

# THE SABBATH RECORDER.

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

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## THE MASTER'S TOUCH.

BY EDITH GILLING CHERRY.

"He touched her hand and the fever left her, and she rose and ministered unto him."—Matt 8: 15. R. V.

**H**E touched her hand, and the fever left her.  
Oh, we need his touch on our fevered hands!  
The cool, still touch of the Man of sorrows,  
Who knows us, and loves us, and understands.

So many a life is one long fever!

A fever of anxious suspense and care,

A fever of getting, a fever of fretting,

A fever of hurrying here and there.

Ah, what if in winning the praise of others

We miss at the last the King's "Well done";

If our self-sought tasks in the Master's vineyard

Yield "nothing but leaves" at the set of sun?

"He touched her hand, and the fever left her."

Oh, blessed touch of the Man Divine!

So beautiful then to arise and serve him,

When the fever is gone from your life and mine:

It may be the fever of restless serving,

With heart all thirsty for love and praise:

And eyes all aching and strained with yearning

Tow'rd self-set goals in the future days.

Or it may be a fever of spirit anguish,

Some tempest of sorrow that dies not down,

Till the cross at last is in meekness lifted,

And the head stoops low for the thorny crown.

Or it may be a fever of pain and anger,

When the wounded spirit is hard to bear,

And only the Lord can draw forth the arrows

Left carelessly, cruelly rankling there.

—*Missionary News.*

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BABCOCK BUILDING

PLAINFIELD N J

# Sabbath Recorder.

L. E. LIVERMORE, Editor.  
J. P. MOSHER, Business Manager.

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WHAT shall I do to be forever known?  
Thy duty ever.  
This did full many who yet slept unknown—  
Oh! never, never!  
Thinkest thou, perchance, that they remain unknown  
Whom *thou* knowest not?  
By angel trumpets in heaven their praises blown,  
Divine their lot.

What shall I do to gain eternal life?  
Discharge aright  
The simple dues with which each day is rife?  
Yea, with thy might.  
Ere perfect scheme of action thou devise  
Life will be fled,  
While he who ever acts as conscience cries  
Shall live though dead.

—Schiller.

NOT only is system valuable in giving, but it is equally desirable in every thing. All our habits and duties should be systematic if we would attain wealth, usefulness and happiness. Alfred the Great was a scholar and a man who accomplished much. He is said to have divided each day into three equal parts; one (eight hours), was given to the work of the government; another to diet, exercise and sleep; and the the third to study and devotion. By such economy of time he found opportunity to compose several learned works, even when absorbed in wars and many cares. Every student and every person should work, recreate and rest systematically.

DIFFERENT plans have been proposed, looking to removing the ill-feeling so frequently existing between capitalists and laborers. One of these plans is that of allowing the laborers to become stockholders in the concern in the interests of which they are employed, that they may share proportionately in the profits. This arrangement has been adopted by the Illinois Central Railroad Company, and is now in operation, according to recent statements. It looks like a just and feasible plan of co-operation. All workmen could thus become so interested in the company and its prosperity as to do away with strikes and most of the complaints now so common. We shall be interested in watching the experiment.

SOME preachers are made exceedingly nervous over a baby, either crying, or cooing and playing in church. Mothers are sometimes reproved for bringing babies to church before they arrive at an age when they can be taught the proprieties of the Sabbath and public worship. And so mothers are discouraged and stay at home for years at a time. This is wrong. Mothers should be encouraged to come to church as often as possible. If they cannot leave their babies at home, take them to church. An occasional cry can be endured for the mother's sake. Moody says: "Let the babies cry. It shows they've got life in them. I wouldn't give a pin for a preacher who can't preach because a baby is crying."

THE doctrine of sanctification is very imperfectly understood and therefore often needlessly controverted. That Christ's disciples are asked to be holy, perfect (sanctified), cannot be questioned. That they are not asked to do or become that which is impossible is equally as evident. Christians are expected to be filled with the Holy Spirit;

but no one can be filled with the Holy Spirit and at the same time cherish sin in the heart. The heart that hates sin, that will not knowingly cherish it, that loves God and man, and whose governing purpose is "to walk in all the commands and ordinances of the Lord blameless," is sanctified; *i. e.*, made holy, consecrated, set apart to holy uses. Such an one is freed from sin, and, by the power of the Holy Spirit, is exalted to holiness of heart and life.

EVANGELISTIC labor, in our churches, is much more common of late than formerly. Some churches are enjoying the services of those who are devoting themselves to special revival work. We have no words of criticism to offer. We believe in wise efforts to awaken churches and gather in those who are out of the fold. But we fear the tendency is to depend too much upon the coming of an evangelist. Pastors often hesitate to undertake revival services alone. But they need not fear. Usually there are at least a few in every church who are praying for a revival. These faithful ones, working in harmony with their pastor, will be abundantly blessed if they will undertake the work in the name of the Lord. Every church in our denomination can have a work of divine grace this winter, if they will ask for it, and persevere in working for it. If you cannot have the help of an evangelist, go right about it yourselves. Let "two or three" gather together in the name of their Master and seek his favor until the blessing comes. Wrestle as did Jacob, of old, and you will experience similar results.

OUR struggles with poverty are generally very inconvenient, and sometimes even distressing. But, viewed from the vantage ground of experience, they are found to be most valuable helps in the development of real manhood. The best way to teach a boy to swim is to take away all supports and aids upon which he is relying. Toss him overboard and let him understand that he must sink or swim. If he has any valuable metal in him, he will not sink and remain at the bottom. He will come to the surface and strike out for the shore. Every sweep of the arms will give strength and confidence. When he lands he will be much more manly than when he started. The emergency, the struggle, the victory were in natural sequence. Without the first and second, the third could not have been. There are far too many dependent young men and young women, waiting for something to come to them; looking for *easy* positions with large salaries; depending upon aid from relatives or friends; not self-reliant. Let all such young people shoulder the axe and go into the woods, cutting cord wood, or don the kitchen apron and do honest house-work. Those who show themselves willing and capable need not be idle, and will naturally rise to better service as their good qualities become known. Do something, be industrious. Do not stand long about the pay. The work, the exercise, the hard struggle, is worth more to you than the money.

WHEN the state, in prosecuting a person, charged with some grave offense, makes the serious mistake of condemning an innocent man, there should be some redress for the wrong done. A case was recently brought to light in Kansas. Governor Morrill, on Christ-

mas day, pardoned W. J. Jackson who had been in the penitentiary for sixteen years, on a life sentence for murder. The evidence was purely circumstantial. The real culprit confessed the crime on his death-bed. All these years the wife of the imprisoned man believed in his innocence and struggled hard to care for her five children, at the same time doing all in her power to secure his release. Now he is declared innocent and has been set at liberty. Sixteen years of the best part of his life have been wrongfully taken out. His family is poor and has suffered untold distress because of this wrong. But what about this false imprisonment? Had it occurred through the false charges of evil disposed men could he not have some redress? Could he not sue for false imprisonment and receive, as a matter of common justice, some compensation? Why should not the same way be open to one who is prosecuted by the state? The laws of the state should be so just, yea, the state should be so magnanimous, as to provide for an honorable reparation of so great an injury. If a soldier is deserving of a liberal pension because he served the country as a volunteer or under draft for three months or a term of years, how much more deserving and needy is he who has been unjustly dishonored and robbed of sixteen years of happiness, usefulness, and industrial pursuits through the erroneous decision of the court, based on mistaken evidence? This is a grave matter and should be carefully considered in our courts of equity.

AN exchange, in summing up the notable events of the year 1896, mentions with apparent pleasure and satisfaction many evidences of substantial gain on the side of education, church advancement, and charitable activities. Then another article immediately follows under the heading, "The Dark Side of 1896." After a doleful enumeration of the homicides, suicides, wars, etc., the writer proceeds to moralize after this fashion: "But, perhaps even more than the slaughter itself, is the indifference with which this land of churches, Christian colleges, public schools and high intelligence, turns over these bloody leaves of history, and goes on as if nothing unusual had happened. We attempted in these columns the last year to arouse attention to the horrors of it, but there was little response." The pictures drawn, first on the bright side and then on the dark, are legitimate enough. We get a better basis for our judgment of the real progress or the downward trend of our civilization by carefully looking at and weighing the solid facts thus brought out. But we must take issue with the sentiment of the above quotation. In the first place, we do not believe there is such indifference to the horrors as one would be led to believe from the statements in question. Christian people of America have been shocked, many times over, by the recital of the great evils of the year. Their sympathies have been excited and in many instances large contributions of money and provisions have been freely given to ameliorate the condition of sufferers at home and abroad. And in the second place, we do not believe that an inordinate sympathy would be either wise or profitable. There are horrors enough in any one year to absorb one's whole time and energies, if it were wise so to indulge. Happily, most men are so constituted that after a moderate measure of grief and sym-

pathy they can again turn attention to necessary duties, and for the time forget their sorrows. This is a wise provision of an all-wise Creator. It will be far better not to dwell inordinately upon the chapter of horrors. Things absolutely beyond our reach and power will not be relieved, or in any way helped, by such evidence of grief as will convince the most exacting that we are not indifferent. Inordinate sorrow is depressing and is not favorable to cheerful, efficient labor. For some mysterious purpose, God permits many things that grieve us, but evidently not with the design of overwhelming us and crushing out all life, peace, joy and Christian progress. "Look up and not down; lend a hand."

### BREVITIES.

AMONG the many practical uses to which the X-ray can be made to apply, is the discovery of mineral substances used in the adulteration of sugar and other articles of diet.

THERE was a great temperance convention in Topeka, Kansas, January 13, 1897. The object of this convention was to consider the propriety of re-submitting the question of prohibition to the people.

GOVERNMENTAL regulation and control of religious opinion and practice strikes the death knell of religious liberty. A Sunday law or any other law commanding or prohibiting religious action is anti-Christian.—*Mystic Press.*

M. JULES VERNE, the French author, is now busily working at Amiens, France, on a series of stories relating to different countries. His habit is to arise at 4 o'clock in the morning and retire at 9 P. M., doing his literary work chiefly in the forenoon.

THE youngest member of Congress is Chas. W. Crisp, son of the late Speaker Crisp. He is only 26 years of age, and is the new Representative from Georgia. He is regarded as a very promising young man, and has a prospect of becoming a first-class statesman.

INDIA is suffering from famine. The situation is reported as the most serious that country has ever before experienced. It is feared this condition will continue all through 1897. The Russians have already done much for their relief. England is moving in the direction of material aid.

IDAHO now stands side by side with Colorado and Wyoming, as adopting equal suffrage. Women stand on equality with men in these progressive states. Who is wronged by this extension of the right of suffrage? Whose rights have been disregarded? What injuries have thereby been inflicted?

RUSSIA is reported to be deeply concerned about the treaty of alliance or arbitration that has just taken place between the United States and Great Britain. Russia seems to regard this as strengthening her natural enemy, England, and, therefore, does not look upon the measure with much favor.

THE signing of the arbitration treaty between Great Britain and the United States is justly regarded as one of the most important events of the nineteenth century. This act took place on the 11th day of January, 1897,

and will ever be a memorable day. It is to be hoped all leading nations will fall into line.

DR. GILMAN, President of Johns Hopkins University, did not accept the call to the Superintendency of New York City Public Schools. But the Mayor of the city of Baltimore, in appointing a new Board of School Commissioners, has headed the Board with the name of President Gilman. New York's loss is certainly Baltimore's gain.

IT is rather hard on the daily papers, but it looks like a just discrimination for Sheriff Hawley, of Bridgeport, Conn., to forbid that prisoners in the county jail shall read the daily papers. If they cannot reform under such a rehash of criminal news, what must be the general influence in our homes, where young lives are being molded for good or ill?

A KENTUCKY toper of some wealth died two weeks ago. He always kept a flask of whisky with him, but never became what is called dead drunk. He had a sarcophagus made of blue limestone, with orders to have it filled with whisky when his body was placed within. His instructions were carried out to the letter and the receptacle was sealed, and the pickling process was perfected.

A NEW College Union has been formed by the Chicago University professors, to be known as the University Congregation. This body is to be composed of the members of the faculty of the University and graduates of distinction. The University does not confer honorary degrees, but the election of honorary members to this Congregation is considered the highest honor it can bestow.

THE Brooklyn bridge entrance, on the New York side, is provided with an elevator for passengers, greatly to their comfort. The long and weary climbing of stairs can be avoided by stepping on a moving platform, revolving like the apron of a threshing-machine. Passengers step on this moving stairway, take hold of the hand-rail, and are safely landed at the top, ready to enter the cars and pass on.

HORSELESS carriages are soon to be in common use in New York City, by the New York Cab Company, according to a recent statement in the *New York Tribune*. A foolish strike among the drivers for the Cab Company has hastened this decision. A contract has been signed and the new motors are to be in use by the first of next April. The power to be used is compressed air, which will serve twenty-four hours without re-charging.

THE year 1896 was often regarded as a year of financial depressions. Business men did not venture much, and the cry of hard times was common. But in spite of all this it was a great year for charities. More than \$33,500,000 were contributed in large sums for colleges, churches and general charities. This was \$5,000,000 more than was given in 1895, and \$13,500,000 more than in 1894. About one-half of this amount went for colleges.

THE *Mystic Press*, Mystic, Conn., is a brave weekly paper of twenty-five years standing. The banner under which it sails is worthy of notice and would be a model for some other papers that do not seem to fully understand the dangers involved in a union

of church and state. Here is the strong motto printed at the head of the editorial column, in capital letters:

"Full liberty of worship, without governmental or ecclesiastical domination. No regulation of religious faith or practice by law. No union of church and state, or support of church institutions by the state. No liberty to debase a fellow-man. No place on earth for a liquor saloon. A free country. Free, non-sectarian schools. An honest ballot. A pure home. A true manhood. Live and let live."

This has the ring of the true metal. Go ahead, *Mystic Press!* Win the success your principles richly deserve.

### CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

"I AM tired of preaching," said a noted Baptist divine recently, "tired of preaching to a congregation of people, and seeing them file out no better than they were when they came in—worse, for if they are not better they are worse. We need to get down off our stilts, down into the dust and look up. We have been looking downward or horizontally. We have been multiplying wheels within wheels which grind out nothing. The early church had no cathedrals, no cushioned pews, no elaborate choirs, no higher critics and not a blessed D. D. in it. Their strength came from above."

These words were spoken at a recent meeting of Chicago ministers, called to consult on the advisability of a united revival effort on the part of all the pastors of the city. They were the frank and straight-forward expressions of a burdened heart. Many another man in the audience had the appearance that, if he were equally out-spoken, he would echo the sentiments. We have been present at the Sunday night service of the popular clergyman mentioned above, when the invitation was given, in pleading tones, for those who desired to be Christians to rise, and we have noted the deep disappointment in voice and expression when the call met no response. The large auditorium was crowded. Many young people were present. The sermon had been listened to with flattering attention. Yet, so far as decision of eternal interests were concerned, there was no sign that any one present went out with heart essentially changed. The lack of response did not, of course, necessarily indicate that lasting impressions had not been made. Yet the pathetic sadness of the words which burst from the lips of the pastor on "blue Monday" were an indication of the unsatisfactory results accomplished.

There is a strong temptation in the cities to make the church services a species of entertainment. Up in the gallery is the quartette, not always Christians, chosen sometimes for their artistic ability. It was the proud ambition of the people when they built this edifice in which they worship, to have "the finest church in town." The pipe organ is better than the Methodist instrument across the street, praise the Lord! Logically, the pastor who shall fit into this arrangement must draw. Think of the subconscious pressure brought to bear to lower the level of his motives. He must be picturesque. He must paint magnificent word-pictures. He must be striking, unique and original, twice every Sunday. He must always be at high-water mark, and be prepared to thrill on short notice. What wonder that he grows weary under the tension!

It is mockery for men to stand in the pul-

pit preaching the gospel of salvation to dying men, except under the baptism of the Holy Spirit. If the chief aim of the minister is to be picturesque and pleasing, he is dragging a heavy load up a hill that has no destination at the top. A large salary, an overflowing congregation, to be praised and quoted—these are the chaff which the wind bloweth away, if the ministry be barren of the results which every earnest preacher longs to see—if he does not long to see them, he has no place in the pulpit.

No doubt thoughts like these were in the minds of the great congregation of eager men who thronged that noon-day meeting and made it the most hopeful of any movement of the kind which has come under our observation in this city. The general expectation seemed to be a great revival. The one prayer was for the baptism of the Spirit. God grant upon America this winter a great, national revival of religion. Brushing aside the glitter and tinsel which distract attention from the main issue, may the Christian preachers preach straight to the consciences of men, first being sure that their own hearts are freshly cleansed.

### THE BROTHERHOOD.

THE ministers who oft rehearse  
Their sermons ere they reach  
Their pulpits, are the ones of course  
Who practice what they preach.  
—L. A. W. Bulletin.

A PASTOR in sending names for the Brotherhood, writes: "I have read with pleasure and profit the articles in the RECORDER about the Brotherhood. I gladly followed the suggestion to consider the obligations to 'remember the Sabbath-day to keep it holy,' and shall be glad to fall in line with any other suggestion of a like nature. I like the idea of our unitedly considering subjects on certain Sabbaths in the year. Have explained, as best I could, to my people the nature of this organization, and urged them to join. We need to be more interested in the work of our denomination. I believe that if people would more generally attend our annual gatherings, read our papers, join the Brotherhood, they would be more hopeful, more active, more spiritually minded, and give more liberally for the carrying on of our Master's work.

### THE PULPIT.

"HOW DO YOU PREPARE YOUR SERMONS?"

Dr. David J. Burrell, pastor of the Marble church, New York, having been asked to answer this question for the benefit of the readers of the *Homiletic Review*, said in part: "I took with me from Union Seminary in—1870, the commonly accepted views of Homiletics. For ten years my sermons were constructed along those lines. I preached the gospel, as well as I could, in the bondage of manuscript. It is twelve years since I have preached one of these sermons. Why? They are orthodox, so far as I know. Much of honest work and earnest prayer was put into them. What ails them? I do not know. They are simply useless. The reason why, I cannot tell.

"I put away the manuscripts, and a new method of preparation was the result. But the putting away of the manuscripts was the smallest part of it. Preaching without a manuscript means hard work. There must be a clear outline. The man who expects to face

his congregation, eye to eye, must know his proposition, his progressive steps of approach, his illustrations by the way and his conclusions. He must know all these by heart. There must be a perfect line of discourse; continuity is the straight path to conviction. No branching off into tangential or collateral lines of thought. No illustrations for any purpose but illustration. No anecdotes at all; the time limit of the sermon is too brief.

"Next, it is wise to write. Writing makes an exact man. I have not preached two sermons in fifteen years without writing them out. It is unwise to commit to memory. To look into the air with absent eyes in the effort to recall a written sentence is preaching from a manuscript as really as if the manuscript was before us. What is the advantage? Let memory busy itself with the path of reason. Let every faculty be free and eager. Room, freedom, abandon is what the preacher wants when he faces souls. Let him lay aside every weight and run the race set before him. 'By my spirit, saith the Lord.' When a preacher has made his best preparation, prayerfully and laboriously, he is justified (and not otherwise) in leaving all props behind him, as he enters his pulpit, and throwing himself wholly, unreservedly, absolutely on the promised help of God. It is under such circumstances that the promise holds good: 'Whatsoever shall be given you in that hour speak ye.' At the risk of seeming personally obtrusive I present the itinerary of one week's sermons.

On Monday selected themes for both sermons. Morning: "The Outside of the Platter." Evening: "The Return from Captivity."

On Tuesday (9 to 1 o'clock) prepared skeletons for both sermons.

On Wednesday (9 to 1 o'clock I wrote the sermon, "The Outside of the Platter," with a lead pencil, in full.

On Thursday, the sermon, "The Return from Captivity," in the same manner.

On Friday, at 9, I read over the manuscript of "The Outside of the Platter" once; and occupied the remainder of the forenoon in amending, elaborating, and finally preaching the whole thing to myself.

On Saturday "The Return from Captivity" was treated in the same way.

On Sunday morning, at 9 o'clock, I went apart with "The Outside of the Platter" for the last work. Two hours of exclusive attention and absorption. The theme must be so well in hand as to make all notes whatsoever useless, and all effort to remember unnecessary.

On Sunday evening, at 6, apart again with "The Return from Captivity." Preaching at 8. Throw away all helps but the help of the Holy Ghost, and try to preach as a living man to living men.

"Finally: this means work, but it pays. No doubt there are other methods, pursued by much better men and abler preachers than myself, which produce equally good or better results; but I have been asked to speak for myself. 'Personal experience' is what is called for. I give mine cheerfully, in the hope that it may offer some helpful suggestions to younger brethren feeling their way in the ministry of Christ."

Dr. A. J. Behrends says: "The dead-line in the ministry, as in any other calling, is the line of laziness. The lawyer cannot use last year's briefs; the physician cannot depend on

last week's diagnosis; the merchant cannot assume that a customer of ten years' standing will not be enticed elsewhere. And the preacher must be a live, wide-awake, growing man. Let him dye his brains, not his hair. Let his thoughts be fresh and his speech be glowing. Sermons, it has been well said, are like bread, which is delicious when it is fresh but which, when a month old, is hard to cut, hard to eat, and hardest of all to digest."

### OUR BABY.

(Sympathetically Dedicated to Mr. and Mrs. G. L. Hutchins.)

Our baby sleeps on the distant hill,  
'Neath the marble cold and the drifted snow,  
Yet we never doubt that the Father's will  
Was to take her home and to have it so!

As the waving cedars, to and fro,  
Nod with the grass in the graveyard drear,  
We can almost hear her call to go  
On the way God points with strength and cheer!

Almost, in sleep, feel her dimpled hands,  
And hear her voice, as she calls to me,  
Like hissing ripples that kiss the sand  
On the wreckless shores of a stormless sea.

Though the glittering stars of night above  
Look cheerless down from the vault of blue,  
We know that the Scripture, "God is Love,"  
Has never been proven once untrue!

Silent the tomb, yet all night long  
An anthem hear we, deep and grand,  
Like the echo sweet of an angel's song,  
From the distant plains of the glory land!

NORTH LOUP, Neb., January 6, 1897.

### A TRUE BEAR STORY.

Speaking of law and the enforcement of discipline in Yellowstone Park, I heard the story of a bear there, which I consider exceedingly important not only as a comment on the discipline of the Park, but as a moral lesson to parents in domestic obedience. The story is literally true, and if it were not I should not repeat it, for it would have no value. Mr. Kipling says "the law of the jungle is—Obey." This also seems to be the law of Yellowstone Park. There is a lunch station at the Upper Basin, near Old Faithful, kept by a very intelligent and ingenious man. He got acquainted last year with a she bear, who used to come to his house every day and walk into the kitchen for food for herself and her two cubs. The cubs never came. The keeper got on very intimate terms with the bear, who was always civil and well-behaved, and would take food from his hand (without taking the hand). One day toward sunset the bear came to the kitchen, and having received her portion, she went out of the back door to carry it to her cubs. To her surprise and anger, the cubs were there waiting for her. She laid down her food, and rushed at her infants and gave them a rousing spanking. "She did not cuff them; she spanked them," and then she drove them back into the woods, cuffing them and knocking them at every step. When she reached the spot where she had told them to wait, she left them there and returned to the house. And there she staid in the kitchen for two whole hours, making the disobedient children wait for their food, simply to discipline them and teach them obedience. The explanation is very natural. When the bear leaves her young in a particular place and goes in search of food for them, if they stray away in her absence she has great difficulty in finding them. The mother knew that the safety of her cubs and her own peace of mind depended upon strict discipline in the family. O that we had more such mothers in the United States! — From the "Editor's Study," by Charles Dudley Warner, in *Harper's Magazine* for January.

## Tract Society Work.

By A. H. LEWIS, Cor. Secretary, Plainfield, N. J.

We call special attention to the article on "Russian Sabbath-keepers," as found below. While those who try to account for their origin fail to grasp the whole of the facts, it is evident that the religious progenitors of the "Sabotniki" were those New Testament Christians, who refused to abandon the Sabbath at the dictation of Greek Catholicism, as the progenitors of the Seventh-day Baptists did at the dictation of Roman Catholicism.

### WORDS OF ENCOURAGEMENT.

1 MARYLAND ROAD, Wood Green,  
London, N., 20th October, 1896.

My Dear Dr. Lewis:

Permit me to write you a word, to say that you have our prayers as a church, and the personal prayers of many of us, as you enter upon the new relation you are now sustaining to the denomination. We say, God bless you! and give you our heartiest good wishes.

I feel sure that the members of the Mill Yard church take now more interest in the churches of the United States and in the denomination there than they ever did. They read the RECORDER more—in proportion to their numbers—than people do in —. One paper here makes three journeys by post, being read in three, and sometimes four, families, every issue.

W. C. DALAND.

Thanks for this message from the other side; and double thanks for such treatment of the RECORDER. (If those people do not have the *Evangel and Sabbath Outlook* also, let us know by return mail.) It is such spirit and effort that creates denominational love, and makes people able to spread the truth. Vigorous denominationalism for the sake of truth and righteousness is true Christianity. Without it, men are as backboneless as a jellyfish. Christianity and Sabbath Reform seek for men who have convictions, not negations; clear-cut opinions, not confused notions.

### INTEREST IN THE NEW SABBATH REFORM MOVEMENT.

NORTONVILLE, KANSAS.

A sudden cold snap, horrid roads, dark nights, and delayed trains combined to make an un auspicious opening of our visit to Nortonville. People who had little faith in the new movement, would have found abundant good excuses for not coming out on such an evening as the one on which the first meeting was held. In spite of all the discomforts, and added uncertainty as to the whereabouts of the delayed speaker, a good congregation greeted him, most of them coming a long distance; one family coming five miles or more. It paid to try to give such people a view of the reasons for remaining faithful to the Book of God, the Law of God, and the Son of God.

On Sabbath morning people came, promptly as though the miles were not long-drawn, because the teams must walk, almost creep over roads so rough that one wondered if they ever could be smooth again. They would not have come (early for Sabbath-school) had they not been eager to hear how, God had lead their fore-fathers for many generations, along paths of obedience, so dark that the hope of anything better seemed only the shadow of a dream. Eager to hear that now, we may with full assurance sing:

"Traveler, darkness takes its flight,"

OR,

Day will come with a brighter noon,  
God will remember the words."

And he will not forget his Sabbath. It had been determined that the roads and darkness

were too bad for a Young People's meeting on the evening after the Sabbath, so it was arranged to yield their afternoon meeting for the Secretary's address. The older people came with them; a full house sat until sunset to hear of reforms, the duty and glory of fighting for unpopular truth, of being buried by opposition, only to be resurrected unto victory. Moistened eyes told how their hearts responded to the call for sanctified Seventh-day Baptist men and women to help make the first half of the next century worthy of its opportunities, and loyal to its duties. When the service closed, old people came and said, "We wish we could be young again," and the young people said, "If you will preach again at eight o'clock, to-night, we will come back," roads and darkness notwithstanding. The twentieth century will hear from the young people at Nortonville.

I was urged to preach at the Presbyterian church in Nortonville on Sunday morning, but editorial work that must be done forbade. On that evening the spacious house was filled again, with eager listeners, while we talked of the future phases of the struggle in behalf of the Bible, the Law of God, a true and pure Protestantism, and the final victory of right. The interest at Nortonville, as everywhere, was not superficial, but rather, deep and hopeful. We believe that a goodly number in each place grasp the meaning of the new movement, and the momentous consequences which must come with either success or failure. We use that last word only as a sort of foil. It has no place in our list of words. When God shows that one is mistaken, what the world may then call failure is true success. Until God shows that a great movement, like the one we have inaugurated, is a mistake, failure and defeat are the words of faint or cowardly hearts. For failure write *endeavor*; for defeat write *victory*.

### TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, January 10, 1897, at 2:15 P. M., Charles Potter, President, in the chair.

Members present: C. Potter, J. F. Hubbard, D. E. Titsworth, J. D. Spicer, A. H. Lewis, A. E. Main, J. M. Titsworth, Stephen Babcock, C. C. Chipman, J. A. Hubbard, F. E. Peterson, W. C. Hubbard, F. S. Wells, W. M. Stillman, L. E. Livermore, I. D. Titsworth, A. L. Titsworth.

Visitors: H. G. Whipple, J. P. Mosher, H. H. Baker, R. Dunham, T. B. Titsworth.

Prayer was offered by Dr. A. H. Lewis. Minutes of last meeting were read.

The Corresponding Secretary read letters sent to J. H. Coon, of Utica, and J. G. Spicer, of West Hallock, in reply to correspondence received at last meeting. The Secretary also outlined the work of the month, along the line of Associations and Conventions.

Correspondence was received from S. S. Powell, W. C. Daland and E. H. Socwell.

On motion, the regular appropriation of \$10 each for exchanges for the SABBATH RECORDER, *The Evangel and Sabbath Outlook*, and the *Peculiar People* was ordered made.

The Supervisory Committee reported having ordered a new edition of the Catholic tract printed.

The Treasurer presented the Second Quarterly Report, which, on motion, was adopted.

He also presented list of bills due, which were ordered paid. Minutes read and approved. Adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

### SABBATH-KEEPERS IN RUSSIA.

BY E. H. LEWIS, PH. D.

A friend of the writer's, Mr. Henry W. Schyke, a Russian who is lecturing on the history of his country, has often come into personal contact with the Sabbath-keepers of Little Russia. Mr. Schyke reports many very curious and interesting things concerning these people. They are Protestant in so far as they reject most of the tenets of Greek catholicism, excepting the worship, or at least the veneration, of Mary. They live under conditions which make this degree of enlightenment rather remarkable. Still more remarkable, in a country like theirs, is the reputation they sustain for personal purity; Mr. Schyke says that by tradition the sect has never yielded a harlot. The prayers of this people contain a special petition that they may be multiplied in the number of their off-spring, and blessed with purity of life.

At my request Mr. Schyke sent to Switzerland for a Russian encyclopedia of religious knowledge. The book arrived recently, and Mr. Schyke has very kindly translated an article touching the Sabotniki,—an article which, though anonymous and confused, seems to be the work of a careful person. Thanks to Mr. Schyke's kindness I am able to subjoin the translation.

CHICAGO, Ill., Dec. 15, 1896.

### THE SABOTNIKI.

Ivan Elayivich arose as an apostle of the Sabbatists as early as the third century after Christ. He was called a prophet of the Sabotniki. He spread his religion, "a disease" the Russian government called it, over all the Ural. After Rurick succeeded to the Russian throne, he made up his mind to wipe out the sect. Soon he succeeded in causing its entire disappearance. However, the society reappears in Alexander Nevski's time. This emperor, also, labored to suppress it, banishing some of its members to Siberia. So harsh were his measures that he seemed to have exterminated the sect. However, in 1706, a mujik named Mazep traveled in England, Germany, and Switzerland, and succeeded in forming a society of Sabbatists in each of these countries. These organizations are the first instances, as far as known, where the Sabotniki have gone outside of Russia. Under Nicolas I. we discover that these people have spread over all Russia. They seem, however, to have concealed themselves under the name of the Skoptsy. An extra force of police was employed to arrest the Sabotniki wherever found; they were exiled to Siberia in large numbers. Evidently they took shelter under the name of the Skoptsy in order to avoid such harsh measures. We also find that as late as 1796, they were to be discovered under the name of the Molokau. At length, the persecution became so unendurable that the sect broke out in revolt. However, no reliable history of this persecuted people can be found, in spite of thorough search.

Here is the usual supposition as to the origin of the society; it is the one made by historians who profess to know. Jacob Stefanovic says: "There is in the heart of the people something different from these Protestant



## Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

THE Christian church should be permeated with love and sympathy. It is born of Christly love and should ever be actuated by that love. The world is yearning for love and sympathy and is sorely in need of them. People get plenty of criticism, fault-finding, censure, kicks and cuffs. They will never soften human hearts and make them better. They will never draw men to Christ and into his kingdom. If there is any one who should have charity and helpfulness for one who is down in the pit of sin and misery, it is he who has been lifted out of the pit by the strong arm of the loving Saviour. Every Christian should have a radiant face and a word bathed in love for an erring and fallen brother or sister, rather than a repelling look, a harsh word, and self-righteous contempt. Christ did not spurn and turn away from him the repentant heart, or gather his garments about him for fear of being soiled by a touch. O the rarity of Christian charity in this world! A cold, indifferent, self-righteous and censorious Christian church! A Christian too pure, too good, to pity, help and save the fallen! What does Christ think of such?

A COLD and formal church! A tony and fashionable pastor and pastor's wife! A cold intellectual sermon, a perfect grammatical, rhetorical, and homiletical gem! No cordial word, no hand-shake for the stranger! No concern for the unsaved! No burden for souls! No pity for the erring and fallen! No loving word, no helping hand! A select church, only first-class families receive! Wealth, refined intellectuality, fashionable attire, and the strictest propriety, the atmosphere! A society church! A church for first-class religious entertainment on Sunday! A fine scholarly and eloquent religious oration! The best organ and organist, the finest soloist, an unequalled tenor, an unsurpassed quartet! A selfish church! All for ourselves! All for our own enjoyment, our own prosperity! Is this an over-drawn picture? Perhaps yes, but have you not seen something that looked very much like it? How many churches there are that are tinctured with selfishness and refined worldliness.

A WARM and spiritual church! An earnest, devout and spiritual pastor, and pastor's wife! A warm, evangelistic sermon, brimful of the love of Christ and of souls, well expressed and earnestly delivered! A kind word, a cordial handshake, and a hearty welcome to strangers! A burden for souls, great anxiety to save sinners! A word of sympathy and encouragement to the erring! A church with an open door for all who love Christ and are his true followers, and accept and exemplify the truth. Spiritual atmosphere pervades the church. All the services, sermon, singing, praise and prayer are for winning men to Christ and to lead Christians to grow in spiritual life. A Holy Spirit service and ministry! A loving sympathy for all and the equality of grace! Unity of heart and unity of labor to save the lost! Self and church selfishness are swallowed up in Christ and salvation! Spiritual power of more concern and worth than church wealth and power! Are there such churches? Yes, many. God multiply their number.

WE, as a people, have always been in the habit of giving for special objects, more or less, in our benevolent operations. Hence special appeals have been and are made for special objects. Would it not simplify giving and also the accounting for and dispensing of funds by our two Societies, the Missionary and Tract, if we had only one fund, and that the General Fund? The Boards would look after and care for all lines of our Missionary and Sabbath Reform work and draw from the General Fund, the one fund of each Society, to support these various lines of work. It would make it much easier and simpler for our Treasurers in keeping accounts and making reports. It would avoid complications and confusion in giving by the churches and the various benevolent societies. It would save the special efforts made sometimes for one line of work to the detriment of other important lines of work.

THERE are about 15,000,000 church members in Canada and the United States. They have an income of over \$2,000,000,000 a year. Only about \$5,000,000 of this income, or only one four-hundredth part of it, goes for foreign missions. There are about 50,000,000 Protestant church members in the whole world, and their yearly income will aggregate about \$15,000,000,000. The amount given from that vast sum for foreign missions in the world is about \$12,000,000 a year, or *one dollar in twelve hundred and fifty dollars!* There will have to be a greater love of souls, a greater consecration of means for the salvation of men, and a truer sense of stewardship unto God, to be a greater advancement of world-wide evangelization, and for the various Missionary Boards in our land and in other lands to get out of debt, and increase their work at home and abroad.

THE Second Brookfield church is the second of the churches in the Central Association in the number of members. It was organized in 1823 and has 237 members; 208 resident, 29 non-resident. The Rev. Clayton A. Burdick was called at its late church-meeting to be their pastor another year, which he has accepted. The church gave their pastor a leave of absence last fall to enter Union Theological Seminary, of New York City, to pursue some studies, at the same time supply the New York Seventh-day Baptist church. This he was doing very successfully, but is now at home with impaired health and will not return for the present at least, and may have to give up altogether that excellent opportunity. This church is one of the strongest in every way, of the churches of the Central Association. It was made up originally of brethren and sisters from the Rhode Island churches, and the Berlin, N. Y., church. It has had some excellent pastors, in the years gone by, of whom we remember Eli S. Bailey, Joshua Clarke, J. M. Todd, in the days of our boyhood and youth. This church uses to some extent the envelope system of giving for the work of the two Societies, but not as general as is desired. If it should average three cents a week, by each of the two hundred of its members, it would nearly treble its giving of the past year. As the church has grown very much in the spirit of missions and Sabbath Reform in the past few years, it is not only hoped, but expected, that it will make an earnest effort to adopt more generally the

systematic method of giving, and to increase the amount of their giving. The Second Brookfield church has a large and fine class of young people who are earnest, active and liberal. They are the hope of the church, the pride of the home, and a help to the denomination in its mission and labor. Bro. J. M. Todd and wife are expected this month (January) to move into his house in Brookfield, where, probably, he will spend the remainder of his days. A people whom he served well and long, and in whose hearts is cherished a warm affection for him, will give them a hearty and loving welcome.

### EN ROUTE TO CHINA.

P. M. S. S. CHINA,  
HONOLULU, Dec. 25, 1896.

Rev. O. U. Whitford:

*Dear Brother:*—After five days, yes six days, rolling and tossing about on the top of this wide ocean, we are, for a short time, at rest along side the Honolulu wharf. We have had, so the officers say, good weather for this time of year, but evidently there have been storms in the North and we have had the benefit of them. The good steamer "China" has rolled terribly, and nearly all have been ill. Five days with nothing to look at but the sea and sky and the birds that follow us, give plenty of time to think of one's misery. It is hardly right to say "nothing to look at," for I have seen one whale, and Thursday there were flying fish, on one occasion a school of fish, looking very much like a flock of snow-birds, rose from the water, flew for some distance and disappeared in the sea again. But it is pleasant to be quiet again and as it is Christmas day the coolies refuse to work and it will take the steamer all day to-morrow to coal.

Everything of which we have read and heard so much, seems to be here, the extinct volcano craters, Diamond Head and Punch Bowl; the palm trees, boys swimming and diving like fish after the coins which are thrown to them from the steamer; natives on the wharf, the women dressed in Mother Hubbard gowns, many of them nicely made of fine materials and trimmed with embroideries and ruffles, both men and women with wreaths of gay flowers about their necks and hats. The heat is constantly reminding us that we are in the tropics. Mr. and Mrs. Damon, missionaries to the Chinese on the Islands, have sent down their usual kind invitation to the missionaries on board the "China," to visit them. We hope to lunch with them to-morrow. It is certainly one of the pleasantest experiences which comes to us as we journey along to meet those who are of the "household of faith."

Please let me thank the friends for the letters I have so much enjoyed on the way. Seven years ago I remember finding something in every letter which I wished to answer, and it was my purpose to reply to each letter individually, a purpose never realized fully, so this time will promise myself nothing in that line, but thank the friends in this general way, if they will be so kind as to accept that.

Have I already written you that the "China" goes through to Shanghai? This new order of things was commenced on the last trip. When one is eager to be at their journey's end it is pleasant to know that there will be no long delay in Japan. This change will be an advantage to us in many ways. According to the schedule, we are due at Shanghai January 14, but there is some hope of our doing a little better than that.

With Christian greetings,

SUSIE M. BURDICK.

## Woman's Work.

By MRS. R. T. ROGERS, Waterville, Maine.

### THE HARVEST.

"He which soweth sparingly shall reap also sparingly: and he that soweth bountifully shall reap also bountifully."

One wept that his harvest was small,  
With little of fruit or of grain;  
While his neighbor, with barns running o'er,  
Still followed the full-freighted wain,  
"How much didst thou sow?" I said, "Friend."  
"A handful of wheat, less or more."  
"And didst thou expect broad acres would bend  
To thy sickle from such scanty store?"

Who sparingly soweth, must look  
For little of fruit or of gain;  
'Tis only the bountiful sower can reap  
A bountiful harvest again.  
"A lesson," I said, "to thee Soul,  
For harvest time soon will be here;  
Sow with bountiful hand lest thou weep at the last  
When the Lord of the harvest draws near."

"TAKE my life, and let it be  
Consecrated, Lord, to thee."

Many, many hearts have echoed this little song, as we have consecrated ourselves to God and to his service, in full confidence that he was able to keep us from falling. But how many of us have lost this confidence by doubt and indifference? The fault is all on our side; God is true and faithful; he does not change.

"THE heart that is not entrusted to him for searching will not be undertaken by him for cleansing; the life that fears to come to the light, lest any deed should be reprov'd, can never know the blessedness and the privileges of walking in the light." Are we always to stand at the threshold? If we ask God to *take* our lives, we must also ask him to *keep* them, remembering that "if we ask anything according to his will, he heareth us."

OH, the wonderful love and patience of our heavenly Father in his dealings with us, notwithstanding our unfaithfulness, our distrust, or forgetfulness of him. If we will but remember that we can do nothing without him, and will "entrust to him our trust," we shall be kept by him and for him, to do his will. Is not this consecration? "Who, then, is willing to consecrate his service this day unto the Lord?" Then will our service for him, as he requires it, be but just begun, and, if faithful, we shall be able to bring forth fruit unto eternal life.

"LIFE goes rapidly on. Does it show evidence that it is leading to heaven and to God? Is it a mere passage, or a real progress? Are you growing really and radically better as you grow older? Are you more penitent and kind; more meek, humble, and obedient; more diligent and self-denying; more anxious about being what you ought to be? Are you better able to stand against scorn and contempt without, and against fretfulness and despondency within? Are your views of truth clearer and more consolatory; your love of God and the Saviour stronger and more abiding; your longing after holiness more intense; your hatred of sin more ardent and pervading? Does truth seem more precious; heaven more desirable; God's law more lovely? Is labor for Christ more pleasant; the sanctuary more attractive; God's people more agreeable? Is your charity enlarged; your life more pure; your example more holy; your hope brighter? If the Christian's path shines brighter and brighter as it advances, such should be the experience of every child of God. And if an honest examination finds no favorable response to

queries like these, ought there not to be great searchings of heart? Be not deceived, God is not mocked."—*Selected.*

### FROM VERONA, N. Y.

Thinking perhaps a short article concerning the work of the ladies of First Verona might be of interest to some of the readers of the Woman's Page in the RECORDER, I comply with the request of our Secretaries, and venture to write.

Ten years ago last June, through the influence and help of our sister, Rev. Perie R. Burdick, our Ladies' Benevolent Society was organized with a membership of seven. It was not long, however, before others realized the good that might result from this organization, and accepted the invitation to join our ranks. Thus we have gradually increased until now we number thirty-two resident, and six non-resident, members. Our meetings are held the last Tuesday in each month from house to house, supper being prepared by the lady with whom we meet. Each member is expected to pay ten cents per month whether in attendance or not. With but one or two exceptions we have met our full apportionment each year, from the Woman's Board. Have also contributed to our home church and cause, and given aid for charitable purposes, by sending clothing, provisions, etc.

Our method for raising money is our monthly dues, with an occasional supper or festival to which all are invited. We also take in sewing and quilting whenever it can be obtained, receiving some benefit, financially, in that way. Last year two ladies, who are not members, kindly assisted us in our apportionment, and for this help we felt truly grateful. Last autumn we decided to have an occasional literary program, with the hope of increasing greater interest and enthusiasm in denominational work. Accordingly, in October a Missionary program was much enjoyed. Then came an interesting Thanksgiving session in November, with the following program well executed:

Music.  
Roll-call, Scriptural responses.  
Prayer, Mrs. J. Conger.  
Recitation, "News Boy's Thanksgiving Dinner," Mrs. Ida Thayer.

Music.  
Reading, "Thanksgiving Ann," Mrs. Flora Hyde.  
Thanksgiving Poem, "The Mountain Climbers Inspiration," Pastor Sindall.  
Opening of Thank-offering boxes.  
Music.

Our offerings amounted to \$8.66. This is our first experience in using the boxes. We feel to take courage, and press forward, hoping to achieve greater results for Christ in the new year just dawning. C. W.  
NEW LONDON, N. Y., Dec. 31, 1896.

THE "Heathen Chinese" have some customs which would do credit to Christian people. From the Emperor to the lowest peasant, each man and boy pays a visit to his mother on every New Year's morning. A present is always carried varying in value according to the circumstances of the giver, and thanks are tendered the mother for all that she has done for him, and a continuance of her favor is asked for another year. Sons are taught to believe that mothers have an influence over them for good throughout their entire lives.—*Woman's Missionary Record.*

GREAT works are performed, not by strength, but by perseverance.—*Johnson.*

### CHRIST AT JACOB'S WELL.

"Among the beautiful stories  
In the book that is best of all,  
Is that of the Master whose loving words  
Like manna, were sure to fall.  
Wherever was want or sorrow,  
Or the heart-ache born of sin,  
To the heart of the lone or weary  
They tenderly entered in.

He was worn with the heat of the journey  
When He sat by Jacob's well,  
But the woman who came from the city  
With her pitcher, went to tell  
Her friends and her listening neighbors  
The wonderful words He said,  
For the grace of His loving kindness  
To her very soul had sped.

He told her of living waters  
That were pure and clear and sweet;  
A fountain, ever springing,  
Of rest from the storm and heat,  
Of love that could blot out every sin  
And make the sinner clean.  
Wonderful words of Jesus:  
How happy she must have been.

Still are the living waters  
Flowing for you and me;  
Still from the hand of the Crucified,  
Is salvation offered free.  
Oh! weary ones and lonely,  
Wherever to-day you dwell,  
Listen to the word of the Master  
As he sits by the wayside well."

### DO WHAT YOU CAN.

"Thanks, I do not sing," and the politely offered hymn-book was declined. Ella Talbott was but a young girl, absorbed in her school work, scarcely bestowing a thought upon the use she was to make of her talents and acquirements. Some years afterward she found herself a missionary across the waters, needing all the ability of a well trained mind, but constantly called upon for knowledge of simple, practical affairs she used to consider trivial, and of all things, she was expected to sing! Not merely to play the tiny organ in the chapel, but to sing a hymn, solo fashion. The preacher who asked this of her saw refusal in her eye. "Although the door stands open, and we wait here ready to teach, you see the people are passing. If you should begin to sing, I believe they would come flocking in, then we might have a chance to offer them the message of salvation." Ella turned over the leaves of the hymn-book, printed in a foreign tongue. She saw, "Jesus I My Cross Have Taken," and at once she took up this new cross bravely. "No wonder the people came trooping in," she said afterward, "for you know I have no voice at all. But they, poor things, though nature may have given them voices, could sing no better than I—indeed many had never heard a song. Such a hubbub as they raised! and when I stopped, they would have crowded out, but Mr. Harris promised that when he was through speaking I would sing again. He told of Jesus, our friend, and I sang, 'What a friend we have in Jesus!' They were perfectly quiet, and must have understood the simple words. Since then I have never refused to do what I was once sure I could not do."—*Selected.*

Do thy part with industry, and leave the event with God. I have seen matters fall out so unexpectedly, that they have taught me, in all affairs, neither to despair nor presume; not to despair, for God can help me; not to presume, for God can cross me. I will never presume, because I am a man. I will never despair, because I have a God.—*Feltham.*

NO CLOUD can overshadow a true Christian, but his faith will discern a rainbow in it.—*Bishop Horne.*

ONE step toward God is worth a golden stairway.



A VISIT TO THE SCENE OF THE HADDOCK MURDER.

BY REV. E. H. SOCWELL.

It was recently my privilege to spend a day in Sioux City, Iowa, and to visit the spot where, Aug. 3, 1886, Rev. George C. Haddock was foully murdered by the saloonists and brewers of the city, as he was engaged in enforcing the prohibitory law of our state. The mere mention of the name Haddock will bring afresh to every mind the memory of that foul crime. I was deeply impressed as I visited the historic spot where this brave martyr was shot down. Ten eventful years have rolled by since the night of that terrible deed, yet the blood of this faithful man, like that of Abel, "crieth from the ground" against the blighting, withering curse of intemperance. From here I passed through the city, to the east side, and visited the "Haddock Memorial Church," erected in 1887, in memory of the martyred hero of temperance. Not only does this church perpetuate the memory of him whose name it bears, but is also a perpetual reminder of the dark, death-dealing plans adopted by the liquor element to protect themselves in debauching manhood, defaming womanhood and ruining the homes of our land. Next, the parsonage was visited, where Mr. Haddock lived at the time of the murder. I was warmly received by Rev. G. W. L. Brown, who now occupies the parsonage and who preaches for the church of which Mr. Haddock was pastor at the time of his death. The parsonage itself is historic. Since, while the life of Mr. Haddock was being sought, the would-be-assassin, on one occasion, crawled stealthily from his dark hiding place to a spot near the window of the parsonage, took aim at his victim, intending to send the fatal ball crashing through the glass into the heart of the faithful pastor. The only reason this plan was not executed, was, the assassin had not the courage to murder his victim in the presence of his wife. (These items came to light during the trial that followed the murder.)

At the invitation of Pastor Brown, I visited the church of which Mr. Haddock was pastor at the time of his murder; saw the beautiful tablet which has been placed in the church, in memory of the murdered pastor, and looked at the life size painting of Mr. Haddock, which hangs just above the tablet. The funeral of the dead pastor was held in this church, at which time the building was guarded, to prevent its being wrecked by dynamite, for such was the fiendish plan of the liquor men of the city. Upon the invitation of Pastor Brown, I attended the weekly prayer-meeting in the church parlor, in the evening, where perhaps a hundred and twenty-five persons were assembled for prayer and praise. During the evening I was introduced by the pastor and, at his request, addressed the people. Thus closed an interesting afternoon's visit among the various places, which are intimately connected with the murder of a pure and fearless hero of temperance. Many deep impressions were made upon my mind as I visited these almost sacred spots, especially as I stood with bowed head at the very spot where the heroic man fell. Memories, tender, hallowed memories, crowded upon my mind, memories of another pure, Christian martyr—a brother, an upright Christian brother, the last brother I had left, who was cruelly murdered in his own home, by an assassin, whose arm was nerved for the awful

deed by liquor, drank at a licensed saloon. God pity those who mourn their loved ones, cut down by the murderous hands of liquor men. Still the battle rages, and still the heroes fall around us, our noblest and best. Ah, must the assassin's knife, the murderer's bullet, visit every home before we will arouse and expel the foul monster, intemperance? God pity the blighted lives. God pity the homes that mourn. God pity the hearts that bleed.

In Memory of Rev. George C. Haddock.

BY REV. E. H. SOCWELL.

Years ago I read of the terrible deed  
The saloonists and brewers had done,  
How they murdered a man, true-hearted and brave,  
And rejoiced o'er the victory won.

And this godly man was innocent of crime,  
While struggling for country and home;  
But he sought to uphold a most righteous law  
Against the fearful curse of rum.

Such a brave and heroic warrior was he,  
Who loved his home and was true to God:  
Mr. Haddock, of whom all our nation once heard,  
When he sealed his work with his blood.

I came to the spot where the brave martyr fell,  
And I pensively gazed on the scene;  
In thought I could see these vile agents of hell  
Drink his blood as it gushed in a stream.

And I thought that I saw the brave man lying  
In the deep gutter's filthy flow,  
With his upturned face in the fast falling rain,  
A martyr to our fiercest foe.

I could see the crowd as they gathered around,  
And lifted him up in their arms;  
But his soul had flown to the far better world  
Where saloonists can never do harm.

I could see him still tenderly borne along  
To the home he had blest in his life;  
"At rest! at rest! His last battle is fought!"  
Cried in anguish his grief-stricken wife.

I heard the lament of the sorrowing wife,  
And witnessed her fast falling tears,  
As they fell on the face of the loved and lost,  
Whom she had cherished through many years.

I could hear the strains of the funeral dirge,  
As its solemn notes rose and fell,  
On the ears of the weeping audience,  
The dead pastor had served so well.

Then I saw the friends lower his manly form,  
Down in the dark and the lonely grave;  
And I heard the hollow sound of the earth clods,  
As they covered the hero so brave.

His body now rests in the dark, silent tomb.  
His strife and his warfare are o'er;  
His spirit has gone to its heavenly home,  
To wear a bright crown evermore.

I looked once again where the true hero fell,  
And I heard the dull, muffled sound,  
As the blood of the martyred pastor cries  
From the hallowed but sin-stained ground.

And it calls for brave men within every home,  
In love to work, and vote, and pray,  
To free our land from the intemperance curse,  
Which stains with crime our fairest day.

O hear that cry, ye sons of men,  
Whate'er your lot may be;  
Take up that call and send it forth:  
Let it ring from sea to sea.

Go forth! go forth! ye valiant ones,  
A million voters more,  
Until saloons and breweries  
Are legalized no more.

THE INITIATORY RITE OF THE CHURCH.

BY REV. M. HARRY.

Has the church of Christ a divinely appointed initiatory rite? All other institutions—the state, army, societies, and institutions of learning have. Some sign or act is required of all who enter them. It is necessary. Now since the church is the most sacred and important institution on earth, the strongest presumption is, it also has one. The vote of the church and the hand of fellowship, however appropriate, are not such rite. There is no Scriptural proof that they were appointed thus, or required in a single instance of admission to church fellowship. If baptism is not the initiatory rite, then the church has none. But we are not left to pre-

sumption on this important matter. The proofs that baptism is such, are:

1. All denominations practicing baptism at all, refuse membership to all they consider unbaptized. Now unless some one can show they are unscriptural in making it thus initiatory, he has no right to claim that it is not so.

2. By Christ's commission (Matt. 28: 19), and every example of Apostolic baptism, it was placed at the very beginning of the believer's life, even *immediately* after faith in Christ. It is the only outward act thus placed at the very entrance to the church of God. Thus the position assigned it by God, himself, makes it initiatory.

3. Other Scriptures clearly teach that it is initiatory. They are: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." John 3: 5. Now we all agree that being "born of the Spirit" introduces into the spiritual kingdom of God. But being "born of water," is here declared to be essential also, to enter the kingdom. If we hold that the kingdom, into which "born of the water" introduces us, is not the visible church, but the spiritual kingdom of all believers, that makes baptism a saving act as held by Rome and a few other communions. Therefore, if we hold that baptism is symbolical and not a saving act, we must believe that Jesus here teaches that it is the outward initiatory rite into the visible kingdom of God, which is the church. The church and kingdom of God are so far identical, indeed, that the latter cannot be seen or known in the world without the former. This interpretation is confirmed by the following: "For by one Spirit are we all baptized into one body." 1 Cor. 12: 13. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?" Rom. 6: 3. And "For as many of you as have been baptized into Christ, have put on Christ." Gal. 3: 27. Now, the first of these passages declares that baptism of the Spirit introduces the believer into the spiritual body of Christ, or the universal church. Those from Romans and Galatians clearly speak of water baptism and its evident import. Does Paul mean that water baptism introduces the believer into the spiritual body? That makes it the saving act. Peter declares it does not even "wash away the filth of the flesh," much less the filth of the soul. He can then, mean neither less nor more than that baptism introduces them into the visible body of Christ, which is the church. Each church is a complete body of Christ. "Ye are the body of Christ and members in particular." 1 Cor. 12: 27. Therefore, "baptized into Christ" means, baptized into the church—his body. All who hold that baptism is an outward symbolical act, cannot understand the above Scriptures to teach otherwise on this matter.

4. All Baptists, at least, believe baptism is a symbol, represents washing away of sins, death, burial, and resurrection or birth, or emergence into the new life of God's kingdom in the world. Thus its very design and character declare it to be initiatory; all these things which it symbolizes, constitute the very act or process of passing out of one state into another. No one understanding the design of baptism, need be told that it is initiatory into the church. That is its very language. Hence, "baptized into Christ," cannot mean less than "baptized into his body—the church."

Query.—"To what church did the Eunuch belong?" Acts 8: 38, 39. If Philip was a worthy and accredited representative of the church at Jerusalem, he naturally and rightly belonged to that church. He was "a non-resident member."

## Young People's Work

By EDWIN SHAW, Milton, Wis.

### C. E.—Consecration Epistles.

I know from experience and from observation that the plan of having letters from absent members read at the consecration prayer-meeting is most beneficial. It is an encouragement both to the writer and to the society. It makes a fellow-feeling and interest which is very helpful and not easily secured in any other way. It is a comparatively easy matter to obtain these letters, and all that is needed is a correspondence committee made up of persons who are faithful and thoughtful, who do not let the work drop nor delay the writing of letters until too late to receive a reply in season for the meeting.

### S. D. B.—Seek Divine Blessing.

There is no task or duty so trifling or insignificant, or so seemingly easy that it cannot be performed better by seeking a divine blessing. You can get a pail of water, or wash the dishes better, if you have asked the Lord to help you. You can learn your lesson in algebra, or teach a class in the second reader better if you feel that you are doing it with God's blessing. Then again, if you get into the habit of stopping to seek a divine blessing upon all you do, you will be spared the shame and sorrow of doing many things which you ought not to do. "In all thy ways acknowledge the Lord," and it shall be well with thee.

### PRESIDENT'S LETTER.

Dear Young People:

At Farina, Ill. Our first meeting, Sabbath eve, was not largely attended; a cold day, a dark night, the sickness of Pastor Huffman, and no sufficient notice could be given of the special meetings.

The following morning (Sabbath morning) the house was well filled, and so it has been at each meeting since. Though the meetings have only been in progress a week, the house is crowded each night. The feeling among church people is good. We had only intended to hold several meetings at Farina, but the interest has grown so rapidly and demands so urgent, we dare not stop. Eld. Huffman was evidently correct in his opinion that some meetings should be held, and many of us know he is a hard man to get away from even though sick. Thank God he is gaining, sits up some every day and can walk a few steps, keeps track of every meeting and almost each person present. The prayers from his sick room, and of this people have been wonderfully answered; many are already asking prayers. Would that every pastor and people knew that the burden of souls was the life and hope of the church. If only this week of prayer just closed throughout our land could be the beginning of a revival of God's spirit and power in the pulpit, pews and homes of our nation. Among other good things being done, our people are organizing for systematic giving; good, follow it with systematic praying and doing, and when we have given one-tenth or even all, let's give ourselves. I hope that the consciences of our people have become so sensitive that they cannot quiet them or make a settlement with them on a money basis at all. Young people, the keynote for 1897 is, "Give us souls or we die."

E. B. SAUNDERS.

### LETTER FROM N. I. DEW, TO MR. YOUNG WEDD:

*My Dear Friend:*—You are doing very well indeed in your business, that is what every one says. You are a steady, energetic young man of principle and push. You are bound to make a mark in the world in your line of work. Already you have saved enough to buy you a neat little home of your own, and two years ago you persuaded one of the nicest, prettiest young ladies in the circle of your friends to share the home with you. She gave up the society of parents and brothers and sisters to become your life companion. Now just a word to you in confidence. She is alone at home nearly all the time. Of course she has an occasional caller and now and then some of her people or yours come and make a visit of a week or so; but for the main part of the time she is alone, thinking of you and what she can do to make your home comfortable and happy. On the other hand you are gone all day long, from seven or eight o'clock in the morning until six at night. She is hungry for a few words of confidence and a few tokens of affection. How sordid and selfish of you as soon as you have eaten your meal, to sit down and bury yourself in the evening paper or some book or magazine article on a subject which has no interest at all for your wife. You may, perhaps, think that it is necessary for your success in life to keep yourself posted on these questions; but, my dear friend, let me tell you, you owe a greater duty to the dear little woman who thinks so much of you, and who is sacrificing and working for your comfort. Unless you change your course you will sooner or later wake up to the fact that the hungry affections of the wife have sought something else, not *some one* else, but *something* else. Put yourself in her place for one week, and you will never do again as you have done the past year.

### OUR IDEALS.\*

BY REUBEN A. FOGG.

The subject which I have chosen is rather a broad one. "Our Ideals" is a subject for thought for all moral and religious teachers. Their principal object in preaching and teaching is to elevate our standards of life and duty—to present us models of perfection and to show us how we can best attain to these high standards of excellence in life. An "ideal" is defined as a conception proposed by the mind for imitation, realization or attainment; a standard or model of perfection or duty. We all have standards by which we measure our own deeds and actions, as well as the lives of others. We sometimes hear people say, "Well, I wouldn't be seen doing such a thing as that," meaning of course that something which another had done is not up to the standard we have set. But these standards vary with each individual. What one might think to be all right would not be up to another's ideal. Too often our standards are put upon a wrong basis. It was only a few days ago that a young man, himself a member of a church, was telling me about his cousin who lived in another place, and he said, "I believe he is a Christian if there ever was one—why he is the leader of the choir, superintendent of the Sunday-school and one of the head ones in the church," and then he told me of what an attractive, agreeable and

\* Read at the Young People's Hour at the Yearly Meeting in Marlboro, N. J., November, 1896, and requested for publication in the SABBATH RECORDER.

sociable young man he was, and then of how through his position in society he had been able to form criminal intimacies, and commit some of the grossest immoral practices and most heinous sins. This cousin made it a practice to do these things and yet the young man said, "I believe he is a Christian if there ever was one"! How can we have such ideals as that and make any advancement in Christian life? If we conceive that a man's Christianity depends on his position in society, rather than on his belief in Christ and living up to his teachings, how can we be true Christian Endeavorers?

There are many things strictly forbidden by the Word of God that we seem to think there is no harm in if nobody finds it out. There are young men too, who tell of the sins they commit, knowing that they are sins, and they are not trying to live up to their own standard.

Different ideals in different individuals depend of course, to a large extent, upon the early training. Abraham Lincoln used to say that whatever of success and of fame he had attained was due to the early teachings of his mother. Then too the ideals of the individual may change from time to time. The child who has had good home training has very different ideals from the one who has been allowed to run the streets, with never a word of advice or of elevating instruction, and only kicks and curses in the home. But take the child who has had proper care and instruction, who has been taught by parents and teachers to take Christ as his example and Christ's teachings as his standard, and who can measure the value of the instruction and teachings given by such as the one laid away in the Shiloh cemetery a few days ago. It has been several years since she taught here, but her influence is felt in many homes to-day. We may forget the teacher. Her words may have gone from our memory, but the effects of her teaching may never be forgotten. But the home training is too often neglected even by Christian people. There are many church members whose children never see them open a Bible or hear them make a prayer. Is there anything in the Bible to be ashamed of, or anything in Christ's teachings that the children should not know?

But to get back to my subject, and notice how our ideals change. Take the child who has had this instruction in the home. He has never known deceit or falsehood. He goes to school, and another boy finding that he is the soul of truth and that he believes everything, tells him a great story, without a word of truth in it, "just for fun." When the boy finds it untrue, he is hurt, his confidence in humanity is shaken. Then he hears a "big boy" take God's name in vain, using the vilest oaths. He is pained to hear the name of the being he has been taught to reverence as the creator and giver of every good, used in such a way, but after a time he becomes accustomed to it, and as these boys, who lie, cheat and swear, are the ones he wishes to imitate in many ways—in running, jumping, swimming or skating—his thoughts, actions and even his standards of life are gradually changed. And so with other sins, his standards may be changed in reference to them. Perhaps he may leave home, and going out in the world he finds new and strange doctrines regarding the Bible and the Christian religion, and if he is not very careful this "Higher Criticism" will lead him into these sea of doubt,

uncertainty and unbelief. So our ideals may be changed. These ideals mold our characters, because we cannot rise above them, and if our standard is low, our lives will be lower. When we were learning to write, most of us used copy books in which were printed the letters or characters for us to imitate, and how few of us made a successful imitation. Some made letters which looked very much like the copy, but most of us fell far short of the model given us. So with the artist. He must have a conception in his mind of the picture he is to paint, and the picture is never better than the ideal. And in our Christian lives we cannot rise above our ideals. Then let us take the highest possible ideal for imitation. Let us take Christ for our example. The ideal that never changes. The only true ideal. Then we will have for an example one "who was in all points tempted as we are, yet without sin;" one who "went about doing good;" who had sympathy for every one in trouble or sorrow, and when he knew that Lazarus was to come forth from the grave, wept with his friends in their grief; one who had such patriotism and love for all his people, that when the scribes and Pharisees had tried to "entangle him in his talk" that they might have him tried in their courts and executed, and he had denounced them as hypocrites, serpents, and a generation of vipers and had prophesied the destruction of Jerusalem, turned and said, "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thee together, even as a hen gathereth her chickens under her wings, and ye would not." Then, last of all, after he was betrayed, and put through the form of a trial, led through the streets and fastened to the cross by nails through his hands and feet, mocked and spit upon, with the spear thrust in his side, he lifts his eyes saying, "Father forgive them, for they know not what they do." Such love, pity and forgiveness we should strive to imitate. And let us as Christian Endeavorers accept Christ as our great and only ideal, and in the closing hours of these meetings, pray for the power of the Holy Spirit to enable us to live close to our ideal and to carry out his teachings to their fullest extent. Let us be content with our lot in life, never complaining about material prosperity; but let us not be satisfied with our Christian life and attainments until we reach the divine ideal and appear in God's likeness.

OUR MIRROR.

A SUNRISE MEETING was held at Milton, in College Chapel. Some fifty—there for business. Meeting was led by Prof. Fred. Whitford, one of our old quartette boys. He has not lost his religion, or even forgotten how to lead a good gospel meeting, if he does live at Waupun, Wis. One of the students told us how he found Christ in this morning meeting three years ago.

THE Lost Creek, W. Va., Christian Endeavor has its prayer-meeting on Sixth-day nights at the homes of the members. There are usually present about thirty, and the interest has been good with more than usual interest in the few weeks before holidays. They have just introduced the new C. E. Hymn book, by Ira D. Sankey. The following program was given in our church on Seventh-day night, Dec. 12, 1896: After preliminary praise service, an address of welcome was given by Fred Smith. Recitations were given by Miss Laura Mearns and by Harold Stillman. An essay written by John Battan, but read by A. Battan, also a recitation by Mrs. M. B. Davis, and a paper by Marcella Stillman. The music prepared for the program was good, and the program, as given, was well received.

M. G. S.

Children's Page.

THE BOY THAT LAUGHS.

I know a funny little boy,  
The happiest ever born;  
His face is like a beam of joy,  
Although his clothes are torn.

I saw him tumble on his nose,  
And waited for a groan—  
But how he laughed! Do you suppose  
He struck his funny bone?

There's sunshine in each word he speaks,  
His laugh is something grand;  
Its ripples overrun his cheeks  
Like waves on snowy sand.

He laughs the moment he awakes,  
And till the day is done;  
The school-room for a joke he takes,  
His lessons are but fun.

No matter how the day may go,  
You cannot make him cry;  
He's worth a dozen boys I know  
Who pout and mope and sigh.

KINDERGARTEN AT HOME.

"Oh, we can't go to kindergarten," exclaimed Irene, who had just that moment climbed out of bed.

Douglas made his little bare feet carry him to the window just as fast as they could hurry across the floor.

"Can't we wear our rubbers and take an umbrella?" he asked anxiously.

"O mamma, just look at it," cried both children in dismay.

The rain was not content to come in drops, but was tumbling out of the sky in bucket-fuls.

"I just don't believe we're ever going to see those people down at the kindergarten any more," prophesied Irene, gloomily.

"Oh, yes, you are!" said mamma, laughing merrily. "I think it would be nice to play kindergarten to-day and have a little one of our own at home."

The children were not so sure of this; but after breakfast, somehow, the world seemed brighter, even though the clouds were just as dark and the rain just as heavy. So they concluded to try following mamma's suggestion. Presently mamma's heart was gladdened by hearing a little boy and girl laughing gaily, and she smiled to herself as she listened.

They had a merry time, indeed, with the kindergarten games and songs. They broke up the little clay images they had made at kindergarten, and, moistening this clay again, made some queer little men and women, whom they sent to market. Then they sent some tiny clay balls that were peaches, and pears, and melons, and all sorts of good things to eat for the little clay men and women to buy at market.

Such a busy morning as they spent, and the dolls helped out wonderfully. To be sure, they didn't sing very loud when the children's voices rang out clear and strong in the pretty kindergarten songs, but they smiled as if they knew just how sweet that music was, and they were as polite as any body could be during luncheon, and didn't drop a thing.

"Shure, an' I am sorry to spile such pretty play as ye're havin'!" said Bridget, smiling broadly as she thrust her head through the doorway, "but it's dinner is ready, and will get cold if ye don't ate it."

"Now Bridget," said Irene, "you don't mean to tell us that the morning is all gone, every bit of it?"

"Ivery bit," repeated Bridget, "and ye're a-borrowing of the afternoon; so shut up

your school like dears and go and tell your ma about the dinner."

So Irene and Douglas, smiling, shook hands with each other said, "Good-by," then they ran a race to see who could reach mamma first.—*New York Observer.*

GREAT YOUNG MEN.

Charles James Fox was in Parliament at nineteen.

The great Cromwell left the University of Cambridge at eighteen.

John Bright was never at any school a day after he was fifteen years old.

Gladstone was in Parliament at twenty-two, and at twenty-four was Lord of the Treasury.

Lord Bacon was graduated at Cambridge at the age of sixteen, and was called to the bar at twenty-one.

Peel was in Parliament at twenty-one, and Palmerston was Lord of the Admiralty at twenty-three.

Henry Clay was in the Senate of the United States, contrary to the Constitution, at twenty-nine.

Maurice of Saxony died at thirty-two, conceded to have been one of the profoundest statesmen and one of the best generals Christendom has seen.

Martin Luthur had become largely distinguished at twenty-four, and at fifty-six had reached the topmost round of his world-wide fame.

Webster was in college at fifteen, gave evidence of his great future before he was twenty-five, and at thirty he was the peer of the ablest men in Congress.

Washington was a distinguished colonel in the army at twenty-two, early in public affairs, commander of the forces at forty-two, and president at fifty-seven.

Napoleon at twenty-five commanded the army of Italy. At thirty he was not only one of the most illustrious generals of the times, but one of the greatest law-givers of the world. At forty-six he saw Waterloo.

The great Louis X. was Pope at thirty-eight. Having finished his academic training, he took the office of cardinal at eighteen, only twelve months younger than was Charles James Fox when he entered Parliament.—*Religious Intelligencer.*

THE POOREST GIRLS.

The poorest girls in the world are those not taught to work. There are thousands of them. Rich parents have petted them, and they have been taught to despise labor and to depend upon others for a living, and are perfectly helpless. The most forlorn women belong to this class. Every daughter should learn to earn her own living, the rich as well as the poor. The wheel of fortune rolls swiftly around; the rich are likely to become poor, and the poor rich. Skill added to labor is no disadvantage to the rich, and is indispensable to the poor. Well-to-do girls should learn to work. No reform is more imperative than this.—*London Gentleman.*

FORTUNATE FARMERS' BOYS.

The farmers contribute the highest average moral character of any portion of our people. For four years I was governor of the Commonwealth of Michigan, and once in every two or three weeks during the whole time I visited the Normal Reform School, where we have five or six hundred boys. I

have talked to those boys a great many times, and I have asked all who came from farms, who were born and raised on farms till they came there, to raise the right hand. I have asked this repeatedly, and out of five hundred boys we never had fifteen. I do not say this to criticise people who do not live in the country. By nature we are all very much alike. But the farmer is right out in contact with honest mother nature. She teaches him lessons of fidelity and faithfulness and honesty. This is one thing you contribute very largely that you couldn't figure in dollars and cents.—*Ex-Governor Luce, of Michigan.*

#### DOING AND NOT DOING.

"Sir," said the lad, coming down to one of the wharves in Boston, and addressing a well-known merchant, "have you any berth on your ship? I want to earn something."

"What can you do?" asked the gentleman.

"I can try my best to do whatever I am put to do," answered the boy.

"What have you done?"

"I have sawed and split all mother's wood for nigh on two years."

"What have you not done?" asked the gentleman, who was a queer sort of questioner.

"Well, sir," answered the boy, after a moment's pause, "I have not whispered in school once for a whole year."

"That's enough," said the gentleman, "you may ship board this vessel; and I hope to see you the master of her some day. A boy who can master a woodpile and bridle his tongue must be made out of good stuff."—*Christian Leader (Boston).*

#### HE'LL NOT WAIT.

Some months after a young man's conversion, he chanced to meet one of his former dissolute companions, who seemed overjoyed to see him, and who asked him to go with him to a neighboring bar-room. But the young man refused, saying:

"I have a friend with me."

"I don't see anyone with you."

"You can't see him, but he is here."

"Bring him in with you."

"No; he never goes into bar-rooms."

"Then let him stay outside."

"No, no!" was the final answer. "My friend is Jesus Christ, and if I go in with you, he'll not wait."

Noble answer was this! And, like his Lord, he was delivered by it from the power of evil.

Remember, this best Friend "will not wait" outside of places of sin. Who can take his place if he leaves you?—*Crown of Glory.*

#### FOUR WISE THINGS.

1. Look at your mercies with both eyes; at your troubles and trials with only one.
2. Study contentment. In these days of inordinate greed and self-indulgence keep down the accursed spirit of grasping. What they do not have makes thousands wretched.
3. Keep at some work of usefulness. Work for Christ brings heart health.
4. Keep your heart's window always open toward heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears into rainbows.—*Theodore L. Cuyler.*

Good thoughts are blessed guests, and should be heartily welcomed, well fed and much sought after. Like rose leaves, they give out a sweet smell if laid up in the jar of memory.—*Spurgeon.*

## Home News.

### Rhode Island.

WESTERLY.—Prosperity, in fair degree, seems to be attending upon the fortunes of the citizens of our town. There are the usual disagreeable features of the season, in the form of colds, rheumatism, and a few cases of *la grippe*. But these are not so numerous as to prevent the streets wearing a sort of holiday air this late in the New Year. The dry-goods stores and shops for fancy wares were never so numerous, nor on such extensive scale, as at the present time. The large new "Brown Building," on High Street, was finished in time for its occupants to make a holiday display that led visitors to think they were in a city many times larger than Westerly. Some of the merchants have not yet completed changes in the doubling of space occupied, and of the business formerly conducted. The many new buildings already finished, or in process of erection, are another feature of the change in our town. An absence of only a few weeks gives one a sense of unfamiliarity with the streets, and in some quarters an old landmark has to be sighted to correctly determine one's whereabouts.

The schools—of which Westerly is justly proud—have an unusually full attendance, as in addition to the local patronage there are quite a number from adjacent towns and villages, who find here a preparation for college or university. A goodly number of graduates from here are taking advanced courses elsewhere; and among those who have completed their college course are those who were a credit to Westerly and to their later *alma mater*, also.

The Christmas festivities were of the usual order. The Sabbath-school of our church observed, or indulged in, its celebration on the Sunday eve between Christmas and New Years. No pains were spared to make the occasion one of enjoyment and, judging from the expressions of little folk, they lacked nothing in their good time.

Sabbath-day, December 26, was children's day, and the following specially prepared programme was rendered:

Organ Voluntary—"Christmas Pastoral."	Merkel.
Male Quartette—"Shout the Glad Tidings."	Emerson.
Opening Sentences.	
The Lord's Prayer.	
Doxology.	
Psalms—133 and 23.	
Gloria Patri in A.	Minaka.
Old Testament Lesson,—Isaiah 26: 1 to 4.	
Anthem—"There Were Shepherds."	Holden.
New Testament Lesson—Luke 2: 40 to 52.	
Hymn—148.	
Prayer.	
Soprano Solo.	Selected.
Hymn—151.	
Sermon—"Lessons From the Childhood of Christ."	
Luke 2: 52.	
Offeratory—"Communion pour Noel."	Devred.
Anthem—"Brightest and Best."	The Rev. Wm. C. Daland, D. D.
Notices.	
Hymn—172.	
Prayer and Benediction.	
Organ Recessional—"Marche Religieuse."	Guilmant.

The attendance upon the service was large, the presence of children being a noticeable feature. They listened closely to the sermon given them, and to the questions asked by Mr. Davis gave prompt answers. Mr. Davis made an urgent plea for the presence of the little ones at the preaching service, saying that they never disturbed him, but were a help rather than a hindrance to him.

Our pastor, with his work and studies at Yale, is working hard and seems to be bearing the strain upon him better than was feared by some friends. His is not a nature to take things easily, for whatever he does he does with his might. We ask that prayers shall unite with ours that he may be enabled to partake abundantly of every needed grace and strength, both physically and spiritually.

Our Bible-school presented the annual reports and elected officers January 2. The reports showed a marked increase in attendance and in the collections over those of the year previous, with which they were compared. The election resulted in placing Mrs. O. U. Whitford as superintendent; Mr. A. R. Stillman as assistant superintendent; Mr. L. R. Coon, as secretary and treasurer; Will Browning and Mr. Barber, as librarians; Mrs. Carey Main, chorister. The primary department, under the superintendency of Mrs. Amanda R. Clawson, is larger than the other division of the school, and the graduating exercises and examinations in this department were held the week previous, making quite an exercise, showing results of systematic and thorough work on the part of Mrs. Clawson, her teachers and the pupils.

The local union of the Y. P. S. C. E. are making arrangements to entertain the Annual State Convention on February 22. The exercises are to be in the Seventh-day Baptist church. The society of our church will, no doubt, send program and other items to the RECORDER. M.

### New York.

VERONA MILLS.—When you are happy you ought to tell people about it. The genuinely happy soul is the one which wishes everyone "A happy new year" all the year around. There is so much of darkness in the world, so much of sorrow, that we need always have a smiling face and a cheerful word. Especially should this hold true of every lover of God's commandments. Psa. 119: 165, "Great peace have they which love thy law; and nothing shall offend them." We rejoice at the beginning of this new year because of spared lives, general good health, "a horn of plenty," and blessings without number from him who giveth to all liberally. A word in regard to our Christmas entertainment. Christmas eve was devoted to making merry the hearts of all. A good program was presented, statuary being the special attraction; and then the tree, quite heavily laden with good things. The pastor and family were especially well remembered by their kind-hearted congregations and their other friends. Our services are quite well attended, both Sabbath-day and Sunday evening. The Sabbath-school is in a flourishing condition. The Ladies Society, under the supervision of Miss Cora J. Williams as President, is doing good work. The Young People's Society receives notice this week in "Our Mirror."

Since my notice concerning the illustrated lecture, "The Rams Horn," appeared in the RECORDER, I have received several communications, and nearly all seem to think that the lecture is in printed form and for sale. *It is not.* The pictures are 4x5 feet, and on a continuous roll of paper; are in panoramic form—vertical roll—and is, when placed in box, a "Ram's Horn" which weighs about 125 pounds. The lecture is delivered in person. Rapid free-hand sketches will be given in connection. Any one desiring something which

will amuse, instruct, and bring a few pennies into the treasury will please write the undersigned for particulars.

PASTOR, MARTIN SINDALL.

JANUARY 7, 1897.

ADAMS CENTRE.—Evangelist W. E. Geil was with us, conducting union revival meetings, for 11 days in December. He is a man of great abilities, and many of his plans for getting Christians to do personal work are excellent. After he left us, the meetings were continued for two weeks, including the week of prayer. A large number accepted Christ, by signing the declaration, "I accept Jesus Christ as my Saviour, and with his help will lead a Christian life." The majority of these were young men. Some have already put on Christ by baptism.

On Thursday of the week of prayer Secretary Whitford came and rendered us much valuable assistance. He preached four very appropriate and helpful sermons. On Sabbath morning he presented to a large audience the conditions and needs of our mission fields, both home and foreign. He has a happy way of presenting these interests. In a kind and tender spirit he shows very clearly what is being done and the reasons therefor, and what might be done by consecrated living and systematic giving by the constituencies of our Boards. This church has for years used the envelope system for weekly offerings, for the work of missions and Sabbath Reform. I think there is an increasing interest among us to work this system more thoroughly, for blessed results to ourselves and the cause.

A. B. P.

Pennsylvania.

SALEMVILLE.—Having accepted a call of the Salemville church to visit them once a month and spend my vacations there, I began my work the first of last July; since that time the work has been slowly progressing. I left home December 17 to conduct a series of meetings with this people, arriving there on the 18. The work was begun under some trying circumstances; but, trusting God's Word, we labored on for three weeks, with good results. There were two additions to the church by baptism, one of whom was a convert to the Sabbath, and the church was greatly strengthened and aroused to Christian activity. There is a great interest manifested in the Sabbath question at present, and many who have not embraced it seem anxious to hear about it. We do hope that at an early day A. H. Lewis may go there and give them some of his stirring Sabbath discourses, for the benefit of the church and others that are studying the question. One man inquired of us when the day was changed and by whom? I believe the inquirer to be honest. Any information furnished would be acceptable.

New Year's Eve we presented and urged the matter of systematic giving to support a pastor, and also the needs of the Missionary Board; most of the people are poor, but are willing. A collection was taken that night for the Missionary Board, amounting to \$4.02.

We need an earnest, consecrated man, with whom the young people can fall into line, and be trained for efficient Christian work. He would find here a small, but live church, ready to rally to his support in the work. We wish such a man were ready for the work now, that the gospel fire might be kept burning.

The South-Eastern Association will convene with that church next May, which will be a good help to them. Let as many as can do so, make up their minds to attend this session, and encourage this little church by your presence. Begin now to arrange for this by saving money, and go. It will be a blessing to you to go and give them cheering words. While you pray for larger fields, do not forget this little hamlet, which is in so great need of an under-shepherd to lead and feed its flock.

DARWIN C. LIPPINCOTT.

SALEM, W. Va., Jan. 10, 1897.

Minnesota.

DODGE CENTER.—The winter thus far in these parts has been mild, with the exception of a week of severe weather early in November. Thanksgiving services were held in the Seventh-day Baptist church, the M. E. pastor preaching the discourse. The day was not pleasant, but a larger audience was assembled than usual. Our Sabbath-school had a holiday tree December 24, and the house was packed with happy people. After an entertainment by the school, the distribution of presents consumed about two hours. The superintendent was presented with a valuable book, a token of the high esteem in which he is held by his many friends. He has served the school for a long time and many, now children, will, in the years to come, remember Dea. E. A. Sanford as a faithful superintendent and Sabbath-school worker. The election of Sabbath-school officers occurred New Year's evening before the annual entertainment in connection with that event. Dea. Sanford was again elected superintendent, but declined to serve the coming year. Bro. Frank E. Tappan was therefore chosen to fill the office. The remaining officers were elected as follows: K. R. Wells, assistant; Mrs. Hettie Ellis, chorister; Mrs. Phoebe Langworthy, assistant; Miss Grace Rounseville, treasurer; Miss Edna Daggett, secretary; Miss Ruby Tappan, collector; Harry North, librarian.

A sunrise prayer-meeting was held New Year's morning, the Congregationalist Y. P. S. C. E. joining us. It was unusually interesting and profitable.

Meetings have been held in the Y. M. C. A. Hall by the American Volunteers, Captain D. M. Holcomb, wife and sister conducting them. Guitars, horn, tambourine, drums and hand-clapping, and exhortations were principal means of drawing the crowds. Every person, backslider, sinner and otherwise, once going forward to the "penitent form," had his or her name taken as a convert. In this way the captain obtained one hundred and forty-two converts. Church people of all denominations united in the services. The Captain was a very dignified and gentlemanly appearing young man, and seemed very earnest, yet the more thoughtful Christian people seem to consider it a very superficial effort, making salvation very cheap and conversion a matter of feeling and "getting jolly." At the close of the Volunteer meetings, the Captain and wife united with the Methodist church, and meetings were continued in that church. They will probably add a number to their membership, as their pastor assumed a very prominent part in the meetings. We hope the Lord will order everything to his glory and truly revive us.

# Sabbath School.

INTERNATIONAL LESSONS, 1897.

FIRST QUARTER.

Jan. 2.	Christ's Ascension.....	Acts 1: 1-14
Jan. 9.	The Holy Spirit Given.....	Acts 2: 1-13
Jan. 16.	A Multitude Converted.....	Acts 2: 32-47
Jan. 23.	The Lame Man Healed.....	Acts 3: 1-16
Jan. 30.	The Boldness of Peter and John.....	Acts 4: 1-14
Feb. 6.	True and False Giving.....	Acts 4: 32-37, 5: 1-11
Feb. 13.	The Prison Opened.....	Acts 5: 17-32
Feb. 20.	The First Christian Martyr.....	Acts 6: 8-15, 7: 54-60
Feb. 27.	The Disciples Dispersed.....	Acts 8: 1-17
Mar. 6.	The Ethiopian Convert.....	Acts 8: 26-40
Mar. 13.	The Persecutor Converted.....	Acts 9: 1-12, 17-20
Mar. 20.	Christian Self-restraint.....	1 Cor. 9: 19-27
Mar. 27.	Review.....	

LESSON V.—THE BOLDNESS OF PETER AND JOHN.

For Sabbath-day, Jan. 30, 1897.

LESSON TEXT.—Acts 4: 1-14.

GOLDEN TEXT.—There is none other name under heaven given among men, whereby we must be saved. Acts 4: 12.

INTRODUCTION.

The closing portion of Peter's sermon was a powerful appeal to repentance and acceptance of Jesus the Christ. To make the appeal all the more forcible he again has recourse to Scripture, quoting Moses, Samuel, and the words they acknowledged God to have spoken to Abraham. The climax is reached when he focuses all, the miracles, the prophets and the lives of their fathers on Jesus Christ whom God had sent to bless them in turning every one of them away from his iniquities; and whom he had raised from the dead in witness of his acceptance of his life and death for the salvation of the whole world.

NOTES, CRITICAL AND EXPLANATORY.

- I. Apostles Overcome by Enemies. 1-7.
  1. *Priests.* Whose place as leaders in religion was in danger of usurpation. *Captain of the temple.* A chief of the Levites to whom the duty of guarding the temple against uncleanness was entrusted. *Sadducees.* One of the two leading sects. Religiously, materialists; socially, aristocrats; civilly, allies of Rome.
  2. *Being grieved.* Thoroughly vexed. *Preached . . . Jesus . . . resurrection.* The very name Jesus was detestable to the Priestly Pharisees whose hypocrisies he had exposed; the doctrine of the resurrection was the one thing above all else the Sadducees could not tolerate.
  3. *In hold.* Prison. Not, however, as a punishment, but in precaution lest they escape the trial. Only thus did it seem to have been used by the Jews. *Eventide.* 6 P. M.
  4. *Howbeit.* In spite of arrests and crinations, the power of God unto salvation was revealed. *Was.* "Came to be. Indicating the addition of the original number of the many that believed."—*Vincent.*
  5. *Rulers.* Chief priests. Religious leaders. *Elders.* "Heads of families." Leaders in more strictly civil affairs. *Scribes.* They were not only the copyists, but also the teachers of the law.
  6. *Annas . . . Caiaphas.* The relationship between these two men was peculiar. Annas an old man, seems to have been generally regarded by the Jews as High Priest, but was without official recognition at Rome; while the Romans accorded to the son-in-law the office of High Priest, while the Jews failed to regard him as such. See Luke 3: 2; John 11: 49; 18: 13. *Gathered together.* In official council.
  7. *In the midst.* In the center of the circle formed by the members. *Power . . . name.* Lit., what sort of power, what kind of name. "The attempt was to convict of sorcery and so bring under sentence of death."—*Schaff.*
  - II. Enemies Overcome by the Holy Ghost. 8-12.
    8. *Filled with the Holy Ghost.* Chap. 2: 17, 18. The Spirit transformed him into a messenger of God. *Ye rulers . . . elders.* An address befitting the station of his auditors.
    9. *Good deed.* The only possible charge aside from a contortion of their teachings into blasphemy, and they had shown no tendency toward this thus far in the history of the church.
    10. *By the name of Jesus Christ of Nazareth.* In, as above. They have pressed the case too far. It now reacts upon themselves. *Ye crucified.* Many of them had doubtless sat in council which pronounced condemnation on Jesus. *God raised.* Contrast with "ye crucified."
    11. *Stone.* Quoted from Psa. 118: 22. See Matt. 21: 42. *Head.* Chiefest in importance in the foundation. Their rejection had resulted in Christ's exaltation.
    12. *Salvation.* Lit., the salvation, the Messianic deliverance. *Name . . . given among men.* No other person whom God would give to men for salvation. Their only hope lay in accepting him.
    - III. Christ's Kingdom Triumphant. 13, 14.
      13. *Boldness.* "Shown in their words, their confidence in Jesus, and then utter fearlessness of consequences."—*Peloubet.* *Unlearned and ignorant.* Uneducated men of the common people. *Took knowledge.* Recognized the fact.
      14. *Could say nothing.* The man was there, healed. The miracle could not be denied.

## Popular Science.

BY H. H. BAKER.

### Axiomatic Proposition No. 2. Controverted.

Gravitation acts independently of matter, but depends upon the quantity, or mass, and the distance, varying directly as the product of the masses or density, and varying inversely as the square of the distance, having no regard to size; axiomatic proposition No. 2 being incorrect.

DR. H. L. HULETT.

ALLENTOWN, N. Y.

### Telescopes—Future, Present and Past.

People interested in astronomy are now looking forward with deep interest to the World's Exposition to be held at Paris, in the year 1900. Their schedule of exhibits provides that there is to be on exhibition the largest, longest and most powerful telescope ever yet constructed.

The object glass is said to be fifty-one inches in diameter; that will be eleven inches larger than the one just finished for the Yerkes great telescope at Geneva Lake. The length of the Paris telescope is to be 180 feet. The image is to be thrown on a mirror seventy-five inches in diameter, and then reflected on a screen, in such a manner that 600 persons, at the same time, can view the object in the heavens.

It is anticipated that its wonderful powers will bring the moon within one mile of us. We think this may prove to be rather luna. We well remember that when Sir John Herschel took his father's great reflecting telescope to the Cape of Good Hope in 1834, for observations, a wag in New York wrote a description of the moon's surface as seen by Sir John Herschell and by him specially communicated for the London press; although remarkable, yet so realistic in description that it deceived the very elect, and it was copied into the papers far and wide.

In about a month or six weeks afterward, came another communication from Sir John, setting forth the discovery of a wonderfully strange people, and set forth so minutely their habits of living, that every one knew at once they had been fooled, and that the former article was a fake. People who were living then I think will be rather chary how they gulp down another moon hoax.

It must be admitted that the science of astronomy, also astronomical instruments, have kept well to the front in this age of higher education. It was only in 1773 that Sir William Herschel, the father of Sir John, an English astronomer, though born in Germany, made the first telescope that could reach the nebula of Orion. In 1775 he made the first reflecting telescope, and in 1780 he improved and erected what was then called the great reflector, the tube of which was 39 feet and 4 inches long.

The largest telescope now in use is at the Lick Observatory, in California, having an object glass of 36 inches. The next largest is at Pulkowa, in Russia, having a glass of 30 inches. The University of Virginia has one of 26 inches, and Harvard one of 24. Thus we see that the all-important and most costly part, the object glass of a far-reaching telescope, has steadily increased in diameter, from 24 inches at Harvard, to 40 inches, the one just finished at Cambridge, Mass., for Mr. Yerkes, at Geneva Lake, Wis.

We welcome every advancement in the science of astronomy, and cheerfully recommend to all our young people to avail themselves of the use of telescopes whenever practicable. A great astronomer once said, "When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained," etc., no wonder that he exclaimed, "The heavens declare the glory of God." Young people, look heavenward.

### THE "HELPING HAND" CRITICISED.

To the Editor of THE SABBATH RECORDER:

In the *Helping Hand*, the lesson for January 9, page 136, I see certain statements that I deem incorrect. I would take no notice of them, if they did not belittle the Scriptures, and question their integrity. I have no doubt the Board took the statement of others without particular thought or reflection. But we, as Seventh-day Baptists, make the proud boast that we predicate our faith on the immovable Rock, for which I am thankful. I find these words in the *Helping Hand*. It was man's choice unauthorized by God, hence of no value. I concede, if unauthorized by God, it is of no value, but this is the all important question, Was it authorized by God? I say yes. See Acts 1:20, "For it is written in the book of Psalms, 'Let his habitation be desolate and let no man dwell therein and his bishoprick let another take.'" Does this Scripture authorize the taking of another man to be witness of his resurrection? Certainly it does. This point I deem now settled.

The *Helping Hand* says, "unauthorized by God." We have shown that to be a mistake. This being settled, let us see if the choosing by lot was not according to Bible usage. First they prayed for divine guidance. Was this praying a farce? We think not. They prayed and said, "Thou Lord which knoweth the hearts of all men, show whether of these two thou hast chosen, and they gave forth their lots, and the lot fell upon Matthias, and he was numbered among the apostles." We raise the question whether the casting of lots was a Scriptural mode of settling important questions. See Lev. 16:8, "Aaron shall cast lots upon the two goats, one lot for the Lord and the other for the scape goat." Notice this is done by God's appointment. See also 1 Sam. 14:41, "Therefore, Saul said unto the Lord God of Israel, give a perfect lot. And Saul and Jonathan were taken; but the people escaped." In the division of the land they cast lots. See Joshua 15:1. We deem these quotations sufficient to show that God settled important questions by casting lots. Notice, the disciples did not finally settle the question as to who should take the bishopric. God settled the question by lot. The *Helping Hand* says also, "Electing him to obscurity." Is this a fact? He might have been one of the seventy. If he was elected to obscurity, God did it. There is very little said of many of the disciples, and yet they were doing a great work, no doubt. Leaven works very silently, yet, nevertheless it is doing its work. That Paul recognized the fact that there were twelve apostles besides him. See 1 Cor. 15:5, 7, 8. I hope no one will consider me impertinent. I greatly desire the truth to be set before our children. That Matthias was not elected to obscurity, see Rev. 21:14, "And the wall of the city had twelve foundations and in them the names of the twelve apostles of the Lamb." I think I may be pardoned for saying Matthias was

not elected to obscurity, but with the other apostles his name appears in the foundation of the city.

TRUTH SEEKER.

If there is any one truth I would gladly impress on the mind of a young Christian, it is just this: that God notices the most trivial act, accepts the poorest, most threadbare little service, listens to the coldest, feeblest petition, and gathers up with parental fondness all our fragmentary desires and attempts at good works.—*Author of "Stepping Heavenward."*

### \$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

Address, F. J. CHENEY & CO., Toledo, O.  
Sold by Druggists, 75.  
Hall's Family Pills are the best.

### Special Notices.

PLEASE look at page 38 of the new Conference Minutes, and see whether it means anything for you.

WILLIAM C. WHITFORD, Treas.

ALFRED, N. Y.

ALL persons contributing funds for the Mizpah Mission, 509 Hudson Street, 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 6126 Ingleside Ave.

ALFRED WILLIAMS, Church Clerk.

THE Seventh-day Baptist church of New York City holds services each Sabbath at 10.30 A. M., in the Boys' Room of the Y. M. C. A. building, Twenty-third Street, near Fourth Avenue. Visiting Sabbath-keepers in the city are cordially invited to attend the services. Pastor's address, 987 Lexington Avenue.

CLAYTON A. BURDICK, Pastor.

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.

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

THE Quarterly Meeting of the churches of Otselic, Lincklaen, DeRuyter, Cuyler and Scott will hold its next session with the Lincklaen church, January 30, 31, 1897. The following is the program for Sabbath-day:

11 A. M.—Sermon by B. F. Rogers.  
1:30 P. M.—Review of the Sabbath-school lesson.  
2 P. M.—Sermon by L. R. Swinney.  
7 P. M.—Sermon by L. M. Cottrell.

The services for First-day will be announced on the Sabbath.

All who can are earnestly requested to attend all the services.

PASTOR, LINCKLAEN CHURCH.

**MARRIAGES.**

**TYLER—DAMUTH.**—At the Seventh-day Baptist parsonage, in Walworth, Wis., by Rev. S. L. Maxson, January 6, 1897. Mr. Charles A. Tyler, of Marengo, Ill., and Miss Mary E. Damuth, of Elkhorn, Wis.

**MINGUS—PRESTON.**—At the Seventh-day Baptist parsonage, in Independence, N. Y., January 7, 1897, by Rev. W. L. Burdick, Mr. Robert D. Mingus, of Independence, N. Y., and Miss Myrtle Preston, of Andover, 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.

**HUTCHINS.**—Ruth Hutchins, only child of Gifford and Myra Hutchins, died at their home in North Loup, January 4, 1897, aged two years and 6 months. The bereaved parents have the sympathy of the entire community.

“Go, little pilgrim, to thy home,  
On yonder blissful shore;  
We miss thee here, but soon will come  
Where thou hast gone before.”

J. H. H.

**KENYON.**—Near Hopkinton City, R. I., Dec. 26, 1896, Harriet E. Kenyon, wife of Dea. Gardiner S. Kenyon, in the 74th year of her age.

Sister Kenyon made a profession of religion in early life, and adorned her profession by faithfully living for God, the church, her family and community. She was a member of the Second Hopkinton church, which relation she had held for many years. She was married to Dea. Kenyon about 53 years ago. One of their five sons died a number of years ago, the other four are living and have families who, with their lonely bereft father, together with very many relatives and a host of friends, mourn their loss. The funeral which was largely attended was held at the house. Her pastor spoke from Luke 12:37. Rev. A. McLearn, of Rockville, offered prayer. Burial in Oak Grove Cemetery at Ashaway.

L. F. R.

**Literary Notes.**

THOUGH not a recent publication, still “The Family Circle,” consisting of original and selected anecdotes, written and edited by H. L. Hastings, of Boston, is a book of nice appearance in binding and filled with interesting and wholesome matter. In its 318 pages there are more than 330 anecdotes comprehending many subjects both interesting and instructive.

**Ideal Young Men and Women.**

One of the neatest and best books of the New Year. The author, Dr. David Gregg, is well known as an author, and what he has to say is always worthy of attention. This book of 109 pages should be in the hands of every young man and young woman. It has three divisions:

I. A young woman's concept of an Ideal Young Man.

II. A young man's concept of an Ideal Young Woman.

III. Ideal Letter Writing.

These high ideals will have a powerful influence in character-making. Write to E. B. Treat, 5 Cooper Union, New York, and secure the book.

**Report of America's Relief Expedition to Asia Minor, Under the Red Cross.**

This report contains 125 pages with Miss Clara Barton's Report of services and experiences on her mission of love to the suffering and outraged Armenians. The book contains a map of Asia Minor, and many photographic cuts of persons and scenery. The book should be read by all who would have an intelligent view of the great wrongs perpetrated by the Turks on the one hand, and the sym-

pathy and the charities of Christian people of this and other nations on the other hand. This “Special Illustrated Edition” will be sent to any order for 30 cents. Address, The American National Red Cross, Washington, D. C. All the proceeds going to swell the fund for further relief of the sufferers.

MARY E. WILKINS is engaged in writing a series of striking sketches of New England neighborhood life for *The Ladies' Home Journal*. They will portray a small community's social indulgences, sketching the old-fashioned quilting-party, the time-worn singing-school and an apple-paring bee.

**New York's Greatest Scene.**

New York's famous thoroughfare, Broadway, has been the scene of some wonderful events. But the one scene which still stands as the most remarkable, in point of enthusiasm, is Louis Kossuth's famous ride up Broadway, in 1851. Kossuth had already seen and passed through a crowd of 500,000 people in his triumphal ride up the great thoroughfare. The culminating moment however, occurred when the great Hungarian patriot reached the corner of Broadway and Ann Street. The sight that burst upon him staggered him for the moment. In the open square directly before him was massed together a quarter of a million of people, and when this vast concourse broke into a united cheer, Kossuth was fairly bewildered. No man saw this great event so well and advantageously as did Parke Godwin, the veteran New York editor and Kossuth's closest friend in America. Mr. Godwin was with Kossuth, and for the first time he will now tell the story of the marvelous event in the February *Ladies' Home Journal*. The actual scene at Ann Street will also be shown in a picture by De Thulstrup, showing Kossuth in his carriage as the great scene burst upon him.

**USES OF GLYCERINE.**

Glycerine is one of the most useful and misunderstood of every-day assistants. It must not be applied to the skin undiluted, or it will cause it to become red and hard; but, if rubbed well into the skin while wet, it has a softening and whitening effect. It will prevent and cure chapped hands; two or three drops will often stop the baby's stomach ache; it will allay the thirst of a fever patient, and soothe an irritable cough by moistening the dryness of the throat. Equal parts of bay-rum and glycerine applied to the face after shaving makes a man rise up and call the woman who provided it blessed. Applied to shoes, glycerine is a great preservative of the leather, and effectually keeps out the water and prevents wet feet.—*Unidentified.*

**LITTLE THINGS.**

It is well to observe the small things, for so much depends upon their attention. I have seen tidy women shake out night dresses and lay them folded under the pillows. Of course they get no airing here.

It is a good plan to iron heavy cotton socks and hose on the wrong side, so if there are any knots or lumps they will be pressed flat.

Shoe pockets on the inside of closet doors are necessary. I make mine of the legs of men's trousers. “Tucking things out of sight” is a suggestion of Satan, I believe. I believe that children should have certain drawers and places for their own use. One of our babies has a trunk, and he is as orderly as a spinster.—*Herald and Presbyterian.*

**ALUM** is properly a dye stuff. Lime is properly used in tanning. Neither should be used in bread. Yet it is positively true that most all the cheaply made baking powders contain these harmful ingredients used simply because they are cheap, and utterly regardless of their dangerous character. The cheap powders thereby become the infamous means whereby the unsuspecting are deluded and injured.

In all English countries and in some of our States it is unlawful to put alum in bread. The Royal Baking Powder is free from alum and lime—it is absolutely pure.

ROYAL BAKING POWDER CO., NEW-YORK.

**SHARING IN A GOOD WORK.**

A traveler, standing by a cathedral, expressed his admiration of its beauty. “Yes,” said a laborer who heard him, “it is a fine building, and took us many a year to finish.” “What had you to do with it?” said the traveler. “I mixed the mortar, sir,” was the proud reply. He had a share in the grand work. We, too, may share in building up human society into a holy temple in the Lord, and we may rejoice in our work, even if we can do but little.—*Morning Star.*

**REV. A. W. COON,**

The Celebrated CANCER DOCTOR, of Alfred, N. Y., is now at Lincklaen Center, N. Y., where he will treat all cases requiring his services, on terms fitted to the hard times. Patients can be treated at their homes, or at the Doctor's, as they choose. The remedy, of his own invention, will destroy the Cancer in a few hours, and with but little pain. Send for circulars and testimonials. Address, Rev. A. W. COON, Cancer Doctor, Lincklaen Center, N. Y.

**A HOT BATH WILL BRING SLEEP.**

Suppose a person to be tired out by over-work of any kind, to feel nervous, irritable and worn, to be absolutely certain that bed means only tossing for hours in an unhappy wakefulness. We all know this condition of the body and mind. Turn on the hot water in the bath-room and soak in the hot bath until the drowsy feeling comes, which will be within three minutes; rub yourself briskly with a coarse Turkish towel until the body is perfectly dry, and then go to bed. You will sleep the sleep of the just, and rise in the morning wondering how you could have felt so badly the night before. The bath has saved many a one from a sleepless night, if not from a severe headache the next day.—*Dr. Edson.*

**HEART ABILITY.**

It is not always the most capable men who do the most good. Men of fine attainments often devote them to a bad purpose. Men who are not naturally blessed with such rare gifts often do more good than those of finer attainments, because with a consuming love they devote their energies to the upbuilding of that which is pure and noble. Again, those with brilliant intellects often counteract their influence for good by some eccentricity. Furthermore, their service is not with all the heart; and a divided service, backed even by great ability, does but little good. Hence, the Saviour says, “Thou shalt love the Lord thy God with all thy heart.”—*Gospel Advocate.*

**IS THE OVEN HOT ENOUGH?**

Every inexperienced cook who is uncertain as to how to test the oven to bake pastry, cake, etc., should write out these rules clearly and paste them on the wall near the kitchen range: Have a piece of white paper, and place it in the oven. If too hot, the paper will speedily blacken and burn up. If it is a delicate brown, the oven is right for pastry. Should the paper turn dark yellow, cakes may be baked; and if only light yellow, sponge cakes and biscuits may be set in the oven at once.—*Pittsburg Christian Advocate.*

**A Collection of Celebrities.**

There is probably no other publication in America so successful as the *Youth's Companion* in securing the services of famous men and women. Think what a collection this is, for a single year: Ian Maclaren, Rudyard Kipling, Stephen Crane, Andrew Carnegie, Hon. Theodore Roosevelt, Dr. Lyman Abbott, Madame Lillian Nordica, Hon. Carl Schurz, Charles Dudley Warner, Mrs. Burton Harrison, Dr. Edward Everett Hale, the daughter of Longfellow, the son of Emerson, three members of President Cleveland's cabinet, a United States Senator, the Speaker of the House of Representatives, and half a hundred other men and women equally well-known! The value of such a list of writers lies in the fact that each describes or discusses the work he is identified with—the work that has made him famous. An Illustrated Prospectus will be sent free to those who address THE YOUTH'S COMPANION, 205 Columbus Ave., Boston, Mass.

**Wanted—An Idea** Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDERBURN & CO., Patent Attorneys, Washington, D. C., for their \$1.00 price offer and list of two hundred inventions wanted.

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