham,” says the Bible, “is the father of us all.” Through the discipline or training of this peculiar people. The Hebrew nation has its rise in the call of Abram.

THE CALL. 1. “The Lord,” Jehovah. “Said,” the call was first made in Chaldea. Judged by the results, this is one of the greatest events in the history of the world. Stephen says, “God’s glory appeared to him.” We need not speculate as to the exact manner, for the present we will only note the results.


LESSON VI.—LESSONS.

60 THE SABBATH Recorder.

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CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Jan. 26th.)

BLIND AND TO BLESS. Matt. 10: 7, 8, 38-42. Gen. 12: 2. May we receive a blessing from the God of Abram? Yes, if we are willing to give up sin and have Christ our all in all, if like the patriarch we are willing

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to resign ourselves to the Father's will and serve him. What are all the means of grace which we have in these days of grace, with divine favor, they are for our blessing in the use of them.

A young man had a day of seeking, and entering a monastery in the expectation of the work and the wages of faith. He obeyed the divine summons to look unto God and be saved, and the Lord blessed him there. Then he confirmed his baptism before the world and the angel again blessed. Like Jesus' first disciples he began to invite others to "come and see" and that brought a blessing. His case is a sample to show the world and the angel that he was blessed. God gave him a family whom he trained to bear the Lord and a blessing came. Soon trials of faith came with pain and anguish, but God there blessed him. Up hill and down, prospering and declining, to the Christward, it was all the same. Surely a life of faith enjoys all things in God. What a blessing to be called "Chapman," What ability to bless these others! "Thou shalt be a blessing." No true Christian is a mere subject of God's kingdom, but is a medium of blessing to others. It is more blessed to give than to receive. If you conferred on you read or the daily Bible precept in dispensing good.

In distant Coerce there have been organized five Bible-schol's with sixteen teachers and one hundred and thirty-three scholars. Not many in numbers, but in all heathen lands there must be a beginning. When the Bible is well studied there, Sabbath-school keepers will come to call upon us for assistance there. Who will go to Coerce? Who will send?

Nothing more powerful than example. If parents are active in the Sabbath-school the children will wish to be there. It is better to say Come, than Go. The work is the power to do what we see ought to be done. There is free will for every Sabbath-school worker. A grand doctrine.

Avoid in class, much talk on mysterious questions and give the best of the half hour to practical truths and duties.

The Sabbath school at Independence, N. Y., closed the year 1834 with a membership of 111 scholars and 7 teachers. There seems to be a good degree of interest taken in the lessons from week to week. The average attendance of scholars is 56, and teachers in 38, which shows the average attendance is 33.56 for other purposes. Our Sabbath Visitor is furnished by the school, and the Helping Hand and other helps are purchased by individuals wishing them. J. B. Livermore was chosen Superintendent for 1835. The following were chosen teachers of the Sabbath-school editor. This is one of the very best schools in our denomination, and nearly all the congregation remain after preaching to study together the Bible.

RHODE ISLAND CONTINUED

"One-half of the world doesn't know how the other half lives," and many a person is ignorant of the remotest localities of our denomination. There are names and places to that, to many a person are unknown and forgotten. For the better information of such, and to bring our people closer together in understanding and sympathy, I like to particularize, and speak of things often overlooked, yet of general interest. I never used to think, for example, of Mystic, Conimicut, New Shoreham, and other places. They are not much talked of in the newspapers or in books, but a small hamlet or country cross roads, and therefore was surprised in running over by train to-day to find a place that for beauty of situation almost rivals Westerly, spreading out on extended hillside and flowing river, getting a glimpse of the town from the train window, and with a population of 3,000 or more. Who said that not enough could be collected over there to pay for the trip? Some one that didn't know; for when the balance is found it shows more than $27 cash in hand in our favor, which includes a new subscriber for the Recorder, several orders for pamphlets in cash contributions. I should be satisfied to run out to a good many towns at the same rate. This is an old ship-building town in which the Greenmans were once leading builders. It is now a New England factory town with only a part of her mills in operation. Our church society here is much reduced in numbers. Brother O. D. Sheerman is their pastor, and has other employment, at present, which adds a living to the small salary. It might be a good thing for Mystic if our evangelists could make them a visit. They have a new, well furnished, meet-house.

Westerly has given us pledges of about one hundred dollars on the weekly envelope plan for '94, from those who pledged nothing last year. The society is in the habit of doing several hundred dollars, annually, in this way. Cash $50, out of which there are two thousand dollars. Memberships, also $55 received which was recently voted by the Ladies' Society. We have succeeded in getting ten new subscribers for the Recorder, about eighty being taken before. The causes for so much apparent indifference among the members of the Recorder, and the reasons for the Recorder's failure to keep pace with the Rev. D. E. Livermore, O. U. Whitford, J. D. Spicer, C. C. Chipman, J. M. Titsworth, J. A. Hubbard, G. J. Bardick, Stephen Babcock, D. E. Titsworth, E. R. Pope, C. F. Randolph and A. L. Titsworth.


Prayer was offered by the Rev. O. U. Whitford.

Minutes of last meeting were read.

Correspondence received from F. J. Bakker, of Rotterdam, representing the English, German and Norwegian tracts for use in his work among seamen. On motion 1,000 each of English and German tracts were ordered sent to Bro. Bakker. Report of first month's work of the Field Secretaries with receipts on the field for the time, were received.

On motion the Corresponding Secretary was requested to instruct the Field Secretary to continue, for the present, the canvass in New England and the Eastern States. On motion fifty copies of the booklet, entitled "Roman Catholics and the Sabbath, or Sunday Observance non-Protestant," were ordered sent to the home missionaries, and one hundred to the Field Secretary, to sell for not more than five cents per copy, or to distribute freely, and also sent in quantity to the Tract Depositories for distribution, and one copy each gratuitously to the subscribers of the Sabbath Recorder.

On motion the editor of the Recorder was authorized to use articles furnished by the Irving Syndicate, of New York, to such an extent as he may deem advisable for the promotion of our work. Treasurer reported cash on hand $1,091.30. Bills due $746 30. Bills were ordered paid.

On motion a committee of three was appointed to draft suitable resolutions on the death of our late member Geo. H. Babcock. A. H. Lowris, J. M. Titsworth and Wm. M. Stillman were appointed such committee.

It was reported to the Board by the executive secretary, that the will of the deceased according to the last will of the testator, which the sum of $30,000 was bequeathed to the American Sabbath Source, the income alone to be used, and the executor of the will was authorized to place on record a copy of that portion of the will relating to the same, and that we gratefully accept the gift.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, Rec. Sec.
CONVERSATION OF AN INFIDEL.

"I remember," wrote Jacob Knapp, the evangelist, "that a hardened infidel, who had been accustomed to curse ministers and churches, followed me to my lodgings one night, keeping up an incessant stream of abuse. As I was stepping into the door I remarked, 'Well, my friend, I expect to see you on the anxious seat before long.' He turned away, exclaiming, 'Never! no, never!' On the evening of the third day after this conversation, while I was on the scow before me but this same man. As I approached him he asked, 'What shall I do? I am in deep trouble.' I told him to pray, he said, 'I cannot pray.' I replied, 'God is merciful; go to Jesus and tell him your story, and he will forgive you.' He replied, 'I have damned him to his face, and how can I ask him for mercy? It seems to me if I attempt to pray the devil will take me right down to hell.' I told him to begin and keep right on praying, and the devil would not carry him far, for he wanted no praying souls in hell. He knelt and made an attempt to pray. He would open his mouth, and as he was about to speak his courage would fail him and he would sink down again. Throughout that night, and during a part of the next day, he was in this horrible condition, at length he cried out to God to have mercy upon him for the sake of Christ. God came to his relief, and he broke forth in strains of joy as the consciousness of pardon and of hope beamed on his soul." —Revivalist.

We are only called upon to live by the moment. Christ does not bid us bear the burdens of to-morrow or next week, or next year. Every day we are to come to him in simple faith and obedience, asking help to keep us, and aid us through that day's work; and to-morrow, and to-morrow, and to-morrow, through years of long-to-morrows, it will be the same thing to do; leaving the future always in God's hands, that he can care for it better than we. Blessed trust! that can thus confidently say, "This hour is mine, with its present duty; the next is God's, and when it comes, Christ's presence will come with it." This is the rest of faith, whose heavenly calms no storms disquiet.—Selected.

Those who live in the love of Christ should never be melancholy, for they have a thousand sources of joy which either know no end. Patience strengthens the spirit, sweetens the temper, stiles the anger, extinguishes envy, subdues pride; she bridges the tongue, restrains the hand, and tramples upon temptations.

WANTED.

A man with a small family to work a farm; everything furnished. Address P. O. Box 104, Alfred Station, N. Y.

SPECIAL NOTICES.

179 Thursday, October 18, 1857.

178 Thursday, October 11, 1857.

177 Thursday, August 30, 1857.

176 Thursday, August 23, 1857.

175 Thursday, August 12, 1857.

174 Thursday, July 26, 1857.

173 Thursday, July 19, 1857.

172 Thursday, July 12, 1857.

171 Thursday, July 5, 1857.

170 Thursday, June 28, 1857.

169 Thursday, June 21, 1857.

168 Thursday, June 14, 1857.

167 Thursday, June 7, 1857.

166 Thursday, May 31, 1857.

165 Thursday, May 24, 1857.

164 Thursday, May 17, 1857.

163 Thursday, May 10, 1857.

162 Thursday, May 3, 1857.

161 Thursday, April 26, 1857.

160 Thursday, April 19, 1857.

159 Thursday, April 12, 1857.

158 Thursday, April 5, 1857.

157 Thursday, March 29, 1857.

156 Thursday, March 22, 1857.

155 Thursday, March 15, 1857.

154 Thursday, March 8, 1857.

153 Thursday, March 1, 1857.

152 Thursday, February 22, 1857.

151 Thursday, February 15, 1857.

150 Thursday, February 8, 1857.

149 Thursday, February 1, 1857.

148 Thursday, January 25, 1857.

147 Thursday, January 18, 1857.

146 Thursday, January 11, 1857.

145 Thursday, January 4, 1857.

144 Thursday, December 28, 1856.

143 Thursday, December 21, 1856.

142 Thursday, December 14, 1856.

141 Thursday, December 7, 1856.

140 Thursday, November 30, 1856.

139 Thursday, November 23, 1856.

138 Thursday, November 16, 1856.

137 Thursday, November 9, 1856.

136 Thursday, November 2, 1856.

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103 Thursday, March 15, 1856.

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101 Thursday, March 1, 1856.

100 Thursday, February 22, 1856.
LOCAL AGENTS.
The following Agents have been authorized to receive all orders that are despatched for the Publishing House, and to forward them.

Western, R. J. - Perry Center, New York.
Hopkinsville, Ky. - W. G. Driscoll.
Troy, N. Y. - J. H. French.
Stella, Texas - C. W. Southard.
Mount Vernon, Ind. - E. S. Davis.
New Milford, N. Y. - Frank J. Randolph.
Ottawa, Ohio - R. S. Van Deventer.

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This Institution offers the public absolute security in its dealings, and foregoing necessity from dealing with such, securitv in deposits, and a quick and sure settlement of all demands, in fact, a complete protection to all creditors.

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Alfred University, Alfred Centre, N. Y.

W. COON, D. B. B., ALFRED CENTRE.

W. COON, D. B. B., ALFRED CENTRE.

"Seven O'clock - 9:30 A.M. to 4 P.M.

EDGAR, W. C., Corresponding Secretary.

DRUM AND ORDNANCE MANUFACTURING CO.

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Hpid and eighteen children, of which only five
living: the aged widow is still waiting for the
announcements to bid her come home. Brother
joined the Salem Seventh-day Baptist Church about
the thirtieth of June, 1824, and was baptized into
the fellowship of the church the following
year. August 8, 1824, the church licensed him
to preach the gospel. He continued in this
work so much as his time and strength
would allow with other his duties through life,
always as a faithful and accepted servent of
the church. He is by no means an inferior
presentation of the printed word, but is a
sensible enough to be respected. He
would be unwilling that any one
should write upon this subject who
would not be...