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THE SABBATH RECORDER.

REV. L. E. LIVERMORE, EDITOR.
REV. L. C. RANDOLPH, Chicago, Ill. CONTRIBUTING EDITOR.
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MRS. REBECCA T. ROGERS, Waterville, Maine, Woman's Work.
REV. H. D. CLARKE, Dodge Centre, Minn., Sabbath-school.
JNO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

FORGIVENESS.

My heart was heavy, for its trust had been
Abused, its kindness answered with foul wrong.
So, turning gloomily from my fellow men,
One summer Sabbath day, I strolled among
The green mounds of the village burial place,
Where, pondering how all human love and hate
Find one sad level, and how, soon or late,
Wronged and wrong-doer, each with meekened face
And co'd hands folded over a still heart,
Pass the green threshold of our common grave,
Whither all footsteps tend, whence none depart,—
Awe'd for myself, and pitying my race,
Our common sorrow, like a mighty wave,
Swept all my pride away, and, trembling, I forgave.
—Whittier.

SOME one has said, "You may depend upon it that he is a good man whose intimate friends are good;" and the reverse of this is equally true. "A person is known by the company he keeps." "Birds of a feather flock together." These trite sayings are the briefs of ages of observation. The young, who are forming acquaintances and selecting companions, should keep these facts in mind.

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

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

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

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

THE May and June Associations this year will occur as follows:

South-Eastern Association, with the church at Roanoke, W. Va., May 17-20.

Eastern Association, at Hopkinton City, R. I., May 24-27.

Central Association, at Scott, N. Y., May 31 to June 3.

Western Association, at Independence, N. Y., June 7-10.

North-Western Association, at Dodge Centre, Minn., June 14-17.

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

OF all the erratic reformers that have ever attempted the correction of American wickedness, probably no man, native or foreign born, ever more completely ran amuck than has W. T. Stead in his Quixotic raids against evils, fancied and real, in the United States, during the past few months. He has returned to Europe, and will undoubtedly hereafter entertain a very somber view of the possibilities of effecting a reformation of American evils. People generally have not questioned the worthiness of Mr. Stead's motives, but his good judgment and mental equipoise are gravely doubted.

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

AFTER attending the last meeting of the Tract Board in Plainfield, N. J., the 11th inst., the editor of the RECORDER visited the New Mizpah Seaman's Mission, 86 Barrow St., New York. The Superintendent, Mrs. J. G. Burdick and another lady gave, not only to the editor, but the rest of the sailors also (for the

editor sailed on the ocean once long enough to be fearfully seasick), a very hearty welcome. The attendance was not large that evening, but sufficiently so to be quite inspiring to the speaker. The attention of the sailors was excellent, and their participation in singing gospel hymns was hearty. How many sailors will be converted and permanently reformed by the influence of this mission we cannot say, but it certainly gives them a better chance for correct living than the saloons and other corrupting dens afford. Many a fond mother or sister would be grateful, even to tears, if they could know that their loved and absent ones were invited into such missions, and thus surrounded with home-like restraints and holy influences. The mission is very conveniently situated for the sailors, but it is deserving of better rooms. The Superintendent is on the lookout for better accommodations, and we hope they may be found and well maintained.

THE SOUTH CAROLINA LIQUOR PROBLEM.

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

1. "The element of personal profit is destroyed, thereby removing the incentive to increase the sales.
2. "A pure article is guaranteed, as it is subject to chemical analysis.
4. "Treating is stopped, as bottles are not opened on the premises.
5. "It is sold only in the day time.
8. "Gambling dens, pool-room, lewd houses, which have hitherto been run almost invariably in connection with the saloons, which were thus a stimulous to vice, separated from the sale of liquor, have had their patronage reduced to a minimum, and there must necessarily follow a decrease of crime.
9. "The local whiskey rings, which have been the curse of every municipality in the State, and have always controlled municipal elections, have been torn up root and branch,

and the influence of the bar-keeper as a political manipulator is absolutely destroyed. The police, removed from the control of these debauching elements, will enforce the law against evil doing with more vigor, and a higher tone and greater purity in all governmental affairs must result."

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

[From L. C. Randolph.]

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

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

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

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

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

In marked contrast were the calm, dignified, and weighty words of the educated and cultured man whose wealthy congregation humbles itself

in prayer within a \$50,000 church. This man is a tower of strength in his denomination and his reputation extends outside of his own State. Clearly and effectively he set forth his own views as in full accord with the paper which had been read. One man of intellectual might and distinction, he said, carried more influence in a community than a hundred ordinary men. It was of the highest importance that the gospel should be set before him in such a way as to satisfy those intellectual questionings which would not down. While it might be the mission of others to lift men out of the gutter, his mission was to interpret the Bible to men of culture and ally them with Christianity. In his lecture room he should fully follow the methods of the higher criticism. The Yale graduate and successful pastor had become a Doctor Harper man after a hard fight, and now found great satisfaction in the views of the Bible which he had taken. He did not preach these disputed matters in the pulpit. He preached the gospel. But every man has a working basis. Every Christian worker has a formulated belief in regard to the Bible, its origin, and its proper interpretation. This belief is the foundation of his work and colors all that he says.

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

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

AFTER all, brethren, it isn't so difficult to know how to study and how to preach and how to live. We have a model. Christ was master of so much of the wisdom and learning of his day that, even at twelve years of age, he astonished the doctors of the law. Yet his preaching was the plainest and simplest. It was directed straight at the hearts and lives of men. He was the King of men, but he lived among the lowliest that he might save them. Let us study to know the truth. Only let us beware lest, in our zeal for getting all the faults out of men's conceptions of the Bible, we neglect the greater sins in their hearts and so, falling into

that old error of humanity, "Strain out a gnat and swallow a camel."

THE union gospel meetings at Westerly close Sunday night, March 18th. The campaign is opened in Ashaway to-night by Brother Saunders. Old residents say that there has been no such awakening before in the history of Washington county,—at least for the past twenty-four years.

SEMITIC PHILOSOPHY.

BY REV. S. S. POWELL.

The philosopher, according to the definition of Plato, is one "who seeks after the objects of knowledge, while others seek after those of opinion." The true philosopher is not he who is ceaselessly in quest of wisdom, "ever learning, and never able to come to the knowledge of the truth;" but it is he whom wisdom itself has found. That wisdom is discerned best in the clear radiance of the light of the cross of Jesus. Once entering that light, of the cross that is bathed in divine glory, the brightness of the revealed righteousness of God, any person advances on in knowledge, and is in possession of the objects of knowledge rather than of opinion.

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

But the Hebrews thought as well as the Greeks. They arrived at certain conclusions and were in possession of positive knowledge. The results of their thinking, through all the period of their divine guidance, while still large portions of the chosen people were faithful to their religion, are preserved to us with exactness in the canon of the sacred Scriptures. There are those who have denied that there is any such thing as Semitic philosophy as revealed in the Bible. But words are always expressive of philosophical thought. How much more, therefore, were the words of sacred Scripture quickened into the highest ranges of thought under the influence of the divine Spirit! The Bible is Semitic, the New Testament as well as the Old. Theologians have too often lost sight of this, and have built far too largely in their interpretations of the New Testament under the influence of Greek thought. For a true knowledge of the New Testament we need to know thoroughly the Old.

That philosophy existed among the ancient Hebrews is abundantly demonstrated from the so-called wisdom literature, *i. e.*, the books of Job, Proverbs, Song of Songs, Ecclesiastes, many of the Psalms, and some other portions of the Scriptures. Especially is wisdom personified in the book of Proverbs and stands with earnest entreaty having in her gift in one hand length of days and in her other riches and honor. In the Talmud this teaching concerning wisdom is interpreted to refer to the observance of the laws of the Pentateuch. Un-

questionably the Talmud is right. The personification of wisdom just referred to seems to have had a powerful influence upon the formation of the Logos doctrine of the evangelist John, of him who is the Word, in whose life "the law appears drawn out in living characters." Obedience to the law involves the fullest acceptance of Christ. In Christ the law is glorified and becomes efficacious in the sanctifying of heart and life. "The fear of the Lord, that is wisdom; and to depart from evil is understanding." Semitic philosophy is therefore identical with true religion. Especially does it concern itself with all processes of thought that are quickened into life and energy by the possession of true religion. The definition of Plato comes in with peerless advantage as appropriate to those who are in possession of the wisdom of the Scriptures. While others in many departments of human knowledge can at best but possess themselves of the objects of opinion, they whom wisdom itself has found are in the certain possession of knowledge. Where much of philosophical systems in general ends, there, frequently, the knowledge derived from the Scriptures begins. Conclusions that are arrived at in such systems, after long processes of thought, are in many instances the very beginnings of revelation. This is a manifest advantage and allows a much greater development in certain knowledge.

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

Biblical theology, as the term is technically used, has yet a vast amount of work to accomplish. And the quicker that work is done, by loving and reverent students of the Bible, the better it will be for the cause of pure religion everywhere. Even much preliminary work needs to be done. Special dictionaries ought to be constructed for the various parts of the Hebrew Scriptures, one for the Pentateuch, and one for each of the more important later books. The books of the Old Testament ought to be published separately with the best texts possi-

ble and with all the painstaking care for embellishment that is bestowed upon classical school books from the Greek and Latin authors. And the Septuagint has been too little studied together with the oldest Aramaic versions. These all throw a flood of light upon the manner in which the Old Testament Scriptures were understood prior to and in the times of Jesus.

SIGNIFICANT AGNOSTICS.

BY REV. WILLIAM C. DALAND.

The year 1894 bids fair to become as memorable in the annals of the religious history of the country as was the year 1858, which, following as does this one a period of financial depression, at a time when men were led to give up their trust in uncertain riches and had leisure for meditation and thought upon solemn themes, was marked by the addition of half a million converts to the churches. During the months now passing religion has been the theme uppermost in the minds of people in all places, not only in religious assemblies, but in the shops, in the schools, and on the streets. Many are the opinions which have been expressed in argument and in appeal in regard to religion. In these conversations a great many have said that they are not religious because they are in great doubt as to the true religion, if there be a true religion. There are so many religious denominations, and so many different views of Christianity, that they cannot tell which is true. If all appeal to the Bible, they still are in doubt, for they cannot tell what Bible to follow. There is the Bible of the Christians, the Koran, the Buddhist books, the Mormon Bible, etc., etc. They are not competent to judge of the different religions of the world. They point to the Parliament of Religions and exult as they tell of items in the papers showing how the Buddhist priests went back to their own country boasting that Christianity is a failure, and so forth. These people are in still further doubt because they see so many inconsistencies in the lives of those who make religious professions. May it not be appropriate to say a word in answer to the objections referred to, which in various forms are brought up rather as excuses than as arguments?

In the first place men who make such excuses as these are very capable, when it is necessary, to distinguish between a valuable horse and one that is inferior. They can tell a counterfeit coin or bill from one that is genuine. They are better judges of a good or a bad bargain than many of the most able mathematicians of the country. It would be easier to overreach many a profound scholar than to get the best of these men. They can tell a competent workman from one that is inferior; they can see through the pretensions of charlatans and quacks, and boast of their sharpness in such matters. And yet they have not taken the time and pains to acquaint themselves with the Bible. Although reared in a land of Bibles and schools, they are unable to tell the most common incidents of Scripture history. Of the chronology of Scriptural events, they are profoundly ignorant. They have read the Bible, perhaps, to detect in it some real or fancied difficulties, but their knowledge is apt to be very superficial. They could not tell whether Abraham or Noah lived first. You might tell them that Pilate was an Israelite, and they would not know any better. They have never read a page in the Koran or in any other of the books they mention, and all they have heard

of Buddhism, or other oriental doctrines, they have obtained by absorption from talks or something of that kind.

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

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

HINTS TO PARENTS.

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

Parents are supposed to know more than their children, and to exercise better judgment, whether the denial of anything to them would be better or worse for them, and, on this opinion should they be governed in the use of parental authority. Parents often make sad mistakes by neglecting the government of children in early life. When they come to

years of understanding children look to parents for direction. If they are neglected in their government then, and are allowed to have their own way, or, as some would say, are "humored" in everything, whether right or wrong, for their good, the time will come, sooner or later, when those parents will be sorely tried and vexed, and, perhaps, put to shame, through a lack of enforcement of obedience at the proper time, when the child was younger. The plastic mind of the young child is like the loaf of newly molded bread; whatever impress is made upon it then is very likely to remain. If you instill into your child's mind that it must obey it will be very easy to control, when begun in time. Never make a demand upon the child unless you expect to be obeyed. In the first place never tell it not to do a thing that you know well enough it will be very apt to do the first chance it has, or which you may have been allowing it to do, time after time, before. For example, you start it out of doors to play, just after a rain, and say to it, "Now, Johnnie, or Bessie, don't go into the mud." You expect to see that child come in, in a short time, shoes and clothes, perhaps, bedaubed with mud. You required an unreasonable thing, possibly, and at the same time have failed in your authority. It would seem unjust to punish for a thing it probably could hardly avoid.

Make reasonable demands and commands, and then exact strict obedience. If this is done as children first come to years of understanding it will save parents, O how much, sorrow and trouble in after years! Parents cannot be too consistent in one particular in the government of their children, viz, never differ, so that your children may notice it, in the matter of punishment, if necessary to punish, nor say to the child, "I'll tell pa, and he'll whip you." Even you may be feeble in strength, and intend to tell him. Better maintain your own authority and retain the respect of your child, rather than yield at such a critical moment. If you have, on the other hand, always been consistent and faithful in your requirements all along, you will never feel your strength fail you at any emergency. If it seem necessary at any time to punish, and yet, in your goodness of heart you overlook the disobedience, at this time, with a promise from the child of doing better, and say, "Now if you disobey again I will whip you," then be true to your promise. The child will watch your faithfulness, and as you act in accordance with this, so will your child grow to respect your word, and love you the more.

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

trained and taught by parents, never become too old to love and respect them.

PARENT.

PARDEE, Kansas, March 8, 1894.

THAT "CALIFORNIA COLONY."

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

G. D. CLARKE.

LOS ANGELES, March 1, 1894.

EASTERN FARMERS WHO WILL SETTLE IN THIS SECTION.

James W. Wilson, editor of the *Farm, Field, and Fireside*, a Chicago journal devoted to agricultural interests, was a visitor at the Chamber of Commerce yesterday. His paper is one of the largest of its kind in the United States, and has a wide circulation in the Middle and Northwestern States. Mr. Wilson says that for a long time they received a large number of inquiries regarding Southern California from the farmers of his section. They expressed much discontent at the severe climate and the many other difficulties with which they had to contend, and wished to better themselves. Since the close of the World's Fair these have increased to such an extent that it was decided to give them a general answer. Accordingly, a proposition was made to the effect that those desiring to immigrate should put \$1,000 each into a pool to buy some good farming land in this section. Over 150 answers were received, all pledging themselves to subscribe the required amount. They are well-to-do people, who will bring their families with them. Some desired to go South, but the large majority voted unanimously for Southern California. Mr. Wilson was selected as the representative to visit this section and negotiate for satisfactory land. They will engage in general farming and but little attention will be paid to horticulture.

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

WASHINGTON LETTER.

(From our Regular Correspondent)

WASHINGTON, D. C., March 16, 1894.

Congress favors coining fifty-five millions of silver called the seigniorage of that purchased under the Sherman law. Ex-Congressman and ex-Mayor Hewitt sounded a key note for those who oppose this when he styled it coining a vacuum. This side says to the people, "You have bought and stored millions of silver in the treasury vaults, which you cannot sell for what you paid for it. It is worth only about forty-five cents on the dollar. You have issued

promises to pay gold for this silver, but to-day the silver is not worth the gold. And now you propose to issue against this same silver fifty-five millions more in promises to pay gold. You are taking the road to bankruptcy and general ruin by means of an inflated currency."

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

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

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

CAPITAL.

CORRECTION.

In the obituary of Mrs. Ernst, RECORDER, March 1st, page 141, second column, twenty-second line, sixth word, read "exhorter."

MISSIONS.

IN these days of ingathering into the churches counting numbers should be of the least consideration. Numerical strength may be great spiritual weakness. No one should be hastily taken into the church. Only he who has truly repented of his sins, been renewed by the Holy Spirit, found pardon and peace in Jesus Christ, is a fit subject for baptism and church membership. No one should make a mistake in this matter, in coming into the church, and the church should make no mistake in receiving any one into its membership. Mistakes either way are of serious consequence. The evidences of true conversion are so plain no mistakes need be made. We have no faith in the superficial and "only just believe" conversions of some of the evangelism of to-day. The church should have for members the truly converted who will heartily enter into the service of the Master, and be active in the work of the church. The church should not have a lot of dead weights to carry.

O. U. W.

OUR OWN BUSINESS.

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

It is our business. Jesus Christ did not appoint a certain few of his followers to preach the gospel, and excuse all the rest. Are there not some called to usefulness and some to idleness? All are to have a part in the work. All have not the same gifts, but all have some gifts. Many of us are not adapted to the work of home missionaries, but we can see to it that those who are adapted are kept at work. Few of us can have the privilege to preach the unsearchable riches of Christ to those brethren of ours in far away lands, but we can have a share in maintaining the various agencies for bringing the message of Christ close to the hearts of the benighted heathen. Whether it be mission, school, or hospital, or the direct preaching of the word, it is our work.

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

W. C. W.

FROM DR. E. F. SWINNEY.

There was praise and thanksgiving to God in my heart yesterday when the steamer came up to the wharf in Shanghai. The hour was

early, eight o'clock in the morning, yet the members of the mission were there with warm greetings; Mrs. Davis, Theodore and Alfred, and Miss Burdick, and also my teacher, Dzu Sing Shung. All are well at the Mission but Mr. Davis, and I regret to say he has been ill some time with bronchitis, though at present it is thought he is improving, and his physician advises his going South and remaining two or three weeks in order to secure a more speedy recovery; he may go to Hongkong in a few days.

The first evening after my arrival occurred the meeting of the Shanghai Missionary Association, where it was a great pleasure to meet many friends and co-laborers in the same cause.

I am entering into busy plans and preparations for the opening of the hospital after the Chinese New Year, their holiday taking place this season on the 6th of February, and we are arranging to begin work on the following Monday.

SHANGHAI, Jan. 30, 1894.

EDUCATION.

WINTER TERM OF MILTON COLLEGE.

This term has just closed with the enrollment of one hundred and forty students—sixty-three ladies and seventy-seven gentlemen. Many of these are from Milton and the towns adjacent. Other localities in the West, where exist our Seventh-day Baptist churches, are well represented. These are Walworth, Albion, Christiana and Berlin, in Wisconsin; Trenton and New Auburn, in Minnesota; Smythe, Dell Rapids and Big Springs, in South Dakota; North Loup and Humboldt, in Nebraska; Nortonville, in Kansas; Boulder, in Colorado; Welton and Garwin, in Iowa; and Chicago, West Hallock, Farina and Stone Fort, in Illinois. There are students also from Southern California, Tennessee, Pennsylvania, New York and New Hampshire.

No severe cases of sickness have occurred among the faculty or the students. A goodly number of them have suffered some from vaccination for the small-pox, being required to undergo this trial, not because this disease has appeared anywhere in the neighborhood, but because of the order of the State Board of Health as applied to all schools of the State. The attendance upon the recitations has been unusually good. Only in a very few instances have members of the faculty been absent from their classes. The demands upon them for close and continuous work have been quite severe and exhausting.

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

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

able concert in the College chapel the last Monday evening of the term.

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

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

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

CORRESPONDENCE.

Editor of the SABBATH RECORDER:

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

"O where are the reapers that garner in
The sheaves of good from the fields of sin,
With sickles of truth must the work be done,
And no one may rest till the harvest home."

H. HULL.

FEBRUARY 28, 1894.

WOMAN'S WORK.

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

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

It is a beautiful thought that our children may be bound together in love, in sympathy, and in endeavor to work for others and for Jesus; we want them to learn to give of that which is their own, and to give intelligently, with some real idea of the needs of those to whom they give. And when the Saviour said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven," we believe the thought of service for him was in his mind. Why should we not teach them that one form of service which he requires of all his followers is to give to others of that which he has given them?

My dear sisters, will you not in each of your churches accept our invitation for more thorough organized work in every department of Christian service, remembering that the *mites* go to swell the treasury as well as large sums, and the smallest service is acceptable in his sight if given in the name of the Master.

We shall be glad to assist in any way that we can, through our columns or by direct correspondence, all who may feel an interest in this advance step.

THE LIGHT BEARER'S MISSION BAND.

The Missionary Committee of the Plainfield Young People's Society of Christian Endeavor have organized a Mission Band among the young girls of our church; feeling that he who said, "I am the light of the world," said also, "Ye are the light of the world." "For God who commanded light to shine out of darkness hath shined into our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." The girls have entered into the work with hearts and hands ready to do whatever good they can, either at home or in foreign lands. They were organized in October, 1893, choosing their own officers and committees, and holding their business meetings once a month. This is all done under the guidance of a superintendent. They are a branch of the Young People's Society of Christian Endeavor, the same as a Junior Society.

They chose for their name "The Light Bearer's Mission Band," hoping to bear the light to many through some kind word or act, and their badge is a light blue ribbon, which stands for truth.

Their meetings are held every Sunday afternoon for an hour, in the church; the first half-hour being devoted to a course of study which

takes the form of a trip around the world. They learn of the country, people, their customs, religion and missionary work. The last half-hour is generally spent in sewing for some special object. As soon as they were organized they began to make bags for the Mizpah Mission. Twenty-one were finished and filled with buttons, white and black cotton, wax, needles, and letters (which the girls had written to the seamen) were also enclosed. These were all sent to Mrs. Burdick in time for Christmas. Some answers have been received from the letters, and no one will ever know how the letters from this band have touched the hearts of these men. But they were not the only ones to receive the blessing. We all know it is more blessed to give than to receive, and I think that many young hearts were uplifted for doing that much for their Master. After studying about Japan, the band gave a Japanese tea to their friends in our church parlor. There were about seventy present. The room was very prettily decorated with Japanese lanterns, banners and flowers. The girls arranged the entertainment, and their friends were pleased to listen to their musical and literary programme, after which bouillon was served in the place of tea, as there were so many young people present. It was a very enjoyable afternoon.

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

TO MOTHERS.

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

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

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

What is the result? Soon the boy leaves school. Not ready to battle with the temptations of the world he is found, in the ranks of saloon visitors, card players and the like, while

the parents, doubling the mortgage to keep their boy from jail, wonder with aching hearts, why it is so? At this time John returns home, having graduated from school, bearing with him the highest honors of his class. This, too, adds its weight to the aching hearts of Frank's parents.

Mothers have you an absent child? Do you realize he is battling with trials of which you know little or nothing. Do your letters cheer and rightly aid the absent one? Have an object in each letter. A text talked about will do your boy or girl no harm, and God only knows how much good. Letters are usually the only means of communication between absent members of the family and the parents.

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

A READER.

ANSWER TO QUERIES ABOUT BEAR VALLEY AND COLONY.

To the Editor of the SABBATH RECORDER:

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

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

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

Doves, quails, and three kinds of rabbits,

about comprise the game. Wild cats, coyotes, with an occasional skunk and mink, are still some bother to poultry. Gophers, rabbits, squirrels, birds, yellow jackets and bees, are troublesome to orchards and fruit. The latter, I am satisfied, do not work on fruit until the skin is broken by something else. Rattlesnakes, a few scorpions, and an occasional tarantula, are there, but not considered serious. Horse, cow and house flies and fleas, are troublesome about the same as through the Central States. Different kinds of ants are quite numerous and annoying to the housekeeper in the summer. Ticks, jiggers, the small red bug, and the bed species, so common in some places south, fail to be there and disturb.

From what is known of that section I should not advise any person to buy less than twenty acres of tilable land there at the present and expect to make a living from the same for the next two or three years. Forty or eighty would be better. On the small scale one will want perhaps from five to ten acres to put out to vineyard and other fruits. The other ten or fifteen acres will be needed for grain, hay, roots, etc., for the poultry, horse and cow.

Water generally can be reached in the soft porous, underlying granite at a depth of ten to forty feet, with a pick and shovel. The wells need no curbing below the few feet of surface soil, and can be enlarged by excavating at the bottom for a reservoir, and at ones leisure, to almost any extent. An eight-foot windmill, force-pump and tank can be put up at a cost of about \$100. With such an outfit a small orange and lemon grove can be kept thriving for a number of years. Should any one doubt this let them visit the more extensive groves irrigated by the well system, in Orange Glen, between Escondido and Bear Valley. Keep the main improvements all on one-half of the land, that is on ten, twenty, or forty acres, according to the amount you have; and, as has been the case, the time may come, should it be necessary, that a water district or company will offer to put water on one half of the land for the other half. But, if possible, by all means develop the water yourself. Be independent and save a perpetual annual water rental.

The Escondido Times, of January 25th, has the following, "Bear Valley can now well boast of having the best location for oranges in the State. . . . This region is so peculiarly situated in the gap between Pine and Palomar mountains that the gentle breeze which comes through here every night makes this belt almost entirely frostless. While oranges were badly damaged around Riverside and Redlands during the late 'cold snap,' here they were not injured in the least. Even the most tender shoots and blossoms showed no visible damage." Although the above be true, it is known that there are some low situations where if they were set out oranges and lemons would receive damage, if they were not killed.

It is gratifying to learn that two or three different persons have already gone to California, or expect soon to go, perhaps on their own responsibility, to stay a few months and look the country over for themselves. Others contemplate such a trip in the spring or summer. If such persons report favorably on a locality we know of a dozen or more afflicted or discontented families who wish to join the colony as soon as they can so arrange their personal affairs.

If a better situation, all things considered, can be found than Bear Valley, then let that be the point and all pull together.

S. F. RANDOLPH.

FARINA, Ill., Feb. 25, 1894.

CHURCH DISCIPLINE.*

BY REV. E. A. WITTER.

How may a better discipline be secured and maintained in our churches? is a question that has been the subject of much anxious thought, and of church legislation ever since the first organization of the church. Many methods have been adopted and practiced by the church, ranging all along a sliding scale from the simple and Christ-like method recorded in 2 Cor. 2 : 1-8 to those heavy fines and great physical punishments inflicted by the church, when acting alone, or by the church and State when united in the work of governing. "The Christian congregation, like every other community, needs discipline in order to suppress or eliminate anything that might impair or destroy its life. But as the Christian congregation is a community of the faithful, the character of its discipline is purely spiritual."

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

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

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

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

They who are considered the faithful are too prone to think unkindly of an offending brother, and treat him unkindly. It is by far too easy for the majority of church members to see, and be horrified at the sight of the mote

that is in a brother's eye while blissfully ignorant of the beam that is in their own eye. While this may be true, the offending brother, whatever the nature of his offence, has good entrenchments from which to tauntingly cry, "Thou hypocrite, first cast out the mote that is in thine own eye, and then canst thou see clearly to pull out the beam that is in mine eye." Yes, and how often it is when we have cleared up our own vision, when we have earnestly and prayerfully squared our lives by God's blessed Word of life, we fail to find the beam we thought was in our brother's eye. There is far too much of the vindictive manifest in all matters of church discipline. A fact which, to the mind of the writer, is one great cause of the present condition of our churches along this line.

As churches and as individuals we need, more than ever, to eliminate from our conception of discipline, the idea of excommunication, and substitute in its place, as never before, the idea of reclamation. Let the churches in their membership arise to this higher and truer conception of their relation to one another and to the church. Let them be possessed more fully of the spirit that enabled the Saviour from the cross to pray, "Father forgive them for they know not what they do." Let them but take a personal daily examination before the clear and searching light of God's Word of truth. And to our mind there will be such a lifting up and purifying of the life of the church as that the question at the head of this paper will be practically answered in that all will find their chief delight in seeking to be mutually helpful one to another, with brotherly love, in honoring or preferring one another. What is needed is more of charity, less of criticism. More of love, less of condemnation. More of Christ and less of self and self-interest.

CIVIL GOVERNMENT AND RELIGION.

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

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

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

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

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

*Read before the Ministerial Conference at Milton Junction, Wis., Feb. 23, 1894.

of the law, or to define what it does or does not require, yet it is their right and duty, as far as practicable, to require men to discharge the duties they owe to each other, and which are enjoined by the second table of the Decalogue.

4. As a matter of history this has been the recognized purpose of civil governments in all ages, and however much they may have failed of their purpose, they have always sought to secure honor to parents, the sacredness of human life, chastity, respect for the rights of property, truthfulness, and protection against the greed of gain, the most common source of crime among men, the 5th, 6th, 7th, 8th, 9th, and 10th commandments.

5. These laws are not simply human enactments, originating in the will of man, but they are God's law. This is evident from the facts of their universal recognition, and that they are written in the consciences of men. All eminent jurists have recognized God's law as the basis of all just human enactments.

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

7. That as Jesus of Nazareth was the most perfect expounder as well as the most perfect example of moral equity, and as the highest state of civilization and human well-being is to be where his precepts are the most perfectly recognized and obeyed, therefore it is the manifest right of the people to choose such rulers as most completely conform to his example, and of the government to protect and conserve a religion that not only inculcates the duties which governments are designed to enforce, but has done more to secure "peace on earth and good will to men" than all other influences combined. To recognize and accept these principles would be a true "National Reform."

H. H. HINMAN.

FARNAM, Neb., Feb. 25, 1894.

CHILD-LIFE IN THE SLUMS.

BY MRS. GENERAL BALLINGTON BOOTH.

(Concluded.)

SOME ILLUSTRATIVE EXAMPLES.

There was one little one in our nursery especially bright and sweet, whose name was Lily. She was one of those child-angels of which I spoke, beautiful in disposition as well as face. She would sing most sweetly the simple little choruses of the Salvation Army songs taught them in the nursery, and made a lovely picture with her sweet face lighted up and framed with its wealth of golden curls. The parents of the little ones are visited by the Slum officers, and so they went one day to the house where Lilly's mother lived. On the threshold they met the father, a rough, brutal man. Holding out their hands they greeted him, but he pushed them away, saying he wanted nothing to do with them or their religion, but that he would believe in them if they would go in and "get that woman converted," with a toss of his head towards the room which he could hardly call home.

On entering it they found "that woman" drunk, and the room showing all the signs of the wreckage and disorder that her life had caused. To open the conversation in a friendly manner they drew Lilly to them and asked her

to sing a little song which was a great favorite with her. At that moment they heard an angry voice at the door, threatening the child if she dared to sing it, and turning, they saw her father. The mother, enraged by his interference, demanded of the child that she sing it immediately. The father again threatened her, and the little one stood trembling between the two—not knowing which to obey, and yet dreading the consequence of disobeying either. Just as the girls were going to withdraw their request, and before they could interfere, the mother sprang in a fit of rage upon the child, and twining her hand in the bright curls tore out by the roots a handful of golden hair. Thus can the drink brutalize even a mother's heart.

There are other terrible consequences that fall upon some of these little innocent victims. Their mothers take them with them into the common lodging-houses to pass the night, and falling asleep in a drunken stupor become unable to protect their babies, who are hence left to the mercy of the brutes inhabiting such places, who often respect neither weakness nor innocence.

Homeless little fledgelings indeed are these! They make me think of the pitiful little birds who, featherless and with ungrown wings, hop aimlessly about at the foot of the tree from whence the storm has swept away their nest, and who become the easy prey of the cruel cat, or creep off into a hole where their bruised and bleeding bodies are made stiff in death from cold and hunger.

To find children naked or crying for bread is a common occurrence. To find little ones who for months never receive a bath, and whose hair is perpetually uncombed and clothes unmended until they gradually drop to pieces, is the common order of things. Do you wonder that our brave Slum officers breathe a fervent "Thank God" when they hear of some childish complaint having swept them mercifully into heaven, where slum babies will be as welcome as the children of the rich?

A BRIGHTER SIDE TO THE PICTURE.

But there are brighter sides to this sad picture. There is the wonderful mother love which poverty, misery, and even shame, does not seem to kill in some of these poor mother's hearts. Let it be remembered that not all the mothers of the slums are devoid of mother love, and that many even of the vicious are more ignorant than wilfully wicked. Then there are some who are the poor but honest wives of drunken and criminal husbands, and who have to suffer bitterly where they are not the most to blame. The way in which some will suffer, endure, and starve for their baby's sake, is touching in the extreme. There are also the girl mothers, whose weak young arms are burdened with a baby, and whose hands can find no work, while the tiny life has to be supported and the tiny head pillowed upon their breast. You imagine that such would, if it were not for fear of the law, determine to strangle the little life out at its first breathing, drop the small bundle into the dark river, or abandon it on some doorstep. That this is so in many cases not revealed through the papers or discovered by the police, may be only too true, and yet in many, many others we have found it quite different. We have seen these mothers clinging in their hopeless sorrow with a pathetic tenacity and love to the little one who was to a great extent its innocent cause. One young mother, not seventeen years of age, slept for weeks in the entry-ways of lodging-houses, and washed her little

baby under the hydrants in the street. She was found by our officers and gladly availed herself of the day nursery so that she might gain a living for herself and baby. When she gave her little one up and kissed it good-bye the first day, she said in a most pitiful way, that she was afraid the baby "wouldn't miss her," because he was so comfortable there.

WORK OF THE SLUM SISTERS.

The bright rays of sunlight which are shed upon these little lives and in their miserable homes by the influence of our slum workers, will never be thoroughly chronicled on earth, but will all be reflected in their true glory before the throne of God, where "their angels always behold the face of God." By day and night, patiently and lovingly, dressed in poor clothes such as worn by their neighbors, and living in the same humble style, these women who have willingly given up home, comfort, and respectable surroundings, to become the sisters of the outcast, go gladly on their mission of love. The two nurseries in the city of New York have received thousands of little babies. The mothers bring them early in the morning and call for them again at night. It is not a very costly place furnished with brass bedsteads, nor do the people feel it is supported by rich patrons; but it is opened in the most neighborly fashion for the children of our neighborhood, and everything is sweet and clean, though plain and humble. We do not believe in pauperizing the people, and we know that these mothers will appreciate the nursery more if they can feel they are doing something for the support of their little ones. So they pay five cents a day when they are working and can afford it.

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

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

A little Dutch baby, about fifteen months old, was among the happy little ones who found a refuge there during the hard and trying day, which must be long and weary for slum babies in their homes. Taken at night by her mother to the wretched home, amid godless surroundings, darkness and squalor, she carried away with her in her little mind and heart the influence which had been round her during the day. She could not talk, but her mother noticed with wonder that before eating her breakfast in the morning she put up her little hands, bowed her head, and sat silent for a minute or two. On bringing her to the Slum Nursery that day, the mother said, "Do you people pray here before you eat?"

"Yes," they replied.

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

So even the babies who cannot talk are carrying out into their darkened homes the messages which we believe shall surely tell upon the hardened hearts of their parents.

NEW YORK CITY.

HISTORICAL & BIOGRAPHICAL.

THE SEVENTH DAY OF GOD'S CREATION WEEK.

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

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

Shall we not, then, conclude that this day covers not the brief lapse of a solar day, but an indefinite period of time, extending from the beginning to the termination of the residence of man on the earth? Is there not a significant intimation in the Mosaic account that this

seventh day should be so explained? Mark the expression at the close of the description of the work done on each of the preceding six days! "And the evening and the morning were the first day;" and so up to the sixth day. No such words are found in the narration of the events of the seventh day! By a well-understood figure of speech, the evening is put for the whole night, and the morning for the whole daytime; and taken together, both mean that the time for which they stand must be regarded as a unite, a time rounded out to a completion, having a beginning and an end, which occurred prior to the opening of the following day. But why the omission of such an expression in the account of the seventh day? Is it not to lead us to understand that this day, though it has had its beginning—its evening stretching out into a dismal night, it may not yet have reached its ending—its morning prophesying its noontide and sun-setting radiance of glory? Again, does not the writer of this account intend for us to know that the word *day* as used by him does not mean a natural day—one measured by a single revolution of the earth on its axis; but that it does mean an indefinite period of time, or one extending over any single lapse of duration. See Gen. 2: 4, where the whole period of the six days of creation is called a day.

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

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

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

IN MEMORIAM.

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

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

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

Of a social nature, in later years a frequent

traveler, an intelligent observer and reader, she has kept in sympathy with the progress of civilization, and was an interesting companion for old or young.

Soon after her arrival in the new country she united with the First Seventh-day Baptist Church of Genesee, of which she was a worthy member at her death. She was deeply interested in the welfare and prosperity of the church, ready to help meet its expenses, and filling her place in its congregation when the infirmities of age permitted.

She was also much interested in the various branches of denominational work, especially so in the home and foreign missions. In a quiet way she was often reaching out a helping hand where cases of need awakened her sympathies, and many a heart will remember her with gratitude, for timely aid received at her hands. Her later years have seemed characterized by a patient, cheerful submission to the trials, disappointments and sorrows of life, and a sturdy determination that others should not be made miserable by her repinings. To her friends it has seemed that each added year has brought an increase of faith and trusting confidence in the love and promises of the Master. In referring to the time when she should no more be with friends on earth, which she frequently did, it never was apparent that she was looking forward to it with dread or shrinking. A day or two before her death she spoke of the painlessness of her illness, and regarded it as an especial blessing from a loving Father. When the final summons came, so gently did her spirit leave its earthly tenement that death seemed indeed to have for her no sting.

M. A.

TRACT SOCIETY BOARD MEETING.

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

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

Members present, J. F. Hubbard, F. E. Peterson, L. E. Livermore, Stephen Babcock, J. D. Spicer, C. C. Chipman, H. V. Dunham, J. M. Titsworth, J. G. Burdick, H. M. Maxson, J. A. Hubbard, and A. L. Titsworth.

Prayer was offered by the Rev. J. G. Burdick.

Minutes of last meeting were read.

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

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

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

Correspondence received from T. G. Helm.

Treasurer reported bills due \$523 82. Bills were ordered paid.

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

Minutes read and approved.

ARTHUR L. TITSWORTH, *Rec. Sec.*

YOUNG PEOPLE'S WORK.

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

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

CORRESPONDENCE.

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

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

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

POLLY?

WORKERS FOR GOD.

We entered upon the threshold of this year with fair hopes, bright prospects, and new courage. There were doors wide open, and grand opportunities for gospel work, and the spread of truth as it is in Jesus Christ. The people seemed to be more awake to evangelistic work, and men and means were coming to the front. Many doors have been entered, and many opportunities well improved, and the best of all our hopes have been largely realized. As far as we have gone the year has been one of earnest effort, and the work and workers have been

greatly blessed of God. While there has been so much the past year to gladden our hearts and give courage and hope, we have been made sorrowful by the loss of noble and tried workers whom the Master has called to their reward. But we are made to rejoice in the midst of our sadness that there are so many earnest young people full of the love of Christ and of souls, consecrated, well equipped by the word, training and the Spirit of God, who are filling up the ranks of the workers. We are filled with large hopes for the cause of missions at home and abroad, a cause grounded in the command of our Lord, to go into all the world and preach the gospel to every creature, and in his promises that no true effort in his name shall fail. The fields are white already to harvest, and he that reapeth receiveth wages and gathereth fruit unto life eternal. With these words before us may we take courage and have a greater zeal for our Master's work. Let us go forth in the strength of the Lord God, "and not in our own, for if we do we shall utterly fail."

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

The past year has been one of unusual progress and large ingathering of precious souls. And it is devoutly to be hoped that this year may far exceed the past year in the saving of souls. Let us work and pray that the many, many who are now walking in darkness and sin, may, by God's assistant grace, be gathered into the fold of our Great Shepherd. May we hear men, women, and children, earnestly inquiring the way of life. It is the prayerful consideration of these facts, and the deepening realization of man's awful destitution of all that can make man truly happy, that constrains the writer to lay its claims upon the hearts of those who have never experienced the power of the blood of Jesus Christ, which cleanseth from all sin. And we do well to remember that this gracious God, who has condescended to place his Almighty power at the command of the believing, looks not lightly upon those who neglect to avail themselves of it for the benefit of the perishing; for he it is who has said, "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" Such considerations as the foregoing ought to cause us to feel the overwhelming necessity for an increase of workers, that, strong in God's strength and in the power of his might, we may snatch these captives from the thralldom of sin and Satan, to grace the triumphs of our sovereign King, and to shine forever as stars in his diadem.

Let us remember that each and every one that has accepted the Lord Jesus Christ is a missionary, and the sooner this is realized the better for each individual and for the general welfare of our work as Christians. If we simply talk about the needs of the mission field, and the successes and discouragements of the workers in the field,—what they are doing and what they would like to do, the work will utterly fail. God's Word is very personal in its dealings with us as Christians. It is "go thou," and it shows us that our position before him should be one of readiness to move at his command. There should be on the lips of every

Christian these words, "What wilt thou have me to do?"

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

It is a solemn and most momentous truth that our every act in this present life—and our every inaction too—has a direct and important bearing both on our own future welfare and on that of others. And as believers, it behooves us to do whatsoever we do in the name of our Lord Jesus Christ. Very early in the course of his ministry the Lord Jesus taught his people that they were to be the light—not of Jerusalem, not of Judea, nor yet of the Jewish nation, but—of the world. And ere he ascended on high he commissioned his people to make known everywhere the glad tidings of salvation, full and free, through faith in his finished work. This duty he enjoined on us, enjoined in the most unmistakable form, and to the most definite extent. Sad it is to realize that the church has failed in fulfilling his command, as there are immense tracts of our globe destitute of the means of grace and the knowledge of salvation.

Ere long "we must all appear before the judgment seat of Christ, that every one may receive the things done in the body." Oh! let us remember and pray for, labor for, the unevangelized world, or we shall sin against our own souls. May God give to each of us a true missionary spirit, that we may show our interest in the sin-sick, perishing souls, by making strenuous efforts to bring them to the Great Physician.

"If we cannot speak like angels,
If we cannot preach like Paul,
We can tell the love of Jesus,
We can say he died for all."

I would that we might all prove faithful to God, for there is no reason to fear that God will not prove faithful to us. He will be with us in danger, in difficulty, in perplexity, and while we may be perfect weakness he will work in us mightily. The Lord can sanctify and use every talent that he has bestowed. He also can and often does choose "the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty." Some who have gone out have had special philological talent, others have had deeper acquaintance with God's Word and

more matured Christian experience; but each one, we believe, has been qualified for that sphere of service which the Lord intended him or her to occupy.

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

Our hearts are strong,
Our cause is just,
Succeed we may,
Succeed we must.

CHAS. L. SLADE.

OUR MIRROR.

PRESIDENT'S LETTER.

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

E. B. SAUNDERS.

—DURING the revival meetings held here last December one of the older members of the church offered a prize of a ten dollar Bible to any one of the young people who would commit to memory one of the four gospels. As a result nine have learned the gospel of Mark. Our pastor, referring to it in his sermon last Sabbath morning, said he had been astonished with the recitations made to him. He thought great credit was due them, and it had proved a benefit to him as well as to them. In response to a letter from the Secretary of the Permanent Committee, our Christian Endeavor Society pledged sixty dollars for evangelistic work this year, that being one dollar for each active member. In addition to this we give one dollar a month to the New Mizpah Mission.

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

OUR YOUNG FOLKS.

"TAKE CARE OF NUMBER ONE."

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

The phrase was so constantly in use that at last it happened that his comrades pretty generally nicknamed him "Number One."

It was in midsummer that rather an exasper-

ating instance happened of Fred's fondness for himself. John Archer, who was a great favorite with the entire neighborhood, both old and young, had the misfortune to fall from a tree and break his arm. The fracture was a very serious one, and the boy was confined to the house many weeks.

His friends took it upon themselves to visit him in turn, so that no day passed without the pleasure of companionship. The boys carried books and games to John's sick-room, told him all the news, and cheered him so constantly and faithfully that the period of his imprisonment could be called almost a happy time.

There was to be a large temperance meeting in a grove a couple of miles from the place where our boys lived. They all wished to go, as several distinguished men were to speak, and refreshments, including ice-cream and lemonade, were to be served on the grounds.

"Now, Fred Ellis," said half a dozen of John Archer's friends, "it is your turn to stay with John. You've shirked going to see him long enough."

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

"He shan't stay alone," said a chorus of voices. "He expects one of us, and he shan't be disappointed."

"Oh, very well! Do as you like. I shall look out for number one."

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

The day of the mass meeting dawned in perfect beauty, to the great pleasure of hundreds of people. From all over the town folks on foot and in farm-wagons or handsome carriages made their way to the beautiful grove. There was a great rustling of stiffly starched frocks among the little maidens, and a fine display of pretty gowns and bonnets by the young girls. The children clustered like bees around the lemonade barrel and the candy stands, while the young men talked in groups of high license and prohibition.

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

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

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

"I haven't seen him to-day," said Henry Morrill; upon which the mother went back to her own family group.

The principal speaker of the day now came forward, and the boys forgot every outside interest in his eloquence and logic.

After the speaking was over there was singing by the great congregation. The good old rallying temperance songs rang out grandly on the pure, sparkling air. The fresh young voices joining with the fathers and mothers, soared above the waving maples far toward the blue heaven, as so many pledges from hearts filled with a pure enthusiasm. In that beautiful place, with the vast sky over-reaching them, and all around them the harmonious expressions of infinite love and loveliness, goodness and purity seemed not only the better part, but the easier part.

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

"Let's stand up to these sentiments, fellows, all our lives."

"I mean to, for one."

"I for another."

The mass meeting was over at last; the lemonade tub had been filled and emptied many times, barrels of candy had been consumed, and as for crackers and cheese the quantities eaten were beyond belief. The people dispersed, carrying on their faces the bright looks born of noble emotions. Their higher natures had been touched, and they went home with new resolves, and a keener sense of responsibility.

One group of boys made their way along the pleasant country road, enjoying their outing in

their own way, talking, whistling, poking fun at each other, and now and then catching a "tag" and starting off for a chase. As they came in sight of a deserted farm-house, standing in its green, level inclosure, one of them said, stopping suddenly,

"What is that?"

"Why it's a voice—a boy's voice! Hark! It is calling for help."

"Listen!" said the third speaker.

The boys held their breath and listened.

"That's Fred Ellis's voice," said Allen Peabody.

"So it is!" exclaimed Tom Porter. "See here, boys, keep perfectly quiet. I know where he is."

The boys all looked an interrogation.

"There's a well belonging to that old farm-house. I have drank water from it many a time—good water, too. But it's perfectly dry now. I tried to get a drink there day before yesterday."

"Well, what of it?" asked Henry Morrill.

"What of it? Fred Ellis has fallen into it."

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

The boys had guessed correctly. Fred Ellis was in the dry well, a safe prisoner, with nothing to do but look out for number one. On his way to the grove he had looked for water, and seeing a frog on a jutting stone far down the mossy inclosure he had amused himself by trying to poke the creature with a long willow switch. Reaching too far, he pitched head over heels into the well, and had for some hours been exercising his lungs in the attempt to make himself heard by a chance traveler.

"Now listen to me, boys," said Allen Peabody. "We won't leave him there too long. But we will give him a good scare and make him promise a few things before we haul him up to a level with his betters. Wonder what he thinks now about number one?"

In pursuance of this plan the boys went to the edge of the well and peered into it with their bright eyes.

"Halloo!" called out one. "Who's there?"

"It's me," came in response.

"Bad grammar," said Tom Porter. "Boys, this can't be one of our acquaintances."

"Pretty time to talk about grammar!" growled poor Fred. "How'd you like to be down here?"

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

"Fred Ellis, you stupid! Climb down to that jutting stone and give me a hand. Be quick about it. I've been in this hole long enough."

"No you haven't. If you had been there long enough you would be more polite. We are all perfectly astonished to hear you ask for help."

"I should like to know why," said Fred, sullenly.

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

"Oh, come now! What's the use of bothering? You know you mean to help me out."

"Indeed, we couldn't think of depriving you of such a good chance to reflect on your sins."

"What have I done?" asked Fred, in tones that began to falter.

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

"All right," said Allen. "Arthur will be glad to be let off, and we promised to tell John all about the mass-meeting."

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

"Yes, it is stuff," he reflected there in the twilight of his prison. "'Tisn't possible to live that way. Everybody has got to have help one time or another."

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

at first. "If you won't help me, will you tell 'em at home the fix I'm in?"

"We'll take that into consideration," said Allen Peabody.

"You won't ever hear me talking about number one again," said Fred. "I see what a shirk I've been."

"Oh, you do!" said Tom Porter. "Boys, suppose we haul him up. No use in frightening his mother; she's nervous enough, anyway."

"That's just like you," said Fred, "to think of mother. Her heart's bad, you know, and a fright wouldn't help her any. I promise you I will try to think of other folks, and what they'd like."

"Hurrah!" The boys gave a shout of approval. Then long-legged Tom let himself down to the "jutting stone," got a firm foothold, gave his hand to Fred, and soon "landed him," none the worse for his four hours in the well.

Indeed, he was much the better, as his future actions proved. When he showed a tendency to backslide, the boys recalled him to his better self by using the old nickname, "Number One."—*Mary F. Butts, in Sunday School Times.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1894.

SECOND QUARTER.

March 31.	Jacob's Prevailing Prayer.....	Gen. 32: 9-12, 24-30.
April 7.	Discord in Jacob's Family.....	Gen. 37: 1-11.
April 14.	Jos. ph Sold into Egypt.....	Gen. 37: 23-36.
April 21.	Joseph Ruler in Egypt.....	Gen. 41: 38-48.
April 28.	Joseph Forgiving His Brethren.....	Gen. 45: 1-15.
May 5.	Joseph's Last Days.....	Gen. 50: 14-26.
May 12.	Israel in Egypt.....	Ex. 1: 1-14.
May 19.	The Childhood of Moses.....	Ex. 2: 1-10.
May 26.	Moses Sent as a Deliverer.....	Ex. 3: 10-20.
June 2.	The Passover Instituted.....	Ex. 12: 1-14.
June 9.	Passage of the Red Sea.....	Ex. 14: 19-20.
June 16.	The Woes of the Drunkard.....	Prov. 23: 29-35.
June 23.	Review.....	

LESSON I.—JACOB'S PREVAILING PRAYER.

For Sabbath day, March 31, 1894.

LESSON TEXT—Gen. 32: 9-12, 24-30.

GOLDEN TEXT.—I will not let thee go, except thou bless me. Gen. 32: 26.

GENERAL STATEMENT.—Our last notice of Jacob was his vision of the ladder and journey toward Haran. The Bible student should read from the 28th to 32d chapter, having fresh in mind the events between Lesson X. of last Quarter and our present lesson. Jacob has had a vision directing him to return to his old home in Canaan. Reaching Mahanaim, angels greet him, messengers of Elohim. Whether this was a dream, or vision while awake, matters not, he recognizes the messengers as coming with divine authority, and treats the one wrestling with him as a divine man, and who, no doubt, was God again veiled in human form. See verse 30.

EXPLANATORY NOTE.

JACOB IN TROUBLE. 9. "Jacob said." Earnestly and in his helplessness, for Esau was approaching with four hundred men. "God of my father." He was the heir to the promises made to his fathers. "Return unto thy country." See chap. 31: 3. 10. "I am not worthy." No works of merit. Self-abasement. "All the truth." Not even worthy a fulfilling of his promises. "With my staff." Years ago he passed this river alone and with nothing. Now with God's blessing he was able to divide his servants and flocks into "two bands." A division for the purpose of better security. 11. "Hand of my brother." Well grounded were his fears. He had wronged his brother, deceived his father, and Esau had vowed vengeance. "Smite me, *i. e.*, his clan. He prays for a whole family whose lives were at stake.

PLEADING THE PROMISES. 12. "Thou saidst." We may speak after the manner of men and remind God of his promises. "Do thee good." See Gen. 28: 15. Faith clings to this promise and pleads it.

WRESTLING IN PRAYER. 24. "Left alone." His family was left on the south side of the ford, while he returned to the other side to be face to face with God before he was face to face with angry Esau. "There wrestled." See Hosea 12: 4, 5. The physical or mus-

cular struggle was in keeping with the spiritual conflict underneath the surface. Jacob's lameness indicates a real physical encounter. "A man." Man, angel, God. Who but God manifest in the flesh? May he not, then, be born of Mary in after years to show forth his love and power to save? A mystery, but none the less real. "Until the breaking of day." How many Christians persevere in prayer like Jacob and Christ and wrestle all night. Modern saints seem to lack this element of intense, persistent seeking. Breaking of day brought the dawn of new light and hope and blessing. 25. "When he saw." The angel perceived that Jacob would not give up. "Touched . . . his thigh." He now shows his spiritual and supernatural power. "Out of joint." The thigh bone out of joint man has no strength or power for wrestling. He is now disabled. But Jacob throws his arms about the neck of the angel and holds fast. Before he would put him away, now, discovering who his antagonist is, he will not let him go. 26. "Let me go." Says the angel. "Bless me." Ratify the covenant and grant deliverance from enemies and divine protection. "Judged by the standard of business life, a settled conviction produces a definite result; so in the spiritual realm God has made a settled determination to seek his favor according to his plan a *sure condition of success.*"—*W. H. Ernst.*

THE ANSWER. 27. "And he." The angel. "What is thy name?" Names were given to men from some prominent trait. To ask one's name might be to ask "what is thy character?" "He said, Jacob." Supplanter. How sinful he felt in owning it. What is your name, dear student? Answer, "Sinner." Shall it always be thus? 28. "No more Jacob." You have repented of all past follies and sins, I will give you a new name from your changed character. "Israel." Prince of God, for thus thou hast power with God by faith and obedience. "With men." And this was seen in his immediate encounter with wrathful Esau. When we can prevail with God we obtain power over men. Jesus gives his redeemed ones a new name better than of sons and daughters. 29. "Tell me thy name." Who would not know the character of God? But a word or words cannot fully reveal it, therefore he said, "Wherefore dost thou ask?" "He blessed him there." That told his name or character better than to say, I am thy God and Redeemer. "The secret of the Lord is with them that fear him." 30. "Peniel." Places were also named from transpiring events. This event deserved a memorial, and so Jacob gave the *place* a new name. "God face to face." Rev. 22: 4. So the early disciples saw God face to face when beholding Jesus, though his face was veiled, as it were. "No man shall see me and live," said God to Moses. The brightness of his glory cannot be seen by mortal eyes. Even the brightness of Christ's second coming shall destroy the wicked.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning March 25th.)

HOW AND WHY SHOULD WE PRAY? Matt. 6: 5-15.

"After this manner therefore pray ye." In as comprehensive a way. Not necessarily in the exact words of the model given. The Lord's prayer expresses the substance of our petitions; by it we learn what is proper to present to him who hears and answers true prayer. We pray in a manner showing our recognition of God as Father of all, and Creator, our Preserver and Great Provider. We express confidence in him as true believers and followers. In prayer we are to venerate God's holy name, and to esteem it above all names and pray that everywhere God may be held in veneration; that his laws may be obeyed; the gospel be advanced and the world be filled with his glory. In heaven the will, or law of God is perfectly obeyed. It should be our wish and prayer to be thus obedient. In prayer we should express and feel our dependence upon God. "Give us our daily bread." Our need of pardon, therefore our sense of sin and condemnation under a holy law is expressed. The psalms contain many appropriate expressions for prayer suited to men in all conditions.

But why should we pray? Because Christ and our own circumstances reveal to us the necessity and duty. As none but God can provide for us, none but God can pardon and save us; and as he can hear us, and loves to have us come to him in a reverent spirit, and especially promises to grant requests, prayer becomes very natural and most proper.

REFERENCES.—Submissive prayer, Matt. 26: 39, 42, 44. United in prayer, Acts 4: 24-30. Earnest entreaty, Luke 11: 5-8. In faith, Mark 11: 22-24. Regular prayer, Psa. 55: 16, 17. Prayers contrasted, Luke 18: 10-14.

—ONE primary teacher says that it is much easier to teach and there is more interest in the class since the primary lessons have appeared in the *Helping Hand*. Her scholars copy the exercises "To copy," and bring them to her each week and she keeps them.

—TWO boys in a class, greatly interested in the *Helping Hand* lessons, read them over every week, often twenty-five to forty times. This may be overdoing the matter somewhat, but the fault is seldom that way, if fault it is. The boy that reads his Sabbath-school lesson over a dozen times each week will have better thoughts after it, purer motives, than he who spends that time in reading the average novel in the weekly or monthly paper for youth.

—SPEAKING of the youth's weekly, "the great popular" paper for young people, "endorsed by the clergy," having for its contributors "our most eminent men," it is observed that the story department is sufficiently large to consume the most of the time spent in reading. This being true it is not surprising that nine-tenths of the conversation of the youth growing out of what they have read is about "that terrible adventure at the mines," or "that witty Irishman and the Indian," or "Susie's fortunate marriage," etc. Stories are good, that is, good stories are, and teach good lessons oftentimes, but stories are for *diversion* while instructive, not to absorb time and thought. But then this is only one man's opinion. Some other folks have opinions.

COLONIZING IN GEORGIA.

To the Editor of the SABBATH RECORDER:

Dear Sir:—I have been requested by Bro. T. P. Leslie, of West Brooklyn, L. I., who is a member of your denomination, being a communicant of the New York City Church, to send you a paper regarding the location of a colony of Seventh-day Baptists at Tallapoosa, Ga. Bro. Leslie has invested in ten acres there, five of which he is having set to grape vines this season. He is desirous of having brethren of his church locate near him, and believes that the field is one of the best for both Christian work, and also to enable those who are not overburdened with this world's goods to acquire a home where they can be comfortable and at the same time do a good work for Christ's kingdom.

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

2d. The accessibility to our northern and eastern cities, and the low rates of fare by rail. The cost of a family moving to California would settle them in Georgia and pay for three-fourths of the cost of a five-acre lot with two acres planted to grape vines. Fruit grown there arrives in our large cities in advance of that in less favored climates, and commands better prices in consequence.

3d. The tide of emigration and immigration is turning south, and hundreds are availing themselves of these advantages and are making themselves homes in the Sunny South. Why not seek the wheat and the gold near at hand, instead of that far-off land of gold, where Nature demands irrigation—California.

Our government agricultural report says Georgia is the empire State of the South, producing abundant crops of rice and cotton, while there is a tract of land extending across the State from South Carolina to Alabama, which produces abundant crops of all kinds of cereals,

and is as well adapted to growing all kinds of fruits as any portion of the United States. Lands suitable for fruit growing can be purchased from \$10 to \$20 per acre. There have been planted since last September (1893) 800 acres to vineyards, 125 acres to strawberries, within two miles of Tallapoosa, Ga., and there is room for more. Railroad fare from New York City \$21, time 25 hours. Freight rates on fruit to New York, Chicago, St. Louis, 55 to 65 cents per cwt., time in transit 48 hours. Any further information Bro. Leslie or myself can give will be gladly given.

Yours sincerely,
E. J. BEAN.

487 FIFTH AVE., New York City.

EXEGESIS.*

1 Cor. 14: 34, 35.—Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything let them ask their husbands at home, for it is a shame for women to speak in the church.

1 Tim. 2: 11, 12.—Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

These texts are so often used to argue the inferiority of woman, and with other texts understood to enjoin the servile obedience of the sex, doctrines so repugnant to the feelings of most of our wives, daughters, and sisters, that I hesitate before opening my mouth.

What could Paul have meant when he used the language quoted? Shall we say, with some, that Paul was a crusty old bachelor, and had no respect or charity for women in general, and "women's righters" in particular, and therefore that the words he used do not express the mind of the Spirit? That is a little too much "Higher Criticism" for me. And besides, we do find the apostle joining in worship with women. He went out to the river to a prayer-meeting—a female prayer-meeting, I guess—at least there were women there, and Paul conversed with them. And then we remember that at one time Paul lived, "for many days," the account says, in a family where there were four women, and they were all preachers, and there is no evidence that he forbade their speaking, or that he considered it a shame, although this circumstance was probably subsequent to his writing the letter to the Corinthians, in which occurs one of the texts given me. And in several instances he speaks in praise of the labors and the faith of women who had been his helpers, such as Mary, Priscilla, Eunice, and Lois, Triphena and Triphosa, and others, which shows that he did not despise their labors, but recognized their merit.

Then as regards Peter. Must we suppose that he was actuated by unchristian intolerance when he wrote, enjoining upon wives the duty of obedience to their husbands? The fact that Peter had a wife, and also a mother-in-law, does not of necessity force upon us the conclusion that his words do not express the meaning intended by the Spirit. When Peter says (1 Peter 3: 1), "Wives, be in subjection to your own husbands," and when Paul says (Col. 3: 18, and Eph. 5: 22), "Wives, submit yourselves unto your own husbands," I suppose they declare a principle in the family relation dating from the fall of man, a principle clearly declared by Paul (1 Cor. 11: 3 and Eph. 5: 23), "But I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God." Every being, except the Almighty, is subject to a superior in authority. Not necessarily su-

perior in power or intellect or grace,—perhaps equal. Christ and God are equal, because they are one. Christ is the head of the church, but the church are his brethren, and they shall be co-heirs with him. The husband and wife are equal, because they are one. But, though perchance she may be his superior in physical, intellectual, or spiritual power and endowments, he is, or should be, the head of the family, just as surely as Grover Cleveland is President of these United States, nevertheless, in the latter case there may be thousands of smarter men and worthier men among his constituents. And every man is bound to pay honor to the President of the United States and to respect his authority. Why? Because that is God's plan. That is God's political economy. First, the family—a patriarchal monarchy, in which the husband is chief. Then the commonwealth, to the powers of which we are commanded to be subject. "The powers that be are ordained of God. Whoso therefore resisteth the power resisteth the ordinance of God," says Paul in Rom. 13: 1, 2.

The wisdom of this arrangement is apparent when we reflect that schism and strife in the family, in the church, or in the commonwealth, are alike destructive of peace, prosperity, and happiness. The same law obtains largely in the animal kingdom as with man, only in the former it is a matter of instinct or brute force, and in the latter of reason. With this view, then, of the family relation, that the husband is its head and representative, we are perhaps a little better prepared to seek an answer to the inquiry why Paul is so hard on the women, and commands them to keep silence in the churches.

Why are they not permitted to speak? Perhaps the preceding verse may give us a hint. 33. "For God is not the author of confusion, but of peace." I understand the apostle to be writing to the Corinthian brethren to correct a practice among them in religious gatherings, of all speaking and praying and singing at once and in different languages, creating such confusion that he says, "If those that are unlearned or unbelievers come will they not say that ye are mad?" Then he gives direction how to conduct their meetings. Verse 26. "When ye come together each one hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." And verse 40, "Let all things be done decently and in order." Now upon the supposition that every one was filled with the power of the Spirit, and a man was waiting for a chance to give expression to his joy, or to give an exhortation, it was not proper for his wife to take his time, either to make a remark or make inquiry. But Paul thinks she had better wait and ask her husband at home. Or, as he says in 1 Timothy 2: 11, "Let the woman learn in silence with all subjection." For otherwise she would publicly assume the prerogative of teaching her husband and so usurp authority over him, a very improper thing for her to do, both for reasons already stated and for a further reason stated by Paul in verse 13, "For Adam was first formed, then Eve. And Adam was not deceived but the woman being deceived (or beguiled as in the Revised Version) hath fallen into transgression." That is, woman having been beguiled to bring sin and sorrow into the world, may no more be trusted to lead, but must herself be led.

I do not think it necessarily follows that woman's voice is never to be heard in public assemblies of worship. Nor that she is excluded

or excused from the public exercise of such gifts as she may be endowed with, whether it be that of prayer, exhortation, singing or preaching. As I have already intimated, Paul gave sanction to such by his presence. And in 1 Cor. 11: 5, while giving directions as to woman's personal appearance, when she engaged in the exercise of public prayer or prophesying, he recognized her privileges in such acts.

But while the apostles, by implication concedes to woman the privilege of praying in public, it is, in the light of the text under consideration, a privilege subservient to the rights of her husband. Her privilege is his right. If from courtesy, politeness, gallantry or Christian charity, a man chooses to give his wife or sister, or some other man's wife or sister, the privilege of occupying time which he knows or has reason to believe she can occupy more to the glory of God than he can, I shall not object, and I do not suppose Paul would. But still our text with its rigorous discrimination against one-half our race, as some consider it, remains the same, unsoftened in its application. Some would say that Paul wrote as he did because of a certain state of society and peculiar social relations existing at that time, especially among the Corinthians and the Ephesians where Timothy was supposed to be. And in view of the great change in public sentiment since then upon the subject of woman's relations in the world, if he were to-day to write to the church at Milton Junction, he would use very different language upon the subject. That would destroy my faith in the universal application of the Scriptures.

The Apostle gives a reason for the dogma, (if I may call it a dogma) based on a principle as old as our race and as true to-day as when he wrote it, a reason which cannot be made to support a requirement upon the Corinthians or Ephesians to the exclusion of the rest of mankind. The whole matter seems to be based upon God's curse upon Eve. "Thy desire shall be to thy husband and he shall rule over thee." Until that curse is removed woman is subject to man. If she speaks in meeting it is by sufferance and not by right. I can do no better than to leave the subject right here just as the apostle has written it:

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

HOME NEWS.

Wisconsin.*

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

We are rejoicing in the benefits of the recent awakening here, and are earnestly praying that the dear Father will give the wisdom and spirit needed to continue the gathering till Christ shall be enthroned in every heart, and have an altar in every home. The young people are very earnest in their work, and are in many ways the hope of the church. Our prayer is that God will carry the good work forward that has been so grandly begun in the various churches.

PASTOR.

*Read by Wm. B. West at the Ministerial Conference of the Seventh-day Baptist churches of Southern Wisconsin, and requested for publication in the SABBATH RECORDER.

CORRESPONDENCE.

OROVILLE, Butte Co., Cal., Feb. 24, 1894.

Having seen a number of articles in the RECORDER for a few months past in regard to the formation of a Seventh-day Baptist colony in Southern California, I thought I would contribute a few thoughts in regard thereto.

And first, why Southern California? why not Northern California? What is the matter with this part of California that it should not be considered? I know of no reason why it should be ignored, for surely we really have the best part of the State for all purposes. We have the most extensive farming lands, and the best deciduous fruit lands in the whole State, we defy competition with the South. We have large tracts of land that can be bought much cheaper than can be bought in Southern California, and more of it that does not require irrigation at all. There are now 10,000 acres of just such as I am talking about, that lies in two hours ride of San Francisco, and good homes of from five, ten, twenty to one hundred acres to suit the purchaser; it can be bought for from \$40 to \$100 per acre, lovely valley lands. It never has been and never will be necessary to use irrigation thereon to raise any kind of a crop of fruit, berries, etc., anything but citrus fruits to perfection. It is all subdivided now and for sale. This land is only three and a half miles from Petaluma, and the same from Santa Rosa, the county seat of Sonoma county; the best county in this State.

But you say you want to raise oranges. Well if you wish to do that then you will have to go into the orange belts. Now right here I wish to say that I apprehend the great difficulty with our Eastern friends consists in not taking into consideration the important fact that in California climate is not determined, by any means, by lines of latitude. I may be wrong, but judging by the general trend of movements, as exhibited by the letters that have been written thus far, our people think that if they want to raise tropical fruits, and to find a tropical climate they must go as far south as possible. This is a great mistake. We are here guided in our choice of climate by the thermal lines; thus it is that away up in Butte Co., that country that the Southerners have so long misrepresented by giving Easterners the impression that so far north as that everything must freeze up entirely. If you are guided by the lines of latitude as in the East it might be so, but it is not so here.

Here in Butte the present winter we have not had cold or frosty weather enough to injure citrus fruits up to this writing, and today my orange trees are putting out new growth while in Southern California their oranges in many places froze, and they dare not deny it.

Now, to make this plain to all your readers I give you some figures on the degrees of temperature as measured by thermal lines throughout this State; also the rainfall in each (the South and North) beginning at San Diego. The mean annual temperature here is sixty to sixty-eight degrees; its rainfall is in inches, annually ten, then you go back to Bear Valley, there is not water enough to irrigate from this source, and it is a hot, dry country as above, without water it would be exceedingly difficult to raise much fruits of any kinds. Now I have had some experience in San Diego county in raising fruit. Water is the great desideratum in orange growing at any rate, and it costs too much for poor people to settle

where it does not fall from heaven, or has been secured by capitalists in advance. The mean temperature of Reding and Butte in the frozen (so called) north is sixty to eighty degrees. Cannot hardly understand, do you say? The rainfall of Butte is twenty inches. At Reding the temperature is sixty to sixty-eight degrees, and the annual rainfall is forty-four inches. Sonoma county sixty to sixty-eight temperature, rainfall twenty-eight inches. Here no irrigation is ever used.

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

Yours truly, N. L. COON.

Literary Notes.

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

"The Jewish Question," to be issued by Harper & Brothers on Friday, will be one of the notable books of the year if it keeps the promise of interest held out in "The Mission of the Jews," an article by the same author published in the January Harper's Magazine. The subject of the Hebrew in his relations to other races has rarely been approached with a more enlightened sympathy.

Popular Spring Excursion to Washington, D. C.

The Erie lines will sell tickets to the National Capital and return via Waverly, Wednesday, March 28th, in connection with the excursion of the Lehigh Valley R. R. Tickets will be good for return passage within 10 days. Fare round trip from Alfred, N. Y., only \$10. For leaving time of train, Pullman car space, and further information call on Erie ticket agents.

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

SPECIAL NOTICES.

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

WILLIAM C. WHITFORD, Treasurer.
ALFRED CENTRE, N. Y., Feb. 25, 1894.

REV. J. CLARKE, having accepted a call to the pastorate of the Verona churches and Utica interest, requests his correspondents to address him at Verona Mills, Oneida Co., N. Y.

A BUREAU of Information, designed to be a medium of communication between Seventh-day Baptists needing workmen or women and those seeking employment has its head-quarters at the RECORDER Office, Alfred Centre, New York. Address Editor of the SABBATH RECORDER, with stamp enclosed if reply is desired.

FRIENDS and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House. Office hours from 9 A. M. to 4 P. M. Special appointment made if desired. Elevator, 8th St. entrance.

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CONTENTS.

Table listing various articles and their page numbers, including 'Forgiveness—Poetry', 'Editorials', 'From L. C. Bandolph', etc.

MARRIED

BABCOCK—BABCOCK.—In the town of Stoning on, Conn., March 14, 1894, at the home of the bride, by the Rev. William C. Daland, Abel Babcock, and Mrs. Ida E. Babcock, both of Westerly (Connecticut side).

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family and many friends. Funeral services were held at her late home, in the Larkin House, Watch Hill, R. I., March 8, 1894, conducted by her pastor.

TEFFT.—Clark B. Tefft, son of John and Abby Tefft, was born in Richmond, R. I., May 3, 1819, and died March 1, 1894.

CRANDALL.—At her late home in Westerly, R. I., March 12, 1894, of la grippe, Hannah Crandall, daughter of the late Oliver Crandall, in the 78th year of her age.

He was converted when fourteen years of age and united with the Wood River Six Principle Church. He was married March 14, 1841, to Hannah Webster.

Miss Crandall was born at Charlestown, R. I., June 7, 1818. She was a sister of Mrs. Geo. S. Greenman, who died Feb. 28th.

BURDICK.—In Hopkinton, R. I., Feb. 21, 1894, of typhoid pneumonia, after a brief sickness, Mrs. Clarissa Burdick, daughter of William Crandall, deceased, of Westerly, and the wife of the late Clarke Burdick, of Hopkinton, aged 65 years.

WILLIAMS.—At Waseoia, Minn., March 11, 1894, Mrs. Anna M., wife of Edward Williams, aged 71 years, 5 months and 20 days.

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