

THE SABBATH RECORDER.

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THE BEATITUDES.

BLESSED are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

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A SABBATH HYMN.

MRS. C. M. LEWIS.

Dear Lord of the Sabbath-day,
We come with adoration;
Deign to hear us while we pray,
And grant us thy salvation.

Our hearts thrill with love and praise,
Deep is our soul's emotion,
While to thee our voice we raise
In songs of true devotion.

Grant us now thy Spirit's power,
That with firm endeavor
We may closely follow thee,
Henceforth, and forever.

WE are sorry to learn that Bro. J. L. Huffman's health continues to prevent his filling his engagements in evangelistic work. The churches in New Market, N. J., have been holding meetings preparatory to his coming, for several weeks past, and have now decided to wait until after the holidays before attempting continuous evangelistic meetings.

WE call the special attention of those who are hoping to send their children to college, to a sensible article published in another column of this issue, "To what College?" clipped from *The Advance*. The sentiments therein expressed coincide with many other experiences and observations concerning this important question. Of course it will not be difficult for our readers to add, to the schools mentioned, our own Alfred, Milton and Salem.

THERE have been several times, during the life of Col. Ingersoll, that Christian people have been asked publicly to unite in praying for his conversion; and each time he and his irreligious associates laugh immoderately at what they deem the Christians' folly. Some pious people themselves have grave doubts about the propriety of such an announcement. We believe in the efficacy of prayer, secret and public. It is often wise and appropriate to have seasons appointed for special prayer for God's interposition in instances of personal danger and general calamities. We have Scriptural examples and directions for thus praying. But, somehow, in the case in question, there is another Scripture that stands, like a spectre, before many when prayers are asked for this particular conversion. So much sinning against light and mercy; such persistent misrepresentations of Christianity, and defiance of God's power and justice, must eventually bear, if it has not already borne, its fruitage in hopeless apostasy; and 1 John 5: 16 seems sadly applicable: "If any man see his brother sin a sin which is not unto death, he shall ask and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it."

It is difficult to obtain reliable information concerning the real condition of the people of Armenia. That there have been great atrocities on the part of the Turks cannot be doubted. And it seems, from the most reli-

able sources, that there is now great suffering from the inhumanities practiced toward them, and from the wide-spread famine that has now overtaken them. Great efforts are being exerted to send relief to the sufferers.

The English have been doing nobly in sending supplies, and a committee has been constituted in New York to receive and forward the much-needed aid. This committee sends out a circular in which they say:

English liberality has already given much to relieve the distress, but there is great need of more help. Moved by the sad fate of the unfortunate Armenians and confident in the generosity of the American people so ready to sympathize with all suffering, an Armenian relief Fund Committee has been formed in New York to co-operate with the London Committee, and earnestly appeals to our fellow-countrymen on behalf of the sufferers. The rigors of the Armenian winter have already set in, and the distress is becoming more and more dreadful. The case is very urgent, and we hope that a generous response will be made to our appeal.

These contributions should be sent to Mr. Spencer Trask, Treasurer, 27 Pine street, New York. He will forward to the London Committee, through whom the sufferers will be helped as speedily as possible.

At the December meeting of the Tract Board the Treasurer made his first report of money received and pledged for carrying on the work of the Society as contemplated in the instructions given the Board at the late General Conference. Eight churches had been heard from officially, showing an aggregate of between seven and eight hundred dollars raised for that purpose. One or two other churches had been heard from indirectly, from which it appeared that nearly half enough was already secured to enable the Board to go forward. If the other churches that intend to contribute toward this extra and continuous fund will notify the Treasurer before the first of January of the amount raised it will enable Dr. Lewis and all interested to make some definite arrangements for their future work. It has seemed to the Board that the churches have been moving in this matter very slowly, and the impression had been increasing that the employment of Dr. Lewis in this special work during the present Conference year was extremely doubtful. But at the last meeting the case seemed more hopeful. It is sometimes said, however, that it is much more difficult to raise the last half of any fund than it is to secure the first half. How it will be in this instance remains to be seen. Some of our smaller churches, and those not considered financially as strong as others, are doing nobly in their effort. We wait with deep anxiety the results of the canvass in the remaining churches for the next two or three weeks.

EVERY loyal citizen of the United States must regard the assembling of the Fifty-fourth Congress as an event of great interest and full of large possibilities. What will be the character of the deliberations and of the enactments of this body of trusted servants? Will they be equal to the occasion? Will they be true statesmen and patriots? Will the honor of our nation be exalted or debased? Will the people's money be wasted or judiciously expended? In former times we have had magnificent specimens of manhood and statesmanship in Congress. Men of broad views, well-trained minds, clear thinkers, and logical reasoners; men of moral worth, staunch defenders of human rights and interests, have graced our national Legislature. This is not saying that we have no such

statesmen now. It takes the occasion to develop and exhibit the real metal of the man. In every crisis of our government, hitherto, men of gigantic powers have come forward as though raised up for that special time and purpose, and have put their hands to the pilot-wheel of national affairs and given direction to the ship of state. If we have veered from our true course there is good ground to hope that we will soon be turned into line and move forward to grander achievements. With all the hindrances, selfishness and corruption in political circles, there is still a larger measure of intelligence among the masses than in former times. Educational facilities are multiplying; the higher standards are set up, and better qualifications are demanded in the learned professions and on the part of those who aspire to positions of responsibility in the public confidence. There is no reason why we may not have men of the best qualifications of mind and heart for our chief executive officers, our halls of legislation and our supreme courts. If an enlightened public sentiment shall demand and control these matters of State, in spite of the counsels of the ignorant and vicious, there is hope for the future.

A WRITER in one of our exchanges, after quoting some remarks from two or three eminent theologians on the modern craze of "Higher Criticism," raises the questions, "Is there a reaction coming on?" "Are men discovering that there is little meat on these bones of discussion?" "Are they going back to some old-fashioned ground where they seem to build more solidly and see straight?" These are significant questions, as their answer in the affirmative seems a natural inference from the language of two eminent men and scholars quoted. The first one said, "I have come to the conclusion to let those things alone. I propose to take some things for granted. I do not see much profit in the discussions; I propose to keep on preaching Jesus Christ, and let other men attack these disputed questions if they choose to; it is all right, I suppose, but not for me. I am going in the other direction." These are not the words of an ignorant, nor a prejudiced, man; but the firm convictions of a critic, a scholar. Another whose words are mentioned, has the reputation of being one of the "most noted men in the East." He said, "Brethren, I have done with this whole business. I tried to go into it as thoroughly as a working preacher can, and I can come to no conclusions; it unsettles me. I find nothing to stand on. I know the gospel; I know what it has done, is doing, and will continue to do. I am going in for that." These are most sensible conclusions. If the critical study of the Word reveals some unimportant errors which cannot effect the validity of the Bible as a whole and yet which so unsettles the faith and hope of numerous believers, and takes away the wholesome restraints and guiding influence of that gospel in which they have hitherto trusted, where is the good that can come from such unsettling and such, so called, "scholarly criticism?" For one, while not in the least depreciating scholarship, nor fearing the most searching discoveries in the realms of Bible truths, still we hail with joy every evidence of a return to the practical teaching of gospel doctrines, which for centuries have been "the power of God unto salvation to every one that believeth."

NEWS AND COMMENTS.

VESUVIUS is again active, sending forth three streams of lava which run down into the valley.

A VERITABLE cave has recently been discovered near Philipsburg, N. J., at a small place, Carpenterville. Expert geologists have visited it and find it quite remarkable.

DIPHTHERIA is reported as prevailing to an alarming extent in Brooklyn and in Philadelphia, though it is stated that as the antitoxine treatment increases the death rate decreases.

OFFICIAL reports say that since the closing of saloons on Sunday in New York, the average number of prisoners in Jefferson Market Police Station is 18, as against 120 before the closing.

A BILL has passed the Legislature of Georgia making the earnings of a married woman her own personal property, and not liable for debts or in any way belonging to her husband. Good for Georgia!

THE newly-discovered gold mines in Colorado and Utah are making quite an excitement among adventurers. They are pronounced, by experts, richer and more extensive than those of South Africa.

AN orphan asylum in Milwaukee, Wis., was destroyed by fire December 11th. In the asylum were 192 boys, from three to fifteen years of age. All were marched out in good order and no one was injured.

ONE thousand Swedes are arranging their affairs with a view to removing from Waukesha, and Walworth counties, Wisconsin. They intend to form a colony and locate upon a large tract of land in Tennessee.

THE works of Professor Richard F. Ely on sociological questions are quite popular. Some are already translated into the Japanese language. His "Outlines of Economics" is printed also in raised letters for the use of the blind.

ST. LOUIS has been designated as the place for holding the next Republican National Convention, June 16, 1896. The other cities desirous of this honor, but outrun in the race by St. Louis, were San Francisco, Chicago and Pittsburg.

AN abandoned oil well on Marsh farm, near Parkersburg, W. Va., blew out a plug and began gushing at noon, November 27th, overflowing the rig. It is now running into the Kanawha River. Prospects for new, rich territory are good.

DR. TALMAGE, in his Thanksgiving prayer in Washington, with President Cleveland and wife in the audience, thanked God "for fish, in the Savannah, in the Hudson, and in Buzzard's Bay." If he forgot to mention ducks it was a serious oversight.

CREMATION seems to be steadily increasing in popular favor. In 1886 there were 119 persons cremated in this country. The number has increased each year, reaching 876 in 1894. In Paris alone, since the movement began, over 20,000 have been thus reduced to ashes.

KENTUCKY is not wholly Republican. On December 11th, a whole volley of shots were fired into a train load of Republicans who were returning to St. Louis after the inauguration of Governor Bradley. A car was nearly riddled, but strange to say only one man was injured.

MENTION is made in New York papers of the advent to our country of an anarchist, Jew hater, and beer drinker, by the name of Ahlwardt, who comes to aid in enforcing the Sunday laws, especially against the Jews. This portly reformer is from Berlin, and is the leader of the anti-Semites in the Reichstag.

RIPE eggs for Ahlwardt, was the *Tribune* announcement last Friday morning. If such an act were justifiable at any time, it would seem about as appropriate in Cooper Union as anywhere, while this anti-Semitic champion was harranging the people against the Hebrews. It ought to be impossible to create and execute a Russian policy of hatred for the Jews in America.

IN the barbers' war over the enforcement of the Sunday closing law, the anti-closing faction scored heavily on November 25th, when Judge Windes issued a temporary order prohibiting two Justices of the Peace from issuing any more warrants for the arrest of barbers who worked Sunday, or from taking any further action in the cases now pending in the Chicago courts.

DOCTORS do not seem to enjoy any immunity from death above other professions; but quite the reverse, according to statistics recently published. In New York and Brooklyn there have been 450 deaths of physicians within a period of 8 years, their average age being 54.6 years. Their percentage of mortality was 25.23 as compared with clergymen 15.93, and lawyers 20.23.

A RESIDENT of Boston who has large commercial interests in Cuba, has just returned from that disturbed Island. He states that there is nothing but a reign of terror there. All the moneyed men are calling for peace at most any price. The rebel cause is growing and the Spaniards are becoming badly demoralized. It seems extremely doubtful if Spain can retain control of the island much longer.

THE steamer "Germanic," of the White Star Line, leaving Liverpool for New York December 11th, collided with the "Cumbrae," of Glasgow when a little way out. The fog was dense. The "Cumbrae" was sunk, and the "Germanic" was injured. All passengers were saved. Lord Dunraven was on the "Germanic," returning to America, but the steamer went back for repairs. Her passengers can sail from Liverpool on the "Adriatic" in place of the "Germanic."

KENTUCKY'S first Republican Governor was inaugurated, with appropriate ceremonies, December 10th. Governor W. O. Bradley, in his inaugural address, said, "I shall do right, as God enables me to see the right; be just as he enables me to determine what is just, and by the love which I cherish for the State of my birth, do all that within me lies to advance her prosperity, enforce her laws, protect her citizens, and maintain her honor, remembering always that I am not the Governor of a party, but of all the people."

CONTRIBUTED EDITORIALS.

WHAT to do when a revival is at hand. Suggestions to church members. The time of year is now with us when the pastor is liable to begin a series of special meetings. Some suggestions as to the proper behavior of church members in such circumstances may be timely.

1. If the pastor asks you to testify at some meeting, make it a point to keep still. If he says anything more, stay away altogether. He might as well understand first as last that he isn't running you.

2. Never do anything unless you feel like it. You don't want to be a hypocrite. (This maxim applies only to religion. Everybody knows that religion and business are two separate things. If you should run religion on business principles it would make talk.)

3. If there is a misunderstanding between yourself and some other brother, don't make the first move. It's his business to come to you. If you should begin running after people, there's no knowing where it would end. You might get so happy you would want to go to a lot of others.

4. Don't ask your friends to give their hearts to God. They will think you are getting religious.

5. Don't put it too strong in the testimony meeting. Smith may hear of it and ask you to pay for that cow.

6. Don't acknowledge to anyone that you have done wrong. He may take advantage of it and say he always thought so too.

7. Don't shake hands with the people after meeting. They will think you are "putting on" and wonder why you don't speak on the street.

8. Give the preacher a jab under the fifth rib once in a while. You remember the deacon who told the Lord that if he would keep the pastor humble, the church would keep him poor. If you work it right, you can do both. Paul had a thorn in the flesh, and probably your pastor needs one. Keep his head down if you can.

9. Never, under any circumstances, praise the sermon. People will think you have not been away from home. Give out the impression of patronizing superiority. It's easily done by a little practice.

10. Criticise others all you can. They are no better than you are. They pretend to be so good and all, but you know how to take them off. Tear them to pieces when you get home. An amused stare or a half-suppressed titter is sometimes successful in casting gloom on a meeting.

11. Brother Jones took the pastor a quarter of beef last week and slapped him on the back in such a hearty way that the Elder fairly out-did himself that night. You can be relied on, I know, not to be so foolish as that. Let the minister scratch for a living the same as you have to. Besides, you don't want to be drawing his mind away to material things. You think enough about those for both.

12. Finally, if you have a duty to do, don't do it, and it will come easier to neglect it next time. You will soon get where your conscience will not bother you so much. If it does prick you, just remember that your chance is as good as lots of others. Revivals are a bad thing, any way. They will all be worse than ever by next summer.

You may get worried, sometimes, as the

Holy Spirit impresses upon your heart the thought of how you are going the broad road to spiritual death, taking your children and neighbors with you; but if you give in, you are gone. You will never get off them without crucifying the flesh, giving up your pet sins and getting down on your knees in humility and repentance before God.

And now, having written these things, I am almost frightened at the thought that some one may take them in earnest. Just carry them to your pastor, brother, and he will tell you the "interpretation of the thing."

THE ONE UNFAILING TREASURE.

St. Paul, in the thirteenth chapter of 1 Corinthians, tells us of a wonderful truth that had been revealed to him—"Charity never faileth." The word charity is now, by best authorities, translated love. Love as used in the Bible is divine—it gives unselfishly for another's good. "God is love." That declaration expresses Christ's whole life; he forgave sins; healed the sick; cast out devils; told them to bring burdens to him and he would bear them—"come unto me all ye that labor and are heavy laden, and I will give you rest." There is no trial but if taken to him spiritually he will lighten. Christ's love was, and still is unchangeable—"love never faileth." Still mankind disregard this and teach that it is, changeable. Many think where Luke and John say Christ found people buying and selling in the temple and drove them out, that he was angry. Dean Alford, in his work, says it was the oxen Christ drove out. Could not Christ use authority and correct a wrong without losing his temper? A God that taught "forgive and ye shall be forgiven" and "he that hateth his brother is a murderer" would not lose his divinity by having anger and hatred. Man is continually making God after his own idea of right and wrong, because human love turns to anger and hatred; we ascribe these qualities to Christ, which is unfair. "Be ye therefore perfect, even as your father which is in heaven is perfect." He also says, "I and my Father are One," so they were both perfect. No perfect being could be wrought upon by others and caused to sin; Christ had plenty of temptation placed before him, but he was never tempted. Some think God, the Father, gets angry, for David said, "God is angry with the wicked every day." When David wrote that he was "making God after his own heart," he justifies himself in being angry and having enemies, and he here ascribes the human or natural to a divine being, which is unjust. Christ said: "All that ever came before me were thieves and robbers." The early writers, even by inspiration, could not fully reveal God, hence the need of the divine putting on human form and dwelling among men. Christ says he came from the Father, was one with the Father, calls him "The Good," and says that this Father is perfect, thus showing his knowledge of God far excels man's. Christ calls those who preceded him "thieves and robbers;" in their teachings they had robbed him by teaching his love changeable. Christ's life amply corrects this. I believe it is the same in all places of the Old Testament where it tells about the anger and wrath of God; this father which Christ calls "The Good" was not understood by early writers; was it not man's "love by sin or the fall" instead of an ill-natured God? God see

ing man's darkness sent his only begotten Son into the world that those who "sat in darkness might see great light." It is sometimes said: "God loves the sinner, but hates his sin." If Christ on the mountain, after a fast of forty days, would not be tempted for all the kingdoms of the world, surely one wrong deed would not cause him to fall from his high estate and yield to human weakness. If Christ hated our sins, he could not forgive our sins, because his forgiveness works by love. Forgiveness shows the depth of his love. Paul in the fifth of Galatians gives hatred and wrath among the works of the flesh, and says, "they that do such things shall not inherit the kingdom of God." John in his first epistle declares unto us that "God is light, and in him is no darkness at all." "He was manifested to take away our sin, for in him is no sin." How can any one, after studying Christ, and the writings of disciples, with light of Holy Spirit within to teach us, think of his being anything but perfect being? If there is anything that is at enmity with God, it is sin; yet he taught us to forgive, which is an expression of himself. Is not the expression "righteous indignation" a screen, behind which man seeks to hide his temper when his own ideas of right have been crossed? This "indignation" is but unforgiveness or condemnation. Christ taught to forgive, and said, "condemn not." If others do wrong we are not justified in *thinking* wrong. The love of God cannot dwell in the heart with anger. The fact that God is always the same gives us confidence to look to him for help when we are tempted. It is God's love that redeems and saves us.

It is difficult for many to understand why it is, when the Son loved man so much as to give his life for him, that he should prepare a place of torture for the disobedient in the next world. While the Bible does this, are not many of the expressions figurative? "God is a spirit, and they that worship him, must worship him in spirit and in truth." If we have a spiritual perception of this God of love we know he has not prepared a literal "lake of fire." No human being ever had enough vengeance for that, much less, a divine One. Fire in Bible times was a symbol of purification. The Bible has of necessity had much human handling. "If we were all learned enough to read it in the original, and understood the customs of the times, we would find it does not always say just as the interpreters tell us it does. It speaks of where 'worm dieth not and fire is not quenched;' this had reference to a fire that was kept constantly burning, outside of Jerusalem, to burn up refuse of the city." I do not believe God punishes us in this world for sin; wrong-doing is followed by its own punishment or loss. I believe it will be the same in the next world. In heaven the love of God will be *perfected* in his believers—this is redemption. If the unbeliever has, by his own will, shut out love of God from his heart, what is there to redeem or perfect? Is not punishment spoken of in the next world rather as unhappiness from spiritual loss? "Love never faileth," hence God who is love is unchangeable. If mankind would accept this truth, they would reciprocate the love of their Creator and seek to serve him, desiring that his will be done in their hearts.

"God is love." When Christ was on earth that love was manifested in the human form. He manifests his love to us to-day through

the Holy Spirit, which is Christ in the invisible form. John says: "God is a spirit," and in John 1: 9, in speaking of the Word it says, "That was the true light which lighteth every man that cometh into the world." We know not every soul born into the world hears of Christ or his Word. The meaning then is that the Holy Spirit is given us all with our creation, and is our life. It says, "In him was life, and the life was the light of men." "The manifestation of spirit is given to every man to profit withall." "Know ye not that your body is a temple of the Holy Ghost?" We "must worship in spirit and in truth." An earnest Christian teacher said: "We have no right to listen to man's teaching without looking to this spirit within to show us what is the truth. The first chapter of John and 1 John 5: 7, make God, Son, Spirit one. Perhaps this may be hard for us to comprehend, but, "A God that we could comprehend would be no God at all; if we could comprehend him, he would be no greater than ourselves. "God is love;" as the Bible teaches us the three are one, then the Holy Spirit that dwells within us is that love. "Life is love; love is God; God is heaven."

"Freely ye have received, freely give." Do we give this divine love to others as freely and purely as we receive it, or do we change it into selfishness? The fall of man, as told in the Scriptures, is a figure; the literal meaning is that man fell through selfishness—that is, he did as he was told not to do, desiring his will to be done instead of doing the Lord's will. Mankind have inherited this fallen condition. I believe selfishness the cause of all sin—the sin being specified under various names.

Christ came as the world's Redeemer, "For as in Adam all die, even so in Christ shall all be made alive." Sin, which is spiritual death, is made alive, that is, "changed to righteousness through Christ." When we surrender our selfishness, Christ's love will rule us; then, everlasting life has begun. We see selfishness everywhere—the world is ruled by it, and it hinders the Christian in his growth in grace. The world would rather please themselves than their Creator: making pleasure of moment their highest aim, and like Adam, they do their will instead of the Lord's; thus they disobey the plan of their creator and receive only loss. When man becomes reconciled to the divine plan and obeys, he is a new creature. If the Christian serve Christ unselfishly, serve him for the love he has for him, his heart will have a corresponding growth in love and grace. We need never fear but that the Lord will pay us for all service. Our best is very meagre considering the great blessings bestowed upon us. Oh, that every follower would look into his own heart and see if he is serving for the happiness he hopes to have in the next world, and escape the unhappiness of the unbeliever, or is he serving God for the love he has for him, desiring *his* will to be done on the earth?

Many people have a wrong idea of religious needs; instead of spending our lives trying to acquire religion to die by, let us desire religion to *live* by. Let us take Christ, who was a perfect and divine being, as our pattern, trying to make our lives like his life and teachings; thus making mankind better and happier, letting all service be for the *love* of God and man. When we come into this spiritual communion with God, we will look upon

death as freedom from sin, and will desire the time to hasten when we can be with Christ.

Just before Christ's crucifixion he said, "A new commandment I give unto you, that ye love one another as I have loved you." His love for man was so great that he gave his life to his enemies. Early in his ministry he taught: "Love your enemies, bless them that curse you, be good to them that hate you, and pray for them who despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust." How well he followed his own teachings, even praying when on the cross for those who were taking his life. Christ's crucifixion teaches us the love we should bear for those who persecute us. "We cannot of ourselves do this, but we can humble ourselves, letting go of self, desiring only to be ruled by that Christlike spirit, then we will be given a forgiving spirit, and we will love our enemy; then we can say kind things of those who say wrong ones of us; do kind acts to those who dislike us, and as Christ on the cross prayed his Father to forgive his persecutors, we will desire for our persecutor good, that he might have a new heart." "The shedding of Christ's blood was typical of the love that was shed, or given to man; thus the term atonement or at-one-ment, which means reconciliation—reconciling man to God,"—the God that never faileth.

Paul compares love with many other good things, and shows that none will do much good without it. If he could speak with knowledge of men and of angels, and had not love, it would be as a tinkling cymbal. Though he could understand prophecy and had all knowledge—that it was nothing without love. He might give all his goods and himself, yet if love was not the foundation, it would be nothing. Defines love as the opposite of selfishness. Prophecy may fail; tongues shall cease; knowledge shall vanish, but love never faileth. In our human condition we can only know in part, but when we realize the perfect love of God, and our bodies as the temples of that God, then what we knew before will seem as nothing. In the past we have seen spiritual things darkly, but now we know God better than our best earthly friend; spiritual things are being made known to us because we are putting ourselves into a condition to receive them. "Now abideth faith, hope and love, but the greatest of these is love." When we keep the new commandment, "That ye love one another as I have loved you," we will all perceive this truth.

ETTA GALES.

THE MIZPAH MISSION.

It was with a feeling of delight that, emancipated from school duties, I boarded the train for New York, sure that my Thanksgiving vacation could not be more pleasantly spent, as I could not go home, than with Rev. and Mrs. J. G. Burdick, at the Mizpah Mission for Seamen. Having staid with them a few days once before, I felt, this time, better prepared to understand and enter into the spirit of the noble work which Mrs. Burdick, aided by her husband, is doing.

About half past seven, Wednesday evening, the sailors began to drop into the cheery reading room, until about 20 were gathered there; not one who was not made to feel by the hearty handshake and kindly inquiries

that he was especially welcome. The early part of the evening was passed in reading, conversation and music; then as a prelude to the gospel service which forms an important part of every evening's program, several hymns, suggested by the men, were sung. Their voices were deep and rolling, like the sea. Mrs. Burdick read a portion of the Scripture and commented upon it in a way likely to interest the sailors. Prayer followed, and then the men were encouraged to talk, and while they do sometimes express themselves, yet they feel it is, as one man said, "harder to speak in meetin' than to scrub down decks all day."

Thursday evening was a very enjoyable one indeed. After a short gospel service, which was in charge of a delegation from one of the W. C. T. U. organizations in the city, Miss Anna Langworthy, of New York City, delivered a lecture on "Heredity." The lecture was intensely interesting and instructive, and one could see by the fixed attention with which the sailors listened to it that they were deeply impressed. After the lecture, an elocutionist, Mrs. Wardell, read two selections in a pleasing manner. Then the entire company were served with refreshments prepared by Mrs. Burdick, consisting of Turkey sandwiches, crullers, coffee, apples and grapes. To these men who were deprived of meeting in family gatherings, I think the Thanksgiving evening spent at the Mizpah Mission will always be among their pleasant memories, and if by the grace of God the two sailors who took the pledge that night are enabled to keep it, they will surely reckon that as the Thanksgiving season of their life.

The regular meeting of the Floating Endeavor was held on Friday evening. The pastor of one of the city churches, with several C. E.'s, conducted a very helpful meeting.

The evening after the Sabbath was largely devoted to music. Two of the sailors played the violin, several others sang solos, and sang them well, too. As "Saturday night" is one of unusual temptation to sailors in port, Mrs. Burdick endeavors to make that evening so attractive that they will not wander into haunts of vice, but will come to the Mission instead. As an aid to this end, she always, if possible, provides refreshments of some kind. On the evening mentioned, crullers, coffee and apples were served.

Of a part of the work, at least, which occupies Mrs. Burdick's evenings, I have tried to give you, readers, a little idea, but to understand the work which fills the days I think you must be in her own home; be there in order to realize what it means to look well after the ways of the household, attend the convalescents, welcome visitors and explain to them the work, visit ships daily, going from one to another, distributing reading matter, inviting the sailors to the Mission, and holding services on board. One cannot help thinking while seeing so much accomplished, "As thy days so shall thy strength be."

And is all this labor necessary? Yes, and more, too, for if ever a class of men stood in need of help I think the sailors do.

The sailors' quarters, even on board such ocean steamers as the *Teutonic* (which, by the way, I had the pleasure of visiting with Mrs. Burdick), are far from inviting, to put it mildly. During the voyage, besides being

constantly subjected to the dangers and hardships incident to their occupation, they are completely cut off from the association of home and friends (one man said he had not been home for 13 years—a common experience), and indeed from almost everyone who would strive to elevate rather than degrade them. Then, too, on arriving in port they have in their possession the accumulated earnings of weeks, and unless they can be induced to spend their leisure hours in some place where they are surrounded by pure, helpful influences, the money which "burns their pockets" is expended for liquor and the time passed in saloons and other dens of iniquity. Many beautiful things have been written about the poetry of the sailor's life "on the bounding deep," etc., but I think the facts would prove that the "poetry" (?) exists chiefly in the mind of him who writes it.

As I stood on the beach this morning and looked first at the ships some distance out and then at the life-saving station, I wondered, "Are we ready to

Throw out the life-line
To danger-fraught men,
Sinking in anguish
Where we've never been?"

To "rescue the perishing" is the work which the Mizpah Mission aims to accomplish, and to do this time, money, talents, strength and patience are required. Ought we not to be proud, no, not proud, but very glad that in the largest city in the United States there is conducted by Seventh-day Baptists one of the brightest missions for sailors in that city?

But do not let us have the spirit of the man who, when a bear intruded into his frontier house, betook himself to the loft, and from that safe elevation aided his wife by *encouraging glances* to despatch the unwelcome visitor, and then, when he was sure the animal was stone dead, descended and joyfully exclaimed, "We killed the bear!"

However, even "encouraging glances" are very helpful sometimes, so let us not spare them, or our sympathy and prayers.

And then, a great deal of reading matter, wholesome stories, with good illustrations, is needed to keep the reading table freshly supplied and to distribute among the sailors on out-bound ships. School teachers, why cannot you interest your pupils in the work for seamen and get them to bring to you magazines and papers for the reading room? The children, I know, will be delighted to help. Edibles, which can be served as refreshments to the sailors on the evening after the Sabbath, one can readily see, would always be acceptable. For the convalescents, in the Convalescent Home for Seamen, a department recently started in the Mission, eggs furnish a very nutritious article of food. How nice it would be for a box of fresh eggs to reach 509 Hudson Street about Christmas, also a barrel of apples, and the other things which will suggest themselves to your ready mind.

Enough! Probably too much, you will think, Mr. Editor, but please let this be printed if you think one person will, from the reading of this rambling article, get a clearer idea of the work of the Mizpah Mission, or become more deeply interested in this department of soul saving.

F. A. E.

THERE is great power in a definite enumeration of our blessings in words. It makes us find out that we are a thousand-fold richer than we thought.

Missions.

In southern Illinois we once had six churches, but there are now two left, the Stone Fort and Bethel Churches. The first has about thirty members, the second about twenty. There are scattered Sabbath-keepers in Pulaski, Pleasant Hill, Villa Ridge, Raleigh, and Harrisburg. I believe that the main cause of the decline and the going out of some of our churches on the southern Illinois field was the lack of proper fostering care. They were left to themselves when they should have had a good general missionary to preach to them, to guide, direct and strengthen them, and put there, too, not for a short period of labor, but to stay until churches were thoroughly established and made, if possible, self-sustaining. Since Bro. T. J. VanHorn was put on that field our interests there have been looking up. It has been a hard pull, but it is hoped that it is a sure pull and there are better days in store for our people in southern Illinois. Bro. VanHorn has the good gift of setting and getting others to work. One of the best things he accomplished was the organization of Christian Endeavor Societies. The young people constituting these Societies are active, earnest workers, and are doing good work in building up the cause. At Bethel, Bro. C. W. Threlkeld is now laboring as missionary pastor and is holding a revival effort. During the summer regular services were very much broken up by fever sickness which prevailed in the community. We trust the church will be greatly revived and strengthened by the series of meetings. We deeply regret the weather was such and our health so impaired by a hard cold that we were prevented from getting over this field, as desired and planned. It is quite evident that the great need of this field is evangelistic labor. There are several places where gospel tent work would be just the thing to do to build up the interests which remain. It was a great pleasure to spend a few days and a Sabbath with our old pastorate at Farina, Illinois. Eighteen years ago we closed our labors with the Farina Church, and in that time great changes have been made in the place and the people. Death has reaped a harvest in that time, and many have moved to other places and have become members of some of our other churches in the West. The children have grown to be the young people, some have married and have children. Our church at Farina has a good prospect for long life, for it has a big lot of young people of good quality, and most all are Christians and active for Christ and the church. Bro. Charles A. Burdick is supplying the church and teaching a school, but Bro. J. L. Huffman is their pastor-elect, and they expect him to commence his labors with them April 1, 1896. Though shut in for a while by a cold, yet a good call and visit were made with many of the dear old friends. God bless them and may their remaining days be their happiest and best! There is a good interest among our Farina people in our denominational lines of work. Bro. S. R. Wheeler was cheered on his way by a good sum of money for the Boulder Church building. The Secretary received some *substantial* manifestations of interest in our missions. A committee was also taking subscriptions toward putting Dr. A. H. Lewis for the rest of his life into the Sabbath Reform work. Good

crops of fruit have enabled our Farina people to do something for these objects of Christian effort. Who can measure the blessing which they will receive?

How our heart is at times made sad by the worldly spirit and the selfishness so often seen in Christian individuals and in Christian churches. It sometimes seems that all the blessings of the gospel and of a Christian civilization are for their own special benefit. There is so much cold indifference in regard to the spiritual good of others, that it has become almost appalling. Worldliness and inconsistent living have robbed them of spiritual interest and power. Dr. Pierson has said: "The world has become a little churchly, adopting some Christian ideas and sentiments, molding its moralities and philanthropies into a semblance to the gospel pattern; but while the world has grown a little churchly, the church has grown very worldly. The dialect of Canaan is corrupted with the language of Ashdod. Professing disciples do not even profess self-denial. The strait gate has given place to an easy and attractive entrance, and the narrow way is broadened into a stately avenue, smoothly paved and bordered with fragrant flowers. Though there be 'no royal road to learning,' the church has found a royal road to heaven. Satan has for centuries stamped five institutions as especially his own,—the card table, the horse race, the dance, the stage, and the wine cup. Professing Christians receive his coals in their bosoms and yet expect not to be burned; they sit till midnight over progressive eucher, enter their steeds on the race course, whirl through the intoxicating mazes of the dance, tittle over the wine glass, and not only go to the theatre but introduce it into church entertainments. Our church life is honeycombed and undermined by worldliness. There is little if any practical separation. The bulk of professing Christians if not wholly worldly are worldly holy; at the door of this world's frivolities and gayeties they shuffle off their Christian character as easily as an Oriental guest his sandals, and mingle indiscriminately with those who bow at the idol shrines of folly and fashion. There seems to be a process of moral putrefaction, or loss of godly savor, and petrification or loss of godly sensibility, which threaten the very existence of any pure and primitive type of piety. The garment spotted with the flesh communicates the contagion of a worldly leprosy, and those who are warned to keep themselves from the world are overspread with its uncleanness. What is the result? Instead of presenting, like Joseph in Egypt or Daniel in Babylon, a perpetual contrast to our surroundings, the only line of separation that remains is the church roll. Instead of being spiritually isolated and insulated that we may be charged and filled with the life of God and the power of God, the witness of a separate, sanctified life and of the tongue of fire is gone."

SNAGS IN THE CHANNEL.

Many a stream might be navigable if it was not for snags in the channel. There is room enough, and water enough, and there are no natural obstacles to navigation; but trees have fallen, logs have floated, stumps have drifted into the stream, and there, bedded in mud, are snags which choke the channel and wreck any craft which undertakes to sail there.

There may sometimes be a freshet or high tide which sweeps everything and floats everything, but for ordinary times and ordinary purposes the channel, choked by snags, is useless for navigation.

No devout heart can be indifferent to the cry, "O Lord, revive thy work;" and every well-directed effort for the reviving of pure religion, the upbuilding of believers, and the conversion of the unsaved must have the hearty sympathy of the true, the faithful, and the godly. But there are sometimes most serious obstacles in the way of accomplishing these desired ends. There is work which should be done but which men are unwilling to have done, and which, while it remains undone, effectually blocks the pathway of those who would labor to revive the church and to save men.

The voice that cried in the wilderness said, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Mountains were to be leveled, valleys were to be filled, stones gathered out of the way, rough places made plain, and crooked places straight. And such preparation is still needful. The Lord will not walk in the crooked paths of crafty and wicked men. If we are to witness his march it must be in a way prepared. The lanes and by-paths of sectarianism, the private ways of men who seek their own advantage, the crooked paths of inconsistent and ungodly professors,—these will not be trod by him who marches in the greatness of his strength, and who speaks in righteousness, mighty to save.

Many men in laboring to upbuild the cause of God lose sight of this fact. They work for a freshet, for a flood, for a revival, rather than for deepening the channel and clearing out the snags. When a church has an orthodox faith and a heterodox practice; when the men in it are sound in faith and unsound in charity and patience; when smoothfaced hypocrites exhort sinners to repent, and slanderers and deceivers sit by and say "Amen;" when preachers enter upon their work understanding that there are closets which must not be explored and skeletons which must not be brought forth to view,—there need be no surprise if the whole course of the work is superficial and unsatisfactory.

The Holy Ghost is sent into the world to convince men of sin, of righteousness, and of judgment. Not merely to bring to mind the sins of Esau and Pharaoh, of Nimrod and Nebuchadnezzar, but the sins that are nearer home, and are under our very gaze. When God sends men to preach, they tell the truth *that concerns the people who are hearing them*. Nathan said to David, "Thou art the man." Isaiah said to Hezekiah, "Set thine house in order." Jeremiah charged Zedekiah with his sins and warned him of his doom. Daniel rebuked Nebuchadnezzar and Belshazzar, exhorted them to repentance, and warned them of the judgments of God. John the Baptist said to Herod, "It is not lawful for thee to have thy brother's wife." Jesus said to the woman by the well, "Thou hast had five husbands, and he whom thou now hast is not thy husband." Peter said to Elymas the sorcerer, "Thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

This is the way that the Holy Ghost deals with men, and people who claim to be "Holy Ghost men" and expect the presence of the Holy Spirit, must be ready to speak what the

Holy Ghost speaks, and must have something for the people besides noise and enthusiasm, marching and hand-clapping, solos and ditties, blank cartridges and paper bullets.

Many a church has had preaching enough, light enough, and truth enough to save a nation. There is water enough in the channel, but there are the snags, the old settlers; some of them have been there for years and years—steadfast, unmovable, frozen in their places, stuck in the mud, and there can be no smooth sailing until the channel is cleared. High tide may last a few hours, a freshet may carry some adventurous craft safely over, but when the flood has subsided, there are the snags, the old grudges, the old slanders, the old wrongs, the church trials where iniquity triumphed, the deceptions that have misled the people, the lies that made sad the hearts of the righteous, the tricks of trade, the inconsistent lives, the pleasure-seeking, the church quarrels, and all the thousand and one things which conspire to hinder the work of God among men.

God says, "Be ye clean that bear the vessels of the Lord;" and he calls for clean churches, without spot or wrinkle or any such thing. And if we are to be led by the power of the Holy Spirit, that Spirit must make us holy, for without holiness no man shall see the Lord.—The Christian.

MISSIONARY SOCIETY.

Receipts in November.

Table with columns for donor names and amounts. Includes entries like Walworth Church, Interest on Permanent Funds, Grand Junction Church, Plainfield Church, etc.

E. & O. E.

A. L. CHESTER, Treas.

WESTERLY, R. I., Nov. 30, 1895.

LETTERS TO THE SMITHS.—NO. 17.

TO DANIEL SMITH.

My Dear Nephew:

I was reading the RECORDER to-day, and I came across an item on the editorial page concerning things appropriate to do on Thanksgiving-day. Brother Livermore urges that in particular we should do something to make happier those who are not so fortunate as we. I like the idea. And now, as you are a teacher, I want to tell you something the teachers in our village school have got into the habit of doing in connection with the day.

On the Wednesday preceding Thanksgiving they ask the boys and girls of their respective rooms to write on slips of paper the names of any people they know who are in such circumstances that they cannot get a good Thanksgiving dinner. Several names of worthy

poor people are thus obtained. These are taken to the principal, and he makes out a list of all. And then on Wednesday afternoon the children bring to the school-house such eatables as they want to give for good dinners for these people. Two or three of the older boys get a team and drive the length of the business street, collecting such donations as the business men are willing to contribute for the same purpose. By the time that school closes a large quantity of provisions has been gotten together. Then it is all taken to some oneroom for division. The teachers and older pupils assort the various articles, place the several portions in boxes brought from the groceries, and the boxes are marked with the names of those families to whom they are to go. It is surprising how much stuff is contributed by the good people of the village for this purpose. There are pies, cakes, loaves of bread, chickens, various kinds of meat, potatoes, turnips, carrots, apples, canned fruit, sacks of flour, and—I don't know what not. Sometimes the boxes contain enough to last the families to which they go, a week. Even if they are very poor, they can live well for a few days at least.

After this work is all done, they go home to supper; after that the fun comes in. At half-past seven the boys and girls gather at the school-house, bringing with them one or two teams with the biggest wagon or sleigh boxes they can get. The boxes of provision are loaded in, and the boys and girls climb on top. The teachers suggest that they be careful about making too much noise, and then the procession starts. Judging by the music and laughter I have heard the crowd make on such occasions, the young folks must have a good time and are happy. They sing gospel hymns mostly, and may be heard away up the road.

When they approach a house where one of the boxes is to be left, they quiet down, drive up in front and stop. Two of the boys take the box, go to the door-step as still as they can, set it down, rap lightly on the door, and then tiptoe away to the wagon. About the time the door is opened they are in the crowd again and the team is trotting away, the merry crowd laughing and singing as before. When the distribution is done a good ride is taken to complete the pleasure of the evening. If there is sleighing, all the better.

Very little of this matter is heard outside of school. The teachers do not care to have the village papers speak of it. They prefer to have the boys and girls observe the occasion in the spirit of Matt. 6: 1-4. I doubt not all enjoy their good dinner the next day the better for having helped others to something good to eat. I think that the young people get more real good from this custom than those whom they undertake to help, for it is a discipline of soul to them that must tell upon character, and character is the grandest fact of life.

And now, Daniel, you may get a suggestion from this custom of which I have told you that you may like to carry out in your own school. Your boys and girls need to have their hearts cultured as well as their brains. In fact, I think a cultured brain without a cultured heart may be used to no good purpose.

Concerning this matter I have heard one of our teachers say that some good judgment is necessary in their distribution. The children

may bring in the names of some persons not really needy, and who might be displeased if a box were left for them. I think, though, that teachers may, with the advice of some of the older pupils, avoid making many mistakes.

May God bless you, Daniel, in your good work. No calling is more richly beset with possibilities of making the world better.

Sincerely,

UNCLE OLIVER.

TRACT 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, December 8, 1895, at 2:15 P. M., Charles Potter, President, in the chair.

Members present: Charles Potter, I. D. Titsworth, D. E. Titsworth, J. F. Hubbard, F. E. Peterson, W. M. Stillman, L. E. Livermore, E. R. Pope, J. D. Spicer, F. L. Greene, J. M. Titworth, S. Babcock, J. A. Hubbard, C. C. Chipman, H. M. Maxson, A. L. Titsworth.

Visitors: John Spicer, Jesse G. Burdick, H. H. Baker, J. P. Mosher, R. Dunham, T. B. Titsworth.

Prayer was offered by H. H. Baker. Minutes of last meeting were read.

The Committee on Louisville Field reported as follows:

The Committee to whom was referred the financial statement from the Evangelistic Committee of the Missionary Society in reference to receipts and expenditures in Louisville, report correspondence with Bro. Carpenter, the Treasurer of that Committee, and would recommend the payment of the statement as presented. Bro. Carpenter stated that the expenses of Dr. Lewis would be paid by him and one-half of it charged to this Society, and that the old tent matter was under consideration by them.

For the Committee,

D. E. TITSWORTH, Chairman.

Report adopted.

The Committee on Distribution of Literature reported having secured the Seventh-day Baptist Quarterlies necessary to complete the files desired.

The Supervisory Committee reported having borrowed \$150 to meet current expenses, and, on motion, the action of the Committee was sustained.

The Committee to confer with Dr. A. H. Lewis in regard to devoting his entire time to Sabbath Reform work, reported, through the Treasurer, pledges made to the work by eight churches amounting to \$748.25.

In the absence of A. H. Lewis, a communication was read from him which, on motion, was laid on the table for future consideration.

The Treasurer presented statement of bills due which, on motion, were ordered paid. He also reported the receipt of a bequest from the late Jacob R. Titsworth amounting to \$104.12 and, on motion, a properly executed bond of release to the administrator was ordered made.

By vote, the President and Treasurer were authorized to borrow sufficient funds to meet current bills.

The remainder of the time was devoted to an earnest general discussion of the future of the work of Sabbath Reform.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, Rec. Sec.

God is the source, Jesus the author, faith the means, and peace the fruit, of our justification.

Woman's Work.

THE WIDOW'S MITES.

MARY BASSETT CLARKE.

She stood unnoticed by those there,
(A Pharisaic band)
And waited, while a pittance bare
Shook in her trembling hand.

A lonely widow, poor indeed,
Nor wealth nor friends had she,
To comfort in her direst need
With gentlest ministry.

But on her heart a holy fire
As on God's altar burned,
And to his courts with strong desire
Her longing spirit turned.

She gave her mite ungrudgingly,
So pitifully small,
It seemed no proper tithe to be,
In truth, it was her all.

The rich of their abundance made
Their gifts, with liberal hand,
And counted on the treasure laid
In heaven, at their command.

One sat beside the treasury,
Who read the heart of man,
Its inmost depths could clearly see,
And thoughts and actions scan.

"She gave the most who gave her all,"
The watching Saviour said,
"The rich men's gifts, by hers were small,
She gave her daily bread."

Not what we give, but what we spare
From self and selfishness,
Another's greater need to share,
Will God approve and bless.

The Ladies' Aid Society of the Piscataway Church met with Mrs. W. J. Davis, New Market, Thursday, Nov. 21, 1895. A very pleasant business meeting was held in the afternoon, followed by a bountiful supper, prepared by the Ladies of District No. 3, over sixty partaking. As it was the Annual Mite-box opening, a programme was prepared, and enjoyed by about seventy-five persons. Following is the programme:

It was opened by a violin duet, Misses Nelson and Davis, accompanied by Miss Day; Reading, "The Deacon's Week," by Miss May Ross, of Bound Brook, which was both amusing and instructive, being a story of how the deacon tried to live the Topics of the Week of Prayer, and how he found out that he was out of practice. Ethel Gaskill, a little girl of five years, gave an excellent rendering of a very pretty song. Miss Lulu Davis read "The Heavenly Guest," which was followed by a vocal solo by Miss Maud Mosher, of Plainfield. Mrs. J. Y. Wilson read a very interesting paper showing how Women had been helpers in God's work through Bible times, and how even "Our Mites" if gathered together could accomplish great good. The children then sang "We Plough the Fields." Mrs. W. L. Larrabee recited "Only a Pebble." A vocal duet by Misses May Ross and Lulu Davis was followed by a very amusing recitation by Miss Mosher, very heartily encored, closed the literary part. This was followed by the opening of the mite-boxes with remarks and prayer by Rev. F. E. Peterson. There were not so many boxes as in previous years and only \$14 60 was realized; a sale of home-made candy was held at the close of the programme and the profits, \$4 00, added to the mite-box fund. By vote of Society, the fund is divided between the Tract and Missionary Societies.

We have had a year of interest in our Society, doing a great deal of work last winter, and raising quite a large sum of money for different purposes during the year.

We adjourned for three months during the

summer, but the attendance at the two meetings we have held this Fall gives promise of renewed interest and activity in the work; and we earnestly hope and pray that we may all consecrate ourselves anew. An effort is to be made to induce more of our sisters to use the mite-boxes, and we trust we shall be able to report next year an increase in our Thank-offerings. May our cause in Home and Foreign fields be upheld and our workers feel that we do indeed sympathize with them in their work.

Let us give, not alone our prayers, but our mites and our littles, to the work. Let us drop a useless luxury here, a little indulgence there; something harmless in itself but not necessary, may be lopped off, and the sums thus saved will fill our mite-boxes. Let us all remember the promise, Malachi—"Bring ye all the tithes into the storehouse that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." G. D.

WORK WHERE YOU ARE NEEDED.

There are many people who would like to work, provided the work is easy, the location pleasant, and the wages are satisfactory. But such places are not always to be found, and sometimes if we have a heart to work, we may be obliged to work without wages, and to work where the work is far from being pleasant or agreeable.

Many a man plans his religious work largely with reference to his ease, his comfort, his profit, and his position; and the question of need does not largely enter into his calculations. There are many men who go with the crowd, when they are needed with the few; they pay their money where money is plenty, when perhaps it is needed where workers are struggling with odds against them, to hold fast the faith and maintain the right; they crowd themselves in where they have not even room to fight, and are compassed about with friends, while others are struggling amid a host of foes. Is this the part of wise men? Is it the part of brave men, and men who are called of God to do his work, and who make haste to obey the calling?

It would be a great improvement on the present condition of things, if many of these persons would get acquainted with the Lord; if they would cut loose from their existing surroundings and try to find out just what God would have them do. Surely if men walk with him, he will lead them, and will show them their place in the Church of God, where they will be no longer spectators, gazers, and idlers, but where every day will find its duties, and every hour will be filled up with glad and gracious service for the Master.

Who is there that is ready to heed the Lord's voice and obey the heavenly Master's call? Who is there that knows enough of the will of God to find the right place for labor, and occupy it from day to day? There is just one place in all the world where the Lord wants you to be to-day, and he does not want you anywhere else. Are you in the place? Do you know where it is? If not, is it not time to find out about it, and go where God would have you go, do what God would have you do, say what God would have you say, and be what God would have you be?—*The Christian*.

GOOD ADVICE.

Talk is cheaper than work, and it is often easier to advise than to act. Many times advice is given where assistance is needed. There are people who advise others not to work so hard, but do not themselves lift a finger to lighten their burdens. There are those who advise preachers of the gospel to wear better clothes, when they are already wearing all the clothes they are able to pay for, and if they were dependent upon their advisers they would have no clothes at all. There are persons who advise to do this or do that, knowing little of the difficulties that stand in the way and hinder those who do the work of God.

That physician who gave his half-starved patient his prescription in the shape of a ten-dollar bank-note to buy food, had a very good understanding of the intimate relations between advice and assistance. A little advice and a little help go well together. When the Saviour gave a command he gave the power to obey it. If he bade the palsied man take up his bed and walk, he gave the power to obey the mandate. If he bade the man stretch forth his withered hand, there went with the word a divine energy which made that possible which before was impossible, and advice which is backed up by aid is most effective and happy in its results. Give all the good advice you can to those who need it, but do not forget to, with it, give a lift to those that are heavy laden. It is useless to advise people about eating, when they have nothing to eat; but let words and works go together, and they will have weight and produce good results.—*The Christian*.

WOMAN'S BOARD.

Receipts for November.

Ladies' Aid Society, Berlin, N. Y., Tract Fund, \$5; Home Missions, \$2; Board Fund, \$1.	\$ 8 00
Ladies' Aid Society, New Market, N. J., Tract Society	5 00
Ritchie Missionary Society, Berea, W. Va., Missionary Society	4 00
King's Children, Milton, Wis., Support Siam Mae, Woman's Aid Society, Milton Junction, Wis., Tract Fund	15 00
Ladies' Benevolent Society, Milton, Wis., Tract Board	5 00
Total	\$42 00

The Woman's Board would be glad to receive more money than they have for the past two months. Any drafts or orders will be thankfully received.

Mrs. GEO. R. BOSS, Treasurer.

MILTON, Wisconsin, Dec. 6, 1895.

FAITHFULNESS.

Long ago, in what we term the Dark Ages, men whose mortal bones have long since crumbled to dust reared the massive structure known as Westminster Abbey. A few years since workmen, while repairing the roof, disclosed the fact that those long-forgotten builders had wrought with as much skill and carefulness on the *hidden parts* as upon those portions of the building which are exposed to public gaze. Away up under the roof, far out of sight, every part is finished with care and precision. They wrought, not for men's sight, but for God's eyes. The names of those workmen have long since been forgotten, but their work stands as a monument to their faithful service.

What of our day and time? Do we in these days work for the commendation of mortals alone, slighting the inner and hidden parts, and spending labor and strength on that which is seen of men only? The secret of all true work in the world lies in the faithfulness

of the service. God does not measure by men's rule. Heaven's rewards are not given for quantity but for quality, and only those who have been faithful—be the work of their hands great or small—shall hear the "Well done!" of the Master Workman.—*Forward.*

PROTESTANTS AND THE BIBLE.

To the Editor of the SABBATH RECORDER:

Is it not a notable fact in the history of Protestant Christianity that notwithstanding the Reformation of the sixteenth century was founded upon the avowed principle that the Bible, in opposition to tradition, is the supreme standard by which all questions pertaining to Christian faith and practice should be determined; yet, so far as we are aware, no considerable body of Protestant Christians, with a continuous history, has maintained that principle in its integrity. Numerous Christian denominations have been formulated which claim the Holy Scriptures as their guide on all points of doctrine and duty; and still among all the great Protestant bodies, some of which number their membership by millions, and are very pronounced in their opposition to Roman Catholicism; we do not know any denomination which does not hold and maintain more or less of Papal traditions, in utter conflict with Biblical authority. Some denominations approximate much nearer to Rome than others; but in respect to the Bible Sabbath, a common blindness and delusion have happened to the Christian world in regard to this very important Sabbath question. Jehovah, in the beginning of time, knowing perfectly well what is essential to the physical, social and spiritual well-being of man, made the Sabbath by his example and authority, resting on the seventh day of the weekly cycle, sanctifying it, because that in it he had rested from all his work which God created and made. Gen. 2: 2, 3. And in due time, in the fourth precept of his immutable code, he fastened the sabbatic institution to the seventh day of the week, by bands stronger than grappling hooks of steel, even by a law and authority as unchangeable and imperishable as the pillars of his own throne and government. But Protestants, in the time of the Reformation, and later, instead of discarding all unbiblical traditions and building their Sabbath doctrine on the rock of Bible truth, accepted as verities the falsehoods which the Papacy and the devil had concocted concerning the dates of the crucifixion and resurrection of Jesus the Nazarene, declaring that the former of these two most important events in human history occurred on the sixth day of the week, and the latter on the next First-day morning; and hence it is claimed and taught that, Sunday being the resurrection day of our Lord, is a sacred day. All believe these Papal fabrications have led the Christian world into the awful sin of discarding divine authority regarding the Sabbath, and substituting Sunday-observance, which has no divine basis or claim, Biblical or historical, to the sanctity which Pagans and Papists have conferred upon it, and Protestants have endorsed and maintained to the infinite loss and harm of the cause of Christian truth. This state of departure from the truth has come to pass in accordance with prophecy. Note Dan. 7: 24, 25; Paul, 2d Thes., 2d chapter. This supplanting of the Bible Sabbath, and the substitution of the Sunday instead, was the work of the great Romish

apostasy, begun in the early centuries, and consummated after many centuries; and when Roman Catholics declare, and publish it to the world, that they changed the day of Sabbath-observance from Saturday to Sunday, more than a thousand years before the existence of a Protestant, they are historically not far from the truth. Now the Papal Church fabricated the chief bulwark of Sunday-sabbatizing on the part of Protestants of to-day. Is not the chief reason offered for observing Sunday as the Sabbath that Christ rose from the dead on that day? If Christ rose on Sunday, how does that justify disobedience to a very plain command of God's Word? But when it is proven that he rose on another day; how stands the matter? That all may see that Sunday-sabbatizing rests upon a false basis, let us place what the Bible says over against what Rome teaches, in respect to the dates of the crucifixion and the resurrection of Jesus the Christ.

1. The date of the annual feast of the Passover, is, by divine prescription, appointed to be observed on the fourteenth day of the first month, now called Nisan, at eve. Whoever will examine the narratives of the Evangelists and will note the incidents concerning Jesus, which occurred on the fourteenth day of Nisan, in the year of our Lord's crucifixion, will find the following facts recorded: On the evening of that day Jesus partook of his last Paschal supper with the apostles, in an upper room, in Jerusalem, whence he and they went forth into Gethsemane, was there betrayed by the traitor, was seized, bound and taken to the house of the high priest, and in the early morning was brought before the Jewish council, charged with blasphemy, condemned, bound and delivered to Pilate the governor, who, having examined him, declared that he found no fault in him; yet, to satisfy the clamor of the Jews, gave sentence that he should be crucified. Accordingly, at about twelve o'clock M. he was led forth and fastened to the cross; on which he hung until three o'clock, and about that hour Jesus cried with a loud voice and said, "Father into thy hands I commend my spirit," and expired. When it was known that he was dead, Joseph of Arimathea asked permission to take away the body. Consent having been given, he and Nicodemus took the corpse and prepared it, as is the custom of the Jews, for his burial, and laid it in Joseph's new tomb, and rolled a great stone against the door. From the above it is certain that the Son of man was crucified on the fourteenth day of Nisan, which was, as we shall presently see, in that year, the fourth day of the week, now called Wednesday. The burial was late in the day. Now, when did his resurrection occur? This is determined by the declaration of Jesus and every other inspired witness who has spoken of the time of this event. It is recorded in Matt. 16: 21, from that time began Jesus to show unto his disciples that he must go to Jerusalem, etc., be killed, and on the third day be raised up. Paul (1 Cor. 15: 3, 4,) testifies that Christ died for our sins according to the Scriptures, was buried, and on the third day was raised up according to the Scriptures. Thus the Scriptures prove that the Son of man rose from the dead on the seventeenth day of Nisan, that being the third day subsequent to the fourteenth day thereof. We desire now to ascertain the day of the week on which this event took place. Matt.

28: 1-6 determines that point. Now, late on the Sabbath-day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake, for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. . . . And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus which hath been crucified. He is not here; for he is risen, even as he said. Here Matthew declares that late on the Sabbath-day an angel announced to the women that he had risen. The above seems to us plain enough for all persons who are willing to see the truth, that according to the declaration of an angel from heaven, Jesus rose from the dead late on the Sabbath-day. We do not see how anyone can doubt that the earthquake, the descent of the angel, the rolling away of the stone, and the resurrection of Jesus were synchronous events, and that they occurred on the Sabbath-day, since that harmonizes with all other scriptures on this point. If the sign of our Lord pertaining to the period of time intervening between his burial and his resurrection was fulfilled, he rose from the dead at the same time in the day as that of his interment. Now inasmuch as the seventeenth day of Nisan has been shown above to have been both the resurrection day and also the seventh day of the week, therefore the fourteenth day of Nisan being the third day prior to the seventh, was necessarily the fourth day of the week, now called Wednesday. Now, will the reader carefully note the fact, that Papists and Protestants are agreed in maintaining, in opposition to the above Biblical teaching, that Jesus was crucified on Friday, the sixth day of the week, that after lying in the tomb one full day and one night, on Sunday morning of the second day from his crucifixion, he rose from the tomb; every item of those traditions is utterly irreconcilable with the Holy Scriptures. Now, my Protestant brethren, what will you do about this matter? It is a matter of grave import to the cause of Bible truth and pure Christianity in the world. We cannot believe that you consciously and wittingly hold views and occupy a position which discredits and dishonors our common Lord and Master; and yet, we must say in candor and honesty, that your Sunday-sabbatizing, and the reasons therefor, seem to us to involve all that. Now, if Jesus rose on the second day after his crucifixion, necessarily his own assertions, and those of many others, that he should rise, and that he did rise, on the third day, are untrue. Again, if the body was in the tomb only from Friday until Sunday morning, then his prophecy (Matt. 12: 40) that the Son of Man should be in the heart of the earth three days and three nights, was not fulfilled, and must brand him as a false prophet! Such a thought is startling. We are confident that what we have presented in this paper is true, and will abide the test of critical examination.

From your friend and brother, who must soon lay down his pen, and take it up no more.

NILES KINNE.

BARRY, Ill., Dec., 1895.

LOVE, like the opening of the heavens to saints, shows for a moment, even to the dullest man, the possibilities of the human race. He has faith, hope, and love for another being, perhaps but a creature of his imagination. Still it is a great advance for a man to be profoundly loving, even in his imaginations. *Helps.*

Young People's Work

REFLECTED SUNSHINE.

There is a room where sunshine never enters, save in summer-time, and all through the long, dreary winter it would indeed be cheerless were it not that on the opposite side of the street stands a house with large windows, through which the sun shines every pleasant day, until all is resplendent within, and the rays are reflected across the way, through the small window-panes of the neighbor's house, shedding an effulgence of golden light throughout the apartment, gilding even the plainness of the room to beauty.

Should not the Christian's life be parallel with this picture? Through the windows of the soul shines the "Sun of Righteousness," "with healing in his wings," and ought it not to be a joy to reflect some of this heavenly light on those who are abiding in the cheerless tenements of sin? Let us reflect his rays. Let some darkness be permeated and dispelled through the light we radiate, having been with Jesus.

NELLIE.

OUR MIRROR.

THE Dodge Centre Junior and Senior Christian Endeavor Societies held a union "Missionary Service" Sabbath, December 7th. Besides the service of song and prayers for missions and our missionaries, readings were given on the topic, "God's triumph in heathendom," by Mabel Clarke; missionary figures about the United States and China, by Grace Rounseville; on "Siam," by Nellie Brown; on "South America," by Myrtie Sanford; a poem on "The People Who Come to our Shores from other lands," read by Edna Daggett; "Dr. Cary's Journal of a Day," by Florence Clarke; mission questions and Bible answers; mission acrostics on blackboard, an illustrated poem and pictures from "mission land," by the leader, Eld. Clarke.

The Senior Committee to distribute literature reported for the month of November about 3,500 pages of evangelical and Sabbath tracts. As a rule these have been courteously received. Our committee visits the express trains and also carefully selects addresses for mailing tracts. Besides the Christian Endeavor work, the pastor gathers RECORDERS and *Outlooks* as soon as read and mails them to non-resident members and lone Sabbath-keepers who do not take them.

The Senior Society voted to contribute no more funds to the Minnesota State Union, because of its expressed purpose to labor for the enactment and enforcement of Sunday laws, and instructed the Corresponding Secretary to so inform the Union, stating the unscriptural doctrine and unconstitutional features and usual results of such legislation.

DUNN'S CORNERS.

Although we have no Christian Endeavor Society at the 1st Westerly Church at "Dunn's Corners," the young people are alive and active in Christian work. Mr. E. B. Saunders was with us two evenings and Sabbath-day before leaving for his home in Milton, Wisconsin. While here he introduced a sentence-prayer service which is proving to our young people, a source of inspiration to whole-hearted Christian work. Through some mistakes in regard to the notice given, about sixty assembled at the church the evening he

started for home expecting him to be present. Although some were disappointed by his absence, the spirit of the Lord was present in great power. Four new ones went forward and bore testimony to Christ's saving power. One young man whose home influences are peculiarly discouraging received a hearty "God bless you" at the conclusion of his testimony, from many voices. Others are interested. Pray for us here.

DEC. 5, 1895.

TO THE CHRISTIAN ENDEAVOR SOCIETIES.

Only one month from this date, the year in which you have made your pledges expires. Will not the Secretary and Treasurer of each society see just how their society stands? Most of the societies are behind now. Will you not make an extra effort to meet your pledge when due, and thus greatly help forward the work?

Yours in the Christian Endeavor work,
W. H. GREENMAN, *Treas.*

MILTON, Wis., Dec. 1, 1895.

RELIGIOUS NOTICES.

Is Sunday the Sabbath? Why do Christians keep Sunday? Who changed the Sabbath? These questions will be discussed by Evangelists Franke and Fransworth, in Hawthorne Hall, 153d West 125th St., Thursday, Friday and Sunday evenings. Seats free.

The above notice attracted my attention, and I visited the meeting last night. In the troop there are two men and two women, a beautiful hall on 125th street, well advertised outside and comfortable within. I counted 55 people present. A lady told me that Sunday nights the hall was crowded. The meetings have been in progress three weeks; many are interested in the Sabbath question. The gentleman was a fair speaker. He made clear on a chart the points he desired to prove. He took different positions from what our speakers are accustomed to take. They have fair congregations every night. We have 50 ministers who could do as well as far as address is concerned, *i. e.*, appearance; but I doubt our clearness in making points so clear, so logical, for the style of treatment is different. The ground work, the construction and make-up is different from anything I ever heard presented by our own speakers. While I cannot agree with all he said, yet I must confess that it was admirably constructed to impress a promiscuous congregation. On one side he had the ten commandments, on the other a chart of seven questions: Who made the Sabbath? When was it made? What was it made for? What was the purpose of its creation?

After discussing each proposition he would hang on the chart, under the question, the answer: "Who made the Sabbath? Jesus Christ. Where are we at?"

He stated that in every State in the Union they had companies of men preaching Sabbath and Judgment. Where are our men doing similar work? It seems a hard task for us to set one man to work. We trust that the canvass of the churches will go speedily forward. We have a three weeks' campaign already mapped out in our mind whereby the Sabbath truth can be presented in a series of lectures, reaching different sections of this city and Brooklyn. Our door of opportunity is open. Will we enter and possess the land? This is the all-important question.

The little church here appointed Dea. C. C. Chipman to canvass our church and society, and the work has been done with enthusiasm,

and the result is quite satisfactory. If the sister churches will do as well in proportion, we cannot only send out Dr. Lewis, but three more men can be put into the field of Sabbath Reform. We have been sowing seed for 12 years, let us now enter and harvest for the Lord the fruit of such seed-sowing.

J. G. BURDICK.

DECEMBER 6, 1895.

MILTON COLLEGE.

The College has just closed its Fall term for a vacation of two weeks. All the faculty have enjoyed excellent health, and only a few students have been slightly ill. Superior work has been accomplished in all the classes. No case of discipline has occurred.

The students have somewhat out-numbered those registered a year ago. They are mainly from Wisconsin, while young men and ladies from twelve other States are in the list. Representatives from eighteen of our Churches, principally in the West, are present. At least ten young men have the ministry in view. The Senior class has seven members, and the other college classes are regularly organized.

The Military Company, under the charge of their captain, David C. Ring, has drilled on three days of each week. The Christian Association has efficiently sustained its regular meetings, chiefly prayer and conference. Some of them have manifested great power. The English Literature Club in the College has met usually twice a week for the study of the minor poems of Milton. Some of the Faculty and advanced students have formed, with a few citizens of the place, two other clubs for analyzing plays of Shakespeare, and reviewing the history of Greece. The private sessions of the Literary Societies have been well attended, and their public ones largely patronized. Great interest was shown in the oratorical contest arranged by the Philomatheans.

Dr. J. M. Stillman has taught classes of nearly fifty students in elementary and chorus singing, besides a goodly number in voice culture and on the pianoforte. He also meets large classes in singing at Milton Junction and Albion. In the latter place, he has scholars in voice culture. Prof. C. H. Crandall has had charge of the instruction on the violin. Miss C. D. Maxon has done good work with her pupils in oil painting. The students in Catullus and Horace, under Prof. Shaw presented, at the close of the term before the whole college, papers on the lives of these two Latin poets, criticisms on their productions, and translations of some of their best odes and shorter satires.

Arrangements have been completed to furnish the members of the college and the citizens of Milton a course of free lectures by eleven old graduates and other old students of the institution, during the winter term after New Years. These lectures have acquired prominence in Wisconsin and Illinois.

It was a famous saying of Charles Sumner: "If we would fortify, we must sanctify the Republic, making it at once Citadel and Temple." This is a profound truth, a watchword for our beloved land. Protestant Christianity, which Webster so grandly put as the foundation of our laws, is at the same time the means of their preservation. Supreme love to God and equal love to man is our banner of victory and peace. The American system can prosper under no other.

ATHEISM is the suicide of the soul.

Children's Page.

"I WONDER IF EVER."

I wonder if ever the children,
Who were blessed by the Master of old,
Forgot he had made them his treasures,
The dear little lambs of his fold.
I wonder if, angry and wilful,
They wandered afar and astray—
The children whose feet had been guided
So safe and so soon in the way.

One would think that the mothers at evening
Soft-smoothing the silk-tangled hair,
And low leaning down to the murmur
Of sweet childish voices in prayer,
Oft bade the small pleaders to listen,
If haply again they might hear
The words of the gentle Redeemer
Born swift to the reverent ear.

And my heart cannot cherish the fancy
That ever those children went wrong,
And were lost from the peace and the shelter,
Shut out from the feast and the song.
To the days of gray hairs they remembered,
I think, how the hands that were given
Were laid on their heads when He uttered,
"Of such is the kingdom of heaven."

He has said it to you, little darling,
Who spell it in God's Word to-day:
You too may be sorry for sinning;
You also believe and obey.
And 'twill grieve the dear Saviour in heaven
If one little child shall go wrong—
Be lost from the fold and the shelter;
Shut out from the feast and the song.

—The Child's Paper.

A GOOD BOOK FOR BOYS.

Nothing marks the progress of the last half century more clearly than the improvement in literature for the young. I have compensated myself for being born too soon by reading all the best boys' books as they have come out from time to time. The last to fall into my hands is "Cuore" (or Heart), an Italian School-boy's Journal, by Edmondo de Amicis, published in various styles by T. Y. Crowell & Co., New York. The whole spirit of the book is manly, wholesome, inspiring. The book will incidently interest the young in the history of Italy and especially in her struggle for unity; it will give little pictures of tenderness between pupil and teacher, child and parent, and fellow pupils that it would do the American youth good to dwell upon; in the attendance of parents upon their children to school, we see the survival of the pedagogue of old, and remember the boy Horace, accompanied to school by his father. I gladly commend this book to the young and to parents seeking good books for their children, if there be any so belated in learning of the book as I myself. One hundred and sixty-six, or more, editions have been published in Italy; how many in this country I do not know. A book that has so many readers hardly needs any commendation.

We had one compensation, Mr. Editor, in being born so early. The hunger for reading and the limited supply of juvenile literature drove us early to the masterpieces of English literature, and we communed with the demigods far earlier and with far intenser interest than the lads of to-day. Let me warn the young not to let the abundance of good things spread before them deprive them of a knowledge of the great works of our literature.

W. F. PLACE.

OSTRICHES IN A FIGHT.

Across the bay from San Diego, Cal., is the Coronado ostrich farm, and there, not long since, occurred a fight which was costly to the owner of the farm, but in which everybody feared to interfere. The flock consists of about 40 birds, including two particularly ugly and pugnacious cock ostriches, each

weighing 300 pounds. The other day these monsters quarreled about the division of the cabbage leaves which a keeper had thrown into the inclosure. The two birds flew at each other viciously, and the human bipeds at once got outside the fence, for a fairly-landed blow from an ostrich's foot carries with it sufficient force to break an inch plank. The fight was conducted with great skill on both sides, plumes worth \$10 each being ruined by the dozen.

After battling for some time in a manner which seemed to indicate that each wished to learn the weak points of his adversary, Jim suddenly caught Colonel on the left thigh, ripping the thick hide off the bare leg and causing it to bleed freely. Colonel retaliated, and almost crippled Jim's wing with a kick that nearly capsized him. They then sparred with feet and beaks, picking and kicking feathers from one another, until Colonel dealt a terrific blow on Jim's stomach, which seemed to literally lift him from the ground. Only the thick mass of feathers prevented the awful toe from penetrating Jim's abdomen. Jim was game. Regaining his breath, he knocked Colonel over with a side kick, breaking his wing. Colonel recovered his feet before the attack was renewed. Both birds had by this time lost their plumes and looked as if they had been plucked. Both were tired and weak from loss of blood. Their attacks grew feebler, and finally, as if by common consent, they ceased fighting and walked off among the bushes to recuperate. The fight was a draw, and the anxious keeper felt relieved that the bird's lived.

During the fight no man dared trust his life near the fighters. Experienced keepers seldom try to interfere. If they do, the concentrated anger of both birds is likely to fall upon the luckless meddler and end in his death. An interfering keeper once had his spine shattered by a single kick from an ostrich.—Selected.

HOW TOM WON A SOUL.

Tom said, "It won't do to keep all this blessed news to myself, so he thought how he could bless others with it. His bed stood close by the window-sill, which was low, and somehow he got a pencil and paper and wrote out different texts, which he would fold and pray over and drop into the noisy street below, directed: "To the passer by—please read."

He hoped that by this means some might hear of Jesus and his salvation. This service of love faithfully rendered, went on for some weeks, when one evening he heard a strange footstep, and immediately afterward a tall, well-dressed gentleman entered the room and took his seat by the lad's bedside.

"So you are the lad who drops texts from the window, are you?" he asked kindly. "Yes," said Tom, brightening up. "Have yer heard as some one has got hold of one?" "Plenty, lad, plenty! Would you believe it if I told you that I picked up one last evening, and God blessed it to my soul?" "I can believe in God's Word doing anything, sir," said the lad, humbly. "And I am come," said the gentleman, "to thank you personally." "Not me, sir! I only does the writin'; he does the blessin'." "And you are happy in this work for Christ?" said the visitor. "Couldn't be happier, sir. I don't think nothin' of the pain in my back, for shan't I be glad when I

see him, to tell him that as soon as I know'd about him I did all as I could to serve him? I suppose you gets lots of chances, don't yer, sir?"

"Ah, lad, but I have neglected them; but God helping me, I mean to begin afresh. At home in the country I have a sick lad dying. I had come to town on pressing business. When I kissed him good-bye, he said, 'Father, I wish I had done some work for Jesus; I cannot bear to meet him empty-handed,' and the words stuck to me all day long, and the next day too, until the evening when I was passing down the street your little paper fell on my hat. I opened it and read, 'I must work the works of him that sent me, while it is day; the night cometh, when no man can work,' (John 9. 4.) It seemed like a command from heaven.

"I have professed to be a Christian for twenty-five years, my lad, and when I made inquiries, and found out who dropped these tracts into the street, and why it was done, it so shamed and humbled me that I determined to go home and work for the same Master that you are serving so faithfully."

Tears of joy were rolling down the lad's face. "It's too much, sir," he said, "altogether too much."

"Tell me how you managed to get the paper to start it, my lad."

"That war'nt hard, sir. I jest had a talk with Granny, and offered to give up my h'porth o' milk she gives me most days, if she would buy me paper instead. You know, sir, I can't last long. The parish doctor says a few months of cold weather may finish me off, and a drop of milk ain't much to give up for my blessed Jesus. Are people happy as has lots to give him, sir?"

The visitor sighed a deep sigh. "Ah, lad, you are a great deal happier in this wretched room, making sacrifices for Jesus, than thousands who profess to belong to him, and who have time, talents and money, and do little or nothing for him."

"They don't know him, sir. Knowin' is lovin', and lovin' is doin'. It ain't love without."

"You are right, Tom. But how about yourself? I must begin by making your life brighter. How would you like to end your days in one of those homes for cripple lads, where you would be nursed and cared for, and where you would see the trees and flowers, and hear the birds sing? I could get you into one not far from my home if you liked it, Tom."

The weary lad looked wistfully into the man's kindly face, and after a few moments' silence answered, "Thank 'ee sir, I've heard tell of 'em afore, but I aint anxious to die easy when he died hard. I might be taken up with them things a bit too much, and I'd rather be lookin' at him, and a carryin' on this 'ere work till he comes to fetch me. Plenty of joy for a boy like me to have a mansion with him up there through eternity."—Tractlet.

OVER THE RIVER.—A minister who had lost his child asked another minister to come and preach for him. He came and he told how he lived on one side of a river and felt very little interest in the people on the other side, until his daughter was married and went over there to live; and then every morning he went to the window and looked over that river, and felt very much concerned about that town and all the people there. "Now," said he, "I think that as this child has crossed another river, heaven will be dearer to him than ever it was before." Shall we not just let our hearts and affections be set on the other side of the river? It is but a step; it is but a veil; we shall soon be in the other world.—D. L. Moody.

Home News.

New York.

LEONARDSVILLE.—This has been in some respects the hardest year we have ever known. The Unadilla Valley is primarily a dairy country, and the amount and price of milk largely determines the condition of our farmers. Owing to the severe drought of last summer, the milk product was the smallest in years, and the price was extremely low for that which was produced. Then again, the hay crop was only about one-half the usual amount, and many valuable animals have been killed, or sold at nominal figures owing to lack of fodder. Of course, the prosperity of our village rises or falls with that of the community around us. Mr. Babcock employed an unusually large force of men during the summer in the completion of contracts with the Standard Harrow Company; but aside from this, business has been at a low ebb. But when we found that we could raise over \$1,750 to repair and enlarge our house of worship, we concluded that God is still blessing us in temporal things beyond all measure of human calculation.

It was a happy thought that brought about the rededication of the church on Thanksgiving-day, and the service was even happier than the thought. Pres. Davis came at the invitation of our pastor, and preached a sermon full of inspiration and power. With the handsomest and most commodious church in all this valley, we surely ought to go on to better work for the Master.

Spiritually the church maintains an unusually high plane. All the regular appointments are strongly supported, but the special feature of the week is the Sabbath afternoon Men's Meeting. Hardly a week passes that we do not see some tangible results of the prayers and plans of these consecrated business men.

Our pastor, assisted by the Christian Endeavorers, has just commenced a series of meetings in the Spaulding school-house, two miles east of the village. Only a short notice was given of the first meeting, but about sixty people were present, and each meeting has shown an increase. The interest is such that although only three meetings have been held, one man, after more than 60 years of sin, has been happily converted, and 9 others—young men and women—some of them heads of families, have made the first step toward leading a Christian life. Still others are earnestly considering the matter, and we hope to see a great revival sweep over the hill-tops before the meetings close. S. F.

SYRACUSE.—Dr. E. S. Maxson has so far recovered that he can get out to Sherman Park and attend our meetings there, and all are greatly pleased to see him again.

We are getting started in all forms of church work. Since I last wrote, the Ladies' Aid Society has been holding large meetings and had accumulated something over \$50 in their treasury, so they generously donated that amount toward erecting sheds for the horses and carriages. The matter met with hearty approval and with individual contributions and the work of building was all donated. We think we have the best row of sheds considering the quality of lumber and work and finish that can be found. Especial credit is due Mr. Sidney Lewis for securing contributions from his friends in the city and to Mr. Abram Rock-

efeller for getting such choice pine lumber. And now we hope and pray that the spiritual blessings may be showered upon all.

L. R. S.

LITTLE GENESEE.—On Sabbath last, Nov. 30th, a series of evangelistic meetings was begun by the First Genesee Church, under the conduct of Rev. R. W. McCollough, a personal friend of the pastor. For two weeks previous, special meetings had been held in private homes, and, in one instance in a school-house. An earnest spirit of desire was manifest on the part of God's people that special blessings would be given us. God's favor has been shown, and already prayers have been answered. Previous to the meeting, on the fourth night, special and earnest prayer was made for one soul to be converted in that meeting. We believe that God answered that prayer there and then. One of the young people in the after meeting was found to be under a deep and tender feeling, and yielded to Jesus. We hope that one other also was converted in that meeting, while one of our dear young men who had for some years made a profession of Christ confessed that he had not been living as near to the Saviour as he should, and came back to his Father's house. A very deep feeling has been manifest in the meetings since, and in the meetings last night God gave us a most gracious blessing. I am not sure, but think that about twenty came forward last night of the unconverted, and a few of those who had not been living the Christian life as they should. This was on the sixth evening of the meetings. We ask the prayers of all God's people who are interested in Little Genesee, that this may be the beginning of a wide and deep work of grace among us. Brethren, pray earnestly for us that now God's blessing may be richly granted to our church and community. We are not satisfied—we cannot be satisfied until the many heads of families in this community who know nothing of the joys of redemption are brought to Jesus. After the meeting last night we feel that our faith has been greatly strengthened.

In the day meetings the Bible-readings which Mr. McCollough gives are exceedingly interesting and helpful to Christians. Our musical talent, which, as is well-known is of a high order in Little Genesee, is rendering most valuable assistance, and Dr. O. E. Burdick, the leader, personally is a great help.

S. S. P.

Minnesota.

NEW AUBURN.—We enjoy the Home News department of the RECORDER because we learn something of what the people are doing, or of what God is doing for the people, in the different parts of our beloved Zion. The Christian people of New Auburn are still alive and stirring themselves in the Master's work. There is a general good feeling of brotherly love in the community. On the evening of Nov. 5th, the pastor, in answering a knock at the door, found many friends, (both of the First-day and Seventh-day Societies,) ready to enter. He was so much surprised that he could do nothing but stand aside and let them come. It took some minutes to collect his thoughts enough to bid them welcome. However, they did not seem to mind that, but made themselves at home, and acted as though they had come to stay. The evening was spent in a social visit. Kindness and good cheer seemed to gladden all hearts. Refreshments were served. The *pounding* was

done in such a modest, quiet way, that we didn't realize we had been pounded until we found the various packages they had left in the back kitchen.

The Ladies' Aid Society, assisted by their friends, served dinner and supper to the public on Thanksgiving day, and before the people left the hall, they again surprised the pastor and his wife by presenting them the proceeds, amounting to \$21 80. We are very thankful to our friends for their kindness to us, and hope we shall be more efficient in the Master's service.

We are having fine winter weather with good sleighing. A. G. C.

TO WHAT COLLEGE?

CHARLES L. MORGAN, D. D.

This just now is the uppermost question in many a home from which a son or daughter is soon to go forth. From far and near parents are seeking information respecting the various colleges, their standards, their moral influence, their methods of instruction, the reputation of instructors, cost of living, etc. The aim of the writer is not to make comparison of various institutions, but simply to remind both parents and college candidates of a few considerations worth remembering in a decision so important and far-reaching in its influence.

It is well to reflect, *first*, that the college course, wherever taken, is a discipline and foundation. It does not aim directly to prepare the student for any specific work or calling; but has in view the future professional course. Very few boys or girls, at the average age of entrance, can measure their capacity or determine the bent of their life work. It is, therefore, a serious mistake to slight that classical course which affords the broadest foundation for all possible work in the future. Even though the preference be strongly for science, yet it is far better to secure in college the classical training, which no scientist who has received it would forego. By selecting the philosophical or scientific course, the student deliberately bars the passage to some professions, for which, in the event, he may find himself most adapted and disposed. In any event the later special course is essential. Wisdom should dictate, therefore, a training in college which will open to each student the largest possibility.

The college I choose for my boy or girl shall be one which will offer a classical course of the highest standard, and which shall permit not *too* many elective studies.

Second. Shall it be east or west? This is a question which has many answers, each dependent upon the location and circumstances of the family. As a rule, while it is an advantage for a student to be separated wholly from his home, in order to experience in fullest benefit the college influence, yet it is also a great advantage in many ways to be within easy distance of the home. Were the college course *all*, some considerations would urge the contact of the student with a wholly different phase of life, such as greater distance might afford. For the professional course this is a distinct advantage.

Third. To the great college or small? This, too, circumstances will often decisively settle. But, when the comparison lies between one of our best small colleges near at hand, and a great college a thousand miles distant, or between a distinctively Christian institution and a state university, or, between a college

in a town with few temptations and the college of a great city, then it would seem to me the choice should favor the smaller Christian college in a wholesome town. It is quite impossible for the average boy to escape his environment.

The city affords a host of sights and experiences from which any mother may well pray deliverance for her son. The danger is very great that many a boy will be enticed from virtue where the incitement is so constant and the safeguards so few. Advantages there are, to be sure, in the greater institutions, but these are quite paralleled by the advantages of the smaller. If, in the one, the student comes into some small contact with the ablest scholars of the land, in the other he has daily contact with able teachers of a much higher order than is afforded by the tutors of the greater colleges, and, after all, the main thing in college is the thorough discipline of mind and character. No education, of a type however high, can compensate for the failure of Christian character. In the smaller college the *individual* counts for much more than in the larger. Rare ability may reap great advantage from contact with a larger number of the choicest minds in the same college class, but for average ability, the smaller class is likely to develop a much greater sense of personal responsibility. The opportunity for slighting work is far less.

As a rule, the community of the small college constitutes a factor in the student's life almost unknown in the great college. The educational value of such towns as Beloit, Ripon, Galesburg, or Jacksonville, is a most important consideration. Every student there has access to Christian homes, whose influence through these crucial years is beyond estimate.

There is a quite mistaken opinion prevalent with reference to the after influence of the great college or university upon a man's opportunities in life. But, it is the verdict of most men that the college counts almost nothing as compared with the man. Few people employing a lawyer care to inquire his college; and few church committees permit a man's college to weigh against his manifest ability. As respects the student's enjoyment of the college course, though few can speak without some prejudice of personal experience—yet, from conversation with many graduates, both of the greater and smaller colleges, I am convinced that there comes to the student of our best Christian colleges, located in the towns, a much larger share of the worthiest pleasure and satisfaction.

And finally, as relates to Christian influence, although there has been vast improvement in our universities in recent years, through the efforts of the Y. M. C. A., yet it still remains true, that the average Christian character of the smaller colleges rates much higher than that of the great institutions. They are not sought by so many sons of rich men who go to college with small desire for its highest good. The proportion of earnest, consecrated students must necessarily predominate in the smaller and Christian college.

Let me close by emphasizing this *Christian* element. No other advantage can for a moment be weighed against it. I might cite the instances, with my personal knowledge, of the sad issue to students whose faith, for failure of the needed nurture, has experienced an utter blight. Better, a thousand times, the

lack of culture, than its highest product divorced from those certainties of faith which alone give meaning to life and eternity.—*The Advance*.

THE SACREDNESS OF FATHERHOOD.

Abstract of an address by A. H. Lewis, D.D., at a "Social Purity Conference" in Boston, Tuesday evening, Dec. 10, 1895.

Men lead in social impurity. They furnish the money which creates the commercial power of this evil. Enough will be offered upon the altar of lust in this city to-night to build many churches and relieve thousands who are in distress. The fires of lust turn the forces which belong to pure fatherhood to bitterness and ashes. Because of these things this theme is pertinent to the occasion, and I must speak with such plainness and earnestness as the time demands.

COMMERCIAL VALUE.

The world puts great price on fatherhood—in horses, cattle, dogs, and chickens. Many men seem to care more for such fatherhood than they do for their own divinely-ordained powers and mission. And yet these men will demand the highest standard of womanly purity when they seek a wife.

We talk of "fallen women!" There are at least three "fallen men" to every fallen woman, and they should be classed as "prostitutes" along with those whom they hire for purposes of prostitution. Every high conception of "The Sacredness of Fatherhood" cries out against such shame and stain on manhood.

WHAT IS FATHERHOOD?

It is a Divine gift by which each man may become a subordinate creator, under God; a creator, not of animals for to-day, but of immortals for all time. Thus God has ordained to perpetuate the work, which he alone could begin. Man's creatorship involves body and soul; all being and all destiny. No one generation stands alone. The heart-throbs of many generations mingle with ours to-night and ours will mingle with the lives unborn, until the end of time.

PREPARATION FOR FATHERHOOD.

Ideal fatherhood, such as the dawn of the twentieth century ought to see, begins with perfected physical life. To be valuable for fatherhood, a horse must be a "magnificent animal." So must a man. This is especially true as to everything which touches that form of life we call "nervous force." Whatever impairs this unfits for fatherhood. Hence the shame and sin of bestial lust. Hence the crime of men against themselves, and their children, in the use of alcohol, tobacco, and all like poisons; the wickedness of placing the pleasures of an animal indulgence over against the demands of fatherhood. Men, have you asked why tobacco-shops and saloons must abound in indecent pictures; why the cigarette which is corrupting the fountains of fatherhood in our boys sets a commercial value on lust-provoking pictures? Think of it.

Fatherhood demands highest and strongest mentality. The quality of brains is transmitted, as well as the color of the eyes. It is no small part of man's divine glory, that he is the "Reasoning Animal." No man has the right to be such that his children gain from him nothing but intellectual mediocrity, or worse. And higher still, no man has the right

to be spiritually dwarfed, or morally ignoble in presence of the high destiny involved in fatherhood. The thinking animal must also be the worshiping immortal, before the true standard of fatherhood is gained.

THE SPHERE OF FATHERHOOD.

When the morning stars sang the first wedding march in the sinless Eden, God set the bounds of fatherhood and motherhood within the sacred temple of monandrous wedlock. To seek fatherhood otherwise contravenes the higher laws of human life and relationship. To incur the unfitness and degradation which come through promiscuous lustful indulgence is a crime from which every noble man will shrink.

Judged by the highest law, the lust-indulging man has no right to become a father. He has no right to put weights on body and soul which his innocent child must carry through weary eternities.

We talk of the glory of motherhood. Art puts the aureole upon the head of the madonna; this is well. But fatherhood has equal glory. When a pure husband knows that another heart is beating beneath the heart of his wife, that another life belonging equally to both is preparing to step into full birth, that he has thus begun to project himself into the history of all life and all time, then as never before, he begins to put on the crown of manhood, and to take part with God the Everlasting in the work of creation; then the angel who writes the "vital statistics" of the universe places his name among those who have entered the sacred temple of "Fatherhood."

THE HUMAN TOUCH.

A visitor to a glass manufactory saw a man molding clay into the great pots which were to be used in shaping the glass. Noticing that all the molding was done by hand, he said to the workman: "Why do you not use a tool to aid you in shaping the clay?" The workman replied: "There is no tool that can do this work. We have tried different ones, but somehow it needs the human touch."

There is much in the Lord's work that likewise needs the "human touch." The divine hand would have been too glorious, too dazzling, too bright, if it had been reached out of heaven to help and lift up and save, to wipe away tears, to heal heart wounds, to be laid in benediction on the children's heads; and therefore God took a human form, that with a human hand he might touch the sinful and the sorrowing. And now that Christ has gone away into heaven, he does not reach out of the skies that glorified hand, which burns with splendor, to do his work of love in this world; but uses our common hands, yours and mine, sending us to do in his name the gentle things he would have done for his little ones.—*Y. P. Leader*.

A MICHIGAN chemist exhibits a substance made from sawdust which, it is said, looks, smells, and tastes like glucose. He first converts the sawdust into starch, and then into sugar, which he claims crystallizes into as handsome a granulated sugar as ever a sugar refinery turned out. And he affirms that he can make the sugar cheaper than Cuba, China, Germany, or any other country can produce it.

LET it be your constant study, not only to look like a Christian, but to live like one.

SINNING is a departing from God; and every sin we commit is a long step taken from him.

Popular Science.

WE speak of any falling body as being attracted by gravitation, but the cause of gravitation is entirely unknown. The general attraction of bodies to each other, and their governing laws are tolerably well understood, but we know nothing of the means by which gravitation is produced. Even Newton himself declared that it was absurd to suppose that matter could act upon matter through space, especially if that space were a vacuum. Various have been the theories advanced, and assumptions set forth, yet Prof. J. C. Maxwell is authority for saying that there has been no perceptible progress toward determining the cause of gravitation since the days of Newton. There are many things in nature yet unknown that hang upon this gravitation problem. Science thus far has entirely failed to develop their cause, or, as we think, to even comprehend it.

NEXT to Niagara, the great falls of the Potomac, fifteen miles above Washington, furnish the greatest convertible water power for generating electricity, perhaps, in the world. The government already has a dam here for shunting a portion of the river to supply the capitol with water, and also the Ohio and Chesapeake canal; this consumes but a small portion of water. It is estimated that at least 10,000 horse-power could be had here steadily, and for two-thirds of the year 50,000 horse-power could be realized. Then by the help of steam, for the other one-third of the time, the whole amount of power would be continuous. The cost for dams, power-houses, sixteen 1,500 horse-power water-wheels, with their horizontal shafts, dynamos, cables, etc., to convey the electricity to Washington and Baltimore for lighting and power for both cities, would be only about two and a half millions of dollars, and that a net income, after paying all expenses, of about half a million yearly could be realized. The middle-aged man is now living, we think, who will see this enterprise carried to its full completion.

A YOUNG engineer in New Orleans lately announced that repairing the levee of the Mississippi River, by the use of force pumps, had been eminently successful at a point opposite Carrollton. Here was a section of levee very low in height, and it was desired to raise and make it nearly twice as large and high as it then was. The vessel and pumps were stationed about one hundred feet from the levee, and pipes laid on the river bottom in such a way that the pumps would send a stream of water with the gravel or sand, scooped out of the bottom of the river, and deliver it on the top of the levee, where the sand would remain and the water drain off. It was found that the flood of water was so great, and the mass of earth so diluted that the water carried it away. Several experiments were tried to prevent this, such as raising a plank barrier, which was not successful; a frame work of laths, and then covering it with jute cloth; this was better, but not satisfactory and was too expensive. Planking was used on timber frames, but the water undermined the posts and defeated the arrangements. Finally a board about a foot wide held by pins about twelve feet back from the old levee was brought down firm on

the ground, that no material might escape under it. In a few minutes the pumps had raised the levee as high as the board, and the water flowed over it. Then a second board was set on the levee, a few feet nearer; this was soon filled and the board overflowed, when it was found to be dangerous as the first terrace formed was so soft that a crevasse occurred. This was obviated by not filling each terrace quite full, thus forming a kind of sluice-way should an overflow occur. By doing this, the invention worked perfectly, and the levee was repaired as desired. There is no doubt but what science and engineering skill, in the future as in the past, will solve many difficult problems for the benefit and relief of the weary sons of toil. H. H. B.

BOOK NOTICE.

An Old New England Town. Sketches of Life, Scenery, Character, by Frank Samuel Child. New York, Charles Scribner's Sons. \$2 00.

A neatly bound, well-told story of one of Connecticut's historic towns. It holds the reader, from the first, with a thread of interest that strengthens to a pleasurable cord. Its fascination is the simple and well-chosen manner in which the narrations are couched, together with valuable facts of the past, interspersed with fine illustrations. It is a volume not only of marked local interest, but one that will so nearly duplicate the history of the early settlers, in various parts of our country, that it will be highly appreciated. It is well to review the hardships of those "days that tried men's souls." They achieved success through almost unparalleled persecutions, and to-day we find a rich legacy of their blood handed down to men of note in the present. It is delightful to find one familiar name after another braided into the story. So vividly is the conflagration of Fairfield, by the British, described that one seems to see it all like a panorama, scene after scene unrolled until we are in almost tearful sympathy toward the sufferers of those days.

It is a book to be enjoyed by young and old; for while its language is within the comprehension of youth, it is rich in local history that from the standpoint of merit commands the interest of those advanced.

HALF PRICE.

It is very difficult even for a dealer in cheap clothing to get the better of Pat, as the following story, told by a London Journal, well illustrates.

Pat was a witty Irishman, who had just arrived in London from the Emerald Isle. He was aimlessly wandering about the town, when he perceived a suit of clothes at a shop door inscribed: "This superior suit for half-price." So in Pat walked and inquired the price.

"Just sixteen shillings, sir," replied the shopman.

"Begorra, that's chape enough!" said Pat. "I'll take it."

When the parcel was tied up, he put it under his arm, and laying eight shillings on the counter, was going out at the door, when the shopkeeper intercepted him, and demanded another eight shillings.

"Didn't you say, you spalpeen, that the price of the suit was sixteen shillings, and sure haven't I given you the half of it? And by this and by that, I won't give up my bargain!"

A scuffle then ensued, and Pat was taken to the police court, where he pleaded his cause so ably that the magistrate dismissed the complaint, and advised the tailor never again to ticket his goods with "Half-price."—*Harpur's Round Table.*

CONVINCING EVIDENCE.

No doubt you have heard the argument advanced by unbelievers to prove the Bible account of the deluge untrue. They say the ark was not of sufficient capacity to hold the animals that the Bible speaks of and the provision necessary to their sustenance.

Bishop Horne, in his introduction to the study of the Bible, answers this objection in this satisfactory way: "The ark was 300 cubits in length, fifty cubits in width and thirty cubits in height, with three stories of floors, which would be equal to 42,413 tons burden. A first-class man-of-war is about 2,200 tons burden, and the ark, therefore, had the capacity of eighteen such ships, and would carry 20,000 men, with six months' provisions, besides the weight of 1,800 cannon and all military stores. Can we doubt its capacity to carry eight persons, 250 pairs of animals, fowls, etc., for one year?—*Exchange.*

Special Notices.

HELPING HAND, 1896.

ALL orders for the *Helping Hand* for 1896 should be sent in at once. This Quarterly, it is expected, will be better than ever, the coming year. Do not wait until the edition is exhausted before ordering.

REV. J. T. DAVIS, having returned to his home in California requests his correspondents to address him at Lakeview, Riverside Co., California.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

THE First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moine Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph, 6124 Wharton Ave.

ALFRED WILLIAMS, Church Clerk.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath. M. B. KELLY, Pastor.

WHEN you receive the new Minutes, please turn first of all to page 48; and then see that your church is not behind on the financial question. Money is needed at once to pay the expenses of our exhibit at Atlanta, and to pay for publishing the Minutes. Nineteen churches have already paid. Please follow their good example. WILLIAM C. WHITFORD, Treas.

ALFRED, N. Y.,

NOVEMBER 10, 1895.

THE next regular covenant and communion service of the Walworth Seventh-day Baptist Church will occur on the first Sabbath in January, 1896. All members of the church are earnestly requested to report either in person or by letter to that meeting. Non-resident members are especially urged to communicate with the church at that time. We desire, not only to be helped, but to be helpful to all connected with us in the work of the Lord. S. H. BABCOCK, Pastor.

SABBATH-DAY, Jan. 4, 1896, will be the time of the regular covenant and communion season of the Church at Albion. This is to be a roll-call meeting. It is greatly desired that all the non-resident membership will bear this matter in mind; and that they as well as all the resident members, will be ready with some response to their names. May the Lord help all in these responses to tell what is their real attitude toward the Church, and their interest in the cause of Christ.

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 509 Hudson St.

MARRIAGES.

WILLIAMS-BINGHAM.—At 1045 North Clarke St., Chicago, Ill., Dec. 4, 1895, by Rev. Dr. William Cleaver Wilkinson, Professor Wardner Williams, of the University of Chicago, to Miss Bertha E. Bingham, of Rocky Ford, Colorado.

SCRIBNER-BROWN.—At the residence of the brides' father, Dec. 3, 1895, by the Rev. J. A. Platts, Mr. Fred A. Scribner and Miss Minnie B. Brown, both of Unadilla Forks, N. Y.

LEWIS-BUTEN.—At the residence of the bride's parents, in Little Genesee, N. Y., Dec. 5, 1895, by the Rev. S. S. Powell, Mr. Clarence L. E. Lewis and Miss H. Estelle Buten, both of Little Genesee.

EMMERSON-COON.—In the town of Albion, Wis., on the evening after Thanksgiving, at the home of Mr. and Mrs. A. L. Coon, parents of the bride, Costello A. Emmerson and Miss Mabel LeVerne Coon, both of Albion.

DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

HAYT.—At her home, 48 E. 101st St., New York City, after a brief illness from peritonitis, Mrs. Elizabeth R. Hayt, aged 41 years, 7 months and 20 days.

Mrs. Hayt's birthplace was in Alfred, N. Y., and there she lived until about 12 years ago. She leaves by her first marriage two sons and one daughter. J. G. B.

Literary Notes.

WILBUR B. KETCHAM, Publisher, New York, announces for immediate publication—What Shall I Tell the Children? Object Sermons and Teachings. By Rev. George V. Riechell. The price will be \$1.50.

THE Christmas number of Harper's Weekly (dated December 14th) contains thirty-two pages, including an ornamental cover. There are articles and stories by William Dean Howells, Owen Wister, Richard Harding Davis, and John Kendrick Bangs, and illustrations by Howard Pyle, Frederic Remington, Peter Newell, and others. Harper & Brothers, Publishers, New York, December 3, 1895.

The Preacher's Magazine, with abundant store of suitable articles for the season, is at hand. The sermon on "The Social Uses of Christmas," by Rev. A. A. Berry, D. D., is excellent. Another of the series by Rev. Mark Guy Pease, entitled, "In the Banqueting House," is very attractive. "How to Keep the Birthright; a Word for the Ending of the Year," by the same author, is a fitting and forcible paper. The "Homiletics" of this number is strong, reasonable and helpful. "Brief Sermons for Busy Readers," by John Parker, D. D., are continued. Notes and Illustrations are choice. Single copy 15 cents, \$1.50 per year. Wilbur B. Ketcham, Publisher, 2 Cooper Union, New York.

THE peril to which our missionaries in China were recently exposed, and the present insecurity of their stations in the Turkish Empire, lend a special value to the book entitled Modern Missions in the East. In that work the late Edward A. Lawrence, D. D., gives an account of a missionary journey around the world, undertaken with the express purpose of studying the work of the several denominations. Rev. John Henry Barrows, D. D., leader in the World's Parliament of Religions, writes: "I regard Modern Missions in the East as one of the most important books ever issued in relation to the methods and achievements and

AGENTS! AGENTS! AGENTS! The greatest and fastest selling book ever published in DARKNESS & DAYLIGHT or LIGHTS AND SHADOWS OF NEW YORK LIFE By Helen Campbell, and Supt. Hyman, with introduction by Rev. Lyman Abbott. Illustrated with 250 superb engravings from Ash-light photographs of real life. Ministers say "God speed it." Every one laughs and cries over it, and Agents are selling it by thousands. \$1.00 more Agents wanted—men and women. \$1.00 to \$200 a month made. Send for Terms to Agents, and choice specimens of the beautiful engravings. Address HARTFORD PUBLISHING CO., Hartford, Conn.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder ABSOLUTELY PURE

limitations of missionary work. I shall keep it very close to me when I visit India next year."

In the final paragraph of her very interesting introduction to Methods of Mind-Training the author writes; "I wish to state that this book is not intended to be a treatise on psychology, but rather the history of a practical method of applying psychological principles, especially those which apply directly to the subjects of attention and memory." It is the work of a successful teacher, whose high sense of her duties and opportunities led her to the conclusion that "a great disparity between labor and gain characterized our system of education." In other words, she became dissatisfied with the customary school-work and its results, and hopefully set about devising better methods. Thus a system took shape in her mind, and has been duly tested in her own school; and it is of this system that she now treats with admirable clearness.

The Ladies' Home Journal For 1896.

In a dainty booklet printed in light blue, salmon-pink and gray tones—a splendid illustration of the beauties of art applied to printing—The Ladies' Home Journal announces some of its leading literary and artistic features for 1896. There will be a series of papers upon the domestic and social side of Washington by General A. W. Greely, U. S. A.; another of Ex-President Harrison, telling of "This Country of Ours;" a third by Mary Anderson de Navarro, who writes of her stage experiences, her struggles for recognition and artistic triumphs, with a supplemental article telling of her life and surroundings today. In a lighter vein, Mary E. Wilkins will present a series of "Neighborhood Types" papers, pen pictures of quaint and familiar personages—New Englanders; and Jerome K. Jerome will reflect old England life in a number of "Stories of the Town"—stories of London—in his inimitable, crisp style. In its departments the Journal promises to be stronger than ever, and more comprehensive in its scope of practical information. In this direction it will print a series of illustrated articles on home building, giving plans and details for the con-

struction of medium-size houses. The Ladies' Home Journal for 1896, in fact, will be complete, and uniquely so.

CLEVER REASONING.

There is a very clever small girl in England who reasons out a great many things for herself, and who cannot be deceived, as many other small girls are, by things that are told them "for fun."

Having been told by one of her aunts that the moon was made of green cheese, she immediately sought out her grandfather, to whom she said:

"Aunt J— says the moon's made of green cheese, but I don't believe it."

"And why not?" asked her grandfather.

"Because I've been readin' in the Bible, and it proves the moon ain't made of green cheses, because the moon was made before the cows was."

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c. per bottle.

PRAYER IS PROFITABLE.—Prayer is very profitable. At night it is our covering. In the daytime it is our armor. Prayer is the key to unlock the day and the bolt to shut in the night. Prayer sanctifies all our actions.—Christian Work.

Feed Them Properly

and carefully; reduce the painfully large percentage of infant mortality. Take no chances and make no experiment in this very important matter. The Gall Borden Eagle Brand Condensed Milk has saved thousands of little lives.

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