

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.



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PERFECT PEACE.

"Like a river glorious, is God's perfect peace;
Over all victorious, in its bright increase;
Perfect, yet it floweth fuller every day,
Perfect, yet it groweth deeper all the way.

"Stayed upon Jehovah, hearts are fully blessed,
Finding as he promised perfect peace and rest.

"Hidden in the hollow of his blessed hand,
Never foe can follow, never traitor stand;
Not a surge of worry, not a shade of care,
Not a blast of hurry, touch the spirit there.

"Every joy or trial falleth from above,
Traced upon our dial by the Son of Love.
We may trust him fully, all for us to do;
They who trust him wholly, find him wholly true."

THERE are so many excellent things said by our brethren and sisters whose writings appear in the RECORDER, that we often feel like calling special attention to them, hoping that our young people will make a practice of reading more than their own special page. In this issue is the first half of an address to young men, by Prof. W. A. Rogers, of Colby University, Waterville, Me. His address is full of sound reasoning and advice, and should be carefully read by all.

DR. CHALMERS once advised that every person should have three things that might serve as regulators to character and insure success in life. (1) Have something to do. (2) Have someone to love, and (3) Have something to hope for. How many young people are living without these anchors and impulses? Honorable employment, virtuous affection, and a well-grounded hope in Christ, will constitute the best possible foundation for prosperity, usefulness and happiness. The omission of either of these conditions will make one's life a partial or entire failure.

FOR very good reasons it does not seem wise for us to publish the many testimonials coming to hand expressive of appreciation and warm attachment to the RECORDER. Such letters are unsought, but they are encouraging and their kind words are appreciated. Once in a great while we are asked to discontinue, on account of hard times, with many regrets expressed at the necessity. Only one abrupt "stop my paper," has been received since the figures changed to 1896. This came on a card from a bright young Christian Endeavorer and, of course, arose from mere necessity, and not from any disaffection.

Will not pastors of all our churches, or others who are interested, see to it that brief items of home news are frequently sent for publication. There are several churches from whom scarcely a word, for that department, ever reaches us.

WE publish this week, through the kindness of Dr. Lewis, an interesting and significant letter from Rabbi Drachman, of New York. We call special attention to its frank and friendly spirit, together with its cordial invitation for Dr. Lewis to speak in their Annual

Meeting. Notice also the important statement: "Would that your views were those of the Christian community in general. Then would one of the most difficult and agonizing problems by which Judaism is harrassed, find an easy and natural solution." We have long been aware that the unscriptural attitude of the masses of Christians on the question of the Sabbath constitutes one of the most serious obstacles, in the mind of the intelligent and devout Jew, to his acceptance of Jesus Christ as the true Messiah. They cannot understand, neither can we, how God can so contradict himself, as in this matter of the Bible Sabbath and the so-called "Christian Sabbath." There is little use in attempting to Christianize the Israelites by "teaching for doctrines the commandments of men." Dr. Lewis very gladly accepts their invitation.

THE *Christian Statesman*, which is a most persistent champion of legislation for the enforcement of Sunday-observance, is out in its issue of Jan. 11, with severe strictures on Romanism. It quotes from other sources, and charges that "Pope Leo is at one time saying 'white,' and at another 'black.' It is the same Jesuitical policy in Europe as in America," etc. Now our chief objection to this language on the part of the *Statesman* is its inconsistency. One cardinal principle of the Roman Catholic church is the union of church and state. Our ever watchful contemporary, the *Statesman*, adopts the Catholic's Sunday as the Sabbath, rejects the only Sabbath of divine appointment, and then unites with the Roman Catholics in an attempt to enforce its observance through religious legislation which commits the government to this Catholic measure. This appears to us like decidedly crafty scheming in a line that is well pleasing to the very body against which the *Statesman* professes so much hostility. Pilot and Herod were once made friends for a very unworthy purpose. Can the *Statesman* see any parallel in that, and its own coalition with the "Jesuitical policy" of those whom it one day courts and the next day curses?

CARELESS habits of reading are liable to be formed, growing out of the vast amount of daily newspaper matter that is provided for those who are within reach of them. It is simply impossible for busy people to do more than to hastily glance over the daily papers and cull that which is of most interest; and to do more than this, in most daily papers, is undesirable. But not so with the more substantial and important reading matter provided in weekly and monthly journals. In these there is no attempt at sensational news, but every department of knowledge is treated with care, and much talent is employed to serve up the solid food for the intellectual, moral and religious development of the race.

It is a calamity for any family to be deprived of the benefits of a good, religious, weekly paper. It is a grave mistake for those who have such papers to fail to carefully read them. Parents often wonder that their children grow up with so little love for religion, and so little loyalty to the church. But a little investigation will generally reveal a potent reason in the careless way they have been trained in regard to their reading and religious habits. Teach them to read regularly and carefully their denominational papers and other literature. Set them a good example yourself. Stop finding fault. Be consistent, and loyal,

and true, and your children will be likely to follow your example.

THE transactions of the Executive Board of the American Sabbath Tract Society, at its regular meeting, Jan. 12th, are given in the minutes as published in this issue. We desire to call special attention to the action taken in reference to the employment of Dr. Lewis. The committee appointed to confer with Dr. Lewis made their final report, based on the facts therein stated. This report was adopted without a dissenting voice. Then another action followed, which ought to convince all our people that the Tract Board are doing their utmost to carry out the wishes of the people in regard to Sabbath Reform work. Their hands are tied by the failure of the churches to respond, as many thought they would a few months ago. Following the adoption of the report of the committee, and the conviction of the Board that the funds pledged would not be available unless Dr. Lewis entered the field for continuous service, it was voted to ask the Plainfield church to release Bro. Lewis for six months. One member of the Board then pledged \$300 toward paying a man to take Dr. Lewis' place in the church. If the proposition shall prevail it will open the way for at least six months of labor, which is very greatly needed, and the support for this work will be guaranteed, the Plainfield Church being responsible for Dr. Lewis' support during the six months of his labor in Sabbath Reform, as contemplated in the action of the Tract Society five months ago. carry us up to the next annual meeting of the Society when all parties will doubtless be prepared to act with more deliberation, and with a better understanding concerning methods of work and support.

MANY times pastors are the subjects of unfavorable comment because they do not do as much "pastoral visiting," as the members of their flock would be glad to see. Pastors are undoubtedly sometimes so absorbed in pulpit preparations and other duties that seem to them more important, that much ordinary pastoral visiting is omitted, except in cases of sickness and times of special trouble. Every pastor should be sympathetic and take a deep interest in the health and happiness of his people. He should learn to "Rejoice with them that rejoice, and weep with them that weep."

But pastors are not always informed of the exact needs of all their parish. Not unfrequently sickness will be in the homes of their members for days before the pastor knows of it. We remember an instance in which a very kind and considerate pastor was once met by one of the deacons of his church in whose family there had been sickness for several days, but the pastor had not heard of it. On meeting this brother and inquiring after the health of his family, he was astonished at the seeming impatience of the good deacon, who replied, "I presume we might all be sick and die, and not see our pastor there!" The pastor quietly took in the situation and expressed his regret that there was sickness, and remarked, "Now deacon, when you go home, will you please take your Bible and read James 5: 14?" The brother promised to do so. The next time the pastor met him, he apologized for his impatience and admitted that according to James it is the duty of those in charge of the sick to "call for the elders of the church," and not take it for

granted that they know of every case of sickness but neglect to visit them. Most pastors consider it both a duty and a privilege to visit the sick. But please do not censure them for neglect until they have had ample opportunity to know of your needs.

NEWS AND COMMENTS.

NEW JERSEY, according to the census of 1895, has 9,027 places where liquor is sold; and 97 per cent of the retail dealers are foreigners.

ALL of the ninety-five Grammar schools of New York City have anti-cigarette leagues formed in them. This league now numbers 40,000 public school boys.

THE little unevenness in the threads of diplomacy between England and the United States seems to be smoothing out in good order; also between England and Germany.

MANY Christian statesmen, editors, ministers and others are urging the United States government to take prompt action to demand of the Turks a peaceful attitude toward Armenians.

FOR the first time, the honorary distinction of Knighthood was conferred on New Years, by Queen Victoria on a negro. The recipient of this mark of honor is Mayor Lewis, of Freetown, Sierra Leone.

A GOOD case of conscience is reported from Kansas. In 1859 David Boggs, tax collector of Wyandotte, Kan., defaulted with \$5,000. On December 31st he returned an old man, and tendered \$10,000 in restitution.

WHATEVER may be the conclusion of the Cuban insurrection, or revolution, it is evident that the Spanish troops thus far have met more than their equal. The most reliable reports indicate that the rebels are still in the ascendancy.

IN Toronto, Judge Rose has recently rendered his judicial decision that the running of street cars on Sunday does not violate the "Lord's-day" act. This is in conclusion of the trial of the Ministerial Association against the Street Car Company.

IN the United States there are 232,295 firms and individuals holding licenses granted by the United States Government, for the manufacture and sale of intoxicants. Even in Maine, there are 1,148 licenses by the government in spite of its prohibition constitution.

A HUGE terrestrial globe has been planned by geographers in Belgium. It is to be 400 feet in diameter and is to turn upon its axis by the power of steam or electricity. M. Reclus, the projector of this geographical study, invites criticisms and suggestions from all geographers.

IT is reported that a new electric line of railway travel will be constructed for the coming season extending along the beach from Watch Hill, R. I., to Narragansett Pier, a distance of nearly 40 miles. This will be a great convenience for the beach-goers, and a well patronized enterprise.

IT is pleasant to learn that the young Czarina, contrary to prevailing custom among

ladies of her rank in the kingdoms of the Old World declines to smoke. She will not allow her maids to come near her if there is the odor of tobacco about their clothes.

SUMMING up the advantages of the Atlanta Exposition, the officials find that it has been an inestimable blessing to the South. The cost to Atlanta is put at \$200,000. But it is also estimated that not less than \$5,000,000 were expended in that city by visitors to the Fair. So the receipts doubtless far exceeded the cost.

IN 1894 there were stealings and embezzlements in the United States, amounting to \$25,234,120. In 1895, \$10,423,205, less than half as much. In 1894 there were 194 persons lynched; in 1895, 171, ten of whom were women. Of the number thus put to death 112 were Negroes, and of course mostly in the South.

THE statistics of the murders committed in the United States, within the last five years, show an alarming increase. The present methods of the administration of justice are strangely defective. The figures stand as follows: Murders committed in 1890, 4,290; in 1891, 5,906; in 1892, 6,794; in 1893, 6,615; in 1894, 9,800; in 1895, 10,500.

SINCE the recent gift of \$1,000,000 for the University of Chicago, by Miss Helen Culver, an additional gift has been made of property and money by Mrs. T. K. W. Shimer, owner and principal of Mount Carroll Female Seminary, at Mount Carroll, Ill. She desires to have the Seminary conducted as a girls' training school for the University. She endows it with \$150,000.

SEVERAL correspondents have answered the inquiry concerning the recurrence of the five Sabbaths in February, all agreeing that this event has taken place four times (including next month) in the present century, viz: In 1812, 1840, 1868, and 1896; and that it will occur four times in the coming century as follows: in 1908, 1936, 1964, and 1992, the interval being 28 years, excepting between 1896 and 1908 there will be an interval of 12 years.

VERY little has been said recently about the project of General Drydenfurth, the scientific rain maker. Many will remember his experiments, not long ago in the West, in which he hoped to be able at any time to produce rain by bombarding the skies. Now he turns up in London, and is sanguine that he will be able, by explosives, to dispel the dense London fogs. It is proposed to raise a fund of \$50,000 to enable him to pursue his experiments.

ARRANGEMENTS have been made to construct the North Pole Balloon in Paris. It will be capable of sustaining a car with three persons. The silk has been ordered, and the balloon is to be finished by May 11, 1896. The party intends starting from a small island in the Spitzbergen group. They expect to remain fifteen days in the air without touching the earth from their first flight. This hazardous undertaking will be watched with great interest. It is a matter of extreme doubt if either the balloon or the adventurers will ever return to tell the tale of their experiences and discoveries.

SOMETHING FOR PASTORS.

BY A. H. LEWIS.

To the Editor of THE SABBATH RECORDER:

A letter received a few days ago contains some suggestions which I think will be of value to all readers of the RECORDER, and not least to pastors. The writer is unknown to me, but he refers me to Rev. C. A. Burdick, of Farina. His letter gives a view which we do not often get, and suggests a feeling in which no doubt many people share. I have been pastor too long not to feel, on the one hand, the constant pressure from public opinion for "short sermons," and "new and interesting themes;" and on the other hand, the important truth that all good results are attained only by "line upon line, precept upon precept," and as my father was wont to say, "Here a little, and there a great deal." It is doubtless true that preachers are in danger of overestimating the knowledge of the people on questions which have become familiar to themselves through much study, and also to underrate the necessity for repeated and extended explanation. The call for longer sermons which my correspondent makes does seem a little strange in these days, when some ill-bred people, looking at their watches as the sermon approaches the 30th minute, shut the case with a resounding "snap," as much as to say, "Why does not the man stop? Cannot he understand that I am anxious for dinner?" But the real value of my correspondent's letter is in its suggestions that the people seek greater knowledge concerning the Sabbath question. The revision of our tract literature which he suggests has been ordered by the Board, but up to date they have not been able to secure the necessary work. The facts in regard to the identity of the Sabbath with the seventh day of the week, and of the Decalogue, have appeared from time to time in the RECORDER and in the *Sabbath Outlook*, but one can readily see how a leaflet embodying these facts alone would be of great value.

Here is the letter:

FARINA, Ill., December 20, 1895.

Dear Brother:—I have been deeply interested in the action of General Conference last August, proposing to have you devote your *whole* time to Sabbath Reform work.

I wish I had \$10,000 to invest for that purpose: but I would make this condition before one dollar of it went out of my hands, *to wit*: that you collate and arrange in succinct but sufficiently elaborate form, all the evidence in the case, and that such collation of evidence be published in convenient form by our Tract Society, and furnished at actual cost, including office work and postage, to the ministers and thousands of people who will never hear *you* preach. I would even require that our ministers be urged to carefully study and make themselves familiar with the facts, all the facts, especially the Scripture facts, and preach—not one, or two—but as many times thereon as may be necessary to *fully* elucidate such truths to the comprehension of the *unlearned*. There is so much, infinitely too much, condensation, until few get more than a few hints of this—as well as all Scripture truths, I know whereof I speak, and it pains my heart too, when I say that there is too much condensing, not enough "line upon line, precept upon precept," but the here a LITTLE, and there a LITTLE, is gone to seed in these days. The common people get but little from the pulpit, though they "heard Him gladly."

But I did not mean to encroach upon your over-occupied time with suggestions of mine, but the words did seem to burn in my very soul. I see so much literal soul-starvation by reason of being overshoot by our modern preaching, is my apology. I would rejoice more to listen to one impassioned, tear-immersed, 90 minute sermon, than to any *series* of discourses that I have heard in the last two decades.

But I must desist; but cannot without requesting you to furnish me the whole testimony showing that Saturday, the Sabbath, as we observe and believe it, is the

seventh day of the Bible; and that the apostles continued to observe the seventh day after the resurrection of Christ.

I am satisfied in my own case fully, but I cannot make these two, especially the first points, as clear and strong as I wish to others—"common people."

Yours for Jesus.

CONTRIBUTED EDITORIALS.

WE are sometimes asked, "How do you like living in the city? Do you enjoy it better than living in the country?"

There is a strange fascination about "the crowded town," in spite of the many things to repel and chill the heart. On the surface, this cosmopolitan life is heartless. In the country, neighbors know each other, (or used to, on Big Foot Prairie), for a radius of miles. They know that Henry Jones is going away to school in the fall, and they have a more or less accurate understanding as to how Jennie Smith feels about it. It is a kindly interest, too, in the main. In the city you are met by such an ocean of humanity that it becomes at once an impossibility to make the acquaintance of all. New faces count for nothing to you unless there is some special tie to draw you to them. You are surprised to find that you barely know the name of your neighbor who lives on the floor above. You may have fallen in with him on the way home and discussed the war situation with him; but you have not the remotest idea whether he is living with his first or second wife.

To the friendless stranger the city appears like a great pitiless giant waiting to crush him. But the resident of Chicago, bye and bye, finds his affections twined around the mighty city to a wonderful degree. Here is life,—glorious, pulsating life. He feels the great throb of the world's heart. The ever-moving throngs, the flying cars, the smoking factories, the rows of cozy homes, the attractive displays of the stores, the newspapers damp from the press, the street advertisements, the shifting, changing scenes of human interest—all these weave themselves into his daily life, until they become the atmosphere in which he thrives, and the very streets take on a "homey," friendly look.

The city is not all bad, although the world is sometimes tempted to conclude so from the foot-pad robberies, scandals, murders, accidents, and corruption generally, which are served up in the morning papers. Some of what are called perils of our cities really constitute great opportunities. The large foreign population is often spoken of as a menace. But what an opportunity such a cosmopolitan life presents! From this commingling of the different strains of blood a new race, wiser, stronger and better should spring.

There has been too pessimistic a tone in some quarters touching the issues of civic life. We need to have faith in the future of these growing centers. No man who hates the city and is hopeless for the future of its people, can do them much good. It is the mission of Christianity, the ever young, strong and confident, to enter this restless, seething world and shape it to nobler ends.

It is still in order to sing occasionally for the benefit of the country boys that popular song of our boyhood: "Better stay on the farm a while longer—don't be in a hurry to go."

Fifteen dollars a month, board and wash-

ing, seems pretty small to the "hired man" sometimes, and farming on shares does not offer much better, with pork down to three-ten. A feeling of subtle envy sometimes overtakes the farmer in the hot harvest field as he thinks of the street-car conductor standing on his breezy platform with nothing to do but collect the fares, jerk the bell and draw eight hundred dollars a year.

The man in the blue overcoat, however, gave me the other side of the story last night. As he swallowed his cold lunch (the company did not allow him time enough to go home for supper) his deep-seated discontent poured forth. "I see my home," he said, "from nine to eleven o'clock each morning. The rest of the time I am either on duty or asleep. It is so from one year's end to another. Once in a while I get a day off but I have no Sabbath. I don't have any chance to dress up and go anywhere and be anybody. I want to associate with good people and to be a man among men; but I am only a cog in a great machine. This hard life is breaking me down. Did you ever notice that most of the conductors are young men?" "Would you like to go back and live on the farm again?" "Would I?" The emphasis and the animation with which the words were spoken left no doubt on that score.

And, my farmer friend, you certainly do have three great blessings. First, your work is *healthful* work. It is amid the pure air and the sunshine. Second, you are at your home and with your family the year round. Third, you are your own master. You are sovereign in your little world. If you want to go on a visit or quit work an hour earlier, you have but to say the word. You can bring up your children and enjoy the society of your friends. You can vote as you please and worship God according to the dictates of your own conscience without fear or favor of any man.

WHY DO SOME OF OUR YOUNG PEOPLE ABANDON THE OBSERVANCE OF THE SABBATH?

BY REV. E. H. SOCWELL.

(Continued from last week.)

Some of our young people have left the Sabbath and others are losing interest in it, because they have formed the idea that we as a people regard the observance of the Sabbath of minor importance. We freely denounce many things as sin, but are sometimes reticent in denouncing Sabbath-violation as sin, unless it is committed by some of our own people. We recognize the violation of nine precepts of the Decalogue as sin, but are apt to regard the violation of the fourth precept in a little different and more liberal light. The young convert who observes Sunday is wished a "God-speed" and is numbered among the "saved" ones, as if he had fully met all the requirements of God by rising to his feet or testifying in the revival meetings, even while he is weekly violating a plain command of God. This gives the idea that Sabbath-observance has nothing to do with our acceptance of God, and that we may be "saved" regardless of our attitude toward the Sabbath. This condition of affairs is conspicuous in union meetings, when our people unite with First-day people in revival efforts. Some of our young people have noticed that we are silent regarding the Sabbath in such revival meetings, and have remarked that our people do not regard the Sabbath as vital, otherwise its claims would be pressed upon all. Some First-day people

have noticed the same thing and have made the same remark.

Sometimes it is not silence, however, which creates these impressions; *e. g.*, not long since many of our young people heard one of our public workers say, when speaking to a crowded house, that if young people who observed Sunday asked him about the Sabbath he would not advise them, and this statement was made in an emphatic manner. What impression the young people who were present received I do not know, but certainly such teaching will not beget zeal in Sabbath Reform work on the part of some nor zeal in Sabbath-observance. Again, not many months since, we read in the RECORDER the statement of one of our public writers, that he was not working for the Seventh-day Baptist denomination, but was working for Christ. The only logical conclusion to be reached from this statement is, that the Seventh-day Baptist denomination is not in harmony with Christ. This we do not believe to be true, unless it lies in our failure to present and emphasize Sabbath truth as we should do. When our people have such teaching as we have cited, can we wonder that Secretary Whitford finds in his travels a lack of denominationalism among some of our people? Can we wonder that, after such teaching, some of our young people abandon the observance of the Sabbath? If we would hold our own young people to the Sabbath and win others to it, we must present and emphasize its claims—claims upon all humanity. If through the presentation of Sabbath truth in connection with our evangelical work some of our congregation leave us who otherwise would have continued to attend, we may congratulate ourselves with the assurance that it is better to preach the truth to a few people than to withhold it from the multitude. Let our young people be taught that to violate the Sabbath is a *sin*; let us emphasize the thought in the family and in the pulpit, without any regard to who is guilty. This should be done with kindness and love, but it should be done, nevertheless, if we would save our young people. We should not condemn those who differ with us in belief, it is not ours to condemn; but we should strive to win them from this sin, by words and deeds of kindness and love.

Many of our young people are led from the Sabbath through their marriage with First-day people. This is especially true of many of our young women. Many of our young women leave the Sabbath after marriage, who had no such intentions at the time of marriage; but the combined circumstances by which they are surrounded sooner or later become more than they are willing to bear, and they leave the Sabbath. Scores of such cases might be cited, but they are too painfully familiar to be spoken of here. Not all young women who are thus wedded leave the Sabbath, there are noble exceptions; but the tendency of such marriages is to draw the wife away from the Sabbath. These matters should be thoroughly settled before marriage and fully understood by each party, and yet even this is not a perfect safeguard, as many have learned amid sorrow and tears.

A certain young woman, known to the writer, refuses to wed herself to the young man of her choice, because he will not observe the Sabbath with her, and she recently said, "I have taken this step for life." Noble

young woman! May God bless her in this heroic step, and give grace to many others to follow her worthy example. "Can two walk together except they be agreed?"

The world at large repudiates God's Sabbath, sneers at those who observe it, and clamors for civil laws to banish it. Into this repudiating, clamoring, sneering world our young people are immersed from the time of their earliest recollection until they reach the mature years of life. They play with such people in childhood, they attend school with them and are taught by them, they grow up with them and imbibe more or less of their views, their lives are to some degree colored and moided by these unsavory influences. It seems almost miraculous that any of our noble young people should, after having passed through such an unhallowed baptism, still remain true to God's despised Sabbath. Our young people are obliged to endure the sneers and taunts that are heaped upon them as Sabbath-keepers, they pass through sore trials and tribulations for conscience sake, they are surrounded by innumerable tendencies which are calculated to draw them from the Sabbath, and the only power that can bring them safely through is the grace of God in their hearts. It requires courage and strength of character to brave all the opposing tendencies which our young people are obliged to encounter, and for this reason they constitute the brave and noble class of young people of whom we are justly proud.

Finally, if our young people are to succeed in time and eternity, we must seek to have their hearts anointed early in life by the Holy Spirit, and lead them ourselves into the active service of the Master. Very few, if any, of our young people leave the Sabbath while they are earnestly engaged in God's service, and very few who do leave the Sabbath are afterward conspicuous by reason of deep-rooted piety or true Christian living, or the strict observance of any day of the week. Our young people need our prayers and help; they need to have thrown around them every possible means of protection, and we as Seventh-day Baptists should see to it that all our teachings and examples are helpful to them. Our young people need to be patiently and lovingly taught regarding Jesus and his love and the Sabbath of which he is the Lord, in our homes, in our churches and Sabbath-schools, in our revival meetings, in all places and at all times.

May God bless and strengthen and safely keep all our young people.

IS THE WORLD GETTING BETTER OR WORSE?

BY J. T. HAMILTON.

There have been no such revivals, of late years, in the Presbyterian and Baptist churches as those that occurred a half century ago, under the labors of those noted evangelists, Finney and Knapp, when they went through the land rousing up the churches wherever they went, and multitudes of all classes were brought from the kingdom of darkness into that of the glorious light of the gospel. Even D. L. Moody doesn't seem to make such a stir as he did when he began his successful career. What are now called revivals of religion, in many cases, are nothing more than sensational religious excitements, which subside as soon as the extra services end and the evangelist departs, and the people relapse into their former apathy,

and resume their rush into worldly amusements and carnal pleasure, by engaging in their usual round of entertainments, socials, suppers, fairs, etc., in which fun and frivolity are the predominating elements. Religious history seems to be repeating itself, for as it was in the days of God's people anciently, so it is now. The prophets prophesy smooth things, or falsely, by not rigidly insisting on deep and thorough repentance toward God, such as will make people, whether in the church or out of it, "break off their sins by righteousness, and their iniquities by turning to the Lord." Exercising a living, active faith in the Lord Jesus Christ as the only atoning sacrifice for sin, will result in a thorough and radical regeneration of the moral and spiritual nature, and a reformation of the life. This will be shown in obedience to all of God's requirements, and complete subjection to his will, thereby serving him "with a perfect heart and a willing mind," just as David told Solomon his son he must do. In these days there seems to be a literal fulfillment of the words of Jesus to his disciples when he said that the state of things should be as it was in the days of Noah and Lot, "when they ate and drank, they married wives, and were given in marriage, they bought, they sold, they planted, they builded," until Noah went into the ark, and Lot went out of Sodom, and the flood came, and the fire and brimstone rained from heaven and destroyed them all. And there is very great need of giving great attention to his caution not to "be overcharged with surfeiting and drunkenness, and cares of this life," for there never was a time when there was such a running after all these things.

Then there is an increasing disregard of the plain instructions of Jesus to his twelve apostles, respecting the assumption of merely honorary titles by ministers of the gospel, which adds nothing to their talents, gifts or graces. Doctors of Divinity, Doctors of Law, are multiplying in every church except in that of the Quakers and Seventh-day Adventists, who ignore all such high-sounding titles, so contrary to the simplicity of the gospel, and so much like the practice of that mother of abominations, the papal Roman church. Disregard of what is considered the Sabbath, is much more prevalent than formerly. Indeed, Sunday-desecration has become so general, that it would not be much worse, if the sacredness attached to it was entirely obliterated. I am living near a creamery, and business is carried on through all the hours of Sunday, as much as on any other of the days of the week. In this place there are about twenty miles of side-track of the Chicago & Northwestern Railroad, and the business of switching cars from one track to another goes on day and night, throughout the entire week, Sunday not excepted, while freight trains do not stop for rest on that day any more than on other days. Post-offices are opened, at least one hour at noon in many places, and even church members as much as any others make their way to them. Business places are open, and business transactions go on, as on other days. Excursions, both by railroads and private conveyances are made to places of public resort, without any thought or regard for the sacredness of the day, as the popularly recognized Sabbath of "the Lord thy God." Of course, the first day of the week is not the

Sabbath of the Bible, but anyone believing it is, and violating it, commits the sin of Sabbath-breaking, just as much as though it was the Sabbath, for if a person believes any course of conduct to be wrong and he pursues that course, *to him it is sin*, though it may not be a violation of any known law, human or divine.

HARVARD, Ill., Dec. 19, 1895.

SECOND QUARTERLY REPORT.

J. F. HUBBARD, *Treasurer*,
In account with
THE AMERICAN SABBATH TRACT SOCIETY.
GENERAL FUND.

Dr.

To balance from last Quarterly Report.....	\$ 54 16
Cash received since as follows:	
Receipts in October, as published..	\$1,361 71
" November, " "	655 10
" December, " "	1,187 75
Receipts, Publishing House.....	1,294 91
	<u>\$4,553 63</u>

Cr.

By cash paid as follows:	
F. E. Peterson, bal. exp., W. Va.	\$ 9 95
Rev. G. Velthuysen, Holland,	
\$50, \$50, \$50.....	150 00
Rev. G. Velthuysen, Exchange...	1 65
W. C. Daland, Ed., postage and	
expenses.....	13 00
L. C. Randolph, Editorials, \$10,	
\$12.50.....	22 50
Corliss F. Randolph, 6 copies	
Quarterly.....	3 00
George B. Carpenter, Treas.,	
Louisville work.....	283 20
Loan of July 16, 1895.....	500 00
Interest on the same.....	13 75
Publishing House bills, J. P.	
Mosher, Agent.....	11 47
Electric light, \$2.20, 9.27.....	20 00
" power, \$10.00, \$10.00...	69 60
Taxes, 1895.....	150 00
Rent, \$50.00, \$50.00, \$50.00....	
Pay Roll, \$333.23, \$331.73,	
\$302.95, \$301.27,	
\$307.54, \$306.73,	
\$243.90.....	2,127 35
Expense, \$27.00, \$45.05, \$27.12,	
\$22.73, \$22.28, \$35.14,	
\$44.00, \$4.85.....	228 17
Labor and Lumber, Spicer &	
Hubbard.....	22 56
Lumber, Boice, Runyon & Co.....	56
Repairs, W. H. Rogers.....	2 00
Belt lacings, A. M. Griffin.....	3 73
Blank Books, M. Estil.....	3 72
Casting Rollers, D. J. Reilly	
& Co., \$2.65, \$20.65.....	23 30
Printing Ink, \$2.60, \$0.84,	
\$15.00, \$0.50.....	18 94
Engraving Plates, \$3.50, \$6.307,	
Cards, \$10.14, \$0.86,	
\$1.11, \$1.76.....	13 87
Paper, D. S. Walton & Co.....	228 25
J. E. Linde Paper Co.,	
\$5.64, \$4.92, \$38.06,	
\$9.55, \$49.45, \$16.23....	153 85
" Molleson Bros., \$123.20,	
\$94.87, \$12.92.....	230 99
" Dennison Manuf'g. Co....	14 18
"for <i>Evangel and Sabbath</i>	
<i>Outlook</i>	109 89
Wrapping Paper, Potter Press Co	
Gardiner Binding and Mailing	
Co. (Minutes).....	6 67
Transferred to Publishing House,	
Machinery and Fixture	
Account.....	5 27
Balance, Cash on hand.....	\$4,461 29
	<u>92 34</u>
	<u>\$4,553 63</u>

PUBLISHING HOUSE, MACHINERY AND FIXTURE ACCOUNT.

Dr.

To Transfer from General Fund	\$5 27
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Cr.

By Cash paid A. D. Farmer &	
Son for Leads.....	5 27

INDEBTEDNESS.

Loan February 18, 1895.....	\$1,500 00
" September 9, 1895.....	500 00
" October 7, 1895.....	1,000 00
" December 2, 1895.....	150 00
" " 9, 1895.....	500 00
	<u>\$3,650 00</u>

E. & O. E.
J. F. HUBBARD, *Treasurer*.
PLAINFIELD, N. J., JAN. 1, 1896.
Examined and compared with vouchers and found correct.
JANUARY 12, 1896.
J. A. HUBBARD, } *Aud.*
WM. M. STILLMAN, }

Missions.

It seems to me that the earnest purpose and effort of all the pastors and the churches, yea, of all of our people, this new year, should be growth in spirituality. In our relation to other religious peoples, and in view of the truth we hold different from them, while we need knowledge, wisdom, and tact in the presentation of that truth, we need most of all spiritual power. This is to be obtained by the diligent use of the means of grace, by close and loving fellowship with Christ in meditation and prayer, and keeping our hearts open to the quickening and sanctifying power of the Holy Spirit.

BUT we are to have power in advancing truth among men by living that truth before them. Clear and eloquent presentation of truth has its weight and influence in convincing men of the truth and in leading them to accept it, but truth embodied in character and every-day life has greater convicting and converting power. There is need of the preached word and the living preacher in spreading the gospel of Jesus Christ in the world, but a concrete gospel is demanded. A theological gospel and an abstract faith have but little, if any, power in leading men to Jesus and to live the Christian life. A gospel that saves and helps is one that corrects, directs and controls the acts of men, and molds their character. Faith is best known and accepted by its works. By their fruits shall we know men, and the all-controlling love and faith which make them. It is of little use for us to put ably and eloquently Sabbath truth before the world, if we do not and will not consistently and faithfully exemplify it before the world. If we hang loosely to the Sabbath in our lives and are willing to sacrifice it on the altar of worldly gain or convenience, any amount of words or argument in its behalf by us will have no weight or influence upon the minds and consciences of men. Before we can be true and successful workers in Sabbath Reform, bringing men to the Sabbath of the Lord and of the Bible, do we not need a reform among ourselves in regard to our views of the nature and purpose of the Sabbath, and its true and faithful observance? God help us to be more loyal to his Sabbath.

FROM GEO. W. LEWIS.

In presenting this quarterly report, realizing that another year with its joys and sorrows, its victories and defeats, has passed into eternity, to be retained in our memories even till the judgment day, I am reminded more than ever of the flight of time, the importance of its right use and how great is the need of faithful, persistent and enthusiastic service in the Lord's spiritual vineyard.

Coupled with this is a feeling of thanksgiving that our lives have been precious in the sight of God, thus permitting us, yes, *preserving* us, to behold the opening of another new year. As a church we have been wonderfully blessed in this respect. And not alone in the year past, for during our existence of nearly eight years but one of our number has been called to the eternal world. In the meantime our numbers have more than doubled and our efficiency greatly increased, for which we give God the praise.

Quite unlike our last report have been the

experiences of the last quarter. Not so much in additions to the church, or any great advance in spiritual power, although this has been present to a good degree; but rather in the rare privilege of meeting our Missionary Secretary in our own homes, and listening to his private counsels, as also his public instructions on four different occasions, and especially his presentation of our denominational needs and plans for the coming year. But scarcely had the sound of his voice died away, when we were surprised and delighted in the person of President T. L. Gardiner, of Salem, W. Va., who had reserved sufficient time in his Atlanta Exposition visit to come this way and pay a short call on his sister, Mrs. Lucy Clarke, of this church, whom he had not seen for ten long years. As his stay was necessarily short, because of the resuming of school duties, Bro. Gardiner spoke on our regular prayer meeting night and on Sabbath morning. The latter discourse, on "Christians as lights," was especially full of valuable advice and made a deep impression on many minds.

The various departments of church work, while by no means perfect, are in a healthful and flourishing condition. The young people are faithful and enthusiastic in their work as a society, many confessing that the year's work just closed has given them additional spiritual power. Our Sabbath-school is doing its part well under the able superintendency of Mrs. Delia Booth, who was recently re-elected for the year 1896. The conference and communion season of last Sabbath was of especial interest, as stated by many. The Holy Spirit was present to give life, liberty and rejoicing in the privilege of again confessing our Saviour before men.

Early in December we made our trip to Beauregard, Miss., and though some were sick and unable to attend the services, yet all seem to be anxious that the light of God's truth as represented by us shall not go out in that locality. Brethren, pray for us that our light may continue bright.

HAMMOND, La., Jan. 7, 1896.

FROM E. H. SOCWELL.

The interest on the Iowa field is in a healthful condition, and although there is no special interest to report, yet there are as few discouragements before us as could be expected.

The work at Welton moves steadily forward. Sabbath-services and Sabbath-school are well attended, a deep interest is manifested in our Sixth-day evening prayer-meetings, and our Y. P. S. C. E. prayer-meetings are a source of great help.

Our people at Welton are engaged in repairing and adding to our church building, and in spite of hard times the work is being pushed forward toward completion. A new roof has been put on the church, and a basement beneath the building, which, when completed, will be very useful; and at present we are building a beautiful steeple and belfry on the front of the building, which is nearing completion.

The church is to be newly painted and decorated soon, and now people are talking of a bell. The people have taken hold of this work with commendable zeal and are carrying it much further than was at first thought of. When the work is all done we will have a beautiful and comfortable house of worship, one of which we need not be ashamed. We trust that our spiritual advancement will keep pace

with the improvement made in the house where we worship.

The appointments at Grand Junction are maintained with the usual interest when I am present, and reports indicate that the same is true at all times. Our society there has recently been re-enforced by the return of two families who formerly lived there. We are glad to welcome them once more to our ranks and to a share in the labors we are trying to perform. I visited several families at Garwin during the quarter, stopping off there as I was passing through the place, but did not have opportunity to preach, since I could not stay a sufficient time. They report service on each Sabbath and the usual interest exhibited. At the opening of the quarter I was at Dodge Centre, Minn., where I had been sent as delegate to attend the Minnesota Semi-annual Meeting. This occasion was one of great pleasure and help to me.

During the last of November I visited the Sabbath-keepers at Marion, remaining over one Sabbath with them, at which time I preached to a small congregation of eager listeners.

I was to have preached in the United Brethren Church in Cedar Rapids on the following day, but the letter bringing the invitation was delayed until it was too late. I am to preach in that church at some future time and am asked to address the temperance workers of the city in the afternoon of the same day. During the quarter I have visited isolated Seventh-day Baptists at Delmar, Gowrie, Perry, Rippey, Des Moines, Cedar Rapids, Shellsburg, Cedar Falls and Shell Rock. I arranged my work so I could make these visits in connection with regular trips, quite largely, and thus save expense. The effort was made at Shellsburg to secure a church in which I could preach, but union revival meetings being in progress in town prevented the carrying out of the plan; however, by invitation, I participated in the union meeting on the evening I was present. At Cedar Falls I could have the use of one of the churches, but the pastor said that people would not attend a mid-week meeting under any ordinary circumstances. Hence I made no appointment. At Rippey I was asked by the M. E. pastor to return and allow him to make an appointment for me in his church. I hope to do so. There are two candidates in Des Moines awaiting baptism, and I hope to be able to administer it in the near future. There are five Seventh-day Baptists, ladies, living near Forest City, in this State, but since they do not understand English, being Swedes, I have not thought best to visit them, especially since I should be obliged to make an extra journey to reach them. I have recently learned of a few people living in N. W. Iowa who are now Seventh-day Baptists, but have not learned their names nor history as yet.

The financial prospects of our people in Iowa are not very flattering, even in the light of the fact that Iowa harvested the largest crop in 1895 that she ever has produced. Prices are very low indeed, so farmers can scarcely pay rent and interest, and in some cases even this is impossible. In addition to this misfortune, many of our people have lost part or all their hogs with the cholera. Yet we are not discouraged, but look trustfully forward to the future, hoping that it may have success in store for us.

I report for the quarter 19 sermons, 17 prayer-meetings, 75 visits, 205 pages of tracts distributed.

May the year 1896 witness larger results on the Iowa field and all our fields than we have ever experienced, is my prayer.

WELTON, Iowa, Jan. 2, 1896.

Woman's Work.

GOD'S MERCY.

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty."

"For the love of God is broader
Than the measures of men's mind;
And the heart of the eternal
Is most wonderfully kind."

"If our love were but more simple,
We should take him at his word;
And our lives would be all sunshine
In the sweetness of our Lord."

LILY'S VICTORY.

MRS. M. A. DEAN.

"We shall miss you so much, Lily; I hardly know how we are to get on without you," Bertha Lane was saying, while her eyes brimmed with tears and there was an unmistakable tremor in her voice, which she strove in vain to repress, though she meant to be brave and strong.

She had come in that evening to bid her friend Lily good-bye, and to congratulate her on being so near the realization of her long-cherished hopes, for Lily was going away to school on the morrow. They had once eagerly planned to go together, as soon as they could earn the means, but all that was past; for Bertha's mother had been for more than a year an invalid, and it was, as she daily assured herself, quite impossible for Bertha to leave home. She had become, in a measure, reconciled to this disappointment, so keen and severe at first, and had entered into all of Lily's plans for herself with true interest and sympathy, as became an unselfish and loving friend.

"But you must remember, Bertha," replied Lily, eager to revive the drooping spirits of her friend, "that I shall write to you very often, and there will be so much for both of us to tell, and you will be so deeply interested in the correspondence that you will scarcely notice my absence, after a little."

"And, oh! Bertha," she continued, "what do you say to our studying together, after all?"

"Studying together!" echoed Bertha, "what can you mean?"

"Why, just this. If it would not be too hard for you, in addition to your household cares, you could take one study at home, and let that be one of the studies in my course, each term, and then, don't you see, I could help you, if you found difficulty in understanding it, without a teacher. Think how nice it would be to talk it over in our letters. Imagine me drinking in all the wisdom of my instructor in a certain lesson, and pouring it all out again, in a letter to you! Wouldn't it be delightful? And we should both be benefited by a free interchange of thoughts and ideas in regard to our work."

"Oh, Lily! what a beautiful plan! I shall enjoy it so much! But it is getting late and I must go. Good-bye, and may God bless you!"

"Good-bye, Bertha."

While the two girls had thus been talking together in the little sitting-room of the old farm-house, the father and mother, in another apartment, were also discoursing in low tones, of the great event of the morrow—the departure of their daughter.

"It almost breaks my heart to have the

child go away," said Mr. Clayton, bravely choking back something which sounded very much like a sob, and tugging desperately at a refractory trunk-strap, which seemed to resist all his efforts to buckle in the right place.

"And mine, too, David," said poor Mrs. Clayton, whose tears were falling fast upon the cover of the lunch-basket she had just been filling, with tenderest care, for Lily's journey.

"But you know, David, it is for her good. How selfish it would be in us to wish to keep her from school and thus deprive her of the advantages of education, simply because she is such a *comfort* and *blessing* to us here at home, especially after she has worked so hard and denied herself so much, to earn the money for her expenses. Nay, David, we must be braver than this;" wiping her tears away with the corner of her checked apron.

"We do not know what she may yet be, when the door of opportunity is open to her," she continued. "Think of that, David, oh! think of that! What if the blessed Master should so honor us as to make of our child one of his great lights in the world!"

"Yes, Mary, I do think of that. But there are so many dangers out in the great world, Mary, that I tremble for the safety of our precious lamb, who has never been beyond the sheltering fold."

"Never fear, David, never fear," and the mother's voice was firm, like her faith. "You surely have not forgotten that she belongs to the Lord's fold. Do you think he does not *know his own*?"

This appeal was unanswerable, and in silence they sought the rest which was to prepare them for their parting with Lily on the morrow.

Very early next morning, Mr. Clayton and Lily were on their way to the little railroad station, where she was to take the train for M—. It was a perfect June morning, and Lily enjoyed the pure, exhilarating air, and the lovely, changing scenery, as only a really healthy young girl, with a natural love of the beautiful, and a sweet consciousness of the presence in it all of the loving Father, could be expected to enjoy it.

Her religious instruction had been of the simplest kind, but she had grown up, from infancy, under the beautiful influence of *Christian example*, which had really done more toward forming her Christian character than all the teaching and preaching she had ever listened to, though one of the most teachable of learners and reverent of listeners.

At the station, while they waited for the train which was to bear her away from all these familiar scenes and to introduce her to the place of her new labors, she and her father had a refreshing talk, which she felt would strengthen her greatly to bear the loneliness of her journey, and the strangeness of every thing in the untried experience of school life. When the train came rushing and thundering in, they parted more cheerfully than either had thought it possible for them to do, and Mr. Clayton returned home to resume his work in the field.

That was indeed a lonely day, especially to the mother, though she managed to make it seem short, by keeping herself very busy. She baked and scrubbed and ironed, and all the while her heart was sending up a silent petition for heaven's blessing upon her only

remaining child. The five others, whom she had, from time to time, yielded up to the dear Lord who gave them, she knew were safe in his heaven of rest and peace. But this one, the youngest and the last, oh! she could trust him to take care of this one, too, amid the dangers of this changeable world, but only by keeping very near to him and murmuring her dear wish and her sweet trust over and over.

At night, she had supper waiting for Mr. Clayton, when he came in from his work in the field. While the two were sitting quietly at table, missing the familiar presence of their daughter, but talking of her cheerfully and hopefully, the railroad station and village, lying about it, were the scene of unusual excitement. Late in the afternoon intelligence had been received of a terrible disaster. Some fatal mistake of the train dispatcher had resulted in a fearful collision, and the telescoping of the early morning passenger train, when within a few miles of its destination. Many were said to be killed and more seriously injured.

As several persons besides Lily had gone on board the train that morning, there was naturally a good deal of anxiety and apprehension among the people. Later, a telegram was sent to Mr. Clayton, stating that his daughter was among the injured, and a boy was immediately sent out to his home with the dispatch.

(Concluded next week).

WOMAN'S BOARD.

Receipts in December, 1895.

Ladies' Benevolent Society, Welton, Iowa,	
Home Missions \$5 45, Helper's Fund \$1 95,	
Board Fund \$1 60.....	9 00
Ladies' Aid Society, Adams Centre, N. Y., Tract	
Society \$20, Susie Burdick \$35, Helper's Fund	
\$5, Board Fund \$6.....	66 00
Ladies' Aid Society, Lost Creek, W. Va., Tract	
\$3 75, Home Missions \$3 75, Susie Burdick	
\$3 75, Dr. Swinney \$3 75.....	15 00
Ladies' Benevolent Society, Milton, Wis., Boy's	
School.....	6 81
Woman's Missionary Society, North Loup, Neb.,	
Susie Burdick \$9 14, Helper's Fund \$1 76,	
Board Fund \$1 40.....	12 30
Aid Society, Farina, Ill., Susie Burdick \$15 89,	
Helper's Fund \$4.....	19 89
Woman's Missionary Aid Society, Brookfield, N.	
Y., Susie Burdick \$20, Board Fund \$5.....	25 00
Ladies' Aid Society, Dodge Centre, Minn., Susie	
Burdick \$8 26, Board Fund \$1 40, Dr. Swin-	
ney \$2 24.....	11 90
Ladies' Missionary Society, Boulder, Colo.,	
Board Fund.....	2 00
Ladies' Missionary and Benevolent Society, Nor-	
tonville, Kan., Susie Burdick \$16 40, Dr.	
Swinney \$4 95.....	21 35
Ladies' Aid Society, New Market, N. J., Tract	
Board \$9 34, Missionary Society \$9 34.....	18 68
Mrs. Wm. A. Rogers, Waterville, Me., Boy's	
School.....	10 00
Total.....	\$217 93

MRS. GEO. R. BOSS, Treas.

MILTON, Wis., Jan. 9, 1896.

SAYS the *Journal des Missions*: "The late census of India gives the number of Animists as 9,000,000. This is simply the worship of spirits, conceived as localized or ubiquitous, a religion mainly of superstitious terror. The religious condition of the lower castes of Brahminism or Hinduism differs but slightly from this. Grouping the two classes together, we have an aggregate of about 50,000,000. This mass, relatively inert, will become the prey of the Brahminist revival or of Islam, unless the Christian mission lays hold of these elements. It ought to do this without neglecting any of the other elements of Hindu society; but, alas, how little the Christian Church yet comprehends the grandeur of the task which Jesus has confided to her!"

Home News.

New Jersey.

MARLBORO.—In September we learned with great regret that the Rev. J. C. Bowen could not continue the work as our pastor, which he began among us nearly ten years ago. The church accepted the resignation which he felt obliged to tender, and since then his time has been devoted to restoring his broken health.

After his resignation the Sabbath morning services were well conducted by visiting ministers and Deacon J. G. Hummel, until we were fortunate enough to obtain the services of the Rev. G. H. F. Randolph. He and his family have been with us about a month.

As a result of our former pastor's faithful efforts and the zeal and earnest work of our present pastor, the church has been blessed with the spirit of revival. A number have been seeking Jesus, among them members of our Sabbath-school and Senior and Junior Societies of Christian Endeavor, and others who are not of our congregation but for whom earnest prayer has been offered. Pray for us.

For about two years we have had a Senior Society of Christian Endeavor that has done good work in spite of many difficulties. After the Association held with our church last May, a deep interest was awakened in Junior work, and, in consequence, the Marlboro Junior Christian Endeavor Society was organized last summer. The Society is a live one. The membership has increased considerably, and this Christmas they sent away scrap-books and envelopes containing reading matter to the hospitals. The Superintendents are Miss Lottie Schaible and Mrs. E. B. Fisher. The officers are, President, Phoebe Davis; Vice President, Dora Fisher; Secretary, Agnes Fisher; Treasurer, Lizzie Ware. Other members serve on the different committees.

The first Sabbath afternoon of 1896 the Sabbath-school reorganized. The former superintendent and assistant superintendent, Messrs. Joseph Bowden and Wilbert Davis, respectively, were re-elected. The remaining officers are, secretary and treasurer, Anthony Frazer; assistant secretary and treasurer, Robert Jones; organist, Kizzie Cook; assistant organist, Phoebe Davis. Primary class teachers, Miss Lottie Schaible and Mrs. G. H. F. Randolph.

Delaware.

SMYRNA.—My first recollection of a paper in my father's home was the weekly visits of the SABBATH RECORDER, which I always read with great interest in those early days of my happy boyhood, about forty years ago; from that time to this date, it has been with pleasure that I glean from its columns spiritual help, not only in denominational affairs, but especially in those fundamental principles of the Bible truth, and Sabbath cause. I greatly enjoy the local and home news, hence I pen these few lines.

We are situated so far from the people of our own denomination, if it were not for the weekly visits of our welcome RECORDER I sometimes think our faith might falter, yet we as a family in Delaware (nine souls) are endeavoring to hold up the banner of our Lord and Master, Jesus Christ, keeping the Sabbath-day according to his commandment.

This has been the most pleasant New Year of my life; I am sure your readers will pardon

me if I tell you why I am so happy. 1st, because Grandma Swinney (though very feeble), is cheerful and happy, looking on the bright side of life; indeed, it is a great delight to enter her room and see her bright face, with the sunshine of righteousness in her declining days, resting happily in the companionship of her only daughter who is so faithfully by her bedside; only a mother's heart can feel and enjoy such comfort and happiness.

I was impressed a few days ago, as I entered Grandma's room; she repeated that passage, "With long life will I satisfy thee, and show thee my salvation." "Now I am satisfied," she said. "The Lord has been so kind, and granted me so many blessings; I am fully satisfied, I only wait now his pleasure, to see his full salvation and hear his voice calling me home." Then I listened to a verse she loves to repeat:

Four score years and two have nearly passed away,
Since first I saw the light of day:
Through scenes of affliction and loneliness I have passed,
But now I am happy and blessed at last.

Again, I am happy because my dear sister, though an invalid, was able to enjoy the holidays with us here and cross the threshold of the New Year of '96 with improved health, after three month's treatment at Walters' Sanitarium, Pennsylvania.

I feel quite hopeful now, that reasonable rest with treatment in the homeland, will fully recuperate her lost strength, and restore her to normal health once more.

C. O. SWINNEY.

JANUARY 10, 1896.

West Virginia.

LOST CREEK.—On Sunday, Dec. 29th, we loaded our household goods on two strong wagons at the parsonage in Richburg, N. Y.

At the Sabbath service the day before, we had said our public farewell to the good people of that place, who had shown their goodwill toward us in so many ways during the past three and one-half years. They had done for us, in temporal blessings especially, all they had promised and in greater measure than was expected in their free-will offerings. We could not expect a more unanimous desire to continue our labors together, but there came the message from Lost Creek, and we believed it the Lord's will, and the Lord's business to pull up and go, so here we are settling on the new field with right hearty welcome and very hopeful outlook.

Our first Sabbath meeting of the year was a prayer and Sabbath-school service rather lightly attended, for the weather was of the coldest of this latitude and roads the roughest, and the people are quite broadly scattered among these hills,—and what people in this world is not influenced by the weather? Even railroad iron enlarges in warm weather. But the people here give evidence of warm hearts.

While we were putting down our last carpet, about 3 o'clock Thursday, the 9th, a company of about thirty came to help warm up. They did not come empty handed, nor cold hearted. They left that evidence of warm interest in our welfare that could not fail of making us praise God for the hope we have of rendering acceptable service here for the blessed Master. Even the miller who, they say, does not class himself with our people, sent up a sack of flour, thus giving evidence of mutual interest between the churches. Among the workmen a little further back in the history of the church I find the names of

Seager, Swinney and Huffman often mentioned, and the latter, I heard of from a freight conductor up in Pennsylvania who told me how Eld. Huffman had overheard him once trying to swear his oxen out of a tangle, and how the Elder had come and helped straighten out the oxen, and then sat down on the log and given him one of the quietest sermons he had ever heard. This freight conductor's lasting respect for the Rev. Samuel Davis, and Bro. Huffman, I think, made him more interested in my journey and at the end of his division sent my car more quickly by another train. So there is no end to the influence of good deeds.

M. G. S.

ADDRESS.*

BY PROF. WM. A. ROGERS.

I have asked for the privilege of giving you a short talk this evening for two reasons; first, because I should like to come into closer touch with your religious life, and secondly, because I should be glad to help you by drawing some lessons from my own Christian experience. The first real crisis which occurs in the life of a young man comes when he deliberately considers what shall be the character of his future life. I suppose there are very few young men who do not at some time take this subject into thoughtful consideration. A young man sees two ways open before him: The attractions of a worldly life, a life of animal pleasures, innocent in itself it may be, a life of business activity, or a life of self-seeking, even though it be honorable in itself, with all its alluring attractions. On the other hand, he is called upon to decide whether there is not something higher and more noble than all this to which he should aspire. If this young man reasons as I did when I faced this question he must ask for an answer to the most momentous question which concerns human life. What is the most important thing in this life? Is life a mere animal existence, or is it something higher than this? What is this something which we call spiritual life? Is it a reality, or is it a fiction of the imagination? If he decides that it is not a reality, what is that something which compels him to take up the inquiry again and again when he thinks he has decided it once for all. What is this inward monitor which we call conscience, which impels us to seek what we call right and to avoid what we call wrong? Did it ever occur to you, that, because conscience exists as a controlling force in the lives of men, it offers the strongest possible proof that its realm of action is the spiritual nature of man? It is useless to attempt to argue with one who denies the existence of a Supreme Being, but when this belief is once admitted, it follows by inexorable logic, that, because conscience is a recognized spiritual force, the spiritual nature of man must be assumed to be a reality. However mysterious may be the manner in which God influences the minds of men, the fact that the Spirit of God does exercise such a controlling influence through the conscience, must be admitted, because it is within the knowledge of universal human experience.

There is another reason why every serious minded young man must at some time consider and decide what shall be his attitude to his Creator.

We live, and yet we are sure that every life must end in death. We do not need to ask

* Delivered before the students of Colby University, at their regular "Thursday evening Conference Meeting."

ourselves whether death ends all. If it does, it were better for us that we had never been born. If it does not end all, if God in his wisdom and mercy has provided for our happiness when what we call death has taken place, and we enter upon what we call a purely spiritual existence, it is evident that the only preparation which we can make for this state must be by the development of our spiritual nature in this life. We who are Christians believe that the divine Father lovingly leads us by his own Spirit along a route which he has marked out in his Word, and that the faithful obedience to these directions will lead us safely through the valley and the shadow of death, and into the kingdom which he has prepared for those who love him.

Looking at death in this light, I have come to regard it, not with positive dread, but as the way which God has chosen for our entrance into a full realization of his glory. If death does really end all, it must have the same meaning whether we drop out of existence as well as out of sight one by one, or whether all life should instantly cease throughout the world. One has only to contemplate the instant cessation of all human life, and of all human activities in order to realize the loving kindness of God in providing for the happiness of his creatures in another world. But this very provision carries with it the obligation to make the preparation in the way which he has provided in this life. Drummond, in his most admirable little brochure, on "What is the most important thing in this life?" makes it clear that Christian service excels all else. I would go a little farther than this, and say that the most serious crisis in the life of a young man occurs when he decides once for all whether he will make an honest endeavor to serve God, or whether he will grieve away the Holy Spirit which lovingly pleads with him to enter and pursue the way of eternal life. Looking back upon my past life, whatever its measure of success or failure, I think I can honestly say that if I were called upon to make the choice again I should not hesitate for a moment to choose the better way, the way I chose over fifty years ago. Now I have no doubt that in making this choice you have asked yourselves the question why absolute willingness to follow the leadings of the Holy Spirit is inconsistent with striving after honorable attainments, after success in the activities of life, and even after the apparently harmless pleasures of life. Will you pardon a single illustration in my own experience? When I was called upon to meet this crisis in my life, I found one obstacle which prevented my receiving the answer of peace which I earnestly sought. I was a simple minded lad who sincerely sought the forgiveness of my sins. But for a long time I could get no answer of peace. There was one pleasure which I was not quite willing to give up. Living by the seashore, I was passionately fond of boating. The sport seemed innocent in itself and I did not see why I should be called upon to give it up. At least I did not feel willing to do so. At last, however, I made the complete surrender and I would not exchange the answer of peace which came to me at that time for any experience of my life since that time. But it was *after* I had made that full surrender that it came to me, as clearly as if it had been a direct revelation from God, that harmless pleasure was not inconsistent with the service of God. I

fully believe that God withheld this view of the case from me till I was willing to make a complete surrender. This has always been a distinct impression upon my mind, and it is as strong to-day as it was fifty years ago.

I want to urge upon your attention two facts when you come to this crisis of your lives. First, that it will contribute to your happiness, and I firmly believe to your success in life also, if you choose the better way in answer to the call of conscience; and secondly, that speaking in the light of actual experience, the chances are, humanly speaking, that if you do not choose this better way before you reach the age of twenty-five years, you will not make this choice at all. While God always holds the door open for your entrance, the chances are that you will not choose to enter at all. I shall try to make it clear why this apparent anomaly in Christian experience can occur.

First of all, God asks of the new disciple a complete surrender of the heart. Without doubt, an emotional surrender is sometimes mistaken for a real surrender of the heart. When emotions take the place of downright conviction, it can hardly be expected that a well-developed Christian character will follow conversion. The Lord recognizes the danger which may overtake those who profess belief in him, in the parable of the sower. In this clear prophecy of what he saw would befall many of his disciples he says: "A sower went out to sow his seed, and as he sowed some fell by the wayside, and it was trodden down and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up it withered away because it lacked moisture. And some fell among thorns, and the thorns sprang up with it and choked it. And other fell upon good ground and sprang up and bare fruit an hundred fold."

We have here the distinct insistence that only those who receive the word of truth in hearts fully and resolutely set upon the service of the Lord can hope to endure in the faith to the end.

I have spoken of this period in the life of a young man as a critical period because so much depends upon the right attitude to God and to his truth in making a choice which shall abide as long as life lasts.

I do not think I am constitutionally constructed in such a way as to appreciate the poetic form of expressing truth, but here is a choice bit which expresses the thought which I have in mind better than in any language which I can command. It is entitled "Two," and was written by Laura Spencer Porter, for *Harper's Magazine*.

I dreamed I saw two angels hand in hand,
And very like they were, and very fair.
One wore about his head a golden band;
A thorn-wreath crowned the other's matted hair.
The one was fair, and tall, and white of brow;
A radiant spirit-smile of wondrous grace
Shed, like an inner altar-lamp, a glow
Upon his beautiful uplifted face.
The other's face, like marble-carved Grief,
Had placid brows laid whitely o'er with pain,
With lips that never knew a smile's relief,
And eyes like violets long drenched in rain.
Then spake the fair, sweet one, and gently said:
'Between us—Life and Death—choose thou thy lot.
By him thou lovest best thou shalt be led;
'Choose thou between us, soul, and fear thou not.'
I pondered long. "O life," at last I cried,
'Perchance 'twere wiser Death to choose; and yet
My soul with thee were better satisfied!'
The angel's radiant face smiled swift regret.
Within his brother's hand he placed my hand.
'Thou didst mistake," he said, in under-breath,
'And choosing Life, didst fail to understand
He with the thorns is Life, and I am Death.'

(Concluded next week.)

TRACT SOCIETY—EXECUTIVE 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, Jan. 12, 1896, at 2.15 P. M., Charles Potter, President, in the chair.

Members present: C. Potter, I. D. Titsworth, D. E. Titsworth, J. F. Hubbard, F. E. Peterson, W. M. Stillman, W. C. Daland, A. H. Lewis, L. E. Livermore, S. Babcock, J. A. Hubbard, E. R. Pope, H. V. Dunham, J. D. Spicer, F. L. Green, C. C. Chipman, A. A. Titsworth, H. M. Maxson, A. L. Titsworth.

Visitors: R. Dunham, T. B. Titsworth, J. P. Mosher, H. H. Baker, T. S. Alberti, L. T. Rogers, W. R. Mosher, E. B. Titsworth.

Prayer was offered by Rev. W. C. Daland.

Minutes of last meeting were read.

The committee on Louisville field reported as follows:

The committee on Louisville work would report that in consultation with representatives of the Evangelistic Committee of the Missionary Society, it was decided that the financial responsibility of this Society should cease Jan. 1, 1896.

D. E. TITSWORTH,
H. M. MAXSON,
A. L. TITSWORTH, } Com.

The committee on employment of Dr. Lewis presented the following report:

The committee on employment of Dr. Lewis in Sabbath Reform work would report that inasmuch as the whole amount pledged for this work is less than \$1,600, and that the greater part of this sum is pledged for but one year, and inasmuch as all the interests at stake are too great to ask him to give up his present field of work unless a sufficient sum is pledged to insure his employment for a longer time than one year: your committee respectfully recommends that the matter be deferred for the present.

Respectfully submitted,

D. E. TITSWORTH,
J. A. HUBBARD,
L. E. LIVERMORE, } Com.

PLAINFIELD, Jan. 12, 1896.

After very general discussion by the Board the report was adopted, and the following preamble and resolution presented:

WHEREAS, The pledges received from the denomination are insufficient to employ Dr. Lewis solely in Sabbath Reform work for an extended time, and

WHEREAS, There is urgent need that the work be begun at once; therefore,

Resolved, That we request the Plainfield Church to grant Dr. Lewis a leave of absence for six months to engage in work for the Society with the understanding that the church continue his salary as usual, and the Board pay the salary of a pulpit supply for the Plainfield Church during the time, one-half of the estimated amount necessary being already pledged by one of the members of the Board.

Resolution adopted.

Correspondence was received from W. C. Daland in relation to the editing and publishing of *The Peculiar People*, in view of his contemplated location in London, and on motion it was voted that the conduct of the paper be left entirely to Bro. Daland.

Voted that the question of petitioning Congress in relation to a Sunday Bill recently presented, be referred to the committee on legislation with power.

On motion, W. M. Stillman was appointed auditor pro tem.

The Treasurer presented his second quarterly report, which on motion was referred to the auditing committee and on their favorable report was adopted.

Treasurer also presented bills due, which were ordered paid.

The usual appropriation of \$10 to the editor of the *Outlook* for exchanges was voted. Minutes read and approved. Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

Young People's Work

If you go out early some morning after a fresh fall of snow, be very careful where you walk.

Do not go across your neighbor's lot, even though it be the back-yard; for where you break the track others will follow, and soon there will be a beaten path which may injure the turf below and cause the lot to be disfigured next summer.

"We all like sheep have gone astray." Yes, and just like sheep, we follow in the path which some one else has started; so in making roads in the fresh snow be very careful to make it just exactly where it ought to be, for it is not likely to be changed after it is once started.

This power of example is something wonderful; it affects people without their being aware of it. It is just as true in other matters as in the making of paths in the snow. We all do so very many things in a certain way, simply because others do them that way. How great a responsibility there rests upon those who make the first paths, who set the first examples, who make the fashions for our lives! We all are following others, and others are following us. Let us select the best paths, and the surest guides; then those that are unconsciously or consciously following us will be led in the right way.

"Why is it," said Fanny to her friend, "that in every school where I have taught, and I have taught a good many terms in the last ten years, the oldest and largest children have always caused me more trouble than the little ones?"

Her friend waited a moment before answering. "It is," he said at length, "only an example of the general principle of 'lawlessness in high places.' The severest rebuke I ever received in my school life came not when I was in the academy, or even in my freshman year at college, but while I was a senior; nor was it undeserved either; and it came, too, from the mildest, most patient man whose name ever appeared among the names of a college faculty.

"With others, because I belonged to the most advanced class in school, I became lawless,—not reckless—I whispered in recitations, opened the book to read, even read newspapers while others were reciting.

"These are but examples of a general tendency toward a disregard for authority. I think you will always find it so, in all kinds of schools, the oldest, most advanced pupils are the most lawless.

"This is also true in life in general. Often the very makers of the laws are the first to break them. It is the reason why so often a poor boy who steals a few apples must go to jail, while the robber in the high places is unpunished. There should be less, lawlessness in high places."

A JUNIOR BIBLE EXERCISE.

A public service, recently undertaken as an experiment by a band of Juniors, was pronounced enough of a success to warrant recommendation to other societies.

Remembering, therefore, this page of the RECORDER and its obliging editor, I send a short report and hope it may prove of interest to some perplexed superintendent. The primary aim was to exalt the Bible and to

stimulate the Juniors to own a copy each, to learn how to use it, and to store up in memory its rare treasures. As a secondary purpose it was hoped that the exercise, by exhibiting the actual workings of the society, might convince those skeptically inclined of its importance to all other organizations of the church.

For this reason the first part of the service was in the form of a business meeting conducted by the President, a young girl of fourteen. Reports were read by the different chairmen and officers, telling the work done during the three months of the society's existence. After each report the prescribed "moving and seconding" was promptly done, while in voting, each member raised in his right hand a Bible ornamented with the colors of the society. Seventy volumes, adorned with red and white ribbon, made the scene on the platform an interesting one to all who admire youthful zeal and enthusiasm.

After brief catechism concerning the structure of the Bible, and repeating the books in concert, the familiar old rhymed version of the books was recited.

Then five of the youngest members formed in line and marched to the front. Each represented one book and, after giving the name in turn, they recited together the following lines:

We are called the Pentateuch.
In our pages you must look
For the tale by Moses told:
How our parents sinned of old,
How Israel to bondage went,
And how God deliverance sent.

At a signal from the organ they marched back, and the next group, composed of twelve historical books, took their places, recited the names in rapid succession, and the following verse in concert:

We are books of history true,
And we'll plainly show to you
How the Hebrew nation grew;
How their kings in glory reigned,
How God's holy place profaned,
And captivity obtained.

The five poetical books were represented by five boys who gave the lines below:

Books of poetry are we.
In our crowded pages, see
Poems, songs, and richest thought
Job and Solomon have taught.
Israel's "sweetest singer" pours
Through the Psalms his treasure stores.

A long line of seventeen older boys and girls repeated the prophetic books, following with these words:

We're the books the prophets wrote,
Sounding forth the warning note.
Making Israel quake with fear,
Promising salvation near.
Holy men, they were, of old
Who God's revelations told.

Coming to the New Testament, one line of twenty or more marched out, and each one recited, together with the name, a short paragraph stating the writer, the date, place, and purpose of the book, as far as known. In the case of the two epistles of Peter and three of John, and others, only one statement was necessary, so time and space were thereby economized.

Songs, duets, and solos were interspersed, all chosen with reference to the one theme, the Bible; for example, "The Sweet Story of Old," "My Mother's Bible," "Tell it Again," and "I'll not Give Up the Bible."

Essays on the miracles of the Old and of the New Testaments were read by two members. The following recitation was also given; the speaker, a girl of eleven, holding a Bible in her hand meanwhile:

Come, listen! I'll speak just a word
Of a book whose name you've all heard,
And which no one can value enough.
'Tis old, but 'twill never wear out,
For its made exceedingly stout,
Of perfectly durable stuff.

There is no other book that can show
So many fine points, I know.
Its excellence no man denies
If he'll carefully search it all through,
And it's wonderful lessons review,
Which God gave to good men and wise.

'Tis a library full and complete,
And in it you'll find a rare treat,
Whether poems or prose you desire.
Go to Moses or Amos or Paul,
On Peter and Isaiah call,
Or David with musical lyre.

There is food in full store for all ages
On each of the well-crowded pages.
In this volume of inspired lore,
Nowhere else can such stories be found
Repeated the wide world around,
So we'll read them again, o'er and o'er.

Now the name of this book I will tell;
Then the reason I love it so well
You will quite comprehend, I believe.
'Tis a letter my Father has sent
Straight from Heaven to me, and its meant
To persuade me his love to receive.

Not alone to you and to me,
But to each one, this letter is free
Who will study and use it aright.
It will tell us the very best way
To live and be happy each day
And to help make this dismal world bright.

To prepare such an exercise requires far more patience and perseverance than skill. It is simple enough in itself, but would hardly be worth the effort did it not help to fix indelibly upon the minds of the boys and girls those necessary facts, so easily learned and so quickly forgotten.

The idea of personifying the books of the Bible may not be worth carrying out yet it, brings those far away abstractions closer to the childish mind and creates an interest in them.

M. M. C.

PRAYER MEETING SUGGESTIONS.

Sabbath-day, Jan. 25, 1896.

Subject.—How and why should we testify for Christ? 1 John 4: 2-15.

Without doubt it will be better to consider the subject of testifying for Christ in a broader sense than is indicated in the Scripture lesson; for it will readily be seen that the confession of Christ spoken of here is merely in reference to his being the Son of God. And yet in view of the fact that the spirit of 'anti-Christ' mentioned in the lesson is still abroad in our land, it will be well to make much of this aspect of the subject. It is here made the test by which we can know whether or not a man's preaching comes from God.

Find Scripture passages which are appropriate to the following suggestions.

1. How?
 - a. By praying and singing and speaking in prayer-meeting.
 - b. By religious conversation with our associates.
 - c. By our pens, writing letters as suggested recently in this paper; writing papers for religious meetings, or for publication.
 - d. By faithfulness in attending the appointments of the church.
 - e. By the expression of our faces and our bright, cheery ways.
 - f. By purity in our conversation.
 - g. By unselfish deeds of love.

Now add to these three or four of your own. Hunt up a Bible verse suitable for each point. Read Matthew 25: 31-46.

2. Why?
 - a. Because it is enjoined upon us by the Scriptures.

b. Because by it we give honor and glory to God.

c. Because in thus publicly testifying we commit ourselves to a certain course of action.

d. Because we are strengthened and helped in our purposes to lead Godly lives.

e. Because it helps others in their Christian work.

Add to these reasons of your own.

If your Society is large, let me counsel the leader to be very brief in his remarks. Let me suggest that in speaking, no one should mention more than *one* point. It is not fair to go over the whole field yourself, be satisfied with stating *one* point; state that clearly, and sit down, so that your more timid friend may have a chance. If there is a blackboard in the room, the following questions might be written out in sight of all. Make no comments on them. Let them be but seed thought for others.

1. When did I last testify for Christ?
2. When shall I have another opportunity to speak in a prayer-meeting?
3. What will be the result if I keep quiet?
4. How many are waiting for me to speak?
5. How do I injure the cause of Christ if I decline to speak?
6. What difference does it make, anyway?
7. How can I testify for Christ to-morrow?

OUR MIRROR.

RESPONSES to the annual letter were received from the Rockville and Dodge Centre Societies on January 2d.

THE Society at Lincklaen Centre has been discontinued as the members are so scattered. It is to be hoped a reorganization may be effected in the near future, and the meetings sustained.

ABOUT sixty were present at the sunrise prayer-meeting New Year's morning at Milton. The meeting was under the leadership of E. B. Saunders. Although not so many new resolutions were made as usual at such a meeting, the earnestness expressed in the resolutions was very noticeable.

"FIDELITY in trifles, and an earnest seeking to please God in little matters, is a test of real devotion and love. Let your aim be to please our dear Lord perfectly in little things, and to attain a spirit of childlike simplicity and dependence."—*Union Gospel News.*

EMINENTLY JUST.

We are gratified to observe that in Tennessee several Seventh-day Adventists who had been arrested and imprisoned for working on the first day of the week (without disturbing their neighbors) have been acquitted. This decision is eminently just. In Russia the "Orthodox" observe the saint's day by going to the taverns and getting drunk, and then by resorting to the most infamous houses, which reap their greatest harvests upon saint's days. The Stundists labor quietly and peacefully in their fields, disturbing no one. If they should all get drunk upon the saint's days neither the magistrates nor the priests would utter a word of complaint; but because they spend the day in sober, innocent labor, they are denounced by the priests and persecuted by the police. Really much the same thing in spirit has taken place in Tennessee and some other of the States. We earnestly trust that, under the influence of public sentiment and of greater light, these abuses will cease.—*The Examiner.*

"GO WORK IN MY VINEYARD."

BY LOIS.

The Master is passing, and calleth to me,
"Go work in my vineyard to-day.
The fruit is all ripened, and gathered should be
In my storehouse, without delay."

Oh, Master, so long I've been waiting to find
Some work in thy vineyard to do;
But nothing I've found which answered my mind,
As bringing much fruitage to you.

My hands are so feeble, my talent so small,
I fear much my labor is vain.
"My vineyard is large, there is room there for all;
Thy duty to labor is plain."

"All heavy tasks leave for strong hands to do,
For light work is needed as well;
Which brings greatest fruitage, is not thine to know,
That leave for the Master to tell."

"The world is my vineyard, there's much there to do,
Souls saved is the fruitage to win.
The harvest is great and the laborers few,
So many to rescue from sin."

And while ye were dreaming of work far away,
Opportunities passed by your door.
A warning word spoken to one gone astray,
Might have won him back home once more.

A helping hand given to one fallen low,
Kind words to the sorrowing one,
Might have rescued their souls from eternal woe,
And gained you the plaudit, "Well done."

Then wait ye no longer, but work while 'tis day,
Some good for thy Saviour to gain;
That when the night cometh, the Master may say
Thy life was not wholly in vain.

OUR DUTIES TO GOD AND TO THE STATE.

BY REV. H. H. HINMAN.

On two occasions our Lord taught that men ought to be subject to the existing civil authority; once when he commanded to "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's," and once when he wrought a miracle that Peter might pay the tribute "for me and for thee." Matt. 17: 27.

The teachings of Paul are in entire accord with those of his Lord. "Let every soul be subject to the higher powers, for there is no power but of God, and the powers that be are ordained of God. Whosoever resisteth the power, resisteth the ordinance of God, and they that resist shall receive condemnation, . . . wherefore we must needs be subject not only for wrath, but for conscience's sake. For this cause pay ye tribute also." Rom. 13: 1, 2, 5, 6. In his epistle to Titus he says, "Put them in mind to obey magistrates, to be subject to principalities and powers." Titus 2: 1.

These commands were given to those living under the reign of Nero, one of the worst of rulers. They manifestly forbid all forcible resistance to authority and all efforts to change the form of government except by moral influences. There is nowhere under the Gospel system any recognition of the so-called "right of revolution" by war. There is, however, the right of appeal to the moral sense of mankind and to the authority of God. John tells us of those who were in conflict with the dragon, that "They overcame him by the blood of the Lamb and by the word of their testimony." Rev. 12: 11.

But if open resistance to governments is forbidden, so also is all active obedience to any law or edict that requires what God has forbidden, or forbids what God has required. "We ought to obey God rather than man." The example of Daniel and his Hebrew associate, who chose a fiery furnace and a den of lions rather than disobey God, and that of the apostles and martyrs who suffered affliction and death for Christ's sake, are sufficient illustrations of this righteous principle. Nor should the question ever arise in our minds as to whether it is safer and wiser to have the favor and help of men as a reward for disobe-

dience to Christ. No possible good can be commensurate with that which comes from obeying God.

Now it seems quite obvious that the spirit and practice of war is contrary to the mind of Christ. He said, "Love your enemies, bless them that curse you, do good unto them that hate you." Paul said, "Avenge not yourselves. If thine enemy hunger, feed him; if he thirst, give him drink. . . . Overcome evil with good." Romans 12: 19, 21.

Now militarism exactly *reverses* every one of these requirements. It bids us hate our enemies and to *kill* those who oppose us. It forbids us to feed them, and says if possible cut off their supply of water. Nay, more! It requires us to do these acts of vengeance, not merely to bad men and personal enemies, but to those who are as honest and well-meaning as ourselves. It requires us to punish unto death those who are in *no way responsible* for the acts for which the war was begun and who perhaps are our beloved brethren in Christ. It takes away all rights of conscience and commands that the soldier shall disobey what he may regard as the most sacred obligations to God and humanity.

In view of these facts it seems obvious to me that a Christian ought not to be a soldier, and that to sanction war is to bring reproach on the name of the Prince of Peace. But to this it is replied that we owe certain duties to the State, among which, that of aiding (by war if need be) in its defense. It is held that the State has a right to command its citizens to fight its enemies. Now whether our obligations to our government are higher than those we owe to God depends upon our conception of the nature of civil government. The heathen idea was, and is, that the citizen *belongs* to the *State*, and lives for its benefit; and hence its authority is supreme. The Christian idea is that the State exists for the benefit of its citizens. That its paramount object is to protect their interests and their rights. Above all it is to regard as sacred the duties which they owe to God. It seems to me that the real question is, which is the true idea, the heathen or the Christian?

But it is held that war is a necessity to civil government. If this were true it would not prove that it was right, for nothing can be right that requires us to disobey God. It would only prove that our plan of civil government was radically wrong. But is war a necessity? In a former article I held that it was not, and said that civil government had been maintained without an appeal to military force. I was asked to give an example. In "The Life of Wm. Penn, or the Holy Experiment," by Allen Thomas, p. 35 is the following passage: "Pennsylvania, through a period of unusual agitations, during which there were three intercolonial wars, was governed for nearly seventy years in accordance with the principles of peace without an armed force, without a militia. The peace policy never failed. It was laid aside when the majority of the inhabitants ceased to believe in it. It was not the failure of the peace that caused its abandonment, but the abandonment that brought about the evils which followed. But the holy experiment had not been in vain; the world had seen a government carried on in accordance with the Christian law of love, in a State where the prosperity and happiness of the people have rarely been surpassed." The same was true of Eastern New Jersey while under the rule of Friends. When shall this holy experiment be tried in all the nations of earth?

BELOIT, Ala., Dec. 21, 1895.

Children's Page.

SWIPES.

"Yes m'm, there are two of us. Sorry, but we always go together; and if you can't take him, I can't go." This was spoken very decidedly; and the firm little mouth of the speaker drew into a hard, red line, as she said it.

"But, my dear child, we don't take dogs in school. He must wait outside till you finish your lessons," the teacher—a delicate, perplexed looking woman—replied.

There was no answer; but the quaint little figure, slowly gathering up her friend under her arm, turned decidedly, and started down the road. This was her first day at school, and the joys of learning were nothing in comparison to the joys of freedom and the company of Swipes.

The teacher looked after her despairingly. She did not understand children very well, but she understood grown people, and, after all, the "child is father to the man" in a deeper sense than we often realize.

"Bessie," she said, "will you wait while I ask you something? Can you answer for Swipes's behavior in school? I mean if he behaved badly, and made the other children laugh, would you mind if he were put out?"

This appeal to Bessie's sense of justice had its effect; for after a moment's hesitation, with one small thumb tucked into her mouth, and her dusty little shoes shuffling together in her agitation, she finally settled matters by retracing her steps toward the school-house, merely remarking as she looked up at the teacher:

"No, I guess not. But couldn't I be put out, too?" Miss Barnes wisely made no reply to this; but pushed her little pupil gently into the school-room, and shut the door after her.

After Bessie had been shown to a seat, and the mysteries of a "column" of spelling explained to her, Miss Barnes turned her attention to the recitation of one of the classes, and Bessie faded a little from her mind. It was Bessie's first glimpse of life, however, and she was by no means inclined to take things in a matter-of-course way.

Swipes was not used to a school-room; so he investigated the slate Bessie's neighbor was using, and, finding it looked interesting and did not taste very badly, licked a whole sum in long division into nothingness with one stroke of his tongue, and, quite indifferent to the wrath of the author of the sum, proceeded to lick her, too, all over, by way of easing his feelings.

Bessie, during this little scene, was trying to learn spelling; but the novelty of the situation, and her sympathy with Swipes, prevented her from giving due attention to business.

Presently Miss Barnes looked up and caught a twinkle in Bessie's eyes, and a shaking of her small shoulders, which showed what was going on.

Swipes's head was tucked under the child's arm, and his face showed the nearest approach to laughter that he thought fit to show under the circumstances.

"Bessie," said Miss Barnes, sharply, "learn your spelling, and pay attention, or you will have to stay after school." Bessie looked at Swipes for light, but that adventurous person

was now trying a new game, which consisted in walking across the desks and smelling each inkwell disdainfully as he passed it. The whole school was in a roar. Miss Barnes felt that something must be done.

"Bessie, do you remember what you said about your dog when you came this morning? He must go out now, and you must learn your lessons without him."

To Miss Barnes's great surprise, though there were tears very near the brown eyes, and a suspicious quiver in the voice, which asked, "Can't I go, too?" When it was replied that she could not, Bessie offered to put Swipes out herself. And indeed it was well; for though that badly behaved person was as good-natured as possible, he did not understand what was being done with him, and when he was finally tied in the shed, wept very audibly as the morning went on. When school was over, and Bessie was called to give her name, she stood by Miss Barnes's desk, with Swipes, whom she had rescued from durance vile, clutched tightly under her arm, and gave her name, "Bessie Lois Maynard," and then added: "Swipes Maynard, same age. He can't write, but I'll do it for him, and there are two of us, you see."

Miss Barnes watched the two as they trotted down the dusty road, and a queer smile turned the corners of her mouth, which nearly turned to tears; for her eyes were quite wet while she put away the books. When Bessie's report came in for that month, and Mr. Maynard was reading what he thought a fine record of Bessie's progress, he came to one cypher, and written above it in the teacher's hand, "To Swipes' account for conduct unbecoming."

SOME THEOLOGICAL MEDITATIONS.

BY REV. S. S. POWELL.

I use the word theological in the title which I have prefixed to this article in its primary meaning as having reference solely to God.

God is spirit. To know God is to have life. He must, therefore, be apprehended by our spirits. Mind, emotions and will constitute man's spiritual nature. If our emotions are to be moved and our will set into action, first of all it is imperative that we know the truth.

God is everywhere. He is in all nature. But he is separate from the world of nature, and forever separate from intelligent souls, although it is certainly true that he is not far away from every one of us. The place of his clearest manifestation is in heaven. He is clearly seen, veiled by no obscuration, in spotless purity, in the dazzling light of holiness. Light is but a symbol; but to us a most fitting symbol of the perfect holiness wherein God dwells. The more perfectly, therefore, we dwell in holiness the more clearly we shall see God.

God is manifest on the earth as well as in the heavens. God is known in nature. The perfect adaptation of means to end show his wisdom. Mighty convulsions show his power. The fitting and the useful show his goodness. The beautiful, wherever it is discerned, shows his holiness. And destructive catastrophes show his justice—holiness in operation—equally beautiful. Justice is always beautiful.

But God is most clearly made known to us through the prophets. Seers of God they were, inspired in soul, and have made known to us the revelations which they received. We know that whatever they have said is true from their lives and from the effects of their utterances upon the world. Truth is from

above and cannot be attained to from below. Truth in all its life-giving power must be apprehended all along as the gift of God. Day by day necessary, new supplies cannot be attained to of ourselves. We cannot evolve them out of our own consciousness. But God is everywhere ready to apply the truth in life-giving power as day by day we shall resort to the living fountains of truth, the Scriptures. So the thoughts of God become a part of our thoughts; they originate similar desires and purposes in our hearts and we act in accordance with them, and so fulfil impulses that sprang into being in the mind of God.

Truth that does not lead to its corresponding action in so far is not adequately apprehended. Good actions cannot be sustained without a body of truth to act from as principles; and in so far as the truth is discerned without the necessarily accompanying resting on God it is impotent to regulate the actions against opposing impulses. No less than the immediate power of God is necessary to accompany it. Truth that does not lead to this is theoretical only and insufficient to regenerate the world.

God is changeless and eternal. Change is everywhere observable in the world. Rivers flow from their sources to the ocean. One season is succeeded by another. The conditions of the atmosphere, as of winds, heat and cold, are variable. The measure of time is in days, months and years. Human life is borne onward in ceaseless change in this flow of time. We are not what we were. And we are not what we shall be. We were not always. We belong to a creation that began to be. We have become. There is that, however, which is less subject to change and seems to approximate the changeless. Continents, mountains, seas and the course of great rivers may be said to remain the same. The constellations of the heavens appear now substantially as the earliest Chaldean priests saw them. The sun remains unimpaired in the vigor of his shining for all his great antiquity. Still change is discernable in all these. Can there be, therefore, the changeless anywhere existing? Yes, there is the changeless. There is a revelation of God's unchangeableness in all natural laws wherever discovered. These lead to the one changeless God. In him there is no change. It cannot be said of him as was believed of Isis: "I am what was, and what is and what is to be," for so that which is begun is confounded with him who, though indeed immanent in the universe of the begun creation, is yet transcendent above it in the distinctness of his great personality. But this is true—and the declaration means far more than the similar declaration of Isis could mean to the initiated of the Egyptian priests. He, the God of heaven and earth, proclaims of himself that he is "Who was, and who is, and who is to come." Long before these words were spoken to John on Patmos the substance of them was proclaimed to Moses from the presence of the burning bush. God then proclaimed himself as "I am that I am." Such is the significance of his name Jehovah. He is the Existent and Living one, and the source of existence and life to all creatures. God is as he ever was, and is as he ever will be. He is what he is in changeless truth. God is the truth and truth cannot change. It is equally impossible that there should be any change in perfect holiness.

Throughout all his being God is the change-

Sabbath School.

INTERNATIONAL LESSONS, 1896.

FIRST QUARTER.

Jan. 4.	The Forerunner of Christ.....	Luke 1: 5-17
Jan. 11.	The Boy Jesus.....	Luke 2: 40-52
Jan. 18.	The Ministry of John the Baptist.....	Luke 3: 15-22
Jan. 25.	THE EARLY MINISTRY OF JESUS	Luke 4: 14-22
Feb. 1.	The Power of Jesus.....	Luke 5: 17-26
Feb. 8.	The Sermon on the Plain.....	Luke 6: 41-49
Feb. 15.	The Great Helper.....	Luke 7: 2-16
Feb. 22.	Faith Encouraged.....	Luke 8: 48-55
Feb. 29.	Jesus the Messiah.....	Luke 9: 18-27
March 7.	True Love to One's Neighbor.....	Luke 10: 25-37
March 14.	Teaching About Prayer.....	Luke 11: 1-13
March 21.	Faithful and Unfaithful Servants.....	Luke 12: 37-48
March 28.	Review.....	

LESSON IV.—THE EARLY MINISTRY OF JESUS.

For Sabbath-day, Jan. 25, 1896.

LESSON TEXT.—Luke 4: 14-22.

GOLDEN TEXT.—And they were astonished at his doctrine, for his word was with power.—Luke 4: 32.

INTRODUCTORY.

As soon as Jesus was filled with the Holy Ghost, at his baptism, he was led by the Spirit into the wilderness, where he was tempted. He then returns to the banks of the Jordan, where John points him out as his great successor. Here he was introduced to some of John's disciples. Among the first of these was John the Evangelist, who has told us with such vividness the history of the selections of the first five of Christ's Apostles. Jesus is now on his way to Galilee, where we find him in the lesson.

EXPLANATORY.

v. 14, 15. Jesus returns from the Jordan, where he was distinguished by the Spirit descending upon him, and by the voice. He returns in the power of this spirit to Galilee, the most northerly of the divisions of Palestine, a district sixty miles long and thirty miles wide. As he journeyed homeward he taught in the synagogues, and was favorably received, since the knowledge of what was seen and heard at his baptism had already reached Galilee.

v. 16. The synagogue was a rectangular building with a pillared portico of Grecian architecture. On entering, one side were seats for the men, and on the other, behind a lattice, seats for women, who are shrouded in long veils. At one end was an ark which contained the volumes of the Law and of the Prophets, and on one side an elevated seat for the reader. The services consisted of prayers, followed by two readings, one from the Law and one from the Prophets. On this particular Sabbath, Jesus, as was his custom as an humble worshiper, was in the synagogue of Nazareth, and ascends the steps to the elevated seat for the reader.

v. 18, 19. Jesus was recognized by the chief of the synagogue as a suitable reader. The clerk draws back the silken curtains of the ark which contains the Scriptures. The first reading is over since a volume of the Prophet Isaiah is handed to Jesus. The people all stand while Jesus unrolls the book and reads a part of the sixty-first chapter. As he rolls up the volume and hands it to the clerk, who has charge of it, the eyes of the people as they resume their seats are fixed on Jesus with a wondering gaze. The meaning of the passage read is, "that he, the prophet, is inspired and ordained by God to announce to the deeply unfortunate people in their banishment their liberation from captivity, and the blessed future of the restored and glorified theocracy that shall follow thereupon. The Messianic fulfillment of this announcement, i. e., the realization of their theocratic idea, came to pass in Christ and his ministry."—Meyer. How much of verse eighteen is yet unfulfilled? If the year of jubilee is a type of "the acceptable year of the Lord," what is "the acceptable year of the Lord?"

v. 20, 22. As Jesus takes his place on the elevated seat after the reading, while the eyes of the people are fixed on him, he begins the explanation by pointing the Scriptures to himself, thus decidedly showing that Jesus from the beginning of his ministry had a clear conception that he was the Christ. The people wondered at Jesus' words, but the feeling of jealousy began at once to be manifest. He is a neighbor's son—only Joseph's son.

THE BIBLE nowhere promises us exemption from trials. It does not assure us that we shall not go into the furnace nor into the deep waters; but it does promise that the fire shall not consume us and the waters shall not overflow us. In the midst of the trial it shall still be well with us. By our side in the furnace there shall be One who is like the Son of God; and we shall come out without even the smell of fire on our garments.

less. He is, therefore, the eternal with no beginning, no ending and no necessary connection with time. We are the begun and the dependent; he is the self-existent. If, therefore, there is to be stability in us we cannot find it in time or in the creation. In the midst of ceaseless mutation we may stay our souls on God. Righteousness and truth are stability; and righteousness and truth are one.

LETTER FROM ARKANSAS.

To the Editor of THE SABBATH RECORDER:

Bro. F. F. Johnson and the writer left Fouke the first day of the week and the first day of the month for Cerogordo, which is situated on the line between Arkansas and Indian Territory, some seventy-five or eighty miles north of Fouke. We spent the first night at Texarkana, and on Second-day at 12.30 P. M., we boarded the cars for Winthrop, which is situated on the K. C. P. & G. railroad, fifty miles north of Texarkana, where the writer has a step-son living; arrived there at 2 P. M. We were met by the Doctor and was taken to his house, some three blocks away, where we met the Doctor's wife, and here we had a good home. We visited the most of the families of the town and talked with them and gave them tracts. All we met gave us a cordial welcome and asked us to come again. On Third-day at evening we talked to fifteen young people at a church one and one-fourth miles in the country; there was only one of them that was a professor. They gave us good attention, and at the close of the services we asked those who wished the prayers of God's people to arise. Eight or ten arose. Fourth-day morning we left Winthrop for Cerogordo, leaving an appointment for the next First-day evening. We had to go overland, and the morning being very cool we decided to walk a distance of thirteen miles. We stopped at nearly every house, and in every case where they had heard of Sabbath-keepers they would say you are Adventists. Then we would have to explain. We were received by the people gladly. We promised to stop on our return and talk to the people at a school-house near by, so it was arranged for us to be there at eleven o'clock on next First-day, going to Cerogordo where the writer has a step-daughter living who is a Sabbath-keeper. Her husband is not a member of any church, but is making his arrangements to move to Fouke and go to keeping the Sabbath of the Lord. Owing to the lateness of the hour, and Bro. Johnson being very ill, we did not have preaching that evening, but on Sabbath eve we met the people at a school-house a half mile away and talked to them from God's Word, the theme being "the way of the righteous and the way of the wicked." The evening after the Sabbath we talked to the people about the Sabbath of the Lord. We had about thirty persons out to hear us, and after our talk we distributed quite a number of tracts to those who promised to read and investigate. On First-day morning Mr. Irley sent us back to the school-house where we left the appointment; found about fifty people gathered to hear what we had to say about God shaking the earth to call the people's attention to great events. Having promised to take dinner with a Brother and Sister Sissons, we went there. After which we had a pleasant talk, and we believe in the near future there will be a change in some of them. Then we started in time to meet our appointment at Winthrop, where

we talked to between fifty and one hundred people about God's Word. We spent part of the next day visiting those we failed to see before going to Cerogordo, and in doing so we were happily surprised to find a sister, L. W. Reed, that is keeping the true Sabbath of the Lord. She seemed very happy to meet us and also told us that if we organized a church at Texarkana she would join us; she has not been baptized, and she also told us that she would let us know when to come to attend to that ordinance. We believe if there could be a little work done in and around this place several would turn to the Sabbath. We are soon to leave here, but our arrangements are such that we must. We have promised the people to come back in the future and hold a series of meetings. May the God of heaven bless the seed that has been sowed in and around this place. There is no suitable house here at the present time to hold meetings, the town is only fourteen months old, containing about 300 inhabitants. We distributed a thousand pages of tracts or more. The harvest is surely ripe. Would like to have some more tracts. Let us pray that God may send the reapers. B. F. GRANBURY.

Fouke, Ark., Dec. 12, 1895.

IF I COULD ONLY KNOW.

"Casting all your care upon him; for he careth for you." 1 Peter 5: 7.

If I could only surely know
That all these things that tire me so
Were noticed by my Lord.—
The pang that cuts me like a knife,
The noise, the weariness, the strife,
And all the cankering cares of life—
What peace it would afford!

It seems to me, if sure of this,
Blent with each ill could come such bliss
That I might covet pain,
And deem whatever brought to me
The loving thought of Deity
And sense of Christ's sweet sympathy,
Not loss, but richest gain.

Dear Lord, my heart shall no more doubt
That thou dost compass me about
With sympathy divine;
Thy love for me, O Crucified,
Is not the love to leave my side,
But waiteth ever to divide
Each smallest care of mine.

—Selected.

AN INTERESTING LETTER.

NEW YORK, Jan. 14, 1896.

REV. DR. A. H. LEWIS:

Rev. and Dear Sir:—I take great pleasure in informing you that I am directed by the Board of Directors of the Jewish Sabbath Observance Association to extend to you a most cordial invitation to be present at the Annual Meeting of our Association, Wednesday, the 22d inst., 8 P. M., in the Synagogue of Congregation Zichron Ephraim, 67th St., between 3d and Lexington Avenues, and also to honor us by an address upon that subject so dear to both the communities we represent, "The Preservation of the Mosaic Sabbath."

As I am very desirous of publishing the fact of your presence and address in the Hebrew press, would you kindly, on receipt of this letter, in case you accept, telegraph me to that effect, at my expense, in order that I may get the announcement in the Jewish papers, which go to press early Thursday morning.

Kindly excuse the lateness of this invitation. I had intended to execute my commission, which is over a week old, several days ago but was prevented by stress of work. I have been reading with great diligence your *Evangel and Sabbath Outlook* and am more than delighted by the standpoint you occupy in the Sabbath matter. Would that your views were those of the Christian community in general. Then would one of the most difficult and agonizing problems by which Judaism is harrassed find an easy and natural solution. Trusting that you will accept the invitation of our Association, and thanking you in advance for your kindness, I remain,

Very sincerely yours,

BERNARD DRACHMAN.

36 EAST 75th St.

Popular Science.

AURORA.—The wonderful phenomenon called the Aurora, so commonly seen in this latitude, seems, upon scientific principles, to be past finding out. From its effect upon magnetic needles over a large territory, and also upon the electric telegraph, it has been supposed to be caused by electrical discharges in the air, but from what we know of electricity, and have seen of the Aurora, this appears to be hardly tenable.

It is well known to be attended with great difficulty, to get the electric current to pass through a vacuum, and to entirely disappear when there is no atmospheric conductor, yet the streamers of the Aurora mount up as high as four hundred miles. Within my own recollection, one winter's night having stopped at a hotel at the head of Lake George, when at about 11 o'clock, not only the Aurora Borealis, but the Aurora Australis, the one from the north, and the other from the south, completely spanned the heavens, meeting at the zenith; and such was the magnitude and brilliancy that the snow appeared to be colored a crimson, nearly like blood.

This was the greatest Aurora I ever saw, and the wonderful shafts continued appearing, and disappearing, marching and counter-marching, for the space of an hour. This phenomenon must have taken place high, beyond the bounds of our atmosphere.

Our northern explorers from both continents bring us no information from high latitudes concerning its cause, unknown or unobserved by us here.

It is claimed that the Aurora holds some relation to the spots on the sun, but as the sun is continually more or less being spotted, the appearance of the Aurora at any time may be only a coincidence.

We would be pleased to receive any information as to the cause of this mysterious and wonderful phenomenon.

SPONTANEOUS COMBUSTION.—Spontaneous combustion is due to the rapid absorption of oxygen. The absorption of oxygen raises the temperature, which continues to increase in proportion to the ratio in which the oxygen is absorbed, or taken in.

Oxygen itself becomes chemically active, and when such action is taking place, if a sufficient quantity of air is supplied, by combining with hydrogen and carbon, which is usually present, will cause spontaneous combustion to take place at a temperature as low as 300 degrees F.

Many other substances when in combination will absorb oxygen rapidly, and cause combustion. For instance, the rapid oxidation of oil, when in contact with cotton, woolen or jute rags, will so lower the temperature that in the space of a few hours a flame will burst forth. Hay, and sometimes straw, when damp, and packed in quantity in closely confined compartments will absorb oxygen so fast as to induce heat; and unless some ventilation can be secured, will reduce the fibers to carbon, then, chemically, the elements are present for a blaze, when it will unexpectedly burst forth, and the barn or other structure is all on fire, and no one can account for its origin. The fire is charged up as the work of an incendiary.

Anthracite coal, when damp, especially when a large percentage of pyrites is present,

as pyrites usually liberate sulphur, it requires 700 degrees F. for its ignition generally, yet the gases will combine and flame at, 300 degrees; hence great caution has to be observed in steam-ships, where coals are confined in bunkers, lest spontaneous combustion takes place.

My attention has just been called to a destructive fire, in a neighboring town, consuming an immense barn, containing an hundred tons of hay, besides other valuable articles, thought to be of incendiary origin; but to my mind, it was fired by chemical combustion within the building. Two other fires near me of late, both of which, without doubt were caused by thoughtlessness in providing and placing material unknowingly, so that it produced spontaneous combustion. H. H. B.

RESOLUTIONS OF RESPECT.

At the regular meeting of the Dodge Centre Ladies' Benevolent Society of the Seventh-day Baptist Church held Jan. 8, 1896, the following resolutions were unanimously adopted:

WHEREAS, It has pleased our heavenly Father to remove from this life our esteemed sister, Mrs. Caroline S. Tappen, and,

WHEREAS, She was a constituent member and an earnest worker in our Society, even when detained at home by severe illness, and,

WHEREAS, Her life was marked by such Christian earnestness and zeal for all good work, having such large sympathy for others, such unbounded hospitality, and such great courage in the midst of all difficulties; therefore,

Resolved, That we, as a Society, deeply feel the loss of one, the memory of whose life will long be remembered for good, and that we will strive to imitate her Christian graces, and bow with humble submission to the will of him who "doeth all things well."

Resolved, That we extend our heart-felt sympathy to the bereaved family, and commend them to God with the prayer that he may be with them through the Holy Spirit of comfort.

Resolved, That a copy of these resolutions be sent to the husband and family of the deceased, and that this token of our esteem be placed upon the record of our Society, and that we request their publication in the SABBATH RECORDER.

LAVINIA LANGWORTHY,
REBECCA AYARS, } Com.
LULA ELLIS,

THESE MAY INCREASE YOUR FAITH.

Faith is the sacrifice of the understanding to God.

Faith draws from sources untouched by circumstances.

Where really saving faith exists, there cannot be willful sinning.

The man of faith is never in a hurry for God to explain himself.

Faith furnishes prayer with wings, without which it cannot soar to heaven.

If we walk by faith, it is possible for us to put the shadows of earth beneath our feet.

Faith measures every difficulty by the power of God, and then the mountain becomes a plain. "Faith knows no little things."

Faith draws the poison from every grief, takes the sting from every loss, and quenches the fire of every pain; and only faith can do it.

A great many people imagine they are walking by faith, when they are only walking by sight. They believe in Providence while the meal and oil hold out.

A robust faith makes our spirits elastic, so that when the most oppressive and crushing events strike us heavily there is a rebound. Faith is buoyant. Though we fall, we recover and arise.

Faith, some one says, is the rope by which weering the bell up in heaven, to call attention

to our wants; without it we will receive no answer. Hence the exhortation, "Ask in faith." Unbelief says God does not hear any bell.

If the faith of a Christian be really a living thing, it will be subject to the laws governing the growth of all life. It will begin comparatively weak, and grow to great proportions throughout the entire life. It ought to have a steady and healthy growth.—*Evangelical Messenger*.

Special Notices.

WANTED.

The name and address of any or all libraries located in any town which contains also a Seventh-day Baptist Church. Address,

DR. PHOEBE J. B. WAIT,
Ninth Ave. and Thirty-fourth Street, N. Y. City.

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

ALL persons contributing funds for the Mizpah Mission, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.

ANY one writing to the pastor of the First and Second Verona Churches, Martin Sindall, will get quicker returns by mailing to Verona Mills, N. Y. Any one going to his home, ticket to Green's Corners and notify the pastor beforehand.

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 Moyne 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 read 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 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.

THE Quarterly Meeting of the Otselic, Lincklaen, DeRuyter, Cuyler and Scott Churches will be held at DeRuyter on Sabbath and First-day, January 25, 26, O. S. Mills to preach on Sabbath evening, Rev. P. R. Burdick on Sabbath morning, B. F. Rogers Sabbath night and First-day morning, and O. S. Mills on First-day night. Arrangements have been completed for a memorial service to the Rev. Joshua Clarke, on Sabbath afternoon at one o'clock, with the following programme:

Biographical Sketch, C. H. Maxson.
Personal Reminiscences, H. C. Coon.
Pastoral Work, L. M. Cottrell.
Pulpit Labors, L. R. Swinney.
Evangelistic Work, B. F. Rogers.
Reformatory Work, O. S. Mills.
His Helpfulness and Helpers, P. R. Burdick.

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.

MAIN.—At Madison, Wis., Jan. 9, 1896, Alexander Hamilton Main, in the 72d year of his age.

Mr. Main was born in Plainfield, Otsego Co., N. Y., and at the age of nine years moved with his parents to Little Genesee, N. Y., living there until 1856, when he removed to Wisconsin, where he continued to reside until death.

BEAUTIFUL HANDS.

"Oh, dear!" exclaimed Kathleen Gray, as she dropped her book, "I wish I were like other girls."

"What a dismal sigh, little daughter," said mother's cheery voice. "And what other girls do you wish you were like, and in what way?"

"Why, the girls you read about, mother. Their hands—they always have such beautiful hands, you know. Now, here's the girl in this book. It calls her hands tiny, or white, or dimpled, or dainty, or some such things every time it speaks of them. And didn't I read in one of your housekeeping papers how a lady's hands should be fair and pink-tipped, and have oval nails with half-moons at their base, and all that? And just look at my great paws." And she cast a look of contempt at the offending members.

"Bring the great paws here, and let me see them, Kathie," said her mother.

Kathie threw herself on the floor at her mother's feet, and spread out her hands for inspection. Her mother studied them. "Well," she said at last, "what is the matter with those hands, dear? I call them beautiful hands."

"Why—Mother Gray!" Kathie fairly gasped in astonishment. "Beautiful! why just look at them."

"I am looking," said her mother. "What is wrong about them?"

"Why, they are big and brown, and scratched, and here's a burn, and there's a cut, and there are needle-pricks, and the nails have no half-moons, and—why, mother, how can you say they are beautiful?"

"Beauty is in the eye of the beholder, and in my eyes they are beautiful, daughter. Let us examine them critically. Big, you say. Yes, I am very glad to see that my little girl is framed to grow into a woman of large and noble proportions, and that her hands go symmetrically with such a body. What does a large woman want of tiny hands, Kathie? Far better these, which have power in them, and remind one that the clothing of the truly gracious woman is strength as well as honor. So much for usefulness, which is true beauty. And you have art in your favor, too. The beautiful ideals which

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the Greeks have given us have generous-sized hands and feet. Just try to imagine the Venus de Milo with tiny hands."

Kathie began to look a little comforted. "But see how brown they are," she said.

"I do see with great pleasure," said her mother. "That brown comes from the kiss of the sun and the caress of the wind. It tells of out door life, of botanizing expeditions, of nutting and fishing excursions, of the wise garnering of health. To me it is beautiful. The hands are clean and neatly kept, Kathleen, and that is all that any sensible person should ask from a girl of your age. On you white hands would look sadly out of place; and half-moons are a nonsensical and arbitrary demand of fashion. In some countries, fashion decrees that the nails shall be died black, in others they must be trimmed to a sharp point. Is that then beauty?"

Well, but see all these scars and things," persisted Kathleen.

"Beauty spots in my eyes, dear," said her mother, drawing the hands fondly to her lips. "I know that those needle-pricks were put there last night when you hemmed the sails for Jack's new boat, though you did want to finish that splendid book. That burn is the reminder of the night when Nora had her headache, and my helpful daughter got the supper. These scratches—do I not remember how I longed for some wild blackberries, and how a dear girl spent all of her half holiday in picking them for me? And this cut, I think, came because your skill was not quite equal to your good will, when you helped little Harold transform his shingle into big ship. You have beautiful, helpful hands, dear daughter, and I thank God for it."

Kathie looked at her hands soberly and humbly, but with a happy light in her eyes.

"You've got tip-top hands, Kate, and you needn't run 'em

down," broke in Jack, who had come in unnoticed. "I always say that, for a girl, commend me to you, because you aren't afraid of spoiling your hands like some girls that won't go anywhere or do anything. You're a boss girl, Kate, and I don't mind saying so. Come along and help me dig worms."

Mother laughed as Kathie gave her a kiss and followed Jack to the haunts of the poor earth-worms. That night Kathie found pinned on her cushion a slip from a newspaper.

"Just like mother," she smiled. "She always finds something to fit in."

And this is what mother had found in a very old paper, to fit in:

"I saw a pair of hands, beautiful hands the world called them, small and shapely and fair, with nestling dimples and taper fingers, hands too delicate to bear any burden heavier than flashing jewels. 'Beautiful hands,' whispered gentlemen, as they bent over them in courtly gallantry. 'Beautiful hands,' pouted ladies, as they envied their possessor. But they were hands that were never lifted to help bear another's load, that were never raised to wipe away the mourner's tear, that were unroughened by any work performed for others, that were never folded together in prayer, that daintily held the dress aside lest it touch a beggar in the street. Beautiful hands, the world called them. God and the angels called them ugly. But I saw another pair of hands, ugly hands the world called them, not small, nor comely, nor white, and wearing no jewels but tears from grateful hearts whose loads they had lightened; hands, the possessor of which none would envy, over which no one would bend, calling them beautiful; but they were hands often folded in humble devotion, hands which had carried blessings to many a home, which had smoothed many a dying pillow, and wiped away

many a falling tear; which never was lifted to push away the children or to brush away the poor, which were weary, misshapen and hard with toiling and doing for others. Ugly hands the world called them. God and the angels called them beautiful.—American Baptist Flag.

A GOOD BOOK.

A striking illustration of the result of getting another to read a good book, and of the influence a bookseller may wield, occurred in London some time ago. A gentleman entered a bookseller's shop and asked for a book which had already injured many. The bookseller replied that he had it not, and mentioned what he knew about it. Instead, he recommended him to buy and read a Christian book which was lying on the counter. Though at first reluctant to buy it, yet he finally did so. A few weeks after, this gentleman came to the bookseller and thanked him for recommending it. He said that he could never be grateful enough to him for having done so. Henceforth he himself would spread such books as far as lay in his power. He ordered several copies to give to his friends. How true the saying that "he who gets another to read a good book may thereby be forming his character for time and fixing his destiny for eternity."—New York Observer.

THE thoroughly great men are those who have done everything thoroughly, and who have never despised anything, however small, of God's making.—Ruskin.

A Very Desirable Calendar.

Calendars of all kinds and sizes herald the coming year. Many are to be had for the asking—many without asking—but to them as to other things the rule might be applied that what costs nothing is worth about what it costs. The calendar we always welcome has just reached us. We refer to the one published by N. W. AYER & SON, Newspaper Advertising Agents, Philadelphia. This issue seems if possible even better than its predecessors. Handsome enough for the library, and yet carefully adapted for every-day use, it is naturally a great favorite. The firm's well-known motto, "Keeping everlastingly at it brings success," appears this year in a new and very attractive form. The daily presence of this inspiring motto is worth far more than the price of any calendar. The date figures are so large and clear that they can easily be seen across the room. The reading matter on the flaps will also possess interest to the progressive. Those who have used this calendar in other years will not be surprised to learn that the demand for it is constantly increasing. Once introduced it becomes a welcome friend. Its price (25 cents), includes delivery, in perfect condition, postage paid, to any address.

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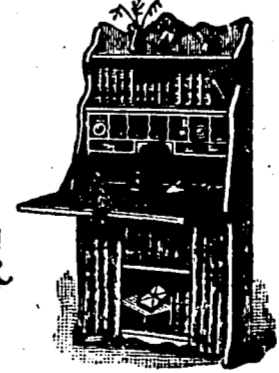
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NOTE.—We are glad to endorse the Larkin Co., of Buffalo. Personal trial of their goods has been made by members of the Observer staff. Our readers may take advantage of their offers without hesitation.—New York Observer.

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