empti. "he findeth it empty." by the fireside. Yet strong in human strength, A soul long held in sin, Uprose to break its bonds at length And light the fire within. The evil spirit fled A room was found empty, A troubled heart dissuaded By sounds of doubt and gloom. They stood, with thorny-crowned brow, Desired to enter there, He knocked, he spake in whispers low, "i come thy love to share." Though swept and garnished, still admittance was denied. "i run by with strength of will," The hoasting soul replied. The evil one returned, An empty room he found, No fire upon its altar burned, No Christ within was crowned. "room for a legion here, Male hosts ye powers of hall," And seven more vile than he drew near, The strong man, conquered, fell. No sinful soul has power like its own strength to rise, Arose in some unguarded hour His spirit the tempter tried. He finds the empty seat, And brings a host to fill, A thousand evil passions start Client to his will. Full then with Christ, the Lord, Each empty, troubled soul, Full life with Christian deeds and words, And grace will make these whole.

It is announced that the Rev. O. U. Whitford, Missionary Secretary, will preach at the New York City Church on Sabbath-day, Dec. 8th. Every man to his post. No one is required to do another's Christian work. Stand in your own place. Do your own work; do it faithfully; do it well. Your reward is sure. God's Word promises it and all heaven stands pledged as your security.

Christianity should become so marked a feature in every Christian character that the family responsibility can be easily seen. All true Christians have a common Father and a common Saviour, who is Christ, their elder Brother.

We hear a great deal said about the man who is a genius. Some men seem to be born with wonderful powers in certain directions. They are called men of genius, and boys sigh for such talents. But the best genius with which God endows men is the genius to do one's best. Here responsibility ends and with such genius, which all possess, every life may be useful and every death glorious.

Ten eyes of the whole civilized world are turned toward the new Oar of Russia, Nicholas II. eager to see what may be his attitude toward the great questions of the day that confront him. Will he favor constitutional government, civil and religious liberty? Russia as a despotism stands almost alone among the great nations of Europe. Now is the time for the Oar to make his name immortal and his life comparatively secure from the murderous hatred of Nihilism, by taking the heavy yoke from the bleeding necks of his people. This young ruler has a rare opportunity to make his name famous in history and to be one of the greatest benefactors of his race by lifting more than a hundred millions of people up to a higher plane of righteous government, and thus placing them among the progressive and civilized nations of the earth. What will Alexander Nicholas II. do?

Ten State of Maryland has an enactment (not a law), passed in 1794, requiring the observance of Sunday and making no exceptions in the case of those who conscientiously observe the seventh day. R. R. Whaley, a carpenter, and a Seventh-day Adventist, who was engaged in building a church in the village of Church Hill, purposely to avoid making any disturbance, refrained from doing any work on the church on Sunday, but spent the day at home quietly doing little jobs out of the house for the comfort of his family. The eagle-eyed Marylanders watched this flagrant disturber of the peace and had him arrested and tried by the courts. He is now serving out a sentence of ninety days in jail. And yet a similar punishment for no greater offense, inflicted in Russia, would call down the fierce maledictions of the liberty loving (?) Marylanders upon the devoted heads of the Oar and his tyrannical minions.

We clip the following from the Biblical Recorder, Raleigh, N. C., issue of Nov. 21st. It will be remembered that Bro. Hills has been laboring this fall about one hundred miles south of Raleigh and preaching the gospel there with marked evidence of God's approval. Because he preaches Bible doctrine only, this Biblical Recorder appears to class him among the "pious frauds."

Fools frauds are perishing their sanctimonious airs in various parts of the State just at this time. They are scoring broadcast literature of the most pernicious kind, which uses several truths in order to sneak in a lie. Let the people read their Bible. The fact that literature according to scripture is not sufficient to recommend it when "Seventh-day" worship, sanitation and "new dispensations" are introduced. A man with a too-good-to-live air, who fagins hum­bleness and praise about the truth, can easily be a wolf that cannot get a living except in disguise. Our State has suffered enough from impostors; and it is time all, except certain ignorant few who are never satisfied except with changes, had learned that the pastor who has grown up among them, or who are known by their friends, are the safe pastors.

We wish to assure our Southern brethren, that if there is any reference in the above to the laborors of our beloved Brother Hills, who has done such efficient evangelistic work in Cumberland County, N. C., it is a very grave mistake and a wide divergence from the rules of Christian charity to characterize him as a "pious fraud." Neither is he "sowing broadcast literature of a most perverse kind." The Rev. Geo. W. Hills is the faithful missionary of the Seventh-day Baptist denomination in the South, and a man whom the editors of the Biblical Recorder, as well as the Sabbath Recorder, could meet with pleasure and profit. If North Carolina never finds a greater "imposer" than Bro. Hills, it may well be congratulated; and if the State is sown with no worse literature than that which bears the Bible and urges obedience to God's commands, its inhabitants will not suffer for want of wholesome reading matter wherever Brother Hills may pitch his tent.

Quite a controversy has been going on in some of our Baptist exchanges for several weeks past on the question of the proper treatment of cases in which members of Baptist churches decide to unite with other churches of unlike faith. Some recommend the excommunication of all such offenders, while others urge a little milder and more tolerant treatment of the case. The Examenier expresses much surprise that any Baptist church should give letters to their own members who contemplate uniting with churches of other denominations or receive members from other denominations on letters of recommendation. In reply to this several Baptist ministers and editors declare such to be a common practice and maintain its consistency by every plausible argument.

This controversy calls to mind a similar question frequently arising in our own churches. With us such a change is much greater and the offense more flagrant, because, according to our understanding of the Scriptures, it involves the breaking of one of the commands of the Decalogue. For a First-day Baptist to join any orthodox church does not necessarily involve him in any such serious transgression, since the orthodox churches will admit members by immersion if they prefer. Our people are not a unit in their views concerning the proper treatment of those who determine to leave our ranks and unite with other Christian people.

Of course it would be inconsistent for us to give a letter of recommendation to such persons to unite with other churches, and such letters are not often asked. But it does frequently happen that a letter of standing is asked for. A letter of standing is not of necessity a letter of recommendation. But our individual opinion is that any person is entitled to a letter of standing at any time when called for. This letter should
state candidly the exact moral and religious standing of each person up to the time when the request is made. The latter will violate no rule of Scripture. To excommunicate and refuse such a letter may place one of previous good character under suspicion of other, and in common belief more grave offenses, than that of a change of sentiments or practice regarding church connections. A letter of standing to one whose only known offense is a violation of the Sabbath will leave the person free from suspicion of other sins and place him on the same footing with others whom in various instances the Church has forgiven in error. Having done all we can in Christian love, to admonish and reclaim one who proposes to leave us, and failing to restore him, the hand of fellowship must then be withdrawn. But this act should be in Christian love, having no hint of a spirit of persecution. A loving, tender, forgiving spirit will often win an erring brother or sister back to the church and to a life of devotion and usefulness when the opposite treatment will discourage, offend and drive them away further. "Brothers, if one man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be in error." (From L. D. Randolph.)

Put the Christian standard up high. It is easier to live up to a high standard than to be slack and half-hearted.

We never make anything by letting down the bar so that sinners can get into the kingdom easily. They know what a Christian ought to be as well as we do, and it only discourages them when they see us fail to tell them the truth.

There is a mighty ground-swell of heroism in the deep sea of humanity. Men will face hardship and death freely when their hearts are stirred in a noble cause. Many a brave follower fought in Andersonville who might have purchased the sweet privilege of treading God's green earth again. Not for any price would the slightest service against the cause for which his brothers were fighting in the field. With every drop of his heart's blood he loved his country, and when the chip that he today in some lonely spot unmarked by the loving tribute of friends are a mute, but eloquent testimonial of the heroism which waits to be awakened in the breasts of many men.

Did it ever occur to you that there are people with the difficulty to distinguish the difference between being firm and being just a common, every-day milie? I don't know Seventh-Day Baptists. I was thinking of a man I saw once in Canada.

It is a startling fact that the War of Succession did not produce upon the Southern side "a single verse or bar of music that the world could recognize as such." It was not because the people were not brave, gifted and loved of song; but because the war was the end of the land. Are you a singing Christian? Can you send up hymns of joy and praise in the battle of life? If not, there is something the matter. Probe down into your heart and find the old grudge or the secret sin which has poisoned your heart and blunted its singing.

Let the keynote of your home life be love, and content will sit by your fireside.

Take good care of the mistress of your home. A woman's heart is like a splendid flower. It blooms and fills the garden with fragrance; but when the chill wind blows it closes by the instinct of self-protection.

To cross the line beyond which the Holy Spirit cannot go is the "unanswerable sin." It cannot be forgiven—not because God is not willing, but because the sinner cannot ask.

They cannot spoil General Booth. The judges and the bishops are relying upon one another now to pay him honor and speak flattering words; but he is the same rugged and fearless soldier that he was when "society" reviled the red cap and the mohican at the procession.

Pray for Walworth. A few have come out grandly on the Lord's side. Others have asked prayers. Many more come to the meetings but are held back by others. All others back the religious women's work and try to fight conviction. Pray for us.

THE WORK OF CHRISTIAN WOMEN IN THE CHURCHES.*

By REV. A. & POWELL.

*Read at Andover, N. Y., at the Ministerial Conference, and requested for publication.

... they go into the chapels and sit in groups, talking and chattering together, and sometimes they become the authority and 'find' the church. The command of the apostle, therefore, has no reference at all to women's exercise of the gift of prophesy or of prayer; it simply deals with this inconvenient practice so common among the undisciplined women in these eastern lands. In our prayer and instruction, I suggest the true interpretation. Paul would have all things done orderly and without confusion, and therefore rebukes the disorderly manner of conducting the meetings.

This view is evident from the fact that elsewhere Paul does not forbid the prophesying of women, but rather assumes the existence of the practice. In the 10th and 11th chapters of 1 Corinthians, Paul gives certain regulations to prevail at the administration of the Lord's Supper. In the midst of these occurs this passage, "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." 1 Cor. 11:6. It is plainly evident from this that the prophetesses were allowed to prophesy in the church, though not to prophesy in the public place. The purpose of the prophesying. Can it be possible that the Holy Spirit, having said this much in one passage, will contradict Himself in another?

Other proof very clear and positive comes from the fact that in Acts 21:9 we are told that Philip, the evangelist, had four daughters who prophesied. Paul tarried there in Caesarea "many days," and we do not anywhere read that he disapproved of the exercise of the prophetic gift on the part of these four virgins. On the contrary, all along through the history of the churches, and from Catharine of Sienna to Mrs. Carrie Judd Montgomery, now of the Salvation Army in California, and from the moderate to the extreme, women's exercise of prophesying has been in the churches and congregation is always large. Hence, therefore, in our present meetings is a wide open field for the exercise of the gift of prophesying, which, I am persuaded, is too continuously neglected. Is there not a divine call to our sisters to enter upon this particular work in our churches and render it more continuously efficient?

Said Mr. Judd, in his Mildmay address, "Has not the devil too long blinded our eyes so that we have for centuries bound up one of the most powerful arms of the church of God?" Twice he was baptized by water, but even after that God had to give him special revelation in order to open his eyes that the Gentiles might be brought in. It seems as if the churches of God in this century need to have the scales taken from their eyes that they might see that God wants every man in the power of the Holy Ghost. Shall we not break down the barriers that God never set up, but that Satan has put in the way?

But the work of Christian women in our churches is more varied since the passing of the Word of the Word and the Prophets. Not only may they speak in public, or write words that shall prove of lasting value in the salvation of the perishing, and in the spiritual building of...
As she walked along with the World, While millions and millions of precious souls To the horizon burst, but were not seen Your presences are too old and plain, Said the gay World, with a sneer: They brighten with dreadful tales, Which I do not like to hear.

They talk of judgment, fire and pain, And the beloved, and the beat of drums, They talk of a place that should not be Mentioned to ears polite.

I will send you a better stamp, Brilliant, and gay, and fast, Will who may live as they list, And go to heaven at last.

The Father is merciful, great, and good, Loving, and patient, Do you think he would take one child to heaven And leave the other to pass?

So she called for pleasing and gay divines, Gifted, and great, and learned; And the people cried, and the cross Was out of their pulpit turned.

Then Mammon came in and supported the Church, Busting a prominent pew, And preaching, and singing, and floral display, Proclaimed a period new.

And they of the Church and they of the World Walked closely, hand and heart, And only the Master, who knewest all, Could tell the two apart.

---Malvina C. Edwards, in Our Hope.

"PIN-MONEY."

"Here is your pin-money, Maud," said Uncle Hugh, as he handed his niece a bright silver dollar.

"Thank you, uncle; I was just wishing for some spare change," and Maud's eyes fairly became beamed as she took the offered money.

Uncle Hugh, when you give me money to spend, I do not know what to do, do you always call it 'pin-money'?" Maud asked.

"Well, my dear, I will tell you the origin of the term pin-money. Pins were introduced into England by Catharine, first wife of Henry VIII. They were not, however, the well-known, small-pointed pins we use now, but pins, were made of gold, silver, ivory and brass, many of them weighing as much as six or eight ounces. Such pins as those were worn in the hair and used on different parts of the clothing to fasten folds or drapery, and were quite ornamental. Thus, you see the first pins were much more useful to ladies than gentlemen. The Spanish manufacturers were permitted to sell their pins only during the Christmas holidays, and in that way gentlemen began to give the ladies of their respective families money at Christmas time with which to buy pins. At first they gave the money as many as we now have to pay for a valuable piece of jewelry. However, after pins had become common and cheap, many continued the practice of giving their wives, daughters and sisters money to buy pins; in that way the term 'pin-money' originated, and it now applied to an allowance made to a lady to buy any small articles she may need or desire."

"I am glad you told me all about it, uncle," said Maud; "and I thank you very much.

---Harper's Young People.

"TIME."

Do you wish me, then, away?

You should rather bid me stay; For your friend is in the line, And the hour is late.

Think before you let me go.

Whether you entertain or spurn, Would you leave me in the night?

Times shall come, and times shall be, When you will wish that I had stayed.

Though I move with leaden feet, Light itself is not so fleet;

And ages and ages gone Eternity and I are one.


"CIGARETTE SMOKING."

Dr. C. A. Clinton, of the San Francisco Board of Education, has been making a special study of the effect of smoking among the public-school children, and expresses himself in the following forcible language:

"A good deal has been said about the evils of cigarette smoking, but one-half the truth has never been told. I have watched this thing for a long time, and I say calmly and deliberately that I believe cigarette smoking is as bad a habit as opium smoking. I am talking now of boys and men. The obsession upon grown men is, of course, not so marked.

"A cigarette fiend will lie and steal, just as a morphine or opium fiend will lie and steal. Cigarette smoking blunts the whole moral charac-

ter. It has an appalling effect upon the sys-
tem. It first stimulates and then stupefies the nervous system, seduces the boys into consumption. It gives them enlargement of the heart, and it sends them to the insane asylum. I am phy-
sician to several boys' schools, and I am often called in to prescribe for palpitation of the heart. In nine cases out of ten it is caused by the cig-
arette habit. I have seen bright boys turned into dunces, and straightforward, honest boys made slack and foolish, through cigarette smoking.

I am not exaggerating. I am speaking the truth, that every physician and nearly every teacher knows." —Pacific Health Journal.

"HASTY JUDGMENTS."

It is well to suspend judgment in many cases until we have had time to review circumstan-
ces and trace motives. Especially where chil-
dren are concerned, I believe we are too often

fuul to confide their sense of right and wrong by acting with injustice, scolding, or censuring them, for mistakes due to ignorance, and perhaps inflicting punishment when none was deserved. A little child once ran near a mile from her own home; that of a friend, and unaccountably was not returned; yet she supposed to be there. Great guns of wind arose, and streams of rain fell and dashed the little one before she arrived at her destination, wet, breathless, and quite unable to explain why she had come when met by the curious eyes and amazement of her friends. The child was simply in the impending storm and gone home, and the result of the whole proceeding was—for this true story, this play was—this little innocent child was shut up for many hours of the next day to think over the fault of inquorition.

A mother whose temper is irascible should never treat her first hasty judgment in the man-
agement of her little ones.

In the larger affairs of the neighborhood and of society the prudent person refuses to judge hastily. He gives the benefit of the doubt wherever and whenever to whomever he can. The people who follow the world, who weighed in the balances and found wanting their cases shall be looked at from all sides and from the most favorable, if possible, view; it is not wise to assume that blushed and down-
drooped eyes always indicate guilt. Innocence, falsely accused, is often softened to look its ac-
count in the face. "Curse me, if you dare judge," was said by the purest lips that ever spoke on earth.

The man or woman whose habit it is to indulge in snap judgments of any kind is necessarily narrow and undeveloped. —Selected.

DON'T COMPLAIN.

What is the use? Nobody thanks you for burdening them with your load of troubles large or small. And they are pretty sure to seem small in other people's eyes, however large in your own. "Go, bring your sorrow, the world has its share," and does not care to take any more. Besides, the trouble gets larger the more you talk about it, or even think about it in a complaining spirit. It is amazing how a grievance grows if only it be dwelt on with suf-
ficient animation. The moment the air is full enough will see in it plenty of things that are not there at all.

It is easy to fall into the habit of grumbling about every little thing. It is the way when, who, on calm reflection, thinks it really pays? We doubt if anybody ever did. It is an ill ef-
fact of our own feet; and above all, to walk below zero on the smallest provocation. It makes us lose, and of all this, is, by accident, our most ungrateful return for all his abundant merceytes.—Indian Witness.
MISSIONS.

BRO. L. C. RANDOLPH is engaged in evangelistic work in Walworth, Wis., his native place. We are praying for and are expecting a great outpouring of the Holy Spirit upon the Walworth Church and the whole community.

The Y. P. S. C. E. Juniors and others of Millon Junction Church sent $164 the past year to Miss Maria van der Steen and her brother at Magellan, Java. This shows their deep interest in them and their grand work for the Lord.

The revival interest in the Rockville Church. B. L., seems unabated. Last Sabbath, Nov. 24th, fifteen converts were baptized by Pastor McLean. In the afternoon twelve were received into the membership of the church and the Lord's Supper was served, it being the Sabbath for the regular communion service. This church is receiving a great blessing from the Lord.

BRO. J. H. HURLEY is laboring with our Scandinavian churches in South Dakota. He has been holding meetings with the Dell Rapids Church for some three weeks. He writes: "Had a glorious meeting last night. Such a deep spiritual power seemed to rest on all that were present. I think the ice was broken. Two young men testified for the first time last evening. About fifteen ask for prayers." Later he writes: "Am still holding meetings at this place. The interest is still spreading. God seems to be mightily stirring the hearts of the people. I feel that the work ought to continue here for two weeks yet."

FROM A. G. CROFOOT.

Dear Brother:—Another three months have passed into eternity. What has been accomplished? The appointments of the church have been kept up with a fair degree of interest. Nearly all in the society attend the Sabbath morning service and stay to the Bible-school. We feel that we need a more thorough consecration of all that we have to the Lord, and a better comprehension of what it means to be faithful Christians. Every other Sunday P. M. I have preached at Samson to an appreciative audience of about forty-two, one-third of whom were children. It has been seed-throwing on missionary ground. We hope and trust that some of the seed has fallen into good soil which will in time bring forth fruit.

I have not done as much personal work as it was in my heart to do. I shall try to do more in the future. The little church here needs your sympathy, prayers and continued financial aid. Pray for me that I may be faithful in all my work as a servant of the Lord Jesus.

NEW AUBURN, Minn., Oct. 10, 1894.

FROM F. J. BAKER.

Dear Brother:—I will try to give a somewhat account of my work. Through the blessings of the Lord I was able to do my usual work in the different branches from day unto day, in the cause of the Sabbath, baptism, gospel and temperance; and furthermore all which it seems to me to be good and to the benefit of the whole people. I could make fifty-three visits on foot with the evangelistic ships, distributed a good lot of papers and tracts, and had many a good talk with emigrants and sailors, also with other people. Every Tuesday and sometimes Wednesday, too, (according to the time when the steamships leave the port here,) and also Friday, I do visit emigrants, and every First-day and also some other days as it seems to fit I go round the docks and harbors—that is my best work. I do like to meet sailors and talk with them.

The English, Germans and Scandinavians do have for their sailors a mission and reading-room here; but as for the French, Spanish, Italians and Greeks nobody cares about them. I can do but little for them because I cannot talk with them; but as far as I can reach them I do give them tracts, books and cards, and show them the way to good places, and warn them against evil and wrong. Good minded people here in town did form a society, and out of that did come to the benefit of sailors a "Sailor's Rest." That is a place in all directions real fit for a sea-faring people. It is forbidden to sell or have any intoxicating drinks there. It is only a few weeks that it has been open, but I hope that it may become a really "Sailor's Rest" to save those poor "Jack Tars" from so many snares and dangers which are in their way here. On every Sabbath we have two meetings and also three temperance meetings. I also distribute many tracts on the streets and in the best work I like, put them in envelopes and also in the letter boxes. So I wrote an open letter to a pastor here in town which first was printed in "de Boodschapper," and then three hundred copies in tract form to hand to the people.

We did have good weather here until now, and crops are almost harvested. Many thanks for your help and sustaining, also for the comforting words you wrote me. Out of the Sabbath Recorder and Evangel and Sabbath Outlook I do read many good interesting articles. May our Lord bless you all. Last Sabbath we all were at Haelsem, except Mrs. Bakker. It was twenty-five years since the first people were baptised there. Next Sabbath we do hold, D. V., our five hundredth Sabbath.

ROTTENBURG, Holland.

PERSONAL WORK IN EVANGELIZATION.

BY THE REV. W. O. DALLAS.

This is the age of evangelistic movements in the church of Christ. Our churches are feeling the presence of the evangelistic spirit. Our Christian Endeavor Societies, missions in our cities, and almost all the means of grace as employed nowadays are in some ways directly evangelistic agencies. Among the means used for the evangelization of the world which ought to be considered thoughtfully by followers of Christ, one of the foremost is personal work. Let us first notice the PRECONCEPTIONS in favor of personal work.

In the first place, personal work is logically the best work for the salvation of men. The race fell into sin, en masse; it is to be redeemed man by man. One blow destroys the work of many days. Patient and careful labor alone can restore it. Christ as the Saviour must come to each soul, and to that soul only. The Spirit is a personal work in every heart. Therefore the means employed as human agencies should logically be conformed to the plan of salvation, which is clearly personal in its application to mankind. We should naturally expect a larger part of the work of the Holy Ghost to be personal work.

In the second place, divine example suggests personal work as the best work. Christ was a preacher of righteousness and a herald of the gospel of which he was the very essence itself. But his work for men was for the most part personal. His interview with Nicodemus and the working of Samaria are but among examples of his presentation of the most deep-reaching and important truths in a personal way to individuals. His call to his disciples was personal. James and John, Andrew and Peter, Philip and Nathanael, were called personally through the service of Christ, with Portius, the Magdalene, and multitudes who were the subjects of his healing touch and who received the benefits of his loving, personal help were won by the direct method of personal work. He chose the best fruit.

Apostolic example, too, is full of illustrations of this kind and shows that we have abundant warrant for thinking, even without considering the demands of the times, that personal work is the best means of winning souls. Passing by the many works of the apostles in direct line with Christ, we find instances of the value of personal work in the cases of Cornelius, Saul of Tarsus, the Ethiopian eunuch, and many others. Apollos was made the mighty power for the work of the full gospel of Christ by the personal labors of Aquila and Priscilla. The work of the Holy Ghost in the most significant cases was always accompanied by the personal work of servants of God. Later church history is rich in examples of this kind, as the biographies of all great Christian workers witness.

These presuppositions fit us to approach with a most favorable attitude the consideration of the NEED OF PERSONAL WORK.

The need of personal work arises from the varying and ever present needs of the individual human soul. All are as are all men in their suffering of the common experiences of sin and sorrow, they are yet so different in their personal characteristics and in the peculiarities of their individual lives that personal work is necessary to bring the gospel in the best manner to their hearts. God knows the needs of all his children and fits the means to their necessities. As a Son of God and as a servant of Christ, the Spirit of God puts it into the heart of some Ananias to go to him with a brotherly touch of the hand and a word of encouragement and hope. This personal work is just as needful as is the essential work of the Holy Ghost, without which all personal and other work is naught. This need is great even in the case of those who may not be called out to do wonderful things for God in the world. He who marks the fall of the sparrows cares for all of his children and indicates special means for the relief of every soul's need. But the question which concerns us the most, perhaps, is the PLACE OF PERSONAL WORK in all the methods of evangelisation used.

The place of personal work is ubiquitous. It is the one kind of work that is never finished and for which there is always room. God has ordained by the simplicity of preaching to save men. The preaching of the gospel is the one sure hold that the world has before the preaching of the gospel, personal work prepares the heart of the listener. A grasp of the hand, a whispered word earnestly spoken, will make all the difference sometimes between the favorable listener and an indifferent or a prejudiced person. By winning the minister and by all Christian workers, personal labor ought to be done. After a solemn discourse, too, personal work has the very best
opportunity to achieve success. The sermon gives a chance for conversation in line with the subject, and if followed up carefully and prayerfully by efficient personal work, it will do much more good than if all dependence is placed on the pastor and the schoolwork in the evangelistic meeting. Personal work is not a rival to the preaching of the gospel. Its place is not above the latter. Nor is it subordinate in any sense. It is the kind of work that ought always to be done. But it calls all Christians who are full of the Holy Ghost. It is the one way they can be ever about their Master's business. He who neglects it or who never practices it loses much of the sweetness of service for Christ.

There is now space only for a few hints on personal work.

These are not exhaustive but simply illustrative. There may be of help to those who read this article. Personal work ought to be perfectly natural. It ought to be done easily and without artificiality, in a perfectly natural manner. Awkwardness often renders it ineffective. Do not do as others do, but set yourself out for Christ. Your way may not be the best way for you. The way you have heard of others doing may not be the way for you to be successful. Be perfectly natural in all you do. Then use tact. It may not be wise to ask your Sabbath-school scholar about his soul in the presence of other boys. It may not be best to talk to an unconverted person when his best girl stands beside him; and in the case of another that might be the very best time. Use tact, and study the person you would lead to Christ. Then set out to go up to every person you are unacquainted with and ask if he is a Christian. Get really acquainted with those who would influence, and learn the best way to approach them. Above all things, be sincere. And be sure to prove in some way your sincerity. Show that your interest in the person you would help to Christ is true; let no suspicion of pretense laboriously remain for a moment in his mind. Then never do any personal work without a full dependence upon God and an unreserved consecration of yourself to him. With the assurance of your work, and the Master will be with you always to help you, giving you the aid of the Holy Spirit to influence the hearts of those for whom you labor.

A GOOD SOLDIER.

How many soldiers of the cross to-day regard Paul's exhortation as referring to them? It was appropriate in those early days of persecution. The infant church was engaged in a hand-to-hand conflict with both Judaism and paganism. But many of those who now march under the banner of the cross seem to think that the days of conflict are over, that the club of Christian warfare is a dress parade. We are to go to church regularly in our Sunday clothes, and to the weekly prayer-meeting. In all this, not the least, is not the Savior's idea of Christianity. He proposes to conquer the world, and we who call ourselves Christians are enlisted for the world-wide holy war. We are to wage war with principalities and powers; we are to "fight the good fight of faith." We must not deny ourselves. We must "endure afflictions." We must take up our cross daily, and be crucified on it to the world.

A Good Soldier.

When his commanding officer says, "March," he does not ask why or whither; he does not say, "Can't you see the battle-line?" He is obedient. When even the order comes at midnight in midwinter, he does not hesitate a moment. He takes his bedding, his army kit, and falls in line. If we who belong to the sacramental host of God's elect accept our marching orders, "Go ye into all the world and preach the gospel to every creature," as our oath of enlistment binds us to, the world would be evangelized before the end of the century.

Those of us who are tempted to be at ease in Zion would do well to study the last book in the Bible more than we do. The inspired writer points his finger at the doers of such things as these: Thou hast said in the.thumb of the book, 'The words of this prophecy.' Rev. 1:3. But that last book is full of wars and wars of, of the blare of trumpets, of the gathering of battle to boasts whose number is as the sands of the sea, and this is in har­monic with the words of the prophet: "I come not to send peace, but a sword." Matt. 10:34. The devil is not chained, and will not he united in holy prayer to-day, as when Peter wrote his first epistle, that he would walk about as "a roaring lion, seek­ing whom he may devour." 1 Pet. 5:8. Hence the exhortation to all believers to be sober and vigilant, and to put on the whole armor of God. We are to live as hunters do in a forest full of wild beasts, as soldiers do when marching through a hostile land. The ruler of the darkness of Satan has marshaled against us a host of fallen spirits, and millions of our own race are in league with them, not only to resist the aggressions of the Saviour's church, but to overthrow it. Hence "we must fight if we would reign." —The Herald and Presbyter.

"WILL YOU LAUGH TO ME AGAIN, MOTHER?"

It was little three-year-old Mabel who asked this question. She was in the early spring. She had been bringing me the first spring flowers, and oh! how "beful" she thought those bright yellow primroses were! I had enjoyed them, too, and had responded to her enthusiasm with words of appreciation and thanks; but it was the smile which seemed to delight the little darling, and out of habit for more flowers, she came back to ask in her own earnest, winsome way, "Will you laugh to me again, mother?"

It was a simple question, or rather request, but it almost startled me, and started me to consider our few delicate, little ones, who are tempted to be at a loss for laughter. Long was the smile which seemed to delight the little three-year-old mother?"—The Gospel Messenger.

GIVE ME THAT SONG AGAIN.

It was a little girl about five years old who had heard an old chorale about "Gladness and Sunshine." She had heard it sung, and when Father said it was "too old" to be sung in church during the revival, she wanted to have it sung. She said, "Give me that song again, Father."—Harper's Bazar.

DO NOT H offre!

It was a great lady who said, "Do not offer! I do not want to have money offered to me."—Harper's Bazar.

THE SABBATH RECORDER.
manquared, little Chinese woman as she touched the stone with the little trowel, and in clear tones uttered this short creed of her own faith; and of her belief in the power of God to save every Chinese woman, who should find shelter in this building. "What is she?" was whispered from one to another. "I would like to know her history," said one. To gratify the wish expressed on that occasion and upon many others we give this short, true story.

Sixteen years before, October 19, 1877, A'Tunn came to "933," and this date is in reality the dividing line between her old heathen life, and her new Christian life. When A'Tunn, or A'Hong, as she was then called, lived at home with her parents in China, she had such a life as all children of the poor class are accustomed to have in the villages. The same experience was hers which comes to so many like her. She was sold by her father to pay a gambling debt of fifteen dollars. A woman of more than ordinary means paid the fifteen dollars, and took her property to her own home.

All went well with the child for a time, but soon the woman lost her wealth and had to earn her daily rice by the labor of her hands. While she was so occupied, she received a visit from a friend who had just returned from California, and who in most glowing terms pictured the opportunities for making money in Kun Shan, the land of gold. In only a short time she would go to San Francisco, she would loan the money. The loan was accepted; the woman, her own daughter, and A'Tunn dressed in boy's clothes, sailed from Hong Kong and arrived without difficulty in the Chinese quarters of Jackson Street, San Francisco, but A'Tunn's sorrows began from this very hour.

Time passed. Work was hard to find, and money did not flow into the family treasury. The note for the passage money was about to come due, and there was no money to meet the demand of what could be done? Of course the woman would not sell her own child, when she had the foster-child in her family, so A'Tunn was passed over to another woman for the sum of two hundred and forty dollars, with the promise to her mother that she would be reformed when the money could be returned. But alas! alas! no money could be made by legitimate business, and then came the mysterious hints of what A'Tunn must do. Now and again she caught a word, and in the silence of the night she put them together, and so spelled out her certain doom. No one had taught her what would be the sacrifice to virtue, to hope, and to life itself. But the innate purity of her nature revolted against such a life, and she determined she would never be sold into sin.

She would run away! She had heard of a young friend having fled to the Mission Home under similar circumstances, and she decided to make the venture. And so under some pretext she left her home on Jackson Street, and went to the Methodist Mission Home. This breach was planned to be long a burden upon anybody, for she knew she could make her own living. So when the proposition to return was made to her, she hesitated. Then came the suggestion that she might find terms more to her liking at Sacramento Street, and thither she came, under a safe escort.

The closing of the doors of the Home shut her from her old, and life forever, and she entered the family to be a trusted member of it for six years. She was glad to be taught, and the school was a delight to her. She said she had often passed the day school for children, with such longings to enter and learn to read, even before the thought of going to the Mission had shaped itself into a purpose. She lived in the Home for only a year and a half she experienced a change of heart, and took her stand as a decided Christian. Her Bible became her study. She loved to read it with her teachers, so that she could get the meaning "to tell to others," as she expressed it.

After she had gone from the Home to her own home she was asked by a visitor, "What are you doing for your own people?" and replied, "I am trying to live a Christian life before them." The spirit of the Bible had pervaded her life, and so she was able to live by its teachings.

In 1883 she married Mr. Gw. Wing, a member of the Mission Church at 911 Stockton Street, and went to live in a neat little home of her own. When her little son was born, she could only write On Tuesday night. That was all. Andrew is now eight years old, a beautiful, but delicate child. He attends the Occidental school.

Her mother-love for her little Andrew intensified the desire she had always had to find somewhere a home in which her own daughter, and her husband planned that she and her baby should return home, and visit Gw Wing's mother, and try to find her own family. The search was in vain, as none of the villagers could tell where they were, and thought the mother had died. She prepared to return to California, but found the Exclusion Act was being enforced with such rigid exactness that she could not land in San Francisco, even though her husband and friends made effort to have her an exception to the rule. For two years and a half she remained in Canton waiting a favorable decision of her case. During this enforced absence from home she decided to enter Miss Noyes' school as a pupil. Here she found time to study the Bible, and opportunity to make herself useful to other pupils, and also to assist Miss Butler in day schools.

At last she was allowed entrance at the port of San Francisco, under the escort of Miss Lewis, a returning missionary, and the reunion of husband and wife was a happy occasion.

Two years ago, a second little boy brightened the home of the Gows, and he was christened Pa Toock, the Chinese for Peter. Andrew and Peter, as the mother expressed it, "We call him Pa Toock, because we have On Tock, and Andrew and Peter were joined together."

The delicate little Andrew and the sturdy active Peter absorb much of the time and the attention of the woman always in her place in the church, and assists as she can, in bringing her friends to the services. She is a member of a recently formed "Whatever" circle of King's Daughters connected with the First Chinese Church, and is in all ways a helpful Christian.

Such is the simple life of the woman selected by the Occidental Board to lay the corner-stone of their new Home, where her sisters and those from other lands, are to receive the same gospel which has made her free.

Let every reader of this true story pray God to bless this work. It is a Christian woman who knows of A'Tunn thank God and take courage in trying to save the women of heathen lands.

San Francisco.

MRS. I. M. CONNIT.
VOYAGE TO SHANGHAI, CHINA.

The day following his ordination and consecration to the China Mission was New Year's, 1847, and it was occupied in bidding farewell to the friends at Plainfield, N. J., and in accompanying the other missionaries and several leading brethren of the denomination from abroad to New York. The next day was the Sabbath, and it was spent with these friends in "an effecting and solemn communion season" with the church in that city. The scene must have been very impressive. The pastor, Rev. Thomas B. Brown, who had led our people to engage in the foreign work, served the bread and wine. Doubtless he was assisted by Rev. Geo. B. Usher, a minister of that church and the editor of the Sabbath Recorder. Rev. Solomon Carpenter and his wife, two of the missionaries, were members of that body, and were celebrating, as they believed for the last time, the Lord's Supper with their brethren and sisters. Among the others present were Thos. B. Stimson and his wife, who took a prominent part in managing the affairs of our denomination, and also his brother, Paul Stimson, who was deeply interested for years in conducting the work of our American Sabbath Tract Society. It is difficult to imagine the words, tormenting on the tongue, springing from the heart in deep seriousness, and encouraging the minds of those soon to leave their native land, as spoken by all these brethren and others on this occasion. Mrs. Carpenter must have had this meeting in view when she wrote, on the third day after, this sentence, "The constancy of friends, their sympathy, their prayers, have cheered our hearts, strengthened our faith, increased our zeal, and quickened within us our strongest desires to be entirely devoted to the work." On the succeeding day Elder Wardner received his letter of instructions from the President of the Missionary Society. Two days subsequent, January 5th, he embarked at New York, with his wife and Elder Carpenter and wife. The next day, January 6th, for China, when quitting met them at the vessel. Some of these bade them adieu before sailing, and others accompanied them down the New York Bay, and participated in the brief farewell services on board. After a prayer by Rev. Lucius Cran dall, and while the hymn, "From Greenland's icy mountains," was ringing out over the water, they, swinging their handkerchiefs and uttering their "God-speeds," parted with the ship to the missionaries near Sandy Hook, returning on a steamboat to the city. Elder Wardner expressed his emotions on leaving, in his journal, as follows: "I feel less sad than I expected to feel, while gazing for the last time upon my native shores, believing that God requires the sacrifice. Ah! what is this separation compared to the parting which once took place in heaven, when my Elder Brother cast off its glories in order to preach the gospel to man? and what is my native country to his? Let me never prize of sacrifice made for the heathen, but rather esteem it a joy to be employed thus in imitation of his holy and gracious example."

Immediately after parting with the returning boat the ship was carried by a brisk wind into the open sea; and the missionaries repaired at once to the cabin and their state rooms, and Eld. Carpenter writes that "in less than five minutes" several of them were taken with severe sea-sickness by the tempest. On the 8th inst. Eld. Wardner says: "Last night the wind blew a regular gale, accompanied with rain, thunder, and lightnings. But we knew we were in the hands of him who rules the storm and is able to change its course. The wind has continued high, and the sea has been heavy all day to-day." On that night in their berths they were greatly frightened by the stove in the cabin making a leap across the room, crashing its iron sides into pieces, spilling out on the floor the coals, in large flakes, which were composed and sending the tea-kettle full of boiling water into one of the state rooms. Fortunately, no damage was done. The sea-sickness reduced somewhat their strength, and finally made one of the party quite ill. Mrs. Carpenter states that it came upon them "like an armed man." In referring to the fellow-passengers, she further remarks, "There was no solitude in our suffering, yet I believe that even misery forgot itself once the blazing scenes with; and no one minded the things of another."

On the first Sabbath of their voyage the four missionaries, their "sea-sickness abating somewhat," and the vessel still driven and tossed by the tempest, met for an hour of worship. Psalms were read, hymns sung, prayers said, and remarks made. Their thoughts turned in calmness and peace backward to the friends they were leaving. Eld. Wardner writes: "At 11 o'clock, at the time we supposed our brethren generally would be bowing before the mercy-seat, we assembled in our state-room for prayer and conference, and had a delightful time. It seems as though we could feel the influence of that volume of prayer our brethren were offering up in our behalf." A similar service was maintained on the other Sabbaths while sailing. Mrs. Carpenter testifies as to the part taken by Mr. and Mrs. Wardner in these meetings: "There is a spirituality, an earnestness, in their devotion, which doves our hearts good." Shortly afterwards a Bible-class was formed to meet every week, and it was joined by other missionaries and Christian friends aboard. In its questions as the prophecies concerning the return of the Jews, man's depravity, and whether the Bible authorizes a Christian to commit murder. Those attending the Sabbath, were earnestly discussed by Elder Wardner, and others. In the regular services of the ship on deck, First-days, he was invited to preach at least four times. His subjects were, "A Caeus for every Cause!" "The Inspiration of the Scriptures as proved by the Fulfillment of Prophecy," "The Neglect of Salvation Attended by Certain Destruction," and "Rest to the Soul found in coming to Christ." The selection of these shows the bent of his mind at this period of his life. They are among his first sermons.

The long voyage was a busy one for him. His studious habits appeared in his careful reading of a work on the Life of Christ, Josephus' History of the Jews, Milton's Paradise Lost, on the state of China, and a History of India. He became deeply interested in the new experiences that a life on shipboard in a vast ocean gave him. Though he left New York City in the dead of winter, the sailing of the vessel left him with a hundred ideas of home brought him into the Gulf Stream and the temperature of summer. So much of his time during the day and the evening could be spent from the first on deck; and as he soon reached the Tropics, and as his route thereafter was mainly in the Southern Hemisphere, to which the sun had retired in the winter, he was favored in almost the strongest of the southern tempests, an approach of the trade-winds as he neared the equator, the progress of the vessel, the approach of the sun northward, the rising of the strange constellations, especially of the Southern Cross, out of the sea, the right hand of the sun, the left and the star, the sun seen in the north, and the smoothness of the ocean when the ship was becalmed. He is enthusiastic in noticing the appearances and movements of the flying-fish, the little nauti; the porpoises in schools, the large sword-fish chasing these, the skip-jack, the shark, a dolphin, which was declared by him to be the most beautiful fish he ever saw, and an immense whale, which played about the ship for some time. He gives attention to the sea-gulls, especially the albatross, the albatross, the bird caught as fishes are, with hook and line, and a unique marline-spike bird.

On some evenings he played upon his flute for the entertainment of the passengers. With the music of their masts and the very mountains, he diverti d his own mind when weary or despondent. The first island the ship passed in sight is Trin idad, south of the equator; the next is St. Paul's, in the Indian Ocean. The view of these from the ship was exceedingly delightful. He gives a description of their picturesque scenery. Great excitement prevailed on board, when two of the crew fell into the ocean at different times. One was rescued and the other drowned. In regard to the latter, he writes: "The sea, which was rough, and a squall coming up just at the time, baffled all attempts to stop the vessel, or to lower the small boat as he was thrown headlong into the water. When he rose to the surface he stretched out his hand with the most imploring look towards me and then sunk to rise no more. He was no swimmer, and the heavy sea overwhemed him. As soon as the wind would permit the vessel was turned about, and a diligent search kept up for him until the night setting in made the effort impossible. Tires at sea, we buried him on board until Gabriel's trump shall call him hence." After a voyage of eighty-three days the ship makes its first stop at Anjouer, a village on the island of Java. Eld. Wardner writes: "As we approached the land, its towering peaks and verdant plains, alternately covered with trees and green, exhibited no uninteresting-spectacles to the eye. When within twelve or fifteen miles of Anjouer we were met by a boat containing eleven Malays, laden with fruits and arti­facts for our manufacturers. This place looked com­plexion resembles our North American Indian, a stature small and slender, nearly naked, hair long and black, small, flat noses, black eyes, with prominent oval foreheads, and possessing a good degree of shrewdness. These were the first and most Imitating look towards me and then sunk to rise no more. He was no swim­mer, and the heavy sea overwhemed him. As soon as the wind would permit the vessel was turned about, and a diligent search kept up for him until the night setting in made the effort impossible. Tires at sea, we buried him on board until Gabriel's trump shall call him hence."
other things he explained to our missionaries the laws of marriage in Java, as follows: 'If a man got money he get wife; if no money he have wife. If man like a woman, and the woman no like the man, then he give her mother $150 and takes her. If man like woman, woman want no get then nothing.' On telling he was married he asked if he paid that sum for his wife; he answered, 'Yes, 'cause I like her, she no like me.'

On landing at this village Elder Wardiner's eyes were greeted with the sight of the rich and varied vegetation extending in open fields and denser forests from the shore, sloping up to the hills rising one above the other. To him, as well as to the others, it was a most pleasant scene, after the long views of the barren and monotonous coast. The land seemed cultivated, and the houses shaded by beautiful trees, and among them a very large banyan, with a trunk five or six feet in diameter, and a multitude of shoots from its branches reaching into the ground. On the beach and along the plains were scattered fragments of coral. He satisfied his curiosity in examining the fruit groves, with such trees as the bananas, the cocoa palm, the castor, and the mango, all of which he was to new to him; and also the strange tropical birds and mammals found on the island.

He was also pleasantly surprised at the peculiar occupations of the Javanese, and in their bamboo huts and modes of living. He visited the dwellings of the Dutch residents, who are masters of the island, the market, the quarters of the military guard, the public offices, the Chinese merchants, and the extensive rice fields about the place. On a bridge leading to the fort was seen, suspended from a timber, a wooden plate, which contained fruits, flesh, and numerous other articles, all neatly arranged, and seemingly fresh, as offering to the highest deity. His comment on the effects of this religion upon the natives is: "They treated us with great civility and respect, but I noticed that they did not appear cheerful or happy." Mrs. Carpenter writes with the same: "One always feels, in this place, the want of life, enjoyment, vigour, which was everywhere apparent."

On April 29th the vessel, after sailing from Java the last day of March, reached Hong Kong, China, passing through the intervening straits and seas. Its progress was impeded by a heavy and lasting gale, blowing from the southerly quarter, and the entire vessel was laid up for several days. On the 2d of May a vessel was seen at a comfortable distance, and the wind being fresh it was considered proper to put under way, and the ship was soon in the track of the China steamer. By the 8th of May the vessel had arrived at Shanghai, where the missionaries met a very pleasant welcome, and were distributed among the different localities in and around this city.

Before the missionaries left America a desirable place for their location was thought to be Foo-Chow, in China. This place was rejected by them after a most painstaking investigation. Eld. Wardiner states the reasons in full. Shanghai seemed the best, and was selected.

Three weeks after their arrival, Eld. Carpenter sailed to this latter city to locate the mission there, if the opening proved to be satisfactory. The others remained behind until July 15th, two months afterwards, having received in the meantime the former to proceed to Shanghai by the first opportunity. During the eighty days of Eld. Wardiner's stay at Hong Kong he busied himself in visiting the different parts of the city, studying the habits and institutions, conversing with the old-established missionaries there, seeing the idolatrous worship of a Catholic church held with some of the Chinese, watching a large procession at a Mohammedan wedding, and attending one of their feasts, participating in a monthly concert of prayer at a mission house, distributing tracts on the Sabbath among the English-speaking residents, especially the clergymen, and writing a very long letter to one of his brothers, explaining his views on keeping the seventh day as the Sabbath day, which was subsequently published in the Sabbath Recorder. The next day after beginning the voyage to Shanghai, Eld. Warner writes: "At break of day found ourselves out in the open sea." On the following day he enters in his journal this vivid description of the hurricane: "a social storm: advertising its approach by a heavy noise of thunder." By noon the wind was blowing a hurricane, and continued increasing till after dark. Twice Mrs. Wardiner was thrown from her berth, and once both were thrown against the opposite partition with such force as to bruise us considerably. Toward night our cabin window was burst in by a heavy sea, which rolled over the quarter-deck, broke through the sky window, and completely flooded the room. Near everything in her room was floating in the water, and thoroughly drenched, as her side of the ship as to the deck was literally buried in the waves for almost twenty-four hours. By this time the cabin was roofed with a raft of water. Nearly everything in her room was floating in the water, and thoroughly drenched, as her side of the ship as to the deck was literally buried in the waves for almost twenty-four hours. But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me that the Father hath sent me. And the Father himself hath borne witness of me."

AUTobiography of Our Lord. CROSSED BY CHARLES A. SPODE.

No clank of steel, no cloud obscured the noon; Yet there in hurried step, Gost voices screaming, In the deadly, awful hour; Then break those liquid pyramids of shivered mast, Toult the vessel all her feet. Without further adventure, and in calm and pleasant weather, they reached, twelve days afterwards, on August 23, their destination at Shanghai.

(To be continued.)

DIVINITY AND MISSION.

I am the Son of God. Thou [Father] lovedst me before the foundation of the world. Before Abraham was I. And I am your Father and the Father [is] in me.

I came down from heaven. And I proceeded forth and came from God; neither came I of myself, but he sent me. I am come in my Father's name, not to do mine own will, but the will of him that sent me. My meat is to do the will of him that sent me, and to finish his work. For I am happy of the glory of God. For and I anointed them to serve, and to give his meat to the hungry, and his sickness to the sick. I am the light of the world. I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit.

I am the way, the truth, and the life: no man cometh unto the Father but by me. I am the door; by me if any man enter in he shall be saved, and shall go in and out and find pasture.

I am the bread of life. The living bread which came down from heaven: if any man eat of this bread he shall live forever; and the bread is
that I will give is my flesh which I will give for the life of the world. I am the resurrection and the life. He that believeth in me though he were dead yet shall he live. And whosoever liveth and believeth in me shall never die.

I am the Good Shepherd, and I lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life. No man taketh it from me, but I lay it down of myself. I have power to take it again.

HUMILIATION AND GLORY.

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life. And I, if I be lifted up from the earth, will draw all men to me.

When ye have lifted up the Son of man shall ye know that I am he. The Son of man shall be betrayed unto the chief priests and to the Gentiles; and they shall kill him, and the third day he shall rise again.

The hour is come that the Son of man should be glorified. Now I go my way to him that sent me. I am come forth from the Father; again I will go to the Father. If ye love me, keep my commandments.

My speech is not mine, but the Father's. If it be possible, let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, taking the form of a servant, and was made in the likeness of men. And being found in fashion as man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name.

ALBION ACADEMY.

The people of this vicinity are glad again to hear the old academy bell ring out its call for students. This fine piece of property has passed out of Seventh-day Baptist hands, having been purchased by Prof. Hendrickson, who has recently opened the school with about forty pupils. It was perhaps a mistake in the first place that two of our schools should be located so near together, and seems bad now that this beautiful property of twelve acres and three buildings should be sacrificed for $1,500 and go out from our control.

This school was founded in 1854 with Dr. G. R. Head as President of Trustees. Prof. T. R. Williams was the first principal, and was succeeded in 1860 by Prof. A. B. Cornwell, who occupied the position most of the time till 1878. From 1864 to 1866 Prof. J. E. Emery had charge, assisted by E. G. Campbell and A. B. Prentice. R. B. Anderson concluded a year's work in 1869. Since 1878 the school has been in charge of Prof. Edwin Marsh, Frank Williams, S. L. Mason, Charles Clarke and D. E. Willard.

ALBION, WISCONSIN.

UTICA.

Utica is some six miles from Albion. It has been quite a prosperous church, and given at least two ministers to our denomination. Geo. W. Burdick, pastor at Milton Junction, and Clayton A. Burdick, pastor at Brookfield, N. Y. There are now more than seven of our fellow brethren at Utica, yet they keep up meetings, and have preaching every other Sabbath. One new subscriber here, and $32 from the members living here and at the Junction, for our societies.

ALBION.

The canvas of the Albion society brings nine new subscribers for the Recorder and $100 in cash and pledges for the societies. This is quite satisfactory and required extra effort, from the fact that this church, as a church, has been doing nothing for these societies during the past year. Brother E. A. Witte, our pastor, is doing a good work, not only in the church, but preaches every alternate Sabbath afternoon at Utica, and once or twice on Sundays at outside appointments. Especially noticeable and encouraging is their large society of Odd Fellows. They also have a good Junior organization, and the church work as a whole seems in a very hopeful condition.

THE LADIES' CORNET BAND.

Albion has one affair that few towns can boast, that is a Ladie's Cornet Band of seventeen pieces. As we sat and listened to their cheap and mellow at their regular practice, we wondered what would become of the poor men when women got all their rights.

It begins to look as though they might become an obsolete factor in society, or in modern parlance, that they would not be in it. Here the ladies were "toting their own horns," and the young men, as they came in diamatically took a back seat, seeming to say, "When through may we accompany you home, or if not, at least sit on the fence and see you go by." This band has had quite numerous calls from home, and they are hopin' to go touring across the continent to California.

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This school was founded in 1854 with Dr. G. R. Head as President of Trustees. Prof. T. R. Williams was the first principal, and was succeeded in 1860 by Prof. A. B. Cornwell, who occupied the position most of the time till 1878. From 1864 to 1866 Prof. J. E. Emery had charge, assisted by E. G. Campbell and A. B. Prentice. R. B. Anderson concluded a year's work in 1869. Since 1878 the school has been in charge of Prof. Edwin Marsh, Frank Williams, S. L. Mason, Charles Clarke and D. E. Willard.

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YOUNG PEOPLE'S WORK.

"Nothing succeeds like success," and "nothing helps the cause of Christ like Christianity,"

In nearly every community there is some poor boy or man who for some reason is not blessed with the average amount of common sense, an "underwit." Every community likewise has a number of boys and men who seem to take special pleasure in tormenting, ridiculing, and abusing these unfortunate ones. Bys, if you have been so blessed as not to belong to the first class, I beg of you do not despise yourselves by voluntarily joining the second class. You may pull the cat's tail, you may throw stones at the dog, you may torment your little sister, you may even make a face at your school teacher, or whisper, and laugh, and pinch your seatmate in Sabbath-school, but above all don't stand around and bother and make sport of those people I have mentioned.

JUNIORS AT WALWORTH.

Walworth, Wis., Nov. 29, 1894.
Edward Shaw, Dear Bro. -- Sabbath afternoon, November 17th, "Our Junior" had a special programme and invited the Seniors and all parents of this class to come, and it was a grand success. ... I send you the programme and one paper, and if you think best, you may send them to the Recorder for publication.

Programme.
Singing, by Juniors.
Duet.
Lord's Prayer, by Juniors.
Singing.
Responsive Reading, led by the President, Jesse Maxson.
Singing.
Reading of Lesson, by Supt. E. M. Holton.
Song, by Junior girl.
Singing.
Recitation, by Floyd Locash.
Singing, by Juniors.
Address, by L. C. Randolph.
Collection.
Closing song, "God be with you till we meet again." E. M. Holsted, Supt.

SOMETHING FOR JUNIORS TO DO.

Once there was a great loom that was weaving a beautiful silk cloth of many colors. Silk threads were stretched out in a long row, and that was called the warp. Then there were shuttles, little spools of thread of different colors, that were shot between these threads from right to left, from left to right, making the web which bound the whole together into a firm cloth.

Now there was one little shuttle that carried purple thread. The shuttle was very little and purple was not much used in the design of the cloth, so at last the shuttle made up his mind that he was not of much use anyway, and he might as well do nothing; so the next time the weaver told this purple shuttle to shoot through among the threads of the warp he refused to budge, and so he set all through the making of that piece of cloth. At last when they came to it from the loom they found that the silk was ugly and ruined, because of the gaps in it just where the little purple shuttle should have gone through.

There are many things that we Juniors can do. We can help and encourage our pastors by being present at the church services, our Sabbath-school superintendents and teachers by having good lessons, our Junior Superintendents by being present at every meeting, and by being willing to take this place we seek.

There are also many other things that we can do at home and school if we are only on the lookout.

Oh! boys and girls we are not very large, nor very wise, nor very strong, but God has a work for all the shuttles in the loom of life. If the shuttle refuses to take its place, there is no matter how little, fails to do his or her part it hurts just that much the whole piece; but if all shuttles, large and small, work together and move just as the great Weaver tells us then that cloth is made beautiful enough for the angels to wear.

Roy G. Greene.

GOOD CITIZENSHIP.

One of the marked features of Christian Endeavor work is its up-to-date-ness. Another is its keep-out-of-ruts-ness. You may not be able to find these two words in the dictionary, but they express the thoughts I have in mind. An example of one of the-ruts-ness is seen in the variety of its work and in its pushing to the front now this line of work, now that. It does not ride one hobby until it becomes a thin, jaded, raw-boned, spiritless rag. It does not wear one size for years, but before one is aware of it it makes a change. Now we wear coats for two purposes, comfort and comeliness, but sometimes our coats are made long, sometimes short, sometimes they are double-breasted, sometimes cut-in-ways, sometimes they are thick, heavy, fur coats, sometimes light silk or alpaca; but the primary purpose all the time is comfort, the secondary purpose is comliness, and these two purposes are so closely related and intimately joined together that we can rarely distinguish between them. In like manner the Christian Endeavor Society has its lookout committee, its temperance work, its Junior department, its missionary enterprises; first one then another is pushed to the front, and all the time the primary purpose is Christ, the secondary purpose is the church, and these two purposes are so closely related and intimately joined together that we can rarely distinguish between them.

Examples of its up-to-date-ness are seen from time to time in the fact that when a good plan of work meets with success in any locality it spreads like wild-fire. A new plan of procedure, a new line of action, is suggested and discussed at some national convention. Forthwith the discussion is repeated at State and district conventions, and in an incredibly short time we see all over the country in nearly every society, large and little, the same ideas lighting expression in active, forward movements. The most recent of these general movements is that of good citizenship.

There is no doubt in the mind of any observing, thinking persons that there is a most woeful need of the spirit of good citizenship in this country. "True," you say, "but it is especially needed in great cities where there is a large element of foreign population; but what would be the use of having a good citizen club, or a good citizenship committee connected with the Christian Endeavor here in Milwaukee, or at the Junction, or down at Walworth, or over at Albin, or at Rock River?" I answer your question, Yankee fashion, by asking another.

What is the use of having a temperance com-

*Read at the Young People's Hour of the Quarterly Meeting held at Milton, Wis., Nov. 25, 1894.
heart has a spark of loyalty to the nation, but so many things tend to cover it up and smother it out. Greed of gain is the ruling motive in so many lives. As a result, the American poet Horace has said, "for gold to be concealed in the ground, and thus better situated, than for the people to plunder with avaricious hand every sacred thing." In this country there is no Bible land, no home of political preference and the almighty dollar, while our country, our dear native land, is plundered and disgraced.

All praise to such men as Parkhurst, and to such efforts as those of the Lexow Committee in New York City. Now these things are done, the public is robbed, by men who would risk their lives to protect this same nation of ours from a foreign foe, or even from a sudden uprising of some rebellious internal element. But so long as so much peril threatens, as long as the public is a political citizen, we must make ourselves fit to enrich themselves at the expense of the government. To battle against and to overthrow this lawless spirit is the work of the good citizenship committee. Its chief aim is pure public welfare, and its working for this end it holds that the best citizen is the Christian citizen, that pure, clean, true, noble statesmanship is best secured by the influence of Christian statesmen, by carrying out in political circles the foundation principle of the great government of the principles of love, "as you would that men would do to you do ye also to them likewise."

Our Sabbath-school lesson one week ago was the Sermon on the Mount, and the first part of the sermon described the character of the citizen in the kingdom of God. The sermon is sometimes called Christ's inaugural address, a statement of the principles of his government, the platform upon which it stands and upon which he wishes his followers to stand, the platform upon which they must stand if they ever succeed in establishing the kingdom of God here upon earth. Let us then, young friends, ponder prayerfully and well our duty toward this movement. For the Christian Endeavor Societies, this work of becoming ourselves, and of aiding others to become, intelligent, active, good, Christian citizens.

QUESTIONS ANSWERED.

Suppose I wish to attend on the Sabbath a religious meeting held at a station five miles distant from home, and having no conveyance of my own was obliged to either hire a horse and carriage or travel by rail. What course would you advise me as a Sabbath-keeper to take? A. E. D.

Dear Friend,—People in large cities like Chicago use public means of conveyance in order to attend Sabbath services. I can see no difference between a hired "horse and carriage" and a hired steam or electric car. The question of right and wrong lies wholly in the fact that we hire other people to do secular work in the Sabbath. If we hire a horse and carriage we oblige the lively keeper to labor for wages just as much, and more too, as we do when we buy a railroad ticket and ride on the train. This is the foundation upon which I have never been able to solve. In the existing conditions of the world there are certain things connected with public life, as for example, the lighting of cities the heating of large buildings, police protection, etc., which are absolute necessities. Now these things require the same labor on the Sabbath that they do on other days of the week. Some one must do this work. Are we justified in making the citizens of their Sabbath? Are we justified in helping them to pay for the work they do on the Sabbath? Such conditions do not seem to have existed when the Ten Commandments were given or when Jesus was upon earth. We have no Bible direction that I know of which can be specifically applied to these present conditions. A Christian must decide each particular case that comes before him according to the teachings of his own conscience after having carefully and prayerfully considered it. No general rule can be made which may apply to all persons; no rule which may apply to the same person on all occasions. In your particular case I should be persuaded that you are justly justified in traveling by rail on the Sabbath.

OUR MIRROR.

PRESIDENT'S LETTER.

In the Golden Rule of November 221 are many selections from the Epworth Era, a Methodist paper; selections by Secretary Baer. Now the drift of this column and a half shows that the young people are greatly reaching the Golden Rule. They say, "How foolish and dangerous is it to put our young people under the control of a foreign ecclesiastical body located in Boston." They say this means finally to un-Methodize their young people and build up other denominations. They say, "For our part we are Methodists all through, and having promised to support the institutions of the church we cannot conscientiously give our adhesion to a society that silently but surely undermines the Edifice of the Church."

And again, "Let our preachers everywhere stand by the church and see to it that our young people are taught loyalty to our glorious denomination." Then Secretary Baer follows those clippings with two telegrams, one from Mr. Phillips to Secretary Baer, and his reply. They are as follows:

**London,
Oct., Sept. 13, 1894.**

May we guarantee that the United Society will not push literature, Methodism, or Methodist societies if Epworth League of Christian Endeavor is adopt ed? Answer fully, so it can be used immediately.

Secretary Baer.

The following is a copy of my reply.

**Boston,** Sept. 23, 1894.

Emphatically and always, yes; and each Methodist young people's society should be amenable to its pastor, church, and denomination, and next, to Christ in his church, and to no other authority, and at the same time loyally support your denominational interests, publishing house, and literary institutions.

Mr. Baer evidently thinks that the Methodists are a little off, we do too. But isn't he off too? we thought it was "For Christ and the Church," not the church first. Does Mr. Baer's telegram read so? and if not, does it suit Methodists? What? It will not suit all of them, I know. I do not think Seventh-Day Baptists would be pleased with such a message from the Secretaries of the United Society. "If ye love father, or mother, or a church more than me ye cannot be my disciple."—E. B. SAUBER.

The Christian Endeavor Union of Southern Wisconsin met at Milton, November 26th. The greater part of the program was presented by Juniors and was as usual:

Devotional Exercises.
Prayer. There is Bread in My Soul.
Roll Call of Milton Society, each one responding with a verse.

Recitation of 15th Psalm, Milton Junction Juniors.
Reports Milton Junction Society, by Addie Minor.
Song by four girls of the Milton Society.
May Exercises, Milton Junction Juniors.
Story of Joseph, Miss Bardick.
Class Exercises, by Miss Anna Grum's class.
Song by five girls, We Are Travelers.
Story of Christ, Louise Pailie.
Recitation, Ralph Babcock.
Recitation, Ella Witter.

This program was followed by a paper on "Good Citizenship," by Prof. Edwin Shaw, and a consecration address by Fred E. Whipple.

The Eight Annual Convention of the Minnesota Y. P. S. C. U., opened in the city of Winona, on Oct. 19, 1894, at 10:30 P. M. Over the portals of the large home the motto "Welcome" greeted all ears. The reception committee made visitors doubly welcome. A large chorus led the singing and over their heads in autumn leaf the words: "For Christ and the Church." Hon. Thos. Simpson, in behalf of the city of Winona, gave an address of welcome; Rev. T. W. Fulp added. In the address of welcome; Rev. G. E. Soper; "Young Men as Representatives of Christ," by Rev. G. S. Evans; the President's Annual Address; Misses of Nations of Minnesota: "The Secret of Spiritual Growth," by Miss Juma; "The Pledges," by Miss Helen Baker; "The Cycles of the Church," by Miss W. Hirschel, and a New York. The various committees gave reports, solos by popular singers were rendered. Meetings were also held for the method of Christian Endeavor Societies. The Secretary, Mr. W. D. Holbrook's report, denominational rallies, of which none were Seventh-Day Baptists, being but two such Christian Endeavor Societies. Seventh-Day Baptists send no delegate this yea.

MONTHLY REPORT OF NEW MIZPAH.

Number of society present......................... 207
Number of helpers present.......................... 207
Number of leaders present.......................... 207
Number of ships united............................. 207
Number of visitors.................................. 207

Received during the month:
1 package of papers from Mrs. E. Longworth.
2 packages of magazines from Mrs. Gardner.
1 package of papers from H. B. Babcock.
1 package of papers from C. C. Chipman.
Flowers from W. J. Davis, New Market, N. J.
1 copy of wood from Clara Barnett, New York City.

In reply to questions recently asked, we state that all donations for the mission, aside from money which goes to the Treasurer, should be sent direct to the New Mizpah, at 103 W. 36th St., New York City. If possible, prepaid express or freight, as C. O. D. packages are oftentimes overcharged.

The New Mizpah Circle will soon be organized into a King's Daughters Chapter, and Mrs. Bardick is anxious to get as many as possible into the chapter. Anyone wishing to unite will kindly send the name with a two cent stamp. The admission fee is ten cents, cost of cross thirty cents, and pledge card two cents.

The New Mizpah Circle of King's Daughters and King's Sons is for the purpose of benefitting missions.

Motto: "Lead a Hand."
Text: "Cast thy bread upon the waters; for he shall reap some other time."

Recitation, "For Christ and the Church," by Rev. T. W. Fulp.

SECRETARY

PIAINTIELD, N. J., Nov. 7, 1894.
New York.

NEW YORK CITY.—Our services have been full of interest and our congregations unusually large. We have had a number of testimonial meetings, after the sermon, which have been full of spiritual good to all. Nov. 17th, Miss McComb, one of Mr. Moody's pupils, spoke to us of her work for women in the South. To-day, Dec. 1st, Bro. Andrew Foster, of Nant. Conn., spoke on the theme, "Ye are my Wit- nesses." Miss Lena Burdick led the Bible study. We were blessed with the presence of a number of our earnest Christian workers who are studying this winter in the city. Sometimes the inquiry is made, Can I use second-hand clothing? My answer is, Yes, to good advantage. I am in great need of an overcoat for a worthy man who went all last winter without one only as he could borrow now and then for some special occasion. I assure the friends that whatever will be sent will be used wisely and judiciously, and as I am able to exercise good judgment.

The interest in our Seamen's Work grows. This week has been of universal interest. The kind friends of Nile, Independence, Alfred, and Wellsville supplied our larder with turkey, apples, doughnuts, and cakes, so that on Thanksgiving night we entertained thirty men with a fine programme. Mr. Mathews, International organizer for the W. C. T. U., of London, spoke to the boys on temperance. Her ancestors were navy men. Her grandmother fought with Liberty on the deck. Her father was an officer, and her husband in the English navy. One of the boys remarked, "She was a proper navy woman." After a few songs we broke up into groups, and served the boys with the good things the ladies had sent. A letter was read from Mrs. W. C. Burdick, which aroused much applause from the boys, who seemed astonished that so many friends are interested in their behalf, who never saw them. Do they appreciate it? If you could hear them ask after those who have labored here, and their continual interest in them, you would find the answer to your ques- tion. Pray for these men that they may be kept from the one great and terrible curse to seamen—strong drink. Thanks to all the dear friends who are thus enabling us to do so much for those brave but sorely tempted ones.

J. O. B.

Rhode Island.

ROCKVILLE.—Since I last wrote, the Lord has been here in great power. We have had some of the most melting seasons that we have seen in many years. Last Sabbath fifteen rejoicing congregations were buried with Christ in baptism, thirteen of whom were men, one over sixty years old. Of the thirteen six were married men. The day was lovely and the scene was solemn and impressive. In the afternoon the Lord's Supper was celebrated, when twelve of the converts were received into the church. Others will unite in the near future, and still others will follow in baptism. The Lord is still withholding, and we are coming to Christ for Glory to his name! And let it the people say Amen!

A. McLeary.

Many would be well off if they could but think so. A little sprig of the herb called content put into the poorest soup will make it taste as rich as the Lord Mayor's turtle.—John Ploughman.

The SABBATH AND THE SOCIETY OF FRIENDS.

A recent article in the American Friend assumes that the first day of the week is the Sabbath of the fourth commandment. This is the mode of teaching in accordance with the original teachings of the Society of Friends. The writer dwells on the difference in time, and holds that the keeping of the sev- enth day cannot be maintained because all cannot keep it. But let us see if we can forget that the argument is equally fatal to the observance of the first day, and also that the divine law of the Sabbath comes to each of us in the place where we now are. It is our seventh day that is to be our Sabbath. The Jews are dispersed around the world, yet they have had no difficulty in knowing when the their Sabbath comes, and observing it as a day of rest. I append some extracts from this article and call attention to some of his real, though doubtless unintentional misstatements.

Advocates of the Seventh-day claim the First-day to be a Catholic institution; if so be, it dates back to the apostolic church. There is no argument in this, as they have many things in common with true Christian- lity. There may be need for the change from the seventh to the first day, yet when we see this was done in the apostolic age, and that the apostles were under the influence of the law, we may think it was to "set all things in order,"—we should rest satisfied with this arrangement. The way they spent the first day and the way they should be used is not shown; for evidence to us that they should comply with the apostolic. In their lives may be seen the unbroken faith of the early Christians. The first evening of his resurrection, then again in eight days, we are told the first "being the first day of the week;" this undoubtably continued to be their practice until Pente- cost, when they were assembled on that remarkable day; this practice continued as will be seen in Acts 20: 7, "and upon the first day of the week the disciples came together to break bread." Paul speaks on the theme, which have been remarked," She was a proper navy woman." After a few songs we broke up into groups, and served the boys with the good things the ladies had sent. A letter was read from Mrs. W. C. Burdick, which aroused much applause from the boys, who seemed astonished that so many friends are interested in their behalf, who never saw them. Do they appreciate it? If you could hear them ask after those who have labored here, and their continual interest in them, you would find the answer to your ques- tion. Pray for these men that they may be kept from the one great and terrible curse to seamen—strong drink. Thanks to all the dear friends who are thus enabling us to do so much for those brave but sorely tempted ones.

H. H. HINMAN.

CHICAGO, Nov. 29, 1894.

The whole cross is more easily carried than the half. It is the man who tries to make the best of both worlds who makes nothing of either.—Drum- mond.
LESSON XI—THE TWELVE SENT FORTH.

For Sabbath-day, Dec. 15, 1894.


GOLDEN TEXT.—As ye go, preach, saying, The kingdom of heaven is at hand.

INTRODUCTORY.

GENERAL STATEMENT.—The words now ordained and commissioned are, for the first time without the presence of the Master. What to preach, and how to preach, is told them. They were warned of difficulties and dangers in their work. This they were to go in pairs (Mark 6: 7) for brotherly fellowship and to counsel and aid each other, ministering to bodily and spiritual needs, and to instruct and to preach only to the Jews, adopting the habits of ancient prophets.

EXPLANATORY NOTE.

THE FIELD OF LABOR. 5, “Jesus sent forth.” Commissioned with authority and power. Thus commissioned is every minister called of God. “Go not into the way of the Gentiles.” The time had not come to establish Gentile missions. It was a time of building a foundation, and that must be of the Jews. “Salvation is of the Jews.” To the Jew first and also to the Gentiles. Gentiles were not to be left out, but it was better for Gentiles and future gospel labor to pursue this course. “City of the Samaritans.”

A mongrel race, Jews and heathen mixed. Christianity must first be established among the chosen of God, that they might be a light to the Gentiles. The love of God, the desire for the salvation of the lost, was manifested among the Jews in the works of mercy. The evil tendency was manifested in the works of the evil one. The first step to be taken was to be in harmony with God’s method in the world. The love of God is the power to perceive the need of others, to confide in God, to resist the besetting sins of the flesh. The religious life is the life of power and the power of life. The Christian is the child of the living God. He is the light of the world.

The Gospel Message. As ye go. From place to place among lost Israel. “Preach.” This is God’s method of moving the world. “It pleased God by the foolishness of preaching to save them that believe.” “The kingdom of God is at hand.” The king has come, and with him his laws for men’s government. The king offers pardon to all upon repentance. “Heal the sick.” To demonstrate your authority and to show the love and mercy of God. A Christ life, especially as shown by ministers, is one of sympathy, active and tender. Receive freely, gave freely. You give to “live the gospel,” but you are not to make your power over diseases a means of gain. “Be not greedy of filthy lucre.”

INSTRUCTIONS AND WARNINGS. 9. “Provide neither gold.” A temporary arrangement for those first journeys. This would have been inoperative in the later and wider ministry, especially in this age. 10. “Workman,” a Christ life. One of the best of all words, unlawful combinations. Used here in its highest sense. 1 Cor. 9: 13, 14. 3 John 8. 11. “Be zealous that ye may be worthy.” “Meet” to enter into the kingdom of God.” Worthy is he who has the disposition and ability. No reference to worldly or ecclesiastical rank. “There abode.” Remain, abide. “Board around the districts.” They were not tramps or mendicants. 12. “House.” Family. “Salute it.” Show respect. To enter house to house is no transgression of common rules in social life when not confiding with religious scriptures. 13. “Your peace.” The happiness you seek is in saluting them. Seek their highest welfare. “If not worthy” they are not to enter, but to make your power over diseases a means of gain. Do not be greedy of filthy lucre.

How to select a primary teacher has many times been discussed, and yet it is the puzzle of some schools. It may not be out of place to briefly state some facts, if not new, yet as important as ever.

Two qualifications must for such a Sabbath school teacher are too many and too important to peremptory class to make the selection. Children are good judges. They can be taught in many ways, such as a pleasant manner, voces, etc., but they cannot select a teacher with reference to knowledge, conversation, and other necessary qualifications.

SCHOOL OF CHRISTIANITY.

THE SATURDAY ISSUE.—In the development of the child’s religious life, when not confiding with religious scriptures. 13. “Your peace.” The happiness you seek is in saluting them. Seek their highest welfare. “If not worthy” they are not to enter, but to make your power over diseases a means of gain. Do not be greedy of filthy lucre.

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I could bear to live now, if I had not stopped when I heard the cry for help upon the road,—
"the little baby-cry hardly louder than a squirrel's chirp."

"Is God less pitiful than man? "Like as a father pitilh his children, so the Lord pitilh them that feer him.

The "roses and raptures of view" not only quickly fade but leave malignant odors behind.

THE LOST CHILD.
My name is Anthony Hunt: I am a drover, and I live many miles away upon the western prairie. There wasn't a house in sight when we moved there, my wife and I; and now we haven't many neighbors, though those who are good men.

One day about ten years ago, I went away from home to sell some fifty head of cattle, fine creatures as ever I saw. I was to buy some groceries and dry goods before I came back, and buy a doll for our youngest child—Dolly, (she never had a shop-doll of her own, only the rag babies her mother made her.) Dolly had talked of nothing else, and went down to the very gate to call after me "to buy a big one."

Nobody but a parent can understand how my mind was on that toy, and how, when the cattle were sold, the first thing I started off to buy was Dolly's doll. I found a large one, with eyes that would open, and shut when you pulled a wire, and it had wrapped up in paper, and tucked it home in the window. There my wife had lit them for my sake; but when I came home five minutes before I could lift the latch. At once I mounted, and there to rob and murder me.

It might be out on the prairie in such a storm I would open, and shut when you pulled Dollv's doll.

"It child be out on the prairie in such grass; called again, and again was answered. I listened. I heard it again. I called, and it answered. I stopped short and listened. I heard it again. I called, and it answered. I couldn't see a thing; all was dark as pitch. I got down and felt about in the ground. I judged it might be a trap, called me, and there to rob and murder me. I am not superstitious—not very—but how could a real child be out on the prairie in such a night at such an hour? It might be more than human.

The bit of coward that hides itself in most men showed itself in me, and I was half inclined to run away. But once more I heard that pitiful cry, and, said I: "If any man's child is hereabouts, Anthony Hunt is not the man to let it lie here and die."

I searched again. At last I bethought me of a hollow under the hill, and groped that way. Sure enough, I found a little dripping thing, that moaned and sobbed as I took it in my arms. I called my horse and he came to me, and I mounted, and tucked the little soaked thing under my coat as best I could, promising to take it home to mamma.

It seemed tired to death, and soon cried itself to sleep against my bosom. It had slept there over an hour when I saw my own window. There were lights in them, I supposed, my wife had lit them for my sake; but when I got into the door-yard, I saw something was the matter. The mistress was dead fast asleep for five minutes before I could lift the latch. At last I did it and saw the room full of neighbors, and my wife amid them weeping. When she saw me and held her little one, I said:
"Oh don't tell him," she said; "it will kill him."

What's it, neighbors? " I cried.

And one said: "Nothing now, I hope. What's that in your arms?"

"A little doll," said I. "I found it on the road. Take it, will you? I've turned faint."

And I lifted the sleeping thing, and saw the face of a poor little child, my little Dolly, my darling, and no other, that I had picked up on the drenched road.

My child had wandered out to meet papa, and the doll, while her mother was at work, and for her they were lamenting as for one dead.

I thanked God on my knees before them, if it is not much of a story, neighbors; but I think of it often in the nights, and wonder how.
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