

THE SABBATH RECORDER.

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PRESS ON.

PRESS on! surmount the rocky steeps,
Climb boldly o'er the torrent's arch;
He fails alone who feebly creeps;
He wins who dares the hero's march.

Be thou a hero! let thy might
Tramp on eternal snows its way,
And, through the ebon walls of night,
Hew down a passage unto day.

Press on! if once and twice thy feet
Slip back and stumble, harder try;
From him who never dreads to meet
Danger and death, they're sure to fly.
To coward ranks the bullet speeds,
While on their breasts, who never quail,
Gleams, guardian of chivalric deeds,
Bright courage, like a coat of mail.

Press on! if Fortune play thee false
To-day, to-morrow she'll be true:
Whom now she sinks, she now exalts,
Taking old gifts, and granting new.
The wisdom of the present hour
Makes up for follies past and gone;
To weakness, strength succeeds, and power
From frailty springs! Press on, press on!

Therefore, press on, and reach the goal,
And gain the prize, and wear the crown;
Faint not, for to the steadfast soul
Come wealth, and honor, and renown.
To thine own self be true, and keep
Thy mind from sloth, thy heart from soil;
Press on, and thou shalt surely reap
A heavenly harvest for thy soil.

—Park Benjamin.

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THE visit of Bishop J. H. Vincent to Plainfield, N. J., always insures large audiences wherever he speaks. His sermon in the M. E. church, Jan. 19, was from the text, (2 Tim. 3: 17) "That the man of God may be complete." For clear logical argument, happy illustration and effective appeal for holy living, a perfected Christian manhood, this sermon was "complete."

CAN a man be a silent Christian? That is, can one be a true follower of Christ and keep that fact from his friends and neighbors? "From the abundance of the heart the mouth speaketh." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." "If ye love me, keep my Commandments." If a man becomes a true Christian, others will not be long in finding it out.

DR. LEWIS desires us to thank the pastors and brethren for the promptness with which they have begun the work of petitioning Congress against the Sunday law bill, for the District of Columbia. The petitions were sent out on the 14th of January from this office. On the 17th two were reported as filled and forwarded, one from Rhode Island and one from Wisconsin. Up to the morning of Jan. 23, twenty-two had been reported as forwarded. These represent seven different states. If the same promptness continues, the "army of petitions" will be on hand for efficient service.

WHILE the black war-clouds have been thickening and threatening within the past few months, involving more of the nations of the earth in watchfulness, solicitude and uncertainty than for many years before, it is pleasant to believe that these great dangers have stimulated the advocates of peace to greater efforts to advance the cause of universal arbitration. Dueling, which a few years ago was as popular as it was barbarous, among individuals, is now ruled out of good society and has such a stigma placed upon it that other and more honorable means are sought for the settlement of personal differences. The same spirit is unquestionably gaining ground among the nations. War is a great calamity, ever to be dreaded and deprecated. The establishment of an international court to which all questions of national disagreement may be, and must be referred, would be one of the grandest achievements of the age. It would be a fitting way to close the present most remarkable century. It would be an act of moral advancement in keeping with the marvelous developments in physical science, invention and discovery. It would be like the millennial dawn and would give promise of the more rapid Christianization of the race. It would secure "peace on earth and good-will to men." May kind Heaven hasten the day.

ONE of the most difficult problems for solution is the one in economics, which concerns the best methods of helping the poor and unfortunate. Helping others to help themselves has long been considered the wisest and most merciful kind of aid. That plan which, while rendering present relief, always keeps in mind the self-help of the future, is by far the best. The first lessons in self-help should be given in very early childhood, and continued without interruption until fully capable of self-support. Children born to an inheritance of wealth should invariably be taught the important lessons of self-support. It is the greatest misfortune that any child should be brought up in the belief that industry, economy, and hard work, both mental and physical, are not essential to success. Many who are born in wealth become the finest of scholars and the noblest examples of industry and Christian usefulness. Others, with equally as favorable surroundings, make the most lamentable failures, living an aimless and worse than useless life. Why this difference? One learns to work, to study, to be useful and independent. The other is idle, living only for self-gratification, has neither mental nor physical vigor, is weak, dependent, with little enjoyment in this life and less hope for the future. Wealth cannot make men; it often unmakes them. True manhood and womanhood can exist in the midst of wealth or in the extremest poverty, but, in either case, only by thorough mental and physical discipline.

THE REV. DR. THOMAS ARMITAGE.

Thomas Armitage, one of the best known Baptist ministers of this country, died in Yonkers, N. Y., Jan. 20. He was pastor of the Fifth Avenue Baptist Church for forty years, and then, six years ago, was retired on a pension of \$5,000 a year. He continued to preach as a supply occasionally. Dr. Armitage was born in Yorkshire, Eng., Aug. 2, 1819. He preached his first sermon when sixteen years of age. He was brought up in the Methodist church, and filled many important appointments in that church until he embraced Baptist doctrines and changed his church relationship. He was the author of "The History of the Baptists." He was well known to several of our people, and at a meeting of the Alfred Alumni Association in New York City a few years ago he spoke eloquently of his appreciation of the Alfred University and the people whose conscientious convictions, accompanied by such undaunted moral courage, had enabled them to found and to maintain such a worthy institution. He died at the ripe age of 76 years and five months, after a very useful life, leaving a wife, four daughters and one son, besides a host of friends, to call his memory blessed.

A REMARKABLE MEETING.

As announced last week, Dr. A. H. Lewis, upon invitation of "The Jewish Sabbath-observance Association," of New York City, gave an address on the evening of Jan. 22, in the Synagogue on 67th St. To call this a remarkable meeting is a very tame, and in itself insufficient, expression. It is not a matter of surprise that such an Association should exist among the loyal Jews, since there is such a strong inclination, from worldly considerations, to disregard the Sabbath. There was never a time in their history, preceding, or during, or since the captivity, when there

were not many true and loyal Israelites, who were deeply grieved over the backslidings of their brethren. But the first remarkable feature of this particular occasion was the fact that a Christian minister should be invited to address a Jewish religious Association. It is probably the first time in modern history that just such a circumstance has occurred. A second notable feature of the meeting was the evident character of the people constituting this Association, and the deep, spiritual tone and significance of the occasion; and, third, the enthusiastic reception and treatment of the representative of Christianity to whom they so eagerly listened.

The meeting was held in the basement of the Synagogue, and, though the time set for the opening was 8 P. M., the people gathered in slowly, and it was nearly 9 o'clock before we were called to order. About one hour was spent in introductions and pleasant, social conversation. The audience was composed of intelligent, well-dressed, and fine looking men and women as are anywhere seen. President David M. Piza called the meeting to order, and asked Rev. Dr. H. P. Mendes to offer prayer. This opening prayer was a touchingly sweet and earnest pleading with God for his aid and blessing upon their efforts to restore the sacred observance of his holy Sabbath. This was followed by the opening address by the President, in which he set forth the object of the Association, accompanied by strong arguments and appeals for the faithful, conscientious and courageous maintenance of the Law of God, and especially the restoration of the observance of his Holy Day. Following this address the President introduced Rev. Dr. Lewis, pastor of a Christian, Sabbath-keeping church, one with them in their loyalty to the Law of God. As Dr. Lewis arose he was greeted with most hearty applause. Never did the speaker appear to feel more keenly the great responsibility resting upon him than when he stood before these intelligent Hebrews, for whose conversion to faith in the Lord Jesus Christ, the true Messiah, the Christian world has so long been praying. The address of Dr. Lewis is given in this issue, so far as it can be reproduced in print; but to fully catch the spirit and inspiration of its utterance one should have been present. The speaker was frequently interrupted by applause, and it was evident here as it was in other days, that "the people heard him gladly."

At the conclusion of his address there was prolonged applause. It was of the nature of an *encore*, the Doctor arising twice in recognition of the enthusiastic expression of their satisfaction. Rabbies and other officials went to him and gave cordial congratulations.

The address of Rev. Dr. Mendes followed. It was an able and courageous argument and appeal to the Jews to stand firm to the truth of God, and to teach by precept and example the importance of obedience to the authority of God. He spoke of the obedience of Jesus to the Sabbath law, and quoted his words that Christians ought to remember, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

The Rev. Dr. Bernard Drachman was the next speaker. He spoke to the question, "Is the observance of the Sabbath feasible?" He gave cogent reasons for his position that there was no necessity in the nature of the

case for abandoning Sabbath-observance for the sake of gain. Each of the two latter speakers paid high compliments to the spirit and words of the "Christian brother's" address.

We were under the necessity of leaving before the meeting closed to catch our train. It was one of the most enjoyable and deeply impressive meetings we ever attended. What will be the results? We cannot say. This is evident. One of the greatest hindrances to the Jewish acceptance of the Christian belief in the Messiah is found in the apparent (the real) antagonism between the general Christian belief, and their own understanding of the Law of God, the Decalogue. If the Jews are ever converted to Christianity they will still be loyal to the holy Sabbath, and to the unbroken covenants of the Old and the New Testaments.

NEWS AND COMMENTS.

THE recent earthquake in Persia destroyed eleven hundred lives and a vast amount of property.

THE restatement of the "Monroe doctrine" in the resolution of Mr. Davis, in Congress, seems not to be meeting with general favor.

THE Democratic National Convention is to be held in Chicago July 7, 1896. The other principal contestants for this coveted privilege were the cities of St. Louis and New York.

ANOTHER set-back to civilization and humanity was given by the Sultan in reply to Miss Barton's proposition to alleviate the sufferings of the Armenians, declining such aid.

MORE than 1,500 carloads of oranges have been shipped East from Southern California, and it is estimated that 50 carloads are now being shipped daily. Florida's extremity is California's opportunity.

GOLD is being coined at the United States Mint in Philadelphia at the rate of \$450,000 a day. During the month of December \$5,807,145 were coined. This is taken monthly to the sub-treasury in New York.

THERE is serious disturbance in political circles throughout Canada growing out of the Manitoba school question to which we have previously alluded. Seven members of the Canadian ministry have resigned.

Now there is more trouble brewing for the English. The Argentine government and Brazil appear to be making common cause against the British in resisting their claims to the Falkland Islands, off the eastern coast of Patagonia.

IN 1894-95 Harvard University had 337 teachers. This year it has 366. Last year her students numbered 3,290. This year they stand at 3,600. Yale now has 2,415 students. The Yale Divinity School has 105 students. Harvard Divinity School 41.

TAKING Australia as the basis of operations, it is proposed by a syndicate in London, to fit out two large whaling steamers for the antarctic expedition. Eight or ten men will accompany this expedition for scientific discovery. The party will leave England in August.

THERE is likely to be a strong effort in Congress to reduce letter postage to one cent, and to make up the deficiency by increasing the postage on printed matter. Of course the large publishing houses, representing a great amount of capital and influence, will oppose the measure.

RUSSIA is now said to have concluded a treaty with Turkey which practically gives the former control, and binds these powers together in an "offensive or defensive alliance." What the real outcome may be in the interest of civilization and humanity cannot be safely predicted.

ROAD-MAKING by convict labor in South Carolina is now fully approved by the Constitutional Convention, and the results of such labor are said to be highly satisfactory. It utilizes the wasting strength of men who can, in this way, aid in reducing the expenses of their own maintenance.

GENERAL CAMPOS has fought bravely and well in Cuba for Spanish interests, but has finally been recalled and superseded by another. The revolutionists are not at all disheartened, and from our human points of vision, they have as good ground for a revolution as had the Americans in theirs.

THE colonization of colored people to Liberia, a small republic on the west coast of Africa, is still going on. Liberia is about the size of New Hampshire, or Vermont, or Maryland. About nine times the area of Rhode Island. The time set for 400 to sail from Savannah is February 27th. Each family will have 25 acres of land given them.

JUDGE ROGER A. PRYOR, while officiating in the naturalization branch of his court recently, announced that he would naturalize no persons who are not able to write and read the English language, and who do not know something of the Constitution of the United States and how the country is governed. Three-fourths of those who applied were rejected.

SEVERAL announcements have been made of a truly wonderful discovery of a kind of light, or a new property of light, which will pass through and illuminate substances hitherto impenetrable to light. It illuminates the human body so that the bones can be readily seen and photographed. It is thought that it will be of great practical use in medical science, aiding in determining the location of disease.

MISS CLARA BARTON, President of the American Red Cross Society, is not discouraged by the Turkish rebuff, but proposes going at once to the relief of suffering Armenians. It will be an act of madness that precedes destruction if she is refused an opportunity to land in the interests of humanity. "Whom the gods wish to destroy, they first make mad." It would seem that the destruction of the Ottoman Empire must be near at hand.

THE *Tribune Almanac* for 1896 is not a whit behind its predecessors. In fact, it grows better every year. It would be useless to attempt to enumerate the vast amount of information in this publication. It would cost us more than they ask for the *Almanac*, and would not do our readers as much good as it will to send 25 cents to *The Tribune*, New York, and get a copy of this popular and reliable *Almanac* of more than 300 pages of valuable, condensed information.

CONTRIBUTED EDITORIALS.

DOCTOR JOHN HENRY BARROWS, staidest and most dignified of men usually, kept Kent Hall in a roar of laughter for several seconds during one passage of his lecture on Christianity and Confucianism. He was evidently surprised, and remarked afterward that he would have omitted the story had he foreseen its humorous reception.

In illustration of the imitative disposition of the Chinese, he offered one of the secrets of the Parliament of Religions, an incident hitherto unpublished. Among the eminent Orientals present at the Parliament was Mr. Pung, the representative of the Chinese Empire, a distinguished statesman and scholar of his land, and a fervent disciple of Confucius. Mr. Pung was to deliver a welcoming address in behalf of his faith, on the momentous opening day. A few days beforehand he applied to Doctor Barrows for suggestions as to what would be in the spirit of the occasion, he being ignorant of our customs and methods. Dr. Barrows drafted a skeleton of an address of about two hundred words, along lines he thought suitable, and submitted it to Mr. Pung merely as a suggestive outline.

"On the great welcoming night, when words of kindness and tolerance were spoken by tongues from all parts of the earth, Mr. Pung was in turn presented, clad in gorgeous robes of satin and adorned with the striking insignia of his rank; he was greeted by cheers and handkerchiefs waving, as he stood with his secretary before the enthusiastic throng." The secretary could not make himself heard and the audience called upon Dr. Barrows to read the great Celestial's address. How great was his astonishment to find that the address was precisely what he had drafted, even to the marks of punctuation. The cheers and enthusiasm with which it was received surpassed all other demonstrations of the evening. Mr. Pung bowed and bowed again, his face wreathed in smiles at the cordial reception of his attempt to be in accord with the spirit of the occasion.

Imagine the feelings of Dr. Barrows as he saw that same address widely quoted and commented upon in both secular and religious periodicals, one great religious paper citing the address as finally proving that the real spirit of Christianity had at last touched the highest circles in the heathen government. It is but fair to Mr. Pung to add that later in the Parliament he amply attested his own scholarship and ability, and expressed sentiments which were entirely in accord with those which won the applause of that memorable opening night.

ROBERT INGERSOLL has been given an opportunity to preach. The Militant church of Chicago which has invited him is not a Christian church in the ordinary acceptance of the term, as will be seen by the letter below. It might be characterized, perhaps, as founded on the Sermon on the Mount, leaving Paul's epistle to the Romans one side. It is molded, we should say, on lines similar to those of Mr. Stead's proposed civic church. We have no disposition to sneer at the church nor at the letter which its pastor sends to Mr. Ingersoll. On the contrary, we are glad to have Mr. Rusk do all the good he can, and we bid him God-speed in his effort to get men

to act like Christ, even though they do not think like the church.

"Col. Robert G. Ingersoll, Adrian, Mich.—DEAR SIR: The Militant church, which is organized for the purpose of bettering the condition of mankind, regardless of creed or lack of it, desires to extend to you an invitation to preach for us some Sunday morning in the near future on the subject of your views as to what the Christian church should do and how.

"The motto of our men's club is: 'Act in this world, theorize in the next.' Some of our most earnest workers hold your views, others are devout Christians. All work together, however, think to themselves, and no criticism of creed is exchanged.

"We have a volunteer orchestra of twenty-five pieces, a legal committee composed of over thirty of the leading lawyers of Chicago, who are each pledged to try one case a week free of charge for the poor, or to take up the prosecution of lax city officials or law-breakers.

"Our committee of physicians hunt up the poor and care for the sick, delegates visiting the police stations and curing drunkards by practical methods. The health committee of ladies fights the saloon by trying to provide for the workingman a better club house, not by invectives.

"Knowing your interest in honest, practical work for humanity, and feeling that the fact that I am a Christian and you are not should not prevent us from working together for the uplifting of humanity, and leaving it to the individual helped to judge for himself what is true, I earnestly invite you to give us the assistance of your ability for one Sunday in building up a movement great enough to embrace and love all humanity, from the highest to the lowest. Very sincerely yours,

JOHN RUSK."

Dr. Rusk explained his position to a reporter as follows:

"I do not see that the invitation is at all astonishing. It may not be remembered generally that Col. Ingersoll at one time visited a modern institutional church—one of the many practical working churches which are doing grand work for humanity to-day. He was interested greatly in what he saw, expressed his entire sympathy with the work being done and his admiration of the possibilities of such church activity. In fact he said that he should like to join that kind of a church himself.

"I firmly believe that if there had been an institutional church when Ingersoll was a boy, he would have entered into its work heart and soul and that he would have been America's greatest divine instead of the greatest enemy of organized Christianity. The churches have been negligent of man's temporal needs and well-being, thinking only of his spiritual needs. Ingersoll objected to that. Now there is beginning to be competition among the churches to see which can do most for men's bodies here in this world."

Again in his sermon last Sunday the pastor of the Militant church said:

I do not know that Mr. Ingersoll will ever accept the Divinity of Christ as a truth, but if he is ever converted, it will be by force of example along practical lines. There are infidels who came into this church to help us work. We did not ridicule their lack of belief; they did not scoff at our religion. We worked together in harmony, but we did our best to set them an example. They tried to outdo us in kindness. Many of them succeeded, for without verbal urging they came over to our way of thinking and accepted Christ.

When the Romans crucified Christ, in his divine love he said, "Father, forgive them, for they know not what they do." What a contrast to our rabid abuse of Colonel Ingersoll for the last thirty years; we will never win him that way. I have such faith in the truth of Christianity that I do not fear Mr. Ingersoll. He has never yet to my knowledge traduced Jesus Christ, but only those who wished to make him one of themselves.

We sincerely trust that Dr. Rusk's faith will prove well-grounded. His plea for kindness to unbelievers and foes of Christianity as a means of winning them is well worth thinking about. His references to the failures of the church in filling her full mission are all too true. We do not believe, however, that Mr. Ingersoll can be called a philanthropist. He seems to be on the field for less noble ends, prominent among which are revenue and revenge. A good-sized check and the freedom of the platform might attract him to the Mil-

itant church pulpit, but please don't call it preaching—not until the preacher is converted.

EITHER Dr. Talmage or the newspapers have been lying, and much better evidence than that yet offered is needed for believing it the former. The statement sounds harsh, but, from this distance it seems to justly characterize the situation in the Washington church matter. Doctor Talmage declared over his own signature that he did *not* want to preach in the morning and was *not* to blame for being petitioned to do so by the Boards of elders and trustees. The newspapers print his statement, but continue their insinuations that it was Talmage's own scheming which was at the bottom of it all. The loose and careless manner in which the daily press handles the reputation of men whose power for doing good is largely dependant upon the name they bear is something criminal. Let the reporter either prove beyond question or retract, and retract *under headlines*.

WHAT do you think of Dowie? Well, that is the question which we have been trying to settle for some time. Perhaps we may write more fully about him in the near future. It is reasonably certain, however, that the apostle of Divine Healing believes in himself; that increasing thousands believe in him; that he is in Chicago to stay, facing his enemies and his record; that the persecution through the courts has only advertised him so that he speaks every Sunday afternoon in the Auditorium to two or three thousand people. The newspapers ignore him and occasionally lie about him for variety. His audiences are largely the humble, ignorant and poor; but I remember the Master of whom it was said that "the common people heard him gladly." "Doctor Dowie" is fierce and uncompromising. He is no saint, but we are far from believing that he is an imposter.

"Two many cooks spoil the broth," and it seems strange that philanthropic associations have been so long in uniting their energies. It was something like twelve different organizations that a Chicago family was found to be receiving help from at one time, the children having been baptized into half a dozen different churches with accompanying profit (pecuniary).

Doctor Philip W. Ayers, the Secretary of the Chicago Civic Federation Board of Charities, proposes a kind of clearing house in which all that passes in the way of help to the poor shall be known and recorded. By this means the same ground need not be covered again and again, imposters can be weeded out, and it may be made impossible for any man, woman or child to suffer from cold or hunger in the city.

Indiscriminate giving fosters pauperism. Neglect of the needy is unchristian. This central charity organization, which is already in successful operation in some cities, should be extended to all.

"WHEN a founder has cast a bell, he does not, at once, fix it in the steeple, but tries it with a hammer and beats it on every side, to see if there be any flaw in it.

So Christ, does not after he has converted a man, convey him, at once, to heaven, but suffers him first to be beaten, by many temptations, and then exalts him to his crown."

SYNOPSIS

Of an Address Before the "Jewish Sabbath-Observance Association," at the Synagogue of Zichron Ephraim, New York, Jan. 22, 1896.

BY REV. A. H. LEWIS, D. D.

MR. PRESIDENT, and Brethren of a common faith in Jehovah:

I find great pleasure in accepting your invitation to speak at this time, as the representative of Seventh-day Baptist Christians, to you, the children of those who received the law of the Sabbath from Jehovah, amid the glories of Sinai, long ago. I discard that distinction which most Christians make, and say the Sabbath of Jehovah, rather than the "Jewish Sabbath," for it is the Sabbath of the Most High God, for all men and all time. That I may be better prepared to appeal to you as Hebrews, I must make a brief pre-view of the Sabbath question as it appears in the history of Christianity.

The earliest Christians kept the Sabbath. There is no definite and authentic trace of any observance of Sunday previous to the middle of the second century. When Christianity left Semitic soil, the Sabbath was assailed along certain fundamental lines which are of deep interest to you, as well as to Christians. Oriental Dualism and Greek Philosophy, with other subordinate influences, had culminated in Gnosticism. The core of that system was the idea that the real Deity was unknown; that he was revealed to men through successive "emanations," or subordinate deities; that Jehovah, God of the Jews and Creator of matter, was one of these inferior deities; that, being creator of matter, he was closely allied with evil; that his limited wisdom and power unfitted him to make laws for any people except the Jews; that the Ten Commandments, being only the embodiment of his laws, were not binding on others. The Sabbath, as Jehovah's sacred day, was especially repulsive to Gnosticism. Beginning with Justin Martyr at the middle of the second century, no-lawism, no-Sabbathism and anti-Judaism became prominent points in the creed of those who are called "The Christian Fathers." This false philosophy, coupled with many similar influences, placed Judaism and Christianity in an attitude of antagonism which never could have occurred had not Christianity been thus fundamentally perverted by Pagan thought. Religious syncretism was the spirit of that age. Oriental sun-worship, and the Isis and Osiris cult from Egypt were popular in the Roman Empire. The Pagan state-church conception held religion to be only a department of the state, to be regulated by civil law. Christianity was a growing power in the Empire. As such it was first tolerated, and at length became the leading legalized religion. The Sun's-day, sacred to Baal, Jehovah's ancient rival, grew in popular esteem. Constantine exalted it by his Sunday edict of 321 A. D. This was a Pagan document in form and spirit. Many other holidays, semi-Pagan, or perverted from their ancient Jewish character, as in the case of the Passover, changed to "Easter," were associated with Sunday by civil law. The authority of Jehovah and the Decalogue having been put aside, new grounds of ecclesiastical and civil authority were created. The whole Christian movement drifted farther and farther away from the Old Testament and from Jehovah. The Papacy was developed, and history passed into the shadowed centuries which we call the "Dark Ages."

In spite of all these influences the Sabbath was not driven from the hearts and practice of Christians until the fifth century, when it gradually disappeared under the gathering shadows of the Mediæval Night. There is abundant ground for believing that Christianity would never have ceased to hold the Sabbath dear and sacred had it not been perverted as I have noted above.

It is also of interest to note that Jewish conceptions, though cast aside, exerted much power through the Middle Ages. In Italy and France, among Saxons, Danes and Englishmen, from the tenth to the thirteenth century, regulations touching Sunday and a part of the Sabbath appear, which are based directly upon the Levitical code. For example, under Alfred, 959-975 A. D., the law ordered that "the festivals of every Sunday be kept from the noon-tide of Saturday till the dawn of Monday." As late as the thirteenth century, in England, the time was fixed from 3 P. M. on the Sabbath until sunrise on Monday, and the miraculous punishments for disobedience were reported as beginning upon the stroke of the clock on Sabbath afternoon. Thus the ignored Sabbath of Jehovah refused to be wholly obscured. It exemplified the fact that

"Truth crushed to earth shall rise again,
The eternal years of God are hers."

SECOND PERIOD.

The modern period of the Sabbath question among Christians dates from the English Reformation. Traces of Sabbath-keeping Christians appear through the Middle Ages. Scattered Seventh-day Baptists came to light in Germany and Transylvania with the dawn of the Reformation on the Continent. In England they developed into an organized movement. They demanded that Puritanism should make good its claim to complete withdrawal from Rome and complete return to the Bible as the only rule of faith and practice. The majority of the Puritans still said "That would be too Jewish;" and they added: "We must find a middle ground. The law of the Sabbath as in the Decalogue is binding but we may transfer that law to Sunday." Thus arose the "Puritan Sabbath," Judaistic as to the law, Romanistic as to the day. This theory was announced in 1595 A. D. Three hundred years have tested it, shown its inherent weakness in spite of the honesty of those who have held to it, and demonstrated that no compromise can prevent Sunday from returning to its original holidayism. Seventh-day Baptists were organized in the United States in 1671 A. D. Since that time, growing slowly, fighting against overwhelming odds, they have stood alone among Christians, pleading for a return to the Sabbath of Jehovah. (The "Seventh-day Adventists" received the Sabbath from the Seventh-day Baptists in the "Advent Movement" of 1843-4. They incorporated it with their interpretation of prophecy, and for forty years past they have done valiant service in extending and defending it.)

RESULTS.

Thus has Christianity made two great experiments touching the Sabbath. The first discarded it and the Decalogue as Jewish, and built Sunday on Ecclesiastical and Civil law.

Speaking in general terms, this may be called the Roman Catholic position; although the earliest development of no-Sabbathism and of Sunday antedated the full develop-

ment of the Papacy, but they were important factors in developing the Papal doctrine of "church authority." The second experiment consists in the Puritan Compromise of the transferred law, by "change of day." At the close of these experiments, in 1896, the Roman Catholic theory is at the front with increasing power. Protestantism has given up its compromise as unscriptural, and stands bewildered while the "Continental Sunday" floods its last strongholds. It vacillates between doubt and hope—appealing now to powerless civil law, inventing new theories and experiments, and in many instances loudly declaring that the whole question of the Sabbath, as to any particular day, or any special rules of observance, is wholly unimportant. Such is the field of battle to-night among Christians.

APPEAL.

Oh, ye men of Israel! Who knoweth whether ye are come to the kingdom for such a time as this? Why should you, as God-fearing men, seek to preserve and restore the Sabbath?

1. More than any other institution of your faith, Sabbath-keeping honors Jehovah. He has made it a sign of loyalty between himself and you, unto all generations. When your fathers turned from the Sabbath, they found only evil. Sabbath-breaking and decay went hand in hand. So it will ever be. You should preserve the Sabbath, not for the sake of the body and physical life, so much as for soul and spiritual life. The Sabbath is Jehovah's sacred representative among men. It comes with blessed messages of love and peace. It comes for spiritual communion with God and truth. It seeks our growth in righteousness. In this age, with its haste and greed, with its terrible Moloch of commercialism, the Sabbath is the only thing that can call a halt and turn men's thoughts heavenward. To do this, it must be a sacred day, founded on the divine law and enshrined in the religious conscience of men. Civil "rest days," and ecclesiastical holidays have no such power. If you give up the Sabbath of Jehovah for the holiday of the state or the church, you exchange granite for sand, the fruit of life for the apples of Sodom.

It has been the precious heritage of you and your fathers since the day when the divine Finger of Fire wrote the law on the granite of Sinai. You believe in the future of Judaism as the coming faith? You claim most rightfully that the fundamental ethics of Judaism and Christianity are one and the same. So they are. No-Sabbathism sweeps all this away at one stroke. Every hope you may cherish as to the religious future of Israel will be imperilled when you give up the Sabbath. If men seek to draw you toward Christianity by representing that you honor Christ in giving up the Sabbath, they misrepresent Jesus who observed the Sabbath and kept the law of his Father. A Jew who discards the Decalogue and tramples on the Sabbath makes a worthless Christian.

2. I go farther. Without discussing points of difference between Judaism and Christianity, but pleading for greater charity and brotherhood between them; as one who believes devoutly in Jesus as the Messiah of all men, I plead with you to preserve the Sabbath for the sake of Christianity. That some reaction in favor of the Sabbath of Jehovah is

coming among Christians, I firmly believe. But you as Hebrews may so exalt the Sabbath, and thus honor Jehovah as to aid much in calling the minds of thoughtful men to the claims of the Sabbath as Jehovah's day. The question is larger than any sectarian view of Judaism or Christianity, Romanism or Protestantism. It is larger than any question of "times and seasons," of forms or ceremonies. It is the question of God abiding in human life, and the universal communion of God with men through spiritual worship. Your contribution to such a view of the Sabbath in the world, and among all men, is a glorious privilege and a sacred duty at such a time as this.

Oh ye men of Israel! I appeal to you by the memory of Abraham, father of the faithful; by the memory of the sore bondage in Egypt, and the glad deliverance when the sea gave safe path for the feet of your fathers; by the memory of the waters sweetened at Marah, and that bread from heaven in the wilderness, in the giving and gathering of which a full test of Sabbath-keeping was made; by the memory of all these be ye true to the Sabbath. I appeal to you in the name of Moses, Jehovah's law-giver; of Joshua the warrior of Jehovah; of Samuel, last of the judges, and first of the prophets of Jehovah, "Remember the Sabbath-day to keep it holy." I adjure you to prove yourselves worthy Children of David, the sweet singer of Israel; of Solomon, wisest of kings; of Elijah, brave advocate of Jehovah's honor and agent of Baal's defeat; of Isaiah, sublimest of the prophets; and of Ezekiel, whose broken heart sobbed over the woes of Israel. By the memory of Jerusalem, the beautiful, now long laid waste; by the memory of promises which seem to you unfulfilled as yet, and by that triumph of your ancestral faith for which you still hope, I implore you not to cast away your inheritance in the commandments of the Most High, and in the Sabbath which Jehovah ordained for all men, unto worship, and Spiritual communion, unto works of love and mercy, and unto righteousness and peace. Amen.

START THINGS RIGHT.

Thelwall once said to Coleridge: "I think it is unfair to influence the minds of children by inculcating opinions before they shall come to years of discretion so they may choose for themselves." Coleridge made no reply, but asked his friend to visit his garden. When inside he said, "This is my botanical garden." "How can that be," asked Thelwall, "for it is all overgrown with weeds?" "Oh," said Coleridge, "that is only because my garden has not come to the age of discretion. The weeds, you see, have taken the liberty to grow, and I thought it unfair to prejudice the soil in favor of roses, berries and delicious fruits."

You get nothing good out of a garden till you put something good in. There must be seed or there are sure to be weeds. Do not make a mistake. The Word of God must be planted in the heart if good results are to be attained. A precious harvest only comes from sowing precious seed, and caring for it after it is sown. For the fairest garden on earth, left to itself, will soon become a tangled mass of thorns and briars; and a heart unseeded and uncultivated brings forth thorns and briars, and is nigh unto cursing and its end is to be burned.—*The Christian*.

Missions.

We want all employees of the Missionary Board, clerks and treasurers of the churches, and the people in general to take note that there has been a change in the Treasurer of the Missionary Society. Mr. Chester resigned the position. Mr. Geo. H. Utter, of Westerly, R. I., is now the Treasurer. Money and all communications and reports of a financial nature should be sent to him. Mr. A. L. Chester is the Chairman of the Committee on Requests, Legacies, and the Permanent Funds, and correspondence in regard to such matters should properly go to him.

THE Board meeting held on Jan. 15th was full in attendance and in interest. The report of the ex-Treasurer, A. L. Chester, in making the transfer of the papers and funds in his hands to the new Treasurer, Mr. Geo. H. Utter, contained matters of great historical and financial interest which we expect to have printed soon on this page of the RECORDER. There was also much interest in the Boys' Boarding School in China, and steps were taken toward a proper provision being made for the school. There was so much business on the docket the Board was unable to do all its business, and therefore adjourned one week.

THE Secretary had the privilege of attending the Conference of the Boards of Foreign Missions held in the Mission rooms of the Reformed church in New York, Jan. 15th and 16th. There were representatives of Boards from different parts of the United States and Canada, and also several foreign missionaries in attendance. There were some very valuable papers and able addresses presented on themes and topics connected with foreign mission work and fields. Some of these papers will be printed in pamphlet form for distribution. We hope to have a quantity of them to distribute among our own workers.

The Conference gave no uncertain sound by way of vigorous resolutions and speeches upon the atrocities and outrages committed upon the Christians in Armenia, and earnest appeals are being made for funds to send to their relief in their great poverty and distress. The question of indemnity for mission property destroyed in China by mobs was ably discussed, and action was taken thereupon for the payment of all losses thereby sustained.

Although we could attend the Conference only one day and night, we were greatly profited by it. There was a strong Committee appointed to arrange for an Ecumenical Missionary Conference similar to the one held in London in the summer of 1888 to be held in this country in 1898 or 1900.

LIVE CHRISTIANS.

BY REV. THEODORE L. CUYLER, D. D.

To be born is one thing; to keep alive afterwards is quite another thing. Will a converted heart keep sweet of itself, or will it tend backward toward corruption? Will grace grow spontaneously? To these questions all human experience gives the same answer. No converted man will *stay converted* unless God watches over him and he watches over himself. Conversion is simply the turning of the heart (under the power of the Holy Spirit) from sin to the Saviour; and unless that heart holds fast to Christ and

Christ holds fast to it, that heart will fall away into self-indulgence, worldiness, unbelief, or whatever sins most easily beset it. The Apostle Paul would not have remained Paul for a single week if the divine power had not upheld him. "Not I, but Christ that liveth in me," was his constant testimony. If you have been born again—or "born *anew*," as the Revised Version more correctly puts it—how are you to maintain your spiritual life?

1. The first essential is *prayer*. Not "saying your prayers," as the phrase goes. A formal, monotonous repetition of devout phrases once or twice a day will put the conscience to sleep as effectually as a low, crooning lullaby puts a babe asleep in a crib. But genuine prayer is a very different thing from that. It is the soul's keeping the track open to the throne and maintaining a constant intercourse with God. Prayer is just as vital a necessity to our hearts as are the water-pipes in our houses. A double office belongs to the conduit-pipe of prayer; it is both the outlet of gratitude and the inlet of grace. We are to thank God for what he gives and to receive the gifts to be thankful for; the buckets go up laden with praises and they come down laden with blessings.

2. The second essential to a spiritual life is *watchfulness*. "What I say unto you I say unto all—watch!" In coupling together prayer and self-watching, Jesus links the sovereignty of God to our free agency. There is not one of us but must keep his heart with all diligence, as if he were set to keep a bird sitting unfastened in his open hand. We must have the alert arm of conscience always ready to seize it the moment it attempts to fly away into sinful indulgence. The eye must never be taken off and never sleep. The price of spiritual life is "eternal vigilance." The lusts of the flesh steal silent marches on us. Temper will start up like a mastiff, and inflict cruel bites unless we keep him muzzled. An unruly tongue breaks loose, or some other besetting sin kindles like powder with a spark. Just as surely as insensibility to pain is a symptom of fatal disease, so surely is insensibility to the approach of sin a symptom of spiritual decline and death. "Watch and pray," means an eye always open and lips never sealed.

3. A live Christian must be *fed*. The human soul is a feeding creature. One reason why so many members of our churches become pitifully weak for all Christian work or for resistance to temptation is, that starvation has reduced them to skeletons. God's Word is the bread of life. A Christian soul cannot keep fat and hale and strong on daily newspapers and novels and magazines, or even on the best of secular literature. Food is fuel to our bodies, repairing what is burnt out by various vital processes. The soul, in like manner, runs to waste without nourishment. All growing, vigorous Christians are huge and hungry feeders on the Word of God. They not only devour it; they digest it and build it into the solid fibre of godly character.

4. A live Christian takes abundance of *exercise*. "If the stars did not move," said Horace Bushnell, "they might rot in the sky. Assuredly, too many members in our churches are dry-rotted with utter inactivity—like some of the old frigates chained up to the dock in yonder Navy Yard. One essential to a good working Christian is *staying power*. We have plenty who are ready to

bustle about while the novelty lasts, or willing to do what they are bribed to; but "well doing" comes to nothing unless there be "patient continuance" in it through all weathers. Too much of the so-called Christian work in our land ends in a spasmodic spurt of enthusiasm. An able-bodied, able-hearted, long-winded worker, who labors on, year in and year out, from sheer love of it, is a priceless treasure in any church. His inner life is hid with Christ; his outward life is an irresistible argument for Christianity and a reservoir of blessings to the community. He is prayerful; he is patient; he is persevering; he is philanthropic; he is powerful with the indwelling of the Holy Spirit. These five *P's* constitute the model of the live Christian.—*Christian Intelligencer*.

AUSTRALIAN EVOLUTION.

The *Australian Christian World* of Oct. 18, 1895, has the following choice morsel from a theosophic evolutionist:

"The Countess Wachtmeister, in her lecture on 'The evolution of man,' made a very strange statement about the original inhabitants of Australia. We had reached the fifth stage, she said, in the racial development of humanity. The first was of shadows in a shadowy realm. To this we say, perhaps. The second was of the astral form, a little more substantial. Well, we hope so. But the third was that in which the first inhabitants of this great country were 'very big people with four arms, two legs, and three eyes.' We could only gasp when we heard this, and ask where she obtained this information. Has she discovered the tombs of these extraordinary ancestors? And if so, where? Or what geologist has found the remains of such people in the strata of our rocks? Or did the Mahatmas reveal it to her? And why, if her view of the evolution of man be true, have we lost two arms and one eye? We might have found the extra limbs and the third eye very handy in this busy, scientific age; and it is a pity if we have evolved a loss instead of a gain. There is much in the spiritual teaching of the gifted Countess that may do good to lovers of novelty in religion. She often quotes the sayings of Jesus, and some would give attention to his divine words from the lips of a lady theosophist who would not from the ordinary religious philosophers and guides. Her highest wisdom is derived from the New Testament. Most else is speculation, and very much on the lines of our four-armed and three-eyed Australian ancestors."

GOOD ADVISE TO A YOUNG MAN.

In his interesting Autobiography, Richard Tangye refers to George Cornish, a valued minister of the Society of Friends, who labored successfully in Cornwall and vicinity from 1849 to 1877, as follows:

"On leaving Cornwall, a worthy old Friend, the late George Cornish, gave me some excellent advice. Said he, 'Richard, thou art going into a large town where there are many temptations. Thy father has left thee a good name, and it is an unusual one. It is not like Jones or Brown; and if thou doest anything wrong, everyone will know who it is. See that thou keep it bright.' He also gave me another excellent piece of advice which I have endeavored not to forget: 'Begin to give as soon as thou dost begin to get.'"

Woman's Work.

COMFORTED.

I'd just been desperate all that day; I couldn't stand one thing more.
The work was piling and piling up, like an awful mountain before.
I gave my dishcloth a twist and wring—the wring of my bitterest mood—
And said, "If the Lord is tender, or cares, He'll show me a token for good."

And Milly turned, as she stood outside, in her pretty, new figured gown.
I saw the tears in her big blue eyes. God bless her! They seemed to drown
A little of all I was suffering. She waited, and then said she,
"Perhaps he sends us some tokens that we do not look to see."

When she was gone I sat down and cried, with my head on the old red shawl;
I almost thought there wasn't a God to plan for this world at all!
But after I'd cried my tears away I thought of what Milly had said—
I thought of it all the afternoon and when I had gone to bed.

In the morning I went to the door, and there was my cactus at last in bloom—
A great, red, glorious blossom that had burst 'twixt the light and the gloom.
And when I looked deep into its heart I felt a kind of an awe;
That sheaf of stamens, that perfect cup! But that wasn't all I saw.

I gazed at the gnarly, prickly plant, so bare and crooked and dry,
With that blossom just like a rosy star dropped out of the morning sky,
Then sank to my knees beside the door, and there, on the cold, wet sod,
I knew there was One who cared for me, and He was the loving God.

For, O, if he has the power to make such a flower, by love divine,
Perhaps he will bring a pure, white soul from such a poor life as mine.
It is dry and twisted and dreary, filled up with my household dust;
But, ah, I have seen his token, and I know I can wait and trust.

Somehow the day became solemn, and long ere the sun was low
I took the Bible and read the words I had treasured so long ago.
The stars, they whispered immortal things of a great heart over me:
And I prayed, as I pray with every night, "Lord, open my eyes to see."

—Ellen Hamlin Butler.

LILY'S VICTORY.

BY MRS. M. A. DEAN.

(Concluded.)

For a moment both Mr. and Mrs. Clayton seemed stunned by this unlooked-for intelligence; but quickly recovering themselves, they decided that but one thing was to be done, and that no time was to be lost. Mr. Clayton hurried to the station, hoping to catch the evening train and to reach the scene of the disaster in the course of the night.

The next evening Lily was brought home on a bed, looking as white and pure as the flower for which she was named, but helpless from a hurt in the back. Time would tell, the physicians had said, whether she would ever be able to walk again.

The kind friends who had spent the day with Mrs. Clayton, that dreadful day of suspense and apprehension, assisted in every way they could, and soon the daughter of the house was lying in her own neat, white bed, in the coziest corner of the pleasant sitting room, and Bertha, with her heart in her mouth, was bending over to kiss her, and, smiling through her tears, whispering, "Be of good courage, my dear, we'll soon have you well again." But Lily only shook her head and moaned piteously. Let us not chide the poor stricken child, to whom this dreadful blow had come without a moment's warning, when her hopes were brightest and most

exalted. We may not know the bitterness of her cup of sorrow, until we also have been called to drink from it.

The days grew into weeks, and the weeks into months, but though everything was done for Lily that the most unremitting love and care could suggest, there seemed no prospect of her recovery. Indeed, she drooped and faded like a passing flower, and seemed so crushed and hopeless it was pitiful to see her.

She was usually silent, she whose voice was once the music of the house, but, one day, she said to Bertha, while her lips trembled and her eyes were full of tears, "I can no longer do anything for anybody. I am only a 'cumberer of the ground,' a worthless hulk, that but waits for the earth to cover it from sight."

"Nay, my dear Lily," said Bertha, "if you would only cheer up, you would still be the light of this home, and the joy of your parent's hearts, as you have always been. One smile from your sweet lips, such as you used to give them, would make them happy, as they have not been for months."

"Do you really believe what you say?" and the large eyes grew larger with the intensity of her feeling.

"Yes, Lily, I really believe it, and much more, for I know you so well, Lily, I know you are pining because you cannot do for him as you had planned to do, but I believe he is as well pleased with us when we suffer his will with patience, as when we do it.

"Besides, there are many more things you can do for him than you think. You may never be a missionary in foreign lands, it is true, but if you 'abide in him' a sweet influence may radiate from your sick-bed, which shall touch some soul, as needy, perhaps, as any of the heathen. Think of it, dear. But you look tired and I must not talk to you any more now. Good-bye;" and Bertha was gone. All the way home her heart was going out in prayer for her stricken friend, that light and joy might once more dwell in her heart, though she should never be able to rise from her bed.

The next morning when Mrs. Clayton went in with her breakfast tray, she found Lily sleeping quietly, with the old, familiar smile on her face. While the mother stood, looking at her and smiling, too, Lily awoke, and putting her arms about her mother's neck, drew her down and kissed her lovingly, saying, "Dear mother, you have been so good to me, and I—I am so unworthy. I have been so rebellious because I could not do, that I forgot that other obligation, to be what God requires. Bertha gave me a clue, yesterday, and I have unravelled the whole mystery. I have thought it all out. I am going to be cheerful and happy after this, mother, as much as in me lies, and putting far behind me the sweet hopes of my youth, try, from my inmost heart, to bear my disappointment bravely, and to do whatever I can in my present condition, be it ever so little, to make others happier and better."

"That is the true way, my child. He never requires of us any service we are not able to perform. Besides, my precious child," almost in a whisper, "it must have been his will, you know. That is the great comfort. If we will only what God wills, we shall not feel the bitterness of disappointment, you see, and it is often not because our lot in life is really so

hard, that we fret and mourn, but because it is so hard for us to adjust our wills to that lot."

"Yes, mother, I see it all now. I have reasoned it all out on this line. I am ready for my breakfast now, mother," giving a last brisk rub to her thin, white hands. "Such a tempting breakfast, too, like all those you have given me. And, oh, mother! I even forgot in the depths of my repining, to be grateful for my many mercies and blessings,—the dear, pleasant home and loving parents, and kind friends. May I never again cease to be thankful for the good that God gives me, because he has seen it best to take from me some gift or blessing or opportunity, upon which my heart was set."

We regret that we have not space to recount Lily's slow but certain victories over self, to tell how, propped in bed, she sewed and knitted and crocheted, and seemed never to tire of making beautiful gifts for those she loved; how she became after a time a sort of "oracle" for the neighborhood, how everybody came to her for advice and counsel and encouragement, and always received something worth coming for, of her own dear self, for she always gave something of herself, though it should be only one of her beautiful smiles, which seemed to dwell with them, and lift them up for days afterward. She sent little tokens of remembrance, if only a flower, or a bit of a picture she had drawn, or a scrap of her own bright embroidery, to those who were sick or in trouble or fainting by the way,—and she had a wonderful gift to discern the special needs of each.

And now her beautiful voice, though she was prisoned within four walls, resounded through the house once more, in cheerful song. The tenderest pathos breathed in the words, while the music floated away through the open windows, to cheer and brighten other homes.

For herself she had so little time, she only strove to say, over and over, "Thy will be done."

SHELBYVILLE, Ill.

LADIES' AID SOCIETY, LOST CREEK.

At the request of our Associational Secretary we give a brief report of the work done in the past year by the Ladies' Aid Society of Lost Creek.

We have at present twenty-two resident and fourteen non-resident members. Meetings held monthly. Literary programme presented at each meeting.

The ladies of the Society pieced a silk autograph quilt; the autographs amounted to \$20. The quilt was sold to Mrs. Edwin Maxson, of Syracuse, N. Y., Elsie Bond, Tom Davis, Mrs. Flora Burdick and Ray Randolph, West Virginia, for \$25, and these five sent it as a present to Dr. Swinney. The Society realized \$33 on the quilt. The ladies gave a dime supper Thanksgiving evening, from which they received \$15, proceeds to be used for repairing parsonage. Mr. and Mrs. Booth Bond presented \$5 to the Society, and the ladies sent the amount to the Tract Fund. During the year the Society has paid for Dr. Swinney's helpers \$10, Miss Burdick's salary \$10, Home Missions \$5. We feel that we have done very little in the past year for the Master's cause, but we hope to do more in the year to come, believing that God's promises are to the faithful.

Com.

Home News.

Rhode Island.

SECOND HOPKINTON.—This community has, in the last three months, enjoyed a series of anniversaries and other social gatherings. First there came the "silver wedding" at the new and elegant home of Mr. and Mrs. Wm. L. Kenyon; then the "golden wedding" at the neat and pleasant home of Mr. and Mrs. George H. Spicer. After this a genuine "surprise party" at the home of Pastor Randolph and family; following in the wake of this came the "golden wedding" at the quiet and tasty home of Mr. and Mrs. George K. Thayer. All of these gatherings were largely attended and were seasons of social enjoyment and something of gain in the general harmony and good-will of the churches and community. During this time the ladies have held two sessions of the Sewing Society, with encouraging results.

In October the church voted its pastor leave of absence for four weeks: the ladies' society donated a liberal sum of money to pay the expenses of the pastor's wife to West Virginia and return.

During this leave of absence, the pastor attended the South-western Association at Fouke, Arkansas, visited a sister and other friends at Garwin, Iowa, where he held a series of meetings lasting eight days. On the way to Garwin, stopped one night and day with brother Ira. J. Ordway in Chicago; returning stopped at Salem, West Virginia, and joined Mrs. Randolph, and visited in Salem, calling at Greenbrier during the time.

These things seemed to have combined to increase the interest in attendance at church and Bible-school. The attendance and attention have been a source of inspiration to the pastor and others. With renewed zeal and confidence in God and the church, the pastor has accepted the thirteenth annual call of the church to serve it as pastor.

New York.

SCOTT.—We are having quite mild weather this winter with the exception of the cold wave that passed over the country a few days ago, when the mercury went down to twenty-four below zero. We have been blessed with a surplus of all the products of the farm with the exception of hay, and will have enough of that to carry the stock through if good economy is used.

Spiritually, the church seems to be in fair working order. Sabbath meetings are usually well attended and the powerful sermons preached by Eld. Rogers are listened to with marked attention, and we hope with profit. Prayer-meetings are quite well attended, and the cottage prayer-meetings in the middle of the week are proving beneficial. We have asked Eld. Rogers to serve as pastor for another year.

We consider our climate quite healthy, as may be shown by the longevity of our people, as we have fifteen in our school district that are over seventy years of age, and in the same district seven couples have passed the fiftieth anniversary of their marriage within the last ten years, and five of those couples were reared, married and always had their homes in Scott. For all of which we should be thankful to the great Giver of all spiritual, temporal and domestic blessings. W.

JANUARY 21, 1896.

New Jersey.

PLAINFIELD.—A novel and interesting entertainment was furnished in connection with the sociable given by the Ladies' Society, on the evening of Jan. 8. This consisted principally of a series of tableaux arranged to represent some striking feature of each month during the last year, and each of these was followed with the reading of a paper recalling some of the principal events which occurred during that particular month. The committee of ladies who arranged the affair must have been greatly pleased with the success of their undertaking, as the delighted audience subsequently showered their congratulations upon them.

The organ which had served us so long and so well, in our old church, has been removed during the last month to its new quarters, at Belmont, N. Y., and its going hence was as the departure of a tried and true friend. But while we shall not listen more to its familiar and helpful tones, we are glad to believe that the people whom it shall hereafter serve will find in its use much pleasure and inspiration.

Union evangelistic services are being held in the city, having continued for nearly two weeks with increasing interest. These meetings are conducted by the various pastors by turns, and a short sermon is preached by some one of them each evening. The singing is led by a choir of some sixty or seventy voices. It is hoped that great good will result from this united effort in revival work.

J. D. SPICER.

JANUARY 23, 1896.

NEW MARKET.—The revival meetings now in progress under the leadership of Evangelist Hoffman are continually gaining in interest. Some fifteen have already gone forward. Mr. Hoffman is certainly a powerful man in his line of work, and is working very hard, holding three services every Sabbath-day in our church besides afternoon and evening meetings on week-days and three services every Sunday in the First Baptist church. Rev. O. U. Whitford, Secretary of the Missionary Society, under whose auspices Mr. Hoffman is laboring, has attended some of the meetings.

The petition protesting against Sunday legislation in the District of Columbia was read at the morning service Sabbath-day, and presented for signatures at the close of the meeting.

The Y. P. S. C. E. held a social at the home of A. H. Burdick, Dec. 31, adjourning to the church at 11.30 P. M. for a midnight prayer-meeting to help speed the old year out and welcome in the New. *

ADDRESS.*

BY PROF. WM. A. ROGERS.
(Concluded from last issue.)

How many are beguiled by specious reasoning and by the fair promises of the world into a choice which they did not seriously intend to make. How many fail to realize how much this choice really means to them. The deliberate choice of a religious life, the deliberate acceptance of Christ, and of the salvation which he offers, is the most serious event in the life of a young man. This choice ordinarily means something more than a change of opinion. I say ordinarily, because some people are by nature incapable of appreciating and accepting the truth through any other avenue than through the reason. In a majority of cases acceptance of Christ is an

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

act of simple faith and trust, but God nowhere prescribes the exact way and manner in which the sincere soul shall seek discipleship. It is enough if the soul makes a full surrender to the divine will. I do not suppose that the joy in heaven over the repentant soul is tempered by any harassing doubt in regard to the exact way in which the surrender was made. Have I made it clear to you that he who seeks salvation through Christ must make a complete change in his manner of living, and in the motives by which he is actuated in so far as the new conception of life which has come to him indicates that his former life has led in a different direction from that which he has now chosen?

Having chosen the better way, shall we be able to walk in it? Having tasted the joys of redeeming love, will the divine love continue to gladden the heart with undiminished fervor? Will the allurements of sin no longer have any influence over us? Shall we be able to go through life without further struggle in order to gain the mastery over temptation? He who has this conception of the Christian warfare is already lost. It must never be forgotten that the effect of conversion is to subdue the natural tendency to evil in the human heart and not to eradicate it completely once for all. We shall never in this world attain to a sinless state. Human passions will instinctively assert their power in the human heart. The simple question is, shall we allow them to gain the mastery? It is just here that the loving Saviour comes to our help in giving us strength of purpose to resist the particular temptations by which the heart is either openly or insidiously attacked. We shall never in this world be wholly free from the danger of these attacks, although their effect will grow less and less as resistance is prolonged. Inasmuch as we must always expect the assaults of sin, so we must always be on the alert to meet them.

There are two directions in which we ought to be forewarned and forearmed. There are likely to be two crises in the religious life of a young man which may be quite as serious as that which preceded the surrender of himself to the service of God. I name them in the order in which they are likely to occur. They are, the crisis of indifference and the crisis of doubt; for indifference always begets doubt. The approach of the enemy in his attack upon the soul which has just become a participant in the joys of redemption is exceedingly insidious. He does not say to the soul which is exultant over its delivery from the power of sin, that this spiritual exultation will not last long and I have only to wait a very short time for this spiritual effervescence to pass off, but he quietly waits for the reaction which he feels sure will come from causes inherent in a sinful human nature. The neglect of a single duty here and of another there, each one apparently insignificant in itself, will in due time do its destructive work. The first resistance to be overcome by the enemy relates not to the open violation of the new covenant into which the redeemed soul has entered, but to the constant watchfulness necessary to security from danger, a watchfulness not for a moment to be relaxed. We all lead double lives in this world. The world judges of character by the evidences which the outward life of men furnishes; but there is an inner life, a heart-life, which constitutes the real life, and about

which the world may know very little. I may make my impress upon the community as an honest man, I may even lead an apparently consistent Christian life, and yet how little the world knows of my thought-life, my heart-life.

This inner life, this heart-life, is the battleground where the natural tendencies of the human heart must be met and conquered, if they are to be conquered at all. Who would dare to write out for the reading of the world the record of a single day, or even of a single hour! It is in this inner life which each one lives for himself, that the first sign of indifference to the claim of duty is to be looked for and guarded against. The enemy will look for the first sign of weakness here and just here also we receive the help which our loving Father offers to those who need his help. How fortunate for us that God influences the lives of men through the heart as well as through the understanding, and that he does not direct our lives, by personal commands and individual punishments for disobedience of those commands, in the same way that human authority directs and punishes. It is with the heart that the Holy Spirit pleads, the same heart in which the struggle against sin takes place.

I have said that indifference begets doubt. Perhaps I should have said that the slightest tendency to indifference to the claims of conscience and of duty has a tendency to weaken the purpose to live uprightly before God. We approach the danger-line the moment we cease to give heed to the claims of a quick conscience in the sight of God. Let us consider some of the ways in which this spirit of indifference may be fostered. First of all, I would name complete absorption in the daily pursuit of life. The effect of this absorption is very much the same whether it relates to the activities of business life, to intellectual pursuits, to social duties, or to social pleasures. In my own case it relates to my professional work. In yours I suspect it relates to engrossing interest either in your studies or in your recreations. In many cases this reflex influence is simply a physical reaction. It is to be guarded against because of its tendency to become a fixed habit. It would be interesting to know what proportion of the 42 per cent of the membership of this college, who practice Sunday study in preparation for Monday recitations, are professing Christians; and also what proportion of this latter number manifest fervent interest in the Christian service. I do not think I should go far astray in making the prediction that if there are any professing Christians who engage in this practice, all those who do so only occasionally have a sense of its impropriety, while those who have long indulged in this practice have wholly lost this sense.

I will make one other prediction, *viz.*, that if there are any among your number who have begun to doubt the reality of the religion which you once professed, all such long ago ceased to have a quick sensitiveness to the claims of conscience in this direction.

I suppose there are few persons who have not at some point in their Christian experience been harassed by doubts of various kinds. We must always take into account the fact that some of these doubts arise from purely physical causes. As for the other doubts we can take courage from the assurance that reliance upon the help graciously

given by a loving heavenly Father will cause them to disappear as do the clouds under the warmth of the rising sun.

CONCERNING A VISIT TO EASTERN CHURCHES.

BY REV. S. R. WHEELER.

For more than thirty years, personal observation east of Allegany County, N. Y., was very limited. For some twenty-seven years personal observation east of the Great Lakes was also very limited. A journey to the General Conference in Plainfield, N. J., with a visit of weeks in Rhode Island, Connecticut, New Jersey, and New York, caused a good deal of thinking and made some deep impressions.

The question kept constantly rising: Where are the elderly people whose counsel was sought in all important matters because of their mature judgment? Gone to the realm beyond. Others who remained were so aged and infirm that they had ceased to be reckoned in the activities of life. Some were so shattered in body and mind that it gave a most striking contrast to their condition as it was clearly remembered a quarter of a century ago. To one who has passed the three-score line warning comes in language like this: A few more years and your limbs will totter, your eyes and ears will fail and you will be lingering and waiting on the border of another world. Lesson: Work while the day lasts. Do every duty promptly now, and trust God more and more as the years pass. Again, the boys and girls of thirty years ago have come to mature age. Some have shown weakness that causes sorrow to anxious friends. But thanks be to God, many are showing themselves strong and are nobly bearing the burden of church and society. And all are proving the truth of the adage, "As the twig is bent the tree is inclined." Boys and girls, young men and young women, stand erect and grow up straight. Honesty, industry, economy, noble purposes in heart, seeking and heeding good counselors, making and carrying out good resolutions with a strong reliance upon God will cause you, like Samuel of old, to "grow on in favor with the Lord and also with men."

Another observation was the loyalty of our people to enduring truth. This made a deep impression. In every church visited there were those as true as possible to the work in which we as a people are engaged because it was felt to be God's work. The kind, hospitable, generous treatment by both pastors and people will ever be remembered. "Thank God for such a noble company of brethren and sisters in Christ," was a frequent expression in words, and a more frequent thought. Full well it is known that the large share of this kindness was shown to me not as a man, or as a personal friend, but as a minister of Jesus Christ. This shows loyalty to the blessed work in which it is my privilege to be engaged: It is grand; it is noble; it is God-like to stand to the truth of God's Word, utterly indifferent as to whether those truths are popular or unpopular. The person who does this has the respect of every thinking mind and has the favor of God.

Again. It was a rare privilege to meet with the Publication Board in its October business session. This was held in the church parlors of the beautiful, substantial, costly, well-arranged and well-furnished house of worship of the Plainfield church. It was a noble thought well carried out to erect such a

monument to the honor of God's holy law and his holy Sabbath-day. But it was an inspiration to sit in session with more than a score of solid Christian men, eminently successful business men, and hear them calmly and harmoniously deliberate how best to do the work of the Master. However much these men might earn in that time in secular business, there is no charge for the time spent in these monthly business meetings.

Then came the privilege of meeting with the trustees of the Memorial Fund in their annual session for the election of officers. After learning somewhat of the magnitude of their business, the thought which came most prominently to mind was this: Thank God for such a company of capable men who are willing, for Christ's sake, to take care of the \$316,000 committed to their trust. Had it been my privilege to meet with the Missionary Board in its quarterly session which occurred the same week in Westerly, R. I., there would have been seen another company of devoted and capable men sitting together to advance the blessed work of "preaching the gospel to every creature." This word just now and here to all, working on these Boards: Brethren, this gratuitous, laborious work is appreciated in some degree at least, by your brethren throughout the denomination. Also remember that such faithful work will have its effect in making you to be more godly men, and drawing you nearer to heaven. "Be thou faithful unto death, and I will give thee a crown of life," was written for the encouragement of you as well as for the church at Smyrna.

It was a great pleasure to meet with so many old time friends. "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend." The force of this Scripture was realized all the way from Rhode Island to Kansas and home to Colorado. At Dodge Centre, Minn., the brethren took special pains to welcome their recent pastor. The meeting at night, the reception with dinner the next day at the home of Bro. J. S. Langworthy, the farewell reception at night at the home of Bro. E. L. Ellis by the the young people, the pleasant calls about the village, and the escort to the train, filled the thirty-six hours solid full of genuine pleasure. The enlarged meeting-house is very satisfactory both as to appearance and convenience. This church has done remarkably well to pay for a parsonage and this church extension in the last two and a half years. Bro. Clarke, the present pastor, is doing good work, and his services are appreciated. Yes, but amidst it all, death was close at hand. Mrs. Joel Tappen, one of the mothers in the church, one who always gave encouragement to the pastor, was laid low with cancer. She has now passed on to the unseen realm. Trusting in Jesus, she died happy. What a blessed religion the Bible does teach!

The Nortonville church, now ministered to by the venerable and lovable Eld. Todd, also showed good, substantial interest in the work of their former pastor.

Well, with all the pleasant experience, it was solid work, hard, nervous, and at times discouraging work. Thank God for the general good health through it all, and the encouraging success. We trust, yes, we earnestly pray, that the spiritual prosperity of this Boulder church shall be such that all contributors will thank God for the privilege of aiding us in these days of our financial necessities.

BOULDER, Colo., Jan. 15, 1896.

Young People's Work

"God helps those who help themselves," but they who help others are doubly blessed.

"The lip of truth shall be established forever," but a red nose is an object of suspicion.

"A good laugh is the best of sauces," but a gloomy disposition giveth one the dyspepsia.

"A merry heart doeth good like a medicine," but a sour soul is like having the measles.

A boy with a large heart is his mother's chief joy, but a boy with a big head maketh his friends tired.

"A wise son maketh a glad father," but an unkind stepson causeth the neighbors to frown when he passeth up the street.

"It is an ill wind that blows nobody any good," but a breath of air laden with tobacco and alcohol is a good example of one.

A LETTER TO THE EDITOR OF THE YOUNG PEOPLE'S DEPARTMENT.

Perhaps you would like to know whether any of the Christian Endeavorers read your page in the RECORDER for the first week in January; and if so, how they were effected by your stinging censure of the indifference and lack of practicalness which are exhibited among Christian people, old as well as young. I am sure it would be an encouragement to you to learn that, although human nature is "naturally and artificially stubborn, and mulishly independent, yet your efforts to arouse a spirit of practical work have not been altogether in vain. I have not yet committed to writing what I promise to do for Christ during the coming year, but I am going to write out three resolutions, which, if you will, you may publish in the SABBATH RECORDER.

1. I will be a real friend to a certain unpopular young man.

2. I will cultivate in myself a religious and denominational spirit by reading the RECORDER.

3. I will try a new method of reading the Bible. Instead of nodding over the book every night after everything else is attended to, I will read my chapter earlier in the evening, and write out a summary of what I have read.

If I keep the letter, and especially the spirit, of these resolutions, I will be helped in my every-day life, and the prayer-meeting will find me willing to testify to God's goodness, and one year hence I shall be more like our Saviour than I am now. ANON.

PRAYER MEETING SUGGESTIONS.

Sabbath-day, February 1, 1896.

Topic.—Laborers together with God. 1 Cor. 3: 6-23.

1. *A great honor.* It would be considered, by many people, a great thing to be employed in the service of President Cleveland, even to work for him, or wait upon him. God has honored us all far above such a station, by making us laborers, not simply *for* him, but together *with* him. It is a difficult matter, for Christians even, to work together. One man can work *for* another, or can have another work *for* him; but when it comes to working *together* it is a different thing.

Herein lies the honor which God has given to his servants, that they work *with* him, not *for* him.

2. *A great privilege.* But while we are looking at this as an honor, let us not forget that it is a great privilege, given us by our heavenly Father. It is a position which we do not deserve by our merit; we have not earned it as a right by our actions. Doubtless men in great power, like the President of the United States, have, at times at least, a very few men who work *with* them. But it is always because those men have by their superior ability shown that they are capable of doing great work; and yet even in such cases, those positions are looked upon as being privileges. How much greater is the privilege granted to us by God, when we are so poorly qualified to work *with* him, often not qualified to work *for* him.

3. *A great duty.* But we have more than an honor and a privilege, we have a duty in this matter of being laborers together with God. A privilege given always implies a corresponding duty. Certain people in the United States have been given the privilege of voting, and they thereby have certain duties which they are bound to perform. The greater the privilege, the greater the duty. How great then must be this duty which comes to every member of the Christian Endeavor Society, because of this wonderful privilege of being laborers together with God.

Notice also the following points in the lesson:

1. One soweth, another doth cultivate, another bringeth in the harvest, but God giveth the increase.

2. A good foundation is necessary for any sort of an enterprise.

3. In time the character of every man's work will be made manifest.

4. We are the dwelling-places of God, his temples. How much higher is this conception of God than that of the ancient Jews, even, who believed that the Holy of Holies in the temple at Jerusalem was the only place where God dwelt.

5. Take off your rubbers when you enter this temple. Do not whittle the seats or mar in any way the furniture. Never let a dog or a thief find an entrance here. Do not pull the curtains down and thus keep, within, the beautiful light of the Sun of Righteousness; let it shine forth through beautifully stained windows to the world outside. Keep the door open to strangers.

Questions for the blackboard:

1. When God and I get through with this task we have on hand now, what are we going to do next?

2. In that work which was done last week, who was the boss carpenter, God or I?

3. Will that young man back there in the rear think that I am a laborer together with God if I do not take part in this meeting?

4. When did I last sweep out the temple of God which I have charge of?

5. How far in advance is my salary paid for being a laborer with God?

6. How many hours did I lose in my work last week, and yet my pay went on?

7. Why do I not work more, talk the same, and idle about less?

How can a warm, spirited prayer-meeting be expected when the atmosphere in the room is below fifty? The body should receive its share of attention as well as the soul.

THE FOURTH ANNUAL REPORT

Of the Secretary of the Y. P. S. C. E. of the Seventh-day Baptist Church of Plainfield, New Jersey, Dec. 7, 1895.

For four years the young people of this church have been banded together for the purpose of learning how to give better service and do more efficient work "for Christ and the church."

The Society was organized Dec. 2, 1891, with sixteen members; at the following meeting that number was increased to 31; these forming the constituent members. To-day we have enrolled, as active members, 67, and 24 honorary. There are now no associate members, a few having been transferred to the Junior Christian Endeavor while others have taken the pledge of an active member.

We regret very much that four of our number have resigned; another returned to her former Society. For the first time in the four years our band of active Endeavorers has been broken by our Heavenly Father taking to his home one of our number, Florence Titsworth Siebrecht, who left us Dec. 8, 1894. She is not gone from us entirely; her influence will always live with those who knew her, resting on them as a benediction. Again a touch of sadness came when one who was among the very first to join our band as an honorary member, was also called to join those whom we have loved but lost awhile—Anna Smith, who died Nov. 2, 1895.

There is no death! What seems so is transition:
This life of mortal breath
Is but a suburb of the life elysian,
Whose portals we call Death.

Much help has been derived from the Consecration Meetings held each month. The Look-out Committee has sent notices of these meetings to absent members, who often send words to be read in response to their names. It is very pleasant and helpful to hear from the members who are away from us. At one Consecration Meeting the Juniors met with us; this meeting was led by the Junior Superintendent. The topic was, "Becoming as little children." Many silent lessons are taught by our Juniors; it would help our Society if we had more of their enthusiasm, more of their simple, trustful faith. There could not be a more important branch than this; they are most earnest workers. It is to be hoped that when they join our ranks their enthusiasm will remain as strong.

On Sabbath afternoon of Conference Session, Mr. Orra Rogers, of Farina, led a very interesting and most helpful prayer-meeting. Each one there could not help but consecrate himself more entirely to the work of the Christian Endeavor Society. A short time was set apart after this meeting for the young people from all parts of our denomination to meet socially, that we might feel more in touch, and become better acquainted with each other.

One of the prominent features of our own Society is its sociability; not only is that made manifest by the pleasant entertainments given from time to time by our Social Committee, but in the daily intercourse between its members. The Social Committee has given several very pleasant entertainments, and through its work has added \$50 to our treasury.

Through the efforts of the Music Committee the members of this Society and their friends were very pleasantly entertained, recently, by a musical, at which \$35 20 was made. This committee sees that players are provided for the Friday evening and Sabbath afternoon prayer-meetings.

The field of work for the Literature Commit-

tee has heretofore seemed limited, but this year new methods have been introduced and most excellent work accomplished. Fifteen people throughout the denomination have regularly received papers—*Sunday School Times*, *Golden Rule*, and *Sabbath Recorder*. Many who were hungering for literature, but unable to obtain it, in this way have been gladdened. In response to the request from the Tract Society, 68 names were given to them to whom Sabbath literature could be sent. Aside from this work three packages and two boxes of literature have been sent to different places.

The Temperance Committee has, on two Sabbath afternoons, had charge of the prayer-meetings.

One Friday evening a very interesting and instructive outline map was given by a member of the Missionary Committee, of our mission field in China.

Through the work of the Flower Committee the pulpit has been supplied with flowers each week. On Easter, or Children's-day, or any special service, effort is always made to make the church even more beautiful by flowers.

As a Society we are extravagant. We spend our money as soon as it comes into our hands, and even then wish for more. But let us see if many have not been benefited by our giving; \$290 60 has been received by the treasurer since last December, together with the balance from last year, making \$374 95. Much has been raised by special subscription, some from sociables. Through the hearty co-operation of the church this Society was enabled to send \$108 36 to Boulder, Colo., to help rebuild the church; \$14 to the Nebraska sufferers; \$40 toward the piano; \$40 each to the Missionary and Tract Societies; \$20 toward Miss Palmberg's salary. We became very much interested in the work of educating a young girl in the South. Her tuition is paid quarterly. We do not want the work to stop here, but are anxious she should continue her education. A stated sum of money is paid regularly to Mrs. Burdick for the Mizpah Mission.

We are grateful that there exists such hearty co-operation between the church and C. E. Society. It is largely through their aid that we have been able to give so much money. It were a bare gift indeed if it did not make each one stronger, better.

We must push forward the work of our Christian Endeavor; never lacking in zeal, let our watchword ever be "onward"—not with the feeble, faltering step of one weighed down with unbelief, but with the firm tread of a legion in which there exists the utmost confidence in its Leader.

BESSIE E. TITSWORTH.

OUR MIRROR.

ADAM'S CENTRE. Welton, Dodge Center, First Verona and Walworth secretaries report the action of their societies upon the annual letter. The amounts suggested in the apportionment usually being pledged for the year 1896.

MILTON JUNIORS held an "Oddity Social" in the parlors of the church, Monday evening, Jan. 13th. Refreshments consisting of mush and milk, and griddle cakes were served. The proceeds of the social—about three dollars—were for missions.

WALWORTH reports a New Year's prayer-meeting. The week of prayer was also ob-

served with such good interest manifested that services were to be held in the Town Hall the following week. This church will celebrate its fiftieth anniversary January 22d.

SEEING a request in the RECORDER from our president that all New Year's morning prayer-meetings be reported to the Mirror, I write to say that the Welton C. E. society held such a meeting. There were over twenty persons present, some driving in from the country. The meeting was conducted by C. S. Sayre; the Scripture lesson bringing out the special thought of the old and new. All seemed deeply interested, and at the close every one arose and thus signified their determination to try to live better during the coming year.

COR. SEC.

TEA, TOBACCO AND TIPLING.

BY H. P. RURDICK, M. D.

It makes no difference whether we say tea and coffee, or tea or coffee, since the theine in the tea and the caffeine in the coffee are chemically so nearly the same.

Johnston, in his Chemistry, Vol. 1, p. 144, says, "An ounce of good tea contains about ten grains of theine." He claims that a full-grown, well person may take three or four grains daily without unpleasant effects. But more than this taken, "the pulse becomes more frequent, trembling is liable to come on, the imagination is excited, thoughts wander, visions begin to be seen, intoxication comes on, great wakefulness, then a deep sleep."

He commences his second volume of chemistry by saying, "Akin to the intoxicating liquors we consume, are the narcotic substances we indulge in; and if the history of the former in their relations to the social state be full of melancholy interest, that of the latter is still more striking and extraordinary." That tea, tobacco and tipping sustain relations to each other cannot any longer be denied by the careful, unbiased observer. Why do men drink alcoholic liquors? A large majority of the old toppers tell us they do not fancy or like the taste of it, but they drink it for the effect that it produces. True, some like the taste and drink it to relieve a wonderful craving which nothing else will satisfy. The same is true of other narcotics. I never knew a person to like the taste of opium, and not one in ten likes the taste of tobacco unaccompanied with something to make it palatable. The effect of the narcotic is what creates the demand for it. This state of things has its commencement, its seed-sowing, some time. At this point heredity throws in its claims for and against. But as we cannot, with this generation, accept Oliver Wendell Holmes' advice and commence training the child one hundred years before it is born, we must commence where and when we can, remembering children will be born in the future. Please, we will spend the night with this family. Father, mother and five children are at the supper-table. The father's head is heavy, his tongue is thick. Each member of the family has a cup of tea. When mother pours Charlie's tea we hear a half-suppressed sigh, and see a tear fall from her care-worn cheek. Tommy, of five years, commences screaming and kicking, throws himself onto the floor, mad, because mamma gave Sarah her plate before he had his. Each child, from twenty-two years down to nine, tries to be the first, and heard above all the rest, in giving mother directions what

to do with Tommy. The father is sober enough to know there is a wrong, drunk enough to have no restraints as to language or means used. Supper ended, the father starts for the saloon. Charlie starts out to have a good time with the boys. Mother calls him back, invites him into a room by themselves, weeping, broken-hearted, says, "Oh, Charlie! I came near falling on the floor when I turned your tea to-night. I took your breath and knew you had been smoking cigarettes again. You are going the way your father went, and twenty years younger. You are now eighteen years old. Your father was thirty-eight before I ever saw him drunk, though he has used tobacco ever since I knew him. You know he always claimed that his tobacco led him to drink. Oh, Charlie! see what a change. Your father bought these two lots, built the house and shop, paid for all. Now not one harness has been made or sold in a month. The mortgage is more than a year past due. In a few days, the 12th of next month, we are to be sold out. No home, no means, family must be broken up. Only last week Higings was here, and said if you would quit your cigarette smoking, keep away from the boys, and keep the boys away from your shop, and do as well as you are capable of doing, he would never sell us out. Charlie have you earned anything in the shop to-day? My boy, my only hope, where have you been?" Charlie begins to get mad, and retorts by saying, "Have you earned anything to-day? Where have you been?" The soft reply is, "No, my boy, I have not earned anything yet. I have been attending the County Convention of the W. C. T. U. I wish you could have been there. I so much wished to be there this evening, but I must work to-night to make up for the time I was there to-day." "Mother," says Charlie, "How many took dinner at the hall to-day?" She replies, "they set the table for ninety." "How many had tea or coffee?" She answers, "I think about eighty. Most of them had to take their tea and coffee cold. I carried mine as many others did theirs, in a fruit can." "Well mother, you good Christian women at your temperance meeting, could not get along without your narcotics, *theine* and *caffeine*. The boys where I was could not get along without their narcotics, *cigarettes*—*tobacco*. Where father was they could not get along without their narcotics, *whisky*. In other words you must have your tea. I must have tea and tobacco. Father must have tea, tobacco and whisky. We were all born on the narcotic side of the line that God, science, reason and close observation has drawn between nourishments and narcotics. We have the whole line in our family. We see the commencement in Tommy, especially at the breakfast table. We have the closing scene in father at the saloon. "Be not deceived, God is not mocked: for what-so-ever a man soeth that shall he also reap."

You have been sowing the seed three times a day ever since I can remember. Tommy, supping his tea and coffee, with his irritable disposition, little, weak bones, starting in his sleep, irregular appetite is the first stalk or blade. I, with my tea, and coffee, and cigarette, and tobacco in any form, little or no disposition to work, am going out of bloom, going to seed, ripening up for the harvest. Father's harvester, his destroyer of business, home, reputation, character, body and soul, has but one more little move to make."

Now if Gal. 6: 7, 8, 1 Cor. 3: 16, 17, Rom. 12: 1, Dan. 1: 8, if the efforts of the W. C. T. U., to have the effects of alcohol and other narcotics upon the human system taught in our common schools, mean anything, where is the cause of all this sorrow? Where lies the responsibility?

Children's Page.

SOME ONE'S LITTLE DAUGHTER.

When mamma scolds her little girl,
Or papa sugarplums has brought her,
She says, with saucy emphasis,
"I'm papa's little daughter."

When papa chides, or frowns at her,
For naughty ways we have not taught her,
She says with sweet, coquettish stress,
"I'm mamma's little daughter."

When papa and when mamma, too,
Must scold for wrong in which they've caught her,
She sobs, in brokenheartedness,
"I ain't—nobody's—daughter."

But when she's sweet and kind and true,
And sees the good that love has brought her,
She says, with loving promptitude,
"I'm bofe you's little daughter."

A MODERN BOY SAMARITAN.

BY FLORENCE MAUDE.

"Whoop there, Bunt Coon! What're you doing out there in the snow? Hi, ho!"

"Can't yer see? Them 'taters was pretty heavy, now, fer a fact, but I didn't think the old sled would go and bust up like that!"

And Bunt gave a revengeful kick at the broken pieces of a cheap, home-made sled. It never was very handsome, but it did duty as a sled, and was the best he had.

"Got to get these 'ere things home somehow," said he, nodding at a number of packages lying in a heap in the snow. One paper sack, containing potatoes, was broken, and these were scattered about him.

"Come and help a fellow,—won't yer, Bill?"

"Aw can't; pretty near school-time. Got yourself into trouble; better get yourself out."

And with a parting whoop, he started off in a long, swinging pace.

No one like Bunt. He was considered the meanest boy in school. He had that name, and did his best to live up to his reputation. No one would have anything to do with him unless there was some mean trick to be perpetrated, and then Bunt Coon was always in demand.

Billy had an old grudge against him, and, as he started off, it was with a chuckle of delight at the thought that he had left Bunt in a fix.

"He'd never help me out. Why should I help him?"

"Hullo, Bunt! That you? What are you doing out there?"

"I ain't out yere fer my health," muttered Bunt to the new comer. "Say, give me a lift jest roun' the corner,—won't yer?"

"Me? Catch me carrying 'taters for you! Carry your own victual, son. I ain't no grocer's cart."

Another schoolmate went dashing by, for Bunt was only a few blocks from the school-house, and nearly every boy had to pass that way. He shrieked, "What's the matter, Bunt?" but didn't slacken his speed to find out. He didn't care.

A merry whistler next came round the corner of the building. Bunt's face brightened as he saw that it was Byron Hamilton. Byron was usually pretty accommodating, if he was upper crust.

"Hullo, Byron! Won't yer help me out? It won't take but a minute."

Byron stopped, pulled out his watch, and said, "I would, Bunt, but it's only a few minutes to school time," and he hurried on.

Bunt's face fell. He glanced across the street, and eyed suspiciously a hole in the board fence. He was sure he saw a moving object.

"You, Snider!" he shouted, "I see yer sneaking back o' there; but you won't nab these things, if I stay 'ere till doomsday."

He heard another whistle. That was Arthur Coleman. He didn't need to look. Every one knew that merry pipe. He had slung a mean iced snowball at Arthur only last night. It was but a finishing touch on the day's record, and, as he remembered it, he concluded he wouldn't ask Art to help him. He didn't care to, some way.

But Arthur stopped. The blue, forlorn looking face touched a chord of sympathy. He didn't even think about yesterday. It wasn't Arther Coleman's way.

"Hullo, Coon! In trouble?"

"Yes, said Bunt, explaining briefly his plight, and wondering, meanwhile, if Arthur would offer to help. He was bound he wouldn't ask him.

"Why don't you take them home?"

Bunt eyed the hole across the street.

"Yer see," he said, lowering his tone, "I can't pack 'em all, and, if I leave part, Pete Snider will grab 'em. He's mad at me, and he'll hook 'em if I leave 'em here."

Arthur took in the situation in an instant.

"Here, I'll help. Hurry, though, for I don't want to be late."

Hastily stuffing the potatoes in their pockets, and picking up the broken bag and the other bundles, the two boys ran to Bunt's poor little home, a short distance away. Arthur stepped in, and tried not to show how mean and poor he thought it was. He did not wonder that Bunt ran the streets night and day. Such a home! And for the first time he felt real pity for Bunt. As they came out, Bunt said, in a tone Arthur never had heard from him before:

"I couldn't leave the taters an' things yer see, fer we hadn't nothing in the house to eat. We didn't—have—much—yesterday."

Poor Bunt! He had known little else but hardship and unkindness all his life. Was it any wonder that his nature reflected nothing else?

The boys were late. Bunt, of course, did not care, and Arthur—well, Arthur did not care much either.—*S. S. Times.*

JOHN LIKED FUN.

John was tricky. Those who thought him a "beauty," smart, and obedient, knew that he was mischievous and full of his "jokes."

John certainly did have a love of fun in his "make-up" which made him a jolly companion for four boys, who in turn did like to "plague the poor old chap," the family horse.

John was black-coated, strong and intelligent. His tricks were not vicious ones. He never kicked, balked or ran away, being sober and well-conducted when driver or ridden by the senior members of the family.

He had a fondness for his master, who petted him a great deal. The women could drive him. He brought them home in just the same condition they started out. It was only with the boys of the family that John ventured to "joke."

There were four of them, Earnest, Walter, Henry, and Albert, bright young fellows, who delighted to tickle John's nose with a fragrant-smelling apple, snatching it away when he prepared to enjoy it.

John was a pig in his love for mellow, ripe apples. The boys thought it fun to tease him a little, and make him anxious to get it before giving it up to him.

They really did teach him to play "hide and seek" with them.

One of his tricks was to sigh and swell up his body when being saddled, if one of the little boys was about to ride him.

Of course the saddle was sometimes turned after they had ridden a little distance.

Another trick was snatching a cap from their heads and galloping away with it to the furthest corner, whinnying defiance to the capless youngster.

One May afternoon, as I sat beside a window, some boyish voices called, "We are going to ride out to Muddy Fork. John is lazy; don't have enough to do."

John looked at me, and I plainly saw fun in his eyes. He made a nip at an apple geranium, and then went along as sober as judges are said to be.

His expression plainly said to me: "These four boys seated upon my back are hunting for fun. I'll help find it."

Earnest and Albert whistled gaily. Henry and Walter urged "lazy bones" along.

Such a good horse as he is. It isn't everyone that would carry such a load of restless boys," was my thought, as John slowly crept along, head down apparently meditating deeply.

In an hour four boys, wet and muddy, walked in at the gate.

"What has he done?"

"Done?" chorused an indignant quartette of boyish voices. "He poked all along, as if he was almost asleep, until we got into the water. He laid down and spilled us off his back and just galloped home.

"He did it on purpose, of course he did. He thinks he can play tricks on us little boys. He doesn't dare to try 'em on men."

We went to the back gate and saw John standing there, looking meek and subdued, only—I detected a twinkle in his eyes.

He received a scolding, which he did not heed, and a few minutes after I saw him in the stableyard with four boys perched on his back.—*Prairie Farmer.*

ANECDOTE OF JENNY LIND.

The following story offers additional evidence of the loveliness of Jenny Lind's character. She was once visiting at the house of the Reverend Christopher Smyth, rector of Little Houghton, England, and being out for a walk one day, it began to rain. The songsters sought shelter in a cottage, the mistress of which, though not knowing who her guest was, bade her enter and be seated in the best chair. Presently observing a canary, Miss Lind, or Mrs. Goldschmidt, as she then was, arose and began petting the bird.

"What is it's name?" she asked of the mistress of the house.

"Jenny Lind," was the answer.

"Why do you call it that?" inquired Mrs. Goldschmidt, much amused.

"Because it's the finest singer in the world," was the complimentary response.

"Have you ever heard Jenny Lind?"

"Oh, no, madame; such pleasures are only for the rich."

"Well, should you like to hear her?"

"Indeed, madame, I've heard about her so often that I think if I could hear her sing just once I'd die happy."

"If that is the way you feel," said the noble hearted cantatrice, "you shall certainly hear her. I am Jenny Lind, and you have just

paid me a beautiful compliment, so I am going to sing for you. Now invite some of your best friends to come in and we will have a concert in your own house. If it is not so good as one in the theater it will not be because the 'Swedish Nightingale' doesn't sing as well as she can."

Scarcely able to believe her good fortune, the hostess, although a very aged woman, bustled about and soon collected a few of her choicest old friends to share in the great treat. These Mrs. Goldschmidt arranged like an audience at one side of the room, and then, going herself to the other, she began singing "Auld Lang Syne," and other sweet, plaintive airs. While thus engaged Mr. Smyth entered, but the singer paid no more attention to him than if she had stood upon the stage of a theater and he had been a late-comer in the audience. At the close of the "concert" the situation was explained. The audience never forgot that afternoon, nor did their less fortunate neighbors ever cease to envy them their rare experience.

WORK FOR GOD.

All work is for God, in a certain sense. We do business for him. We keep house for him. We drive the team, or run the engine, or keep the books, or sell the goods, or carry the mail, or sew the seams, or build the house, for him. Yet it is true that, besides what we call our week-day work, all of us have special work to do for God, our "Father's business." We are in this world for Christ. Part of our duty, in addition to our secular affairs, is to do good in the ways that our divine Master may indicate, to perform the tasks of love and service that he may allot to us. All of our busy days, for example, we are to be gentle, kindly, patient, Christly to every one whose life touches ours. In the heaviest pressure of our task-work we must never fail to do the kindness that we are called to do. We must never be too much occupied in this world's affairs to do the part of the good Samaritan, if by our path we find a wounded brother. We must get into every one of our days some work for Christ. We all remember the story of the king who counted that day lost in which some other life had not been made happier. That day is lost in a Christian's life which has no record of blessing to the world and glory to God.—*J. R. Miller, D. D.*

JACK'S LAME FOOT.

A well-known gentleman kindly sends us an account of Jack, a chestnut horse with a white star in his forehead, white right hind foot, a beautiful head and bright eyes, who one day, when about nine years old, became lame, and was turned from his stall into the barn-yard. Shortly afterwards Jack contrived to get out of the barn-yard, and without halter or bridle went into the neighboring city of L., which was about three miles distant, and found the blacksmith's shop where he had been shod. The blacksmith, not knowing the horse, drove him out of the shop four times, and then, as he again returned, examined his right fore foot and pulled off the shoe, and found that a nail had been driven into the quick of the hoof, which produced the lameness of the horse.

To get to the blacksmith's shop, Jack had pulled the pin out of the barnyard gate, and passed through the main street of the city, which was full of teams, and made two turns in the street to get to the right place.—*Our Dumb Animals.*

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: 43-55
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 V.—THE POWER OF JESUS.

For Sabbath-day, Feb. 1, 1896.

LESSON TEXT.—Luke 5: 17-26. (Matt. 9: 1-8; Mark 2: 1-12.)

GOLDEN TEXT.—"The Son of man hath power upon earth to forgive sin."—Luke 5: 24.

INTRODUCTORY.

After the events of the 4th chapter of Luke, Jesus made a circuit of Galilee, preaching in the synagogues as he journeyed. In the first part of the 5th chapter we find him by the lake of Gennesaret requesting the use of Peter's boat as a pulpit, while he spake the Word to listening multitudes. After the preaching Jesus shows Peter and his companions in business his care for their material interests, and his ability to supply them fully, by directing them how to catch "a great multitude of fishes." Jesus then calls Peter and James and John to "catch men." They at once forsake all and follow him. He then heals a leper and afterwards "departs without into desert places." (Luke, "withdrew into the wilderness"). In introducing our lesson, Mark says: "And again he entered into Capernaum, [his own city] after some days, [subsequent to healing the leper, and coming, probably from Gadara, finishing his First Circuit of Galilee,] and it was noised that he was in the house," (literally, "at home," probably in Peter's house). "Noised" suggests a private entrance and then a general report. "And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door;" no place in the vestibule, much less in the house itself; courtyard and all avenues to the house were blocked up by the constantly increasing crowd. "And he preached the Word unto them" as predicted of him (Isaiah 61: 1); not the traditions of elders, but "shewing the glad tidings of the kingdom of God." Luke 8: 11.

EXPLANATORY.

v. 17. "A certain day." Some marked day, perhaps ever afterward remembered by the events of this lesson. "As he was teaching," Mark says, "preaching the Word." "Pharisees." "Men who trusted in themselves that they were righteous and despised others." Luke 18: 9. "Doctors of the law." Lawyers, scribes, the *literati* of the day; a learned profession and not a religious sect; the authorized expounders of the law. "Sitting by." A position of honor, or perhaps intimating that they had come early to get a seat, and to see and hear all. "Come out of every town." The fame of Jesus had reached everywhere; they could no longer ignore him; they came officially to inquire into his work and teaching, but they were in no teachable spirit. "The power of the Lord was present [with him] to heal them" (the sick)—evidence that probably many miracles were performed that day, of which this one was the most notable.

v. 18. "Behold men." Only Mark gives the number, four; showing the complete prostration and perfect helplessness of the sick man. "In a bed." Couch, mattress, pallet. "Palsy." Paralysis, a common disease then as now. "Sought means." Indicating their earnestness and determination.

v. 19. "When they could not" bring him in by ordinary means, "they went upon the house-top" by an outside stairway; the roof being flat and protected by a battlement. Deut. 22: 8. "Let him down through the tiling." Mark says, "They uncovered the roof where he was; and when they had broken it up," etc., literally, "dug it out." "Into the midst before Jesus." Jesus healed the nobleman's son without having him brought into his presence. John. 4: 46-54.

v. 20. "When he saw." God looks for outward marks of the inward state of the mind and heart. Gen. 22: 12. Suffering always had first claim upon the Saviour; he ceases his discourse without the least sign of impatience. "Their faith." That of the sick man and his four bearers; notable that Matthew, Mark and Luke all say "their faith," making prominent the fact that the act of the "four" was not done simply through be-

nevolence or compliance with the sick man's request. "He said, Man," etc. Matthew and Mark say, "Son;" an expression of tenderness and favor. Psalm 103: 13. "Title of endearment and pledge of peace."—*Robert Hall.* Matthew says, "Be of good cheer;" the man was no doubt depressed by a sense of the past excesses as the cause of his present suffering; so Christ comforts him. Isaiah 40: 1. "Thy sins are forgiven thee." "Disease in general is the result of sin, and the type of moral disorder."—*Smith.* "Palsies are sometimes occasioned by intemperance;" there is often a real connection between sin and suffering, as in gluttony, intemperance, use of tobacco (causing 86 different diseases), lewdness, debauchery, etc. "Thy sins." If his sickness was due to some sinful excess (John 5: 14), his first need was forgiveness of sins. There is a Hebrew maxim: "No sick man is healed until his sins have been forgiven."

v. 21. "Began to reason." Mark says, "In their hearts;" Matthew, "within themselves" they did not speak out. They were right in reasoning that God only can forgive sins, but wrong in reasoning that because Christ was a man he was not also God; the rebuke is not for reasoning, but "Why think ye evil in your hearts." Matt. 9: 4. Here began or took prominent form, that opposition to Christ which resulted in his crucifixion; an opposition which came not from the common people" (Mark 12: 37), but from the ruling class, which at that time were hypocritical, selfish, jealous, envious. They were blind guides, dogs in the manger, receiving not the gospel themselves, and hindering all who would. "Blasphemies." "All snatchings on the part of the creature at honors which of right belong only to the Creator"—*Trench*; blasting the reputation or credit of another, and thus invading the prerogatives of God, as they supposed.

v. 22. "Jesus perceived." Mark says, "immediately," and adds, "in his spirit." 1 Chron. 28: 9; Psa. 44: 21; 139: 2; Jer. 17: 10; Amos 4: 13. "Their thoughts." "To know the thoughts of men was, with the Jews, a test of the true Messiah's claims. When Bar Covac declared himself the Messiah, the Rabbins quoted to him Isaiah 11: 3, and examined him to see if he could read the secrets of their hearts. He failed and they slew him."—*Whedon.* But Jesus, by speaking to their hearts, gave proof of his being sent of God. John 2: 25; Heb. 4: 13; Rev. 2: 23.

v. 23. "Whether is easier, to say Thy sins are forgiven thee; or to say Arise and walk?" The emphasis is on "say;" it is as easy to claim the one as to claim the other, but to do either requires divine power. It is notable that Matthew and Mark and Luke all agree exactly as to the wording here.

v. 24. "But that ye may know." He deals with them as with men entitled to evidence on such a claim as he made; their demand for evidence is not condemned, but the spirit in which they made it, and their rash and hasty judgment. "That ye may know." Of the forgiveness of sins man cannot judge; but the healing he can witness, and this shall be the proof of the other which he cannot see. As if to say, "If I perform the divine act which you can see, know that I do also that which you cannot see." "That the Son of man." This is the most emphatic expression in the whole lesson, doubly emphasized by Rotherham. It is a title applied to Jesus only by himself, (the compliment of the title, "Son of God"); "Son of a man he was not, but Son of Man: the Head and Representative of the race; at once one with humanity and the Crown of humanity." "Hath power." Is competent, has authority. "Upon earth." Where the pardon is granted, in distinction from heaven whence he derives his power. As if to say, "This power is not only exercised of God in heaven, as ye think, but also upon the earth by the Son of man." "To forgive sins." Thus he claims a distinct equality with God, and affirms that he is God. "No man can remit a debt, save he to whom it is due."—*Trench.* "Arise, and take up thy couch." Proof of the authority with which he had spoken. "The bed had borne the man, now the man shall bear the bed."—*Bengel.* "Jesus is able and willing to heal both soul and body." He delivers blessings in the form of command, that the first exercise of faith might be an effort of obedience.

v. 25. "Immediately." Mark says, "straightway;" prompt obedience. He manifests also the suddenness and completeness of the cure. Isaiah 40: 29. "He rose up before them." An open witness. "Took up that whereon he lay." "The couch which was a sign of his sickness was now the sign of his cure." "Departed to his own house." To rejoice the hearts of his family and friends.

v. 26. "All amazed." Matthew says, "marvelled;" not so much at the healing (for they had already seen much of this that very day), nor yet at the forgiving power, simply; but that a man, to all appearances like one of themselves, should possess it. But they probably felt that what was given to one man was given for the sake of all men, and so "was given unto men;" so "they glorified God"—praised him. "Filled with fear." Full of awe at the manifestations of divinity. Here were emotions of a mixed character—wonder, gratitude, fear. "We have seen strange things to-day." *Paradoxa*, incredible, extraordinary, unaccountable: the remarkable feature of it all being the attestation of the miracle to the authority of the Son of man to forgive sins. Both belong to Jesus now and evermore, since "he bare our sins in his own body on the tree" (1 Peter 2: 24), and "himself took our infirmities and bare our sickness." Matt. 8: 17; Psa. 103: 3.

Popular Science.

DIAMONDS ABSORBING LIGHT.—A peculiar property found in diamonds has lately been set forth in a paper published by the Royal Society of London. It has been discovered that, by the heat of the hand, the diamond will become phosphorescent, that it will absorb light from the sun and will emit light in the dark on being rubbed briskly on wood, cloth or metal. To distinguish between a true diamond, or one called true that is made of paste, or quartz, or other hard stone, one has only to try the test as set forth above, for nothing can be made to exhibit light in dark but the true diamond. This light must have been absorbed and treasured up; it cannot be electric, for the light is clearly seen when it is rubbed on metal. The diamond being pure carbon has peculiar scientific qualities of its own.

POLAR REGIONS AND POWER.—There is strong evidence that the polar regions now being brought into prominence by arctic expeditions, at some period in the world's history once had a tropical climate, and that the northern region, lying within the arctic circle, was located between the present tropic of Cancer and the equator.

In some past age, when the great upheaval took place, and the "mountains were brought forth," forming the great chains on the northern half of both hemispheres, they being thrown out so far caused the center of gravitation to be changed, and the earth to rotate on a new balance or axis, hence the north and south poles had to be reset, new tropical circles to be drawn, and a new equatorial division to be established. We have evidence showing that the change of the earth's position was sudden, and the climate from torrid to frigid must have been simultaneous. There have been found well preserved remains of the mammoth, the rhinoceros, and several other animals, which for tens of thousands of years have been kept in that natural cold storage refrigerator in Siberia. Siberia was their feeding ground; there they found their tropical food, and there in their primeval existence they suddenly perished with cold. It has been found that the flora as well as the fauna was once tropical, more especially on the eastern side. Not until lately has evidence come to hand showing that the same kind of animals occupied the Western Hemisphere as lived on the Eastern when the change took place.

Dr. Dall, of the Smithsonian Institute at Washington, on a recent tour of exploration to Alaska, made the discovery that a mammoth had died in an Alaskan valley, and at its death had been submerged in clay where it had remained these thousands of years in such a perfect state that Dr. Dall actually secured a piece of the adipose tissue, or fat, of this mammoth, a prize for his Institute. This is the first record, so far as we know, of tissue being found that was grown in pre-historic times; very probably before man inhabited the earth.

The composition of the earth is such, for the generation of internal power, that were it not for the rents that exist at Kilauea, Etna, Vesuvius, Hecla, Chimborazo, and others of smaller note, a similar change might occur again. We were forcibly made aware of the tremendous internal power only a few years

ago by the rapid oscillation of the earth, and swiftness with which power travels from one section to another. Where the crust of the earth is thinnest there the seismic influence is the more strongly felt, and generally the greatest damage takes place. As late as the 9th of January, 1896, two severe earthquakes took place at Gou Alone, and Zanzabad in Persia, causing a loss of 1,100 lives; also large numbers of animals perished. It appears that certain portions of the earth are more than others accustomed to have manifestations of this internal power by earthquakes, very likely because they are nearer the place of more rapid manufacture. This power that "shakes the earth" is evidently produced by a combination of gases, of which hydrogen forms the greater part. This power manifestly is no horse power, the word *tremendous* fails to indicate its force.

H. H. B.

PETITION AND MINUTES.

PETITION.

To the members of the Republican Convention now in session in the town of Weston, W. Va.:

At a recent Convention of the Woman's Christian Temperance Union held in this city it was unanimously resolved to petition the voters of this district, at their coming convention, to nominate men of the highest moral character; men who will pledge themselves to do all in their power during their term of office to suppress the liquor traffic and all its attendant evils.

This is asked in the name of Almighty God, in behalf of suffering humanity and in behalf of our young men and young women who are being dragged down to death and hell through the influence of intemperance.

Respectfully submitted,

MRS. M. LLEWELLYN,
MRS. CARRIE McCLAIN,
MRS. LIZZIE V. HARKNESS,
MRS. MARY J. SMITH, } Com.

MINUTES.

Proceedings of the W. C. T. U. District Convention. The Third District Convention of the W. C. T. U. Tenth Senatorial District met in the M. E. Church at Weston, W. Va., Dec. 11, 1895, at 2.30 P. M., the District President, Mrs. J. P. Thatcher, in the chair. The consecration service was led by Mrs. Thatcher, and interesting talks were given by Rev. Burckhardt, of the Episcopal church, Rev. White, of the Presbyterian church, and Rev. Harkness of the Methodist church; after which the session adjourned.

THURSDAY MORNING.

The second session met at 9.30 A. M. It was opened by Mrs. Thatcher by the reading of the 46th Psalm, followed by singing, "All Hail the Power of Jesus' name." Prayer by Mrs. W. J. Harkness. Consecration hymn, "Take my Life and let it be," was then sung.

After the devotional service, Mrs. Llewellyn, President of the Weston Union, gave the delegates a cordial and hearty welcome in behalf of the Weston Union. Rev. White followed, in behalf of the pastors, bidding them welcome. Mrs. Thatcher responded in her earnest and sincere manner. The following committees were then appointed:

Committee on Courtesies.—Mrs. Harkness, Mrs. McClain, Mrs. Koblegard.

Committee on Resolutions.—Mrs. John Barnes, Mrs. O'Hara, Miss Lena McWhorter.

Reports were then heard from the Superintendents of the various departments. Noon-tide prayer, Mrs. S. E. Bond, Buckhannon.

AFTERNOON SESSION.

Devotional services by Mrs. McClain, Weston.

Articles 5 and 6 of the revised Constitution were then read and discussed by Mrs. Morrow and other members of the Convention.

Mrs. M. A. Barnes, Weston, gave a talk on the use of unfermented wine.

ELECTION OF OFFICERS.

On motion, Mrs. Thatcher was re-elected District President. On motion, the Vice-Presidents were re-elected also. Mrs. J. S. Laughlin re-elected treasurer, Miss Ella Hall re-elected secretary, Mrs. L. H. Forman elected corresponding secretary.

Superintendents elected as follows:

Literature, Mrs. B. W. Hutchinson; Scientific Temperance instruction, Miss Lella C. Metheny; Lumbermen, Mrs. Flowers; Physical Culture, J. D. Laughlin; Juvenile, Mrs. Frame; Evangelistic, Mrs. J. P. Thatcher; Railroad Work, Mrs. S. E. Bond; Press Work, Mrs. Harkness; Unfermented wine, Miss Lena McWhorter.

On motion, the Committee on Resolutions was appointed as follows: Mrs. McClain, Mrs. Weeden Smith, Mrs. Llewellyn. They submitted the following report:

We, the Committee on Resolutions of the W. C. T. U. of the 10th District in convention assembled, recommend the adoption of the following:

Resolved, That we extend our earnest thanks to the people of Weston for their kind hospitality; to the officials of the M. E. church for the use of the same for the sessions of the convention; to the county officials for the use of the Court House in which to hold the Demorest Medal Contest; to the orchestra and others who delighted us with their music at the contest; to the press for favors received; to the ministers of the town for their kind words of encouragement; to the railroad officials for reduced rates to the delegates.

Respectfully submitted,

MRS. J. A. BARNES,
MRS. CHAS. O'HARA,
MISS LENA McWHORTER,
MISS GERTRUDE RANDOLPH,
SUP'T. PRESS WORK, } Com.

EVENING SESSION.

Music by the children, prayer by Mr. Llewellyn, music by the children, address by Mrs. N. R. C. Morrow, to a full and appreciative house.

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

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.

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.

MARRIAGES.

HESELTINE-INGLEY.—In West Union, N. Y., Jan. 15, 1896, at the home of the bride's father, Loren Ingley, Mr. Bert Heselstine, of Whitesville, N. Y., and Miss Bell Ingley.

ROGERS-WALLACE.—In Independence, N. Y., Jan. 15, 1896, by Eld. J. Kenyon, at his home, Norman A. Rogers, of Whitesville, N. Y., and Miss Viola B. Wallace of West Union, N. Y.

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.

CLARKE.—In Farina, Ill., Dec. 31, 1895, of cholera infantum, William Mc Kinley, son of Deacon W. S. and Letta Clarke, aged 1 year, 4 months, and 21 days.

This is the third child of nearly the same age which the afflicted parents have, within a few years, carried to Walworth, Wis., to be laid beside other loved ones gone before. They have the deep sympathy of all their friends in their repeated bereavements. C. A. B.

BROWN.—In Farina, Ill., Jan. 14, 1896, of Bright's disease, Mr. R. A. Brown, son of the late Orrin and Hannah Brown, aged 59 years and 5 months.

He was born and raised in Berlin, N. Y., where he married in his youth, Miss Malvina Wheeler, of Stephentown, N. Y. He moved to Farina in 1867, where he has resided 28 years. He leaves a wife, one son, three sisters and a brother to mourn his loss. There was a very large attendance of neighbors and friends at his funeral, held in the Seventh-day Baptist church. C. A. B.

PARDEE.—Betsy Pardee, daughter of Joseph Chatfield and Anna Bronson Alcott, was born in Walcott, Conn., Feb. 14, 1808, and died in West Edmeston, N. Y., Jan. 3, 1896.

Betsy Pardee, who was a sister of A. Bronson Alcott and aunt to Louisa May Alcott, was a woman of such traits of character as were noticeable in her relatives, gentleness and refinement. She was reared in the Episcopal church, but after her marriage with Linees Pardee, in 1831, she removed to West Edmeston, N. Y., where, after a few years she united with the Seventh-day Baptist church. She was an earnest Christian and until a few months before her death a constant attendant at the services of the Lord's house. She had seen a long life and was prepared for the call home. C. A. B.

ROBERT RAVEN FEATHER'S PRAYER.

Robert Raven Feather had been two years in a certain Eastern school. As his namesignifies, he was an Indian boy. In the sixteen years of his wild life he had never known a prayer; that is, he had not put together words to form an "asking."

To be sure, the unmusical tom-tom of the native medicine-man had signified a rude sort of worship, and the incantations of his father chief had wrought something of superstitious concern in his naturally thoughtful mind. But prayer, as it is to the Christian child brought up in the Sabbath-school, had lent him no confidence or comfort.

In the school to which he had been taken the boy had learned the Lord's Prayer. He also came to understand what spontaneous, or personal, prayer means to one who has once learned to love "our Father." He felt this sort of prayer in his heart long before he could frame English words to express it.

In the Sabbath evening prayer-meeting students of the school, both boys and girls, took active part. Many a "dusky brave," brave in a good cause now, testified to the "saving grace of Christ." Many a warrior's son, beneath whose spotless linen

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lurked the indelible tattoo of the savage, prayed for his benighted race with the fervency of a young apostle. Swarthy maidens, who, two years before, would have hidden their painted faces behind dingy blankets at the approach of a stranger, now rose, and turned without hesitation to the promises of the Bible, which shall be "to you and to your children forever."

Robert Raven Feather studied hard at his English. He could read it well in a few months, but to frame sentences before six hundred of his own people, and the officers of the school as well, appalled him.

He repeated the Lord's Prayer, standing with his eyes closed and hands clasped. It was beautiful to those who had known him in his childhood—shy, untamed, unclothed, and untaught. But Robert's heart was full, and he longed to express what was in it. One day a thought struck him. It was Sabbath, just after the chapel services. Some one knocked at the door of Miss Q—, Robert's daily teacher. "Come in," she said. "Robert, I am glad to see you."

Miss Q— knew that something unusual was on the boy's mind, by the serious, half-frightened look in his face.

"What is it, Robert?" she asked, by way of encouragement.

"I want to pray, Miss Q—," he answered, "I want to pray in chapel."

"Why, Robert, you know the Lord's Prayer I taught you."

"Yes," the boy replied, "but I must make words; I must make a prayer of my own. I know not how to speak it right. Will you teach me? Write it, what I tell you. Make it good, that no one knows."

There, in Miss Q—'s little sitting-room, the gladly willing teacher and the eager Christian Indian wrote the prayer that was in the boy's heart. It was short, simple, earnest.

When it was finished, he said, "Thank you; now I shall pray."

The prayer was learned, and at the next meeting Robert Raven Feather, with head reverently bowed, repeated his fervent petition. Some years have passed since I saw him standing there, one of that race of which a nation should be proud, one of those whose feet, like ours, have been taken from the "mire and the clay." His voice, his form, his sincere, simple manner, I shall never forget; and the words, as near as I can recall them, were like these:

"Our Father, who art in heaven. We were thy wild children like the buffalo and the bear. We knew not how to pray except with noise and wordless signs. Now we are thy new children. We love not any more the things we did. We are like new sumach leaves when the spring comes, tender and glad to be alive. Or we are like arrows all together in a quiver, ready to do thy will. But we are weak, like arrows without a bow. We cannot do anything without thee. Pity us when we are weak, and make us strong. For Jesus' sake. Amen."

Each week for many months was the same prayer heard in the chapel, nor did it lose its fervency. Indeed, it and the suppliant gathered new pathos.

I was speaking of this to Miss Q— one day, when she told me of the circumstances. She spoke of the boy's fear lest his scanty English should betray him into mistakes, of his hesitation lest the words he wished to use were not fitting to the occasion. It was a fear common to Indian students, and a stranger who hears them can hardly imagine their solicitude.

I am glad it is written, "My spirit shall be poured out upon all flesh." Upon Robert Raven Feather, Indian that he is, as well as upon the Anglo-Saxon lad whose mother has taught him to pray at her knee.

THERE used to be but one way of spelling, and that was "Webster's Blue Back." At the present time one can be utterly reckless in this matter, and if question of his orthography is raised, he will not have a great hunt to find "an authority" to sustain him. The question of who shall be authority cannot be decided. Webster and Worcester once had the field between them; but now there is also Stormonth, the Century and the Standard. What is true in this respect of spelling is true also of pronunciation. It is good for those who have poor memories, but hard against the beauty and strength of our language.

Out of these perplexities an Orthographic Union has arisen, by the efforts of well-known literary men, which proposes to reduce spelling to scientific methods. They recognize that such changes as they contemplate must be gone about patiently and cautiously. The people will be slow to sanction them, but the reformers hope that they will gradually become reconciled, and finally wonder why they tolerated Webster.

We print some of the rules as approved by the philological societies of England and America:

- 1. Change ed to t when so pronounced, as in abast, drest, hopt.
2. Drop ue final when the preceding vowel is short or a diphthong, as catalog, colleg.
3. Drop e from words ending in ite when the i is short, as hypocrit.
4. Drop final te in such words as cigaret.
5. Drop final me in words like program.
6. Drop final e from words ending in ile, when the i is short, as fragil.
7. Drop final e from words ending in ine, when the i is short, as doctrin.
8. Drop final e from words ending in ise, when the i is short, as promis.
9. Drop a from ea, having the short sound of e as fether.
10. Drop final e from words ending in ve, when the preceding vowel is short, or is otherwise indicated as long, as giv, leav, carrv.
11. Change ph to f when so sounded, as fantom.

These rules cover the cases of some fifteen hundred words, to which are added some twenty others that defy classification, like tho, thru, gard, receipt, rime friend, simitar.

A leading paper, The Independent, announces that it will slowly adopt these rules, and begins by printing a list of words as it will spell them henceforth. Here are a few: altho, bedsted, catalog, colporter, develop, dialog, enrol.

Hereafter those of our readers who are doubtful of their spelling may rest assured that the editor will understand their more glaring errors to imply that they have adopted the new rules or have made some rules of their own.

THERE is a difference between a cold and the grip, but you will not realize it until you receive the doctor's bill.

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