THE BEATITUDES.

BLESSED are the poor in spirit: for theirs is the kingdom of heaven.
Blessed are they that mourn: for they shall be comforted.
Blessed are the meek: for they shall inherit the earth.
Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
Blessed are the merciful: for they shall obtain mercy.
Blessed are the pure in heart: for they shall see God.
Blessed are the peacemakers: for they shall be called the children of God.
Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.
Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.
Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
Sabbath Recorder.

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A SABBATH HYMN.

MRS. C. M. LEWIS,

Dear Lord of the Sabbath day,
To come with sweetest ray;
Grieve us while we pray,
And grant us thy salvation.

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

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

We are sorry to learn that Bro. J. L. Huff-
man's health continues to prevent his filling
his engagements in evangelistic work. The
churches in New Market, N. J., have been
ducting a missionary to his coming, for
several weeks past, and have now decided to
wait until after the holidays before attempt-
ing continuous evangelistic meetings.

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

There have been several times, during the
life of Col. Ingersoll, that Christian people
have been asked publicly to unite in prayer
for his soul; and each time he has and his
irreligious associates laugh immoderately at
what they deem the Christians’ folly. Some
pious themselves have grave doubts about
the propriety of such an announce-
ment. We believe in the efficacy of prayer,secretly and visibly; neither do we ex-
press desire to have seasons appointed for special
prayer for God’s interposition in instances of
personal danger and general calamities. We
have Scriptural examples and directions for
such praying. But, somehow, in the case in
question, there is another Scripture that
stands, like a spectre, before many when
prayers are asked for this particular conver-
sion. So much sinning against light and
mercy; such persistent misrepresentations of
Christianity, and defiance of God’s power and
justice, must eventually bear, if it has not
already borne, its fruitage in hopeless apos-
tasy; and 1 John 5: 16 seems sadly ap-
licable: “If any man see his brother sin a
sin which is not unto death, he shall ask and
he shall give him that sin not unto death. There is a sin unto death; I do
not say that he shall pray for it.”

It is difficult to obtain reliable information
concerning the real condition of the people of
Armenia. That there have been great atroci-
ties on the part of the Turks cannot be
doubted. And it seems, from the most reli-
able sources, that there is now great strength
from the inhumanities practiced toward them,
and from the wide-spread famine that has
now overtaken them. Great efforts are being
exerted to send relief to the sufferers. The
English have been doing nobly in send-
ing supplies, and a committee has been con-
stituted in New York to receive and forward
the much-needed aid. This committee sends
out a circular in which they say:

English liberality has given much to relieve
the distresses, but there is great need of more help.

Moved by the sad fate of the unfortunate Ar-
menians and confident in the general principles
of American people so devotedly in sympathy with all suffering, an Armenian
Relief Fund Committee has been formed in New York to co-operate with the London Committee, and earnestly
appeals to our fellow-countrymen on behalf of the suf-
ferers. The rigors of the Armenian winter have already
set in, and the distress is becoming more and more
frightful. The case is very urgent, and we hope that
a generous response will be made to our appeal.

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

At the December meeting of the Trust Board
the Treasurer made his first report of money
received and pledged for carrying on the work
of the Society as contemplated in the instruc-
tions given the Board at the late General Con-
ference. Eight churches had been heard from
officially, and the report of their activities,
seven and eight hundred dollars raised for
that purpose. One or two other churches had
been heard from indirectly, from which it ap-
peared that nearly half enough was already
made to form the Board to proceed forward. If
the other churches that intended to contribute
forward this extra and continuous fund will
notify the Treasurer before the first of Janu-
ary of the amount raised it will enable Dr.
Lewis and all interested to make some definite
arrangements for their future work. It has
seemed to the Board that the churches have
been moving in this matter very slowly, and
the impression had been increasing that the
employment of Dr. Lewis in this special work
during the present Conference year was extreme-
lly needed; but the last meeting of the Board
seemed more hopeful. It is sometimes said, however, that it is much more
difficult to raise the last half of any fund than
it is to secure the first half. How it will be in
this instance remains to be seen. Some of our
smaller churches, and those not considering
financially as strong as others, are doing nobly in their effort. We wait with deep anx-
xiety the results of the canvass in the remain-
ing churches for the next two or three weeks.

Every loyal citizen of the United States
must regard the assembling of the Fifty-
fourth Congress as an event of great interest
and full of large possibilities. What will be
the attitude of the Congress toward the en-
actments of this body of trusted servants?
Will they be equal to the occasion? Will
they be true statesmen and patriots? Will the
honor of our nation be exalted or debased?
Will the people be left at their own judi-
ciously expenses? In former times we have
had magnificent specimens of manhood and
statesmanship in Congress. Men of broad
views, well-trained minds, clear thinkers, and
logical reasoners; men of moral worth,
compassion and integrity, who, in the steady,
slow and steady efforts, have graced our national Legislature.

It is not saying that we have no such
statesmen now. It takes the occasion to
develop and exhibit the real metal of the
man. In every crisis of our government,
lightho, men of gigantic powers have come
forth, though rare, to act in the special
time and purpose, and have put their hands
to the pilot-wheel of national affairs and
given direction to the ship of state. If we
have veered from our true course there is
good ground to hope that this hour be
turned into line and raise forward to grander
achievements. With all the hindrances, self-
ishness and corruption in political circles,
there is still a larger measure of intelligence
among the masses than in former times.

Educational facilities are multiplying; the
higher standards are set up, and better quali-
fications are demanded in the learned profes-
sions and on the part of those who aspire to
positions of responsibility in the public con-
dience. There is no reason why we may not
have men of the best qualifications of mind
and heart for our chief executive officers,
our halls of legislation and our supreme courts.

If an enlightened public sentiment shall de-
mand and control these matters of State, in
the interest of the Cause of Schism and pro-
voces, there is hope for the future.

A writer in one of our exchanges, after
quoting some remarks from two or three emi-
inent theologians on the modern craze of
“Higher Criticism,” raises the questions, “Is
there a reaction coming?” “Are men dis-
covering that there is little meat on these
bones? Is there a reaction?” Turning back
some old-fashioned ground where they seem
to build more solidly and see straight?”

These are significant questions, as their answer
in the affirmative seems a natural inference
from the language of two eminent men and
scholars quoted. The first one said, “I have
come to the conclusion to let those things
alone. I propose to take some things for
granted. I do not see much profit in the dis-
cussions; I propose to keep on preaching
Jesus Christ, and let other men attack these
questions if it is all right, I suppose, but not for me. I am going
in the other direction.” These are not the
words of an ignorant, nor a prejudiced, man;
but the firm convictions of a critic, a scholar.
Another whose words are mentioned, has the
following to say, “We are now being or noted
men in the East.” He said, “Brethren, I have
done with this whole business. I tried to go
into it as thoroughly as a working preacher
can, and I can come to no conclusions; it
upsets me. I find nothing to stand on. I
believe; I know what it has done, is doing,
and will continue to do. I am going in
for that.” These are most sensible conclu-
sions. If the critical study of the Word reveals
some unimportant errors which cannot effect
the integrity of the Bible and yet which so unsets the faith and hope of
numerous believers, and takes away the whole-
some restraints and guiding influence of that
gospel in which they have hitherto trusted,
where is the good that can come from such
endeavors? Is there not a distinct return to
“criticism?” For one, while not in the least depre-
ciating scholarship, nor fearing the most-
searching discoveries in the realms of Bible
truths, still we will with joy every evidence of
a return to the practical teaching of gospel
truths. The recognition of the being of God,
the power of God unto salvation to every one that believeth.”
NEWS AND COMMENTS.

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

**A VENAL DEL COVA** has recently been discovered near Flushing, N. J., at a small place, Carpenterville. Expert geologists have visited it and find it quite remarkable.

Death as a new law has passed the Legislature of Georgia, making the earning of a married woman her own personal property, and not liable for debts or in any way belonging to her husband. Good for Georgia!

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

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

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

**ST. LOUIS** has been designated as the place for holding the next Republican National Convention, June 16, 1890. The other cities desirous of this honor, but outrun in the race by St. Louis, were San Francisco, Chicago and Pittsburgh.

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

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

**CHEMATION** seems to be steadily increasing in its favor. In 1890 there were 116 persons cremated in this country. The number has increased each year, reaching 876 in 1894. In Paris alone, since the movement began, over 20,000 have been thus reduced to ashes.

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

**MENTON** is made in New York papers of the advent to our country of an anarchist, Jew hater, and beer drinker, by the name of Ahward, who comes to aid in enforcing the Sunday laws, especially against the Jews. This is pretty rumored from Boston, and is the leader of the anti-Semitic in the Reichstag.

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

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

Doctors do not seem to enjoy any immunity from death above other professions; but quite the reverse, according to statistics recently published. In New York and Brooklyn there have been 450 deaths of physicians within a period of 8 years, their average age being 54.6 years. Their percentage of mortality was 26.25 as compared with clerks 19.43, and lawyers 20.23.

A resident of Boston who has large commercial interests in Cuba just returned from that troubled island. He states that there is nothing but a reign of terror there. All the moneyed men are calling for peace at all costs.

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

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

**CONTRIBUTED EDITORIALS.**

**WHAT TO DO when a revival is at hand. Suggestions to church members.** The time of temptation is now with us, and it would be well to begin a series of special meetings. Some suggestions as to the proper behavior of church members in such circumstances may be timely.

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

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

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

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

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

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

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

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

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

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

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

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

You may get worried, sometimes, as the
Holy Spirit impresses upon your heart the thought of how you are going the broad road to spiritual death, taking your children and neighbors with you; but if you give in, you are gone. You will never get off them without crucifying the flesh, and downing up your pets and getting down on your knees in humility and repentance before God. And now, having written these things, I am almost frightened at the thought that some one may take them in earnest. Just carry them to your pastor, brother, and he will tell you the "interpretation of the thing."

THE ONE UNFAILING TREASURE.

St. Paul, in the thirteenth chapter of 1 Corinthians, tells us of a wonderful truth that had been revealed to him—"Charity never faileth." The word charity is now, by best authorities, translated love. Love as used in the Bible is divinely—it gives unselfishly for another's good. "God is love." That declaration expresses Christ's whole life; he forgave sins; healed the sick; cast out devils; God, it is sin; yet he gave sins; healed the sick; cast out devils; God, it is sin; yet he another's good. "God is love;" and he which is love is unchangeable, changeable. Love sets right, love sets wrong, because human love turns to anger and hatred; we ascribe these qualities to Christ, which is unfair. "Be ye therefore perfect, even as your father which is in heaven is perfect. "For he that is without sin among you, let him first cast a stone without losing his temper? A God that taught "forgive and ye shall be forgiven" and "he that hateth his brother is a murderer." He never lost his divine by having anger and hatred. Man is continually making God after his own idea. Love is right and wrong, because human love turns to anger and hatred; we ascribe these qualities to Christ, which is unfair. "Be ye therefore perfect, even as your father which is in heaven is perfect. "For he that is without sin among you, let him first cast a stone."

It is difficult for many to understand why it is, when the Son loved man so much as to give his life for him, that he should prepare a place of torture for the disobedient in the next world. While the Bible does this, are not many of the expressions figurative? "God is a spirit, and they that worship him, must worship him in spirit and in truth." If we have a spiritual perception of this God of love we have a deeper in the heart with anger. The fact that God is always the same gives us confidence to look for him for help when we are tempted. It is God's love that redeems and saves us.

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

Many people have a wrong idea of religious need; instead of spending their lives trying to find something that is the right way of life, they are of the simple people. I believe it is the same in all places of the Old Testament where it tells about the anger and wrath of God; this father which Christ calls "The Good." was not understood by early writers; was it not man's "love by sin or the fall" instead of an ill-natured God? God see
death as freedom from sin, and will desire the time to hasten when we can be with Christ.

Just before Christ's crucifixion he said, "A new commandment I give unto you, that ye love one another as I have loved you. By this shall all men know that ye are my disciples, if ye have love one another." (John 13:34-35.) This love was so great that he gave his life to his enemies. Early in his ministry he taught: "Love your enemies, bless them that curse you, be good to them that hate you, and persevere you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the un­just." How well he followed his own teachings, even when his life was in danger and the sailors were taking his life. Christ's crucifixion teaches us the love we should bear for those who persecute us. "We cannot of ourselves do this, but we can humble ourselves, letting灶•g of self, desiring only to be ruled by that Christlike spirit, then we will be given a for­giving spirit, and we will love our enemy; then we can say kind things of those who say wrong ones of us; do kind acts to those who dislike us, and as Christ on the cross prayed hid righteousness to those he was loving for his Father's sake, so we may desire for our persecutor good, that he might have a new heart." The shedding of Christ's blood was typical of the love that was shed, or given to man; thus the term atonement or atonement, which means reconciliation—reconciling man to God,—the God that never faileth.

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

E.TTA GALES.

THE MIZPAH MISSION.

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

A half sey after, Wednesday evening, the sailors began to drop into the cheesy reading room, until about 20 were gathered there; not one who was not made to feel by the hearty handshake and kindly inquiries that he was especially welcome. The early part of the evening was passed in reading, conversation and music; then as a prelude to the gospel service which forms an important part of every evening's program, several hymns, sung by our singing men, were sung. Their voices were deep and rolling, like the sea. Mrs. Burdick read a portion of the Scripture and commented upon it in a way likely to interest the sailors. Prayer followed, and then the men were encouraged to talk generally, and while they do sometimes express them­selves, yet they feel it is, as one man said, "harder to speak in meetin' than to scrub down decks all day.

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

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

The evening after the Sabbath was largely devoted to music. Two of the sailors played the violin, several others sang solos, and sang them well, too. As "Saturday night" is one of unusual temptation to sailors in And then, a great deal of incident to their occupation, they are always, if possible, provides refreshments of not only beer, but also, when time and weather permit, a box of fresh fruit. But do not let us have the spirit of the man who, when a bear intruded into his frontier house, betook himself to the loft, and from that safe elevation aided his wife by encouraging glances to despatch the unwel­come visitor, and then, when he was sure the animal was stone dead, descended and joy­fully exclaimed, "We killed the bear!"

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

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

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

F. A. E.

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

Visiting on the beach this morning I was refreshed by the presence of a box of fresh fruit and a few apples. The evening after the Sabbath was largely spent in distributing and explaining would be for a box of fresh fruit and a few apples. The evening after the Sabbath was largely spent in distributing and explaining the poetry of the sailor's life. We are a thousand-fold richer than we thought.
Missions.

In southern Illinois we once had six churches, but there are now two left, the Stone Fort and Bethel Churches. The first has about thirty members, the second about twenty. There are scattered Sabbath-keepers in Pocahontas, Tilla Ridge, and Harrisburg. I believe that the main cause of the decline and the going out of some of our churches on the southern Illinois field was the lack of proper fostering care. They were left to themselves when they should have had a missionary to guide, direct and strengthen them, and put them, too, not for a short period of labor, but to stay until churches were thoroughly established and made, if possible, self-sustaining. Since Bro. T. J. Vanhorn was put on that field our interests there have been looking up. It has been a hard pull, but it is hoped that it is a sure pull and there are better days in store for our people in southern Illinois. Bro. VanHorn has the good gift of setting others to work. One of the best things he accomplished was the organization of Christian Endeavor Societies. The young people constituting these Societies are active, earnest workers, and are doing good work in building up the cause. At Bethel, Parina, and Hanover, there is now a young missionary pastor and is holding a revival effort. During the summer regular services were very much broken up by fever sickness which prevailed in the community. We trust the church will be revived and strengthened by the series of meetings. We deeply regret the weather was such and our health quite impaired by a hard cold that vented from and paralyzed. It is regret the weather was such and our health through the intoxicating inazes of the world has grown a little. church.

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

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

The voice that cried in the wilderness said, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Tracts were in the day of the prophet to be filled, stones gathered out of the way, rough places made plain, and crooked places straight. And such preparation is still needful. The Lord will not walk in the crooked paths of the wicked, and their progress is so swift that his march must be in a way prepared. The lances and by-paths of sectarianism, the private ways of men who seek their own advantage, the crooked paths of inconsistent and ungodly professors, these will not be trod by him who makes a heaven of his own; and who speaks in righteousness, mighty to save.

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

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

This is the way that the Holy Ghost deals with men, and proclaims the name to be "Holy Ghost men" and expect the presence of the Holy Spirit, must be ready to speak what the
MISSIONARY SOCIETY.

Receipts in November.

<table>
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<tr>
<th>Organization</th>
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<tr>
<td>Walworth</td>
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<td>For Dr. Palmer's Salary</td>
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<tr>
<td>For Evangelistic Work</td>
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<td>For China Mission</td>
<td>91.01-192.55</td>
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<tr>
<td>Received through Rev. C. H. Mills, col.-</td>
<td></td>
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<td>lectuary Meeting at Litch-</td>
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<tr>
<td>iam</td>
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<td>Mrs. J. C. Poole, Montpelier, N. Y</td>
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<td>Rev. Geo. R. Rian</td>
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<td>Milton</td>
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<td>Mr. and Mrs. Geo. R. Walworth, N. Y</td>
<td>2.00</td>
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LETTERS TO THE SMITHS.—No. 17.

TO DANIEL SMITH.

My Dear Brother,

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

On the Wednesday preceding Thanksgiving they ask the boys and girls of their class to write on slips of paper the names of any people they know who are in such circumstances that they cannot get a good Thanksgiving dinner. Several names of worthy poor people are thus obtained. These are taken to the principal, and he makes out a list of all. And then on Wednesday afternoon the children bring to the school-house such staples as it is possible to give the old dinners for these people. Two, three, or the older boys get a team and drive the length of the business street, collecting such donations as the business men are willing to contribute for the same purpose. By the time that school closes a large quantity of provisions has been gotten together. Then it is all taken to some one room for division. The teachers and older pupils sort the various articles, place the portions in boxes brought from the groceries, and the boxes are delivered to the names of those families to whom they are to go. It is surprising how much stuff is contributed by the good people of the village for this purpose. There are pies, cakes, loaves of bread, chicken, various kinds of meat, potatoes, turnips, carrots, apples, canned fruit, sacks of flour, and—I don’t know what not. Sometimes the boxes contain enough to last the families to which they go, a week. Even if they are very poor, they can live well for a few days.

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

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

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

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

Concerning this matter I have heard one of our teachers say that some good judgment is necessary in their distribution. The children may bring in the names of some persons not really needy, and who might be displeased if a box were left for them. I think, though, that teachers may, with the advice of some of the older pupils, avoid making many mistakes.

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

Sincerely,

UNCLE OLIVER.

TRACT BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday, December 8, 1895, at 2:15 P. M., Charles Potter, President, in the chair.


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

The Committee on Louisville Field reported as follows:

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

Report adopted.

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

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

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

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

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

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

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

Minutes read and approved.

Board adjourned.

ARTHUR L. TITUSWORTH, Sec. Sec.

Gos is the source, Jesus the author, faith the means, and peace the fruit, of our justification.
Woman's Work.

THE WIDOW'S MITE.

MARY BARNETT CLARKE.

She stood unnoticed by those who, (Permit her heart.)
And waited, while a pittance bare
Shook in her trembling hand.
A widow poor indeed,
Nor wealth nor friends was she, had she.
Her comfort in her dire need
With gentleness ministry.
But on her heart a holy fire
As on God's altar burned.
And to her heart a string desire
Her longing spirit turned.
She gave her mite unregretted,
So joyfully she gave.
It seemed no proper tithe to be,
But in her heart a holy fire.

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

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

It was opened by a violin duet, Misses Nelson and Davis, accompanied by Miss Day; Reading, "The Deacon's Week," by Miss May Ross, of Round Brook, which was both amusing and instructive, being a story of how the deacon tried to live the Topiess of the Week of Prayer, and how he found out that he was out of practice. Ethel Gaskill, a little girl of five years, gave a most pleasant rendering of a very pretty song, Miss Lulu Davis read "The Heavenly Guest," which was followed by a vocal solo by Miss Maud Mosher, of Plainfield. Mrs. J. Y. Wilson read a very interesting paper showing how Women had been helpers in God's work through Bible times, and how even "Our Mites" if gathered together could accomplish great good. The children then sang "We Plough the Fields." Mrs. W. L. Larabee recited "Only a Pebble." A vocal solo by Misses May Ross and Lulu Davis was followed by a very amusing recitation by Miss Mosher, very heartily encored, closed the literary part. This was followed by the opening of the mite-boxes with remarks and prayer by Rev. F. E. Peterson. There were not so many boxes as in previous years, and were realized $2.50; a sale of home-made candy was held at the close of the programme and the profits, $4.00, added to the mite-box fund. By vote of Society, the fund is divided between the Tract and Missionary Societies.

We have had a year of interest in our Society, during which our mite-boxes were filled, and raising quite a large sum of money for different purposes during the year.

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

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WORK WHERE YOU ARE NEEDED.

There are many people who would like to work, provided the work is easy, the location pleasant, and the wages are satisfactory. But such places are not always to be found, and sometimes we are called to work which is not necessary, may be stopped off, and the same thus saved will fill our mite-boxes. Let us all remember the promise, Malachi—"Bring ye all the tithes into the storehouse that there may be meat in your house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it." o. n.

The rich men's gifts, by hers were small,
And counted on the treasure laid,
It seemed no proper tithe to be,
But on her heart a holy fire.

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

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

One sat beside the treasury,
Who read the part of the prayer.
Its utmost depth could clearly see,
And thoughts and actions scan.
"Here's the man who gave her all,"
The watching Saviour said,
The rich man's gifts, if by loss were small,
She gave her daily bread.

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

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

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

Who is there that is ready to do God's work and obey the heavenly Master's call? Who is there that knows enough of the will of God to find the right place for labor, and occupy the right place? There is just one place in all the world where the Lord wants you to be to-day, and he does not want you anywhere else. Are you in the place? Do you know where it is? If not, is it not time to find out about it, and go where God would have you be? Perhaps you do not know, do you, what God would have you say, and be what God would have you be?—The Christian.
of the service. God does not measure by
men’s rule. Heaven’s rewards are not given for quantity but for quality, and only those who have built the right kind of a house, great or small—shall hear the “Well
done!” of the Master Workman.—Forward.

PROTESTANTS AND THE BIBLE.
To the Editor of the Sabbath Recorder:
Is it not a notable fact in the history of Protes-
tant Christianity that notwithstanding the
Reformation of the sixteenth century was
found on the ancient and approved principle that
the Bible, in opposition to tradition, is the
supreme standard by which all questions par-
taining to Christian faith and practice should be
determined; yet, so far as we are aware, no
considerable body of Protestant Chris-
tians, with a continuous history, has main-
tained that principle in its integrity. Numer-
ous Christian denominations have been for-
mulated which claim the Holy Scriptures as
their guide on all points of doctrine and duty;
but there is one great Protestant body, some of
which number their membership by millions,
and are very pronounced in their opposition to
Roman Catholicism, we do not know any denomination which does
not teach, or at least tolerate, the Papal
traditions, in utter conflict with Biblical
authority. Some denominations approximate
much nearer to Rome than others; but
in respect to the Bible Sabbath, a common
blindness and delusion have happened to the
Christian world. In regard to this very impor-
tant Sabbath question, Jehovah, in the
beginning of time, knowing perfectly well
what is essential to the physical, social and
spiritual well-being of man, made the Sabbath
to the whole race of men. The fourth day of the
seventh day of the weekly cycle, sanctifying
it, because in it he had rested from all
his work which God created and made. Gen.
2: 2, 3. And in due time, in the fourth pre-
cept of his immutable code, he fastened the
sabbatic institution to the seventh day of the
week, by bands stronger than grappling hooks
of steel, even by a law and authority as
unchangeable and imperishable as the pillars
of his own throne and government. But Protes-
tants, in the time of the Reformation, and
lately, in the bringing all the various Biblical
traditions and building their Sabbath doc-
trine on the rock of Bible truth, accepted as
verities the falsehoods which the Papacy and
the devil had concocted concerning the dates
of the crucifixion and resurrection of Jesus
the Nazarene, declaring that the former of
these two most important events in human
history occurred on the sixth day of the
week, and the latter on the next First-day
morning; and hence it is claimed and taught
that the Sabbath is suspended, respecting our
Lord, is a sacred day. All believe these
Papal fabrications have led the Christian
world into the awful sin of desarding divine
authority regarding the Sabbath, and substi-
tuting Sunday-observance, which has no
divine basis in Biblical or historical, to the
sanctity which Pagans and Papists have
conferred upon it, and Protestants have
endorsed and maintained to the infinite loss
and harm of the cause of Christian truth.
This is the reason from the truth that has
come to pass in accordance with prophecy.
Note Dan. 7: 24, 25; Paul, 2d Thes., 2d
chapter. This supplanting of the Bible Sab-
bath, and the substitution of the Sunday
instead, was the work of the great Romish
apostate, begun in the early centuries, and
consummated after many centuries; and
when Roman Catholics declare, and publish it
to the world that for the third day after the
Sabbath-observance from Saturday to Sun-
day, more than a thousand years before the
existence of a Protestant, they are historically
not far from the truth. Now the Papal
Church fabricated the notion of Sunday-
sabbating on the part of Protestants of
to-day. Is not the chief reason offered for
observing Sunday as the Sabbath that
Jesus rose from the dead on that day? If
Christ rose on Sunday, how does that justly
deceive the pagan world, to demand of
God’s Word? But when it is proven that he
rose on another day, how stands the matter?
That all may see that Sunday-sabbating rests
upon a false basis, let us place what the
Bible says in regard to what Rome teaches,
in respect to the dates of the crucifixion and
the resurrection of Jesus the Christ.
1. The date of the annual feast of the Pas-
sover, is, by divine prescription, appointed to
be observed on the fourteenth day of the
first month, now called Nisan, at eve. Whether
we examine the silent and inspired witness of
the Evangelists and will note the incidents concerning
Jesus, which occurred on the fourteenth day
of Nisan, in the year of our Lord’s crucifixion,
will find the following facts recorded: On the
evening of that day Jesus partook of his last
Pascal supper with the apostles, in an upper
room, in Jerusalem, whence he and they went
forth into Gethsemane, was there betrayed by
the traitor, was seized, bound and taken to
the house of the high priest, and in the early
morning was brought before Caiaphas, the high
priest, all charged with blasphemy, condemned,
bound and delivered to Pilate the governor,
who, having examined him, declared that he
found no fault in him; yet, to satisfy the
damor of the Jews, gave sentence that he
should be crucified. Accordingly, at about
twelve o’clock M. he was led forth and fast-
ened to the cross, on which he hung until
three o’clock, and about that hour Jesus cried
with a loud voice and said, “Father into thy
hands I commend my spirit,” and expired.
When it was three o’clock, Joseph of Arimathea,
and Nicodemus asked permission to take away
the body. Consent having been given, he
brought the body, and Nicodemus took the
corpse and prepared it, as is the custom of the
Jews, for his burial, and laid it in Joseph’s new tomb, and rolled
a great stone against the door. From the
above it is certain that the Son of man was
crucified on the fourteenth day of Nisan,
which day was, as recorded above, and the
sabbath of the second day after his crucifixion,
and in the early morning kicked down the
sick from the dead, raised them up. He was
three days in the tomb, and three days on
the earth. But Jesus rose from the dead on
the seventh day of the week, therefore the
fourteenth day of Nisan being the third
day prior to the seventh, was necessarily the fourth
day of the week. Now, will the reader carefully note the fact, that
Papists and Protestants are agreed in maintain-
ing, in opposition to the above Biblical
teaching, that Jesus was crucified on Friday, the
sixth day of the week, that after lying in the tomb
one full day and one night, on Sunday morn-
ing of the second day from his crucifixion, he
rose from the tomb; every item of those tra-
ditions is utterly irreconcilable with the Holy
Scriptures. Now, my Protestant brethren,
what will you do about this matter? Is it
a matter of grave import to the cause of Bible
truth and pure Christianity in the world.
We cannot believe that you consciously and wit-
tingly hold views and occupy a position which
discreetly and honorably our common
Master, and the Great and Only
reconciler and honest, that your Sunday-sab-
bating, and the reasons therefore, seem to us
to involve all that. Now, if Jesus rose on the
second day after his crucifixion, necessarily
his own assertions, and those of many others,
that he should rise, and that he did rise, on
the third day, are untrue. Again, if the body
was in the tomb only from Friday until Sun-
day morning, then his prophecy (Matt. 12: 40)
fulfilled, “The Son of Man shall be three
days and three nights in the earth.” Now, will
we not carry our Saviour’s name, and bear his
namesake’s, and be as he was, a Son of God?
We are confident that what we have presented in
this paper is true, and will abide the test of
critical examination.
For your friend and brother, who must
soon lay down his pen, and take it up no
more.
NILES KINSE.
BASY, Ill., Dec., 1865.

LOVE, like the opening of the heavens to
saints, which is the result of earnest pursuits,
the possibilities of the human race. He has
faith, hope, and love for another being, not
merely a creature on the earth, but a
human being. Still it is a great advance for a man to be
profoundly loving, even in his imaginations.
Helps.

DEC. 19, 1865.]
Young People’s Work

Reflected sunshine.

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

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

Our Mirror

The Dodge Centre Junior and Senior Christian Endeavor Societies held a union “Missionary Service” Sabbath, December 7th. Besides the service of song and prayers for missions and our missionaries, readings were given on the topic, “Elm’s triumph in the home,” by Mabel Clarke; missionary figured about the United States and China, by Grace Rousseville; on “Siam,” by Nellie Brown; on “South America,” by Myrtle Sanford; a poem on “The People Who Come to our Shores from Other Lands,” read by Edna Daggett; “Dr. Cary’s Journal of a Day,” by Florence Clarke; mission questions and Bible answers; mission acrostics on blackboard, an illustrated poem and pictures from “mission land,” by the leader, Elin Clarke.

Edna Clarke was chosen to direct literature reported for the month of November about 3,500 pages of evangelical and Sabbath tracts. As a rule these have been courteously received. Our committee visits the express trains and also carefully selects addresses for many of these Christian endeavor work, the pastor gathers Re保姆ments and Outlooks as soon as read and mails them to non-resident members and lone Sabbath-keepers who do not take them.

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

Dunn’s Corners.

Although we have no Christian Endeavor Society at the 1st Wesleyan Church at “Dunn’s Corners,” the young people are alive and active in Christian work. Mr. E. B. Summerfield was with us two evenings last Sabbath-day before leaving for his home in Milton, Wisconsin. While here he introduced a sentence-prayer service which is proving to our young people, a source of inspiration to whole-hearted Christian work. The little church at “Dunn’s Corners” has been instructed in regard to the notice given, about sixty assembled at the church the evening he started for home expecting him to be present. Although some were disappointed by his absence, the spirit of the Lord was present in great power. Four new ones went forward for the Lord and were saved. We praise God. One young man whose home influences are peculiarly discouraging received a hearty “God bless you” at the conclusion of his testimony, from many voices. Others are interested. Pray for us here.

M. E. L.
Dec. 5, 1885.

To the Christian Endeavor Societies.

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

Yours in the Christian Endeavor work,
W. H. GREENE.
Milton, Wis., Dec. 1, 1885.

Religious Notice

Is Sunday the Sabbath? Why do Christians keep Sunday? Who changed the Sabbath? These questions should be discussed by Evangelista Franke and Fransworth, in Hawthorne Hall, 1534 West 123rd St., Thursday, Friday and Saturday, December 5th, 6th, and 7th.

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

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

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

The little church at “Dunn’s Corners” has been interested by C. G. Chipman to canvass our church and society, and the work has been done with enthusiasm, and the result is quite satisfactory. If the sister churches will do as well in proportion, we cannot only send out Dr. Lewis, but three more men can be put into the field of Sabbath canvass. We have done this for 12 years, let us now enter and harvest for the Lord the fruit of such seed-sowing.

J. G. BURDICK

December 5, 1885.

Milton College

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

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

The classes have been divided into five classes, the other college classes are regularly organized.

The Military Company, under the charge of their captain, David C. Ring, has drilled on three days of each week. The Christian Association has efficiently sustained its regular meetings, chiefly prayer and study. The school has had a busy year, with a few citizens of the place, two other clubs for analyzing plays of Shakespeare, and reviewing the history of Greece. The private sessions of the Literary Societies have been well attended, and their public ones largely patronized. Great interest was shown in the Military Company, the contest arranged by the Philomatheans.

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

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

It was a famous saying of Charles Sumner: “He would form the Union to sanctify the Republic, making it at once at Citadel and Temple.” This is a profound truth, a watchword for our beloved land. Protestant Christianity. If William Webster and the rest did not hold out on the foundation of our laws, is at the same time the means of their preservation. Supreme Court, God and country, is a banner of victory and peace. The American system can prosper under no other.

Atheism is the suicide of the soul.
Children's Page.

"I WONDER IF EVER."

I wonder if ever the children,
Who were blessed by the Master of old,
For what is the treasure of their lives,
The dear little bundles of his fold.
I wonder if ever,

They wandered afar and stray—
The children whose feet had been gulled
So safe and so soon in the way.

One would think that the mothers at evening
Bowed over their unsung baby's bower,
And low leaning down to the murmur
Oh, how sweet is the prayer,
Oh, how small the wistful pleading to hear,
Which heart to hear.

The words of the gentle Redeemer
Born swift to the reverent ear.

And my heart cannot cherish
That ever those children went wrong.
And were lost from the peace and shelter,
Shut out from the feast and the song.

To the days of gray hair they remembered,
I think, how the hands that were riven
Were laid on their heads when He uttered,
"Of such is the kingdom of heaven.
He has said it to you, little daughter,
Who tell it in God's Word to-day:
You too may be sorry for sinning;
And 'twill grieve the dear
Who were blessed by the

One little child shall go wrong—
If you also believe and

If You also believe and

"Of the last half

"That weart hard, sir, I jest had a talk
With Granny, and offered to give up my

"That wasn't hard, sir. I jest had a talk
With Granny, and offered to give up my

"Tell me how you managed to get the

"That wasn't hard, sir. I jest had a talk
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A GOOD BOOK FOR BOYS.

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

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

W. F. PLACE.

OSTRICHES IN A FIGHT.

Across the bay from San Diego, Cal., is the Cordova Island, which is inhabited by many ostriches. A battle not long since, occurred a fight which was costly to the owner of the farm, but in which everybody feared to interfere. The flock consists of about 40 birds, including two particularly ugly and pugnacious cock ostriches, each weighing 300 pounds. The other day these monsters quarrelled about the division of the cabbage leaves which a keeper had thrown into the enclosure. The two birds flew at each other viciously, and the human bipeds, at once got outside the fence, for a fairly-landed blow from an ostrich’s foot carries with it sufficient force to break an inch plank. The fight was conducted with great skill on both sides, plumes worth $10 each being ruined by the dozen.

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

During the battle, a lass who had dared trust his life near the fighters. Experienced keepers seldom try to interfere. If they do, the concentrated anger of both birds is likely to fall upon the luckless meddler and end in his death. An interfering keeper once had his spine shattered by a single kick from an ostrich.—Selected.

HOW TOM WON A SOUL.

Tom said, "It won’t do to keep all this blessed news to myself, so he thought how he would do to stand on the window sill and write it down. He got a pencil and paper and wrote out different texts, which he would fold and pray over and drop into the noisy street below, directed: ‘To the passer by—please read.’"

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

"So you are the lad who drops texts from the window, are you?" he asked kindly.

"Yes," said Tom, brightening up.

"Have you ever heard of one?"

"Plenty, lad, plenty! Would you believe it if I told you that I picked up one last evening, and God blessed it to my soul?"—I can believe in God’s Word doing anything, sir," said the lad, humbly. "And I am come," said the gentleman, "to thank you personally."

"Not me, sir! I only do the writin’ ; he does the blessin’."

"And you are happy in this work for Christ?" said the visitor. "Couldn’t be happier, sir. I don’t think nothin’ of the pain in my back, for shan’t I be glad when I see him, to tell him that as soon as I know’d about him I did all as I could to serve him? I suppose you get’s plenty of chances, don’t yer, sir?"

"Ah, lad, but I have neglected them; but God helping me, I mean to begin afresh. At home in the country I have a sick lad dying. I had come to town on pressing business. When I kissed him good-bye, he said, ‘Father, if I die, don’t be grieved; I have not been in a hurry, nor could I have, but I had not been able to get a chance to write you a letter. I don’t know if you have a chance to read it. Father, don’t be grieved.’ Now, don’t you be grieved, sir, for me not to meet him empty-handed, and the words stuck to me all day long, and the next day too, until the evening when I was passing down the street your little paper fell on my foot. I opened it and saw a page of thoughts and quivering words of him that sent me, while it is day; the night cometh, when no man can work. (John 9. 4.) It seemed like a command from heaven.

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

"Tell me how you managed to get the paper in my lad's hand?"

"That wasn’t hard, sir. I jest had a talk with Granny, and offered to give up my milk port’o milk she give me most days, if she would buy me paper instead. You know, sir, I can’t last long. The parish doctor says a little of cold water, a few weeks of hard work, and a drop of milk ain’t much to give up for my blessed Jesus. Are people happy as has lots to give him, sir?"

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

"They don’t know him, sir. Knowin’ is lovin’, and lovin’ is doin’. It ain’t love with—"

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How Tom Won A Soul.
Home News.

New York.

LEONARDSVILLE.—This has been in some respects the hardest year we have ever known. The Unadilla Valley is primarily a dairy country, and price of milk largely determines the condition of our farmers. Owing to the severe drought of last summer, the milk product was the smallest in years, and the price was extremely low for that which was produced. Then, again, the hay crop was only about one-half the usual amount, and many valuable animals have been killed, or sold at nominal figures owing to lack of fodder. Of course, the prosperity of our village rises or falls with that of the community around us. Mr. Babcock employed an unusually large force of men during the summer in the completion of contracts with the Standard Harrow Company; but aside from this, business has been at a low ebb. But when we found that we could raise over $1,500 to repair and enlarge our house of worship, we concluded that God is still blessing us in temporal things beyond all measure of human calculation.

It was a happy thought that brought about the rededication of the church on Thursday last, and served the services of our pastor, and preached a sermon full of inspiration and power. With the handsomest and most commodious church, in all this valley, we surely ought to go on to better work for the Master.

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

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

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

We are getting started in all forms of church work. Since I last wrote, the Ladies' Aid Society has been holding large meetings and had accumulated something over $50 in their treasury, so they generously donated that amount toward erecting sheds for the horses and caretaker to meet with better approval and with individual contributions and the work of building was all donated. We think we have the best row of sheds considering the quality of lumber and work and finish that can be found. Special credit is due Mr. Sidney Lewis for securing contributions from his friends in the city and to Mr. Abram Rockefler for getting such choice pine lumber. And now we hope and pray that the spiritual blessings may be showered upon all.

L. R. S.

LITTLE GENESSEE.—On Sabbath last, Nov. 28th, was begun by the First Genesee Church, under the conduct of Rev. R. W. McCollough, a personal friend of the pastor. For two weeks previous, special meetings had been held in private homes, and, in one instance in a school-house. An earnest spirit of desire was manifested on the part of God's people that special blessings would be given us. God's favor has been shown, and already prayers have been answered. Previous to the meeting, on the fourth night, special earnest prayer was made for one soul to be converted in that meeting. We believe that God answered that prayer there and then. One of the young people in the after meeting was found to be under a deep and tender feeling, and yielded to the Holy Spirit. He was also converted in that meeting, while one of our dear young men who had for some years made a profession of Christ confessed that he had not been living as near to the Saviour as he should, and came back to his Father's house. A very deep manifestation in the meetings since, and in the meetings last night, God gave us a most gracious blessing. I am not sure, but think that about twenty came forward last night of the unconverted, and a few of those who had not been living the Christian life as they should. This was on the sixth evening of the meetings. We ask the prayers of all God's people who are interested in Little Genessee, that this may be the beginning of a wide and deep work of grace among us. Better for us than the Frenchman's fate of being converted while ready to be converted in that meeting, while one of our dear young men who had for some years made a profession of Christ confessed that he had not been living as near to the Saviour as he should, and came back to his Father's house. A very deep manifestation in the meetings since, and in the meetings last night, God gave us a most gracious blessing. I am not sure, but think that about twenty came forward last night of the unconverted, and a few of those who had not been living the Christian life as they should. This was on the sixth evening of the meetings. We ask the prayers of all God's people who are interested in Little Genessee, that this may be the beginning of a wide and deep work of grace among us. Better for us than the Frenchman's fate of being converted while ready to be

S. S. P.

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

The Ladies' Aid Society, assisted by their friends, served dinner and supper to the public on Thanksgiving day, and before the people left the hall, they again surprised the pastor and his wife by presenting them the proceeds, amounting to $21.80. We are very thankful for our friends' kindness to us, and we hope we shall be more efficient in the Master's service.

We are having fine winter weather with good sleighing.

A. G. C.

TO WHAT COLLEGE?

CHARLES L. MORAN, D. D.

This just now is the uppermost question I am asked, or one about which so many of my friends and former pupils are soon to go forth. From far and near parents are seeking instruction respecting the various colleges, their standards, their moral influence, their methods of instruction, the reputation of instructors, cost of living, the aim of the institution, whether not to make comparison of various institutions, but simply to remind both parents and college candidates of a few considerations worth remembering in a decision so important and momentous in its influence.

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

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

Second. Shall it be east or west? This is a question which has many answers, each dependent upon the location and circumstances of the family. As a rule, while it is an advantage for a student to be separated wholly from home, in order to experience in fullest extent the college influence, yet it is also an advantage to be in close neighborhood, so that the student may have the fullest opportunity to maintain an active and friendly intercourse with the people of the home. Were the college course all, some considerations would urge the contact of the student with a wholly different phase of life, such as greater distance might afford. For the professional course this is not a serious objection.

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

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

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

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

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

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

The proportion of earnest, conscientious, and most necessary students is larger in the smaller colleges than in the larger ones.

COMMERCIAL VALUE.

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

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

WHAT IS FATHERHOOD?

It is a Divine gift by which each man may become a subordinate creator, under God, a creator, not of animals for to-day, but of immortals for all time. Thus God has ordained to perpetuate the work, which he alone could begin. Man's creatorship involves body and soul; all being and an destiny. No one generation stands alone. The heart-throbs of man molding man, the waves from the first man, speaking from that sea which he aloke could make to the workman: "Why do you not use the cigarette which is corrupting the pleasures of an animal indulgence over the cigarette which is corrupting the pleasures of an animal indulgence over the cigarette which is corrupting the pleasures of an animal indulgence over the cigarette which is corrupting the pleasures of an animal indulgence over the cigarette which is corrupting the pleasures of an animal indulgence?"

Prepare for Fatherhood

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

Fatherhood demands highest and strongest mentality. The quality of brains is translated, as well as the color of the eyes. It is no small part of man's divine glory, that he is the "Reasoning Animal." No man has the right to be so high that he was gain from him nothing but intellectual mediocrity, or worse. And higher still, no man has the right to be spiritually dwarfed, or morally ignoble in presence of the highest destiny involved in fatherhood. The thinking animal must also be the worshiping immortal, before the true standard of fatherhood is gained.

THE SPHERE OF FATHERHOOD.

When the morning suns sang the first wedding march in the sinless Eden, God set the bounds of fatherhood and motherhood within the sacred temple of monandrous wedlock. To seek fatherhood otherwise contradicts the highest laws and common life relation ship. To incur the unfitness and degradation which come through proumicious lustful indulgence is a crime from which every noble man will shrink.

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

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

THE HUMAN TOUCH.

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

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

MICHIGAN chemist exhibits a substance made from sawdust which, it is said, looks, smells, and tastes like glucose. He first con densed a sugar solution into sugar, which he claims crystallizes into as handsome a granulated sugar as ever a sugar maker was able to make. He can make the sugar cheaper than Cuba, China, Germany, or any other country can produce it.

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

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

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

Next to Niagara, the great falls of the Potomac, fifteen miles above Washington, furnish the greatest convertible water power for generating electricity, perhaps, in the world. The government already has a dam here for shunting a portion of the river to supply the city with water, and also the Ohio and Chesapeake canal; this consumes but a small portion of water. It is estimated that at least 10,000 horse-power could be had here stetly, and for two-thirds of the year 50,000 horse-power could be realized. Then by the light of Baltimore, for the other third of the time, the whole amount of power would be continuous. The cost for dam-power-houses, sixteen 1,500 horse-power water-wheels, with their horizontal shafts, dynamos, cables, etc., to convey the electricity to that one seems to see it all

A young engineer in New Orleans lately announced that repairing the levee of the Mississippi in the vicinity of New Orleans had been eminently successful at a point on the opposite Carrollton. Here was a section of levee very low in height, and it was desired to raise and make it nearly twice as large and high as it then was. The vessels and pumps were stationed about one hundred feet from the levee, and pipes laid on the river bottom in such a way that the pumps would send a stream of water with the gravel or sand, scooped out of the bottom of the river, and deliver it on the top of the levee, where the sand would remain and the water drain off. It was found that the flood of water was so great, and the mass of earth so diluted that the water carried it away. Several experiments were tried to prevent this, such as raising the levee, which was expensive; a frame work of laths, and then covering it with jute cloth; this was better, but not satisfactory and was too expensive. Planking was used on timber frames, but the water undermined the posts and defeated the arrangement. A board was fastened to a board above, and this wide held by pins about twelve feet back from the original levee was brought down firm on the ground, that no material might escape under it. In a few minutes the pumps had raised the levee as high as the board, and the water flowed over it. Then a second board was set on the levee, a few feet nearer; this was soon filled and the board overlapped, when it was found to be dangerous as the first terrace formed was so soft that a crevasse occurred. This was obliterated by not filling each terrace quite full, thus forming a kind of sluice-way. After the overday doing this, the invention worked perfectly, and the levee was repaired as desired. There is no doubt but what science and engineering skill, in the future as in the past, will solve many difficult problems for the benefit and relief of the weary sons of toil.

A neatly bound, well-told story of one of Connecticut's historic towns. It holds the reader, from the first, with a thread of interest that strengthens to a pleasurable cord. Its narration is the simple and well-chosen manner in which the narrations are concocted, together with the vividly and intense interest imparted with fine illustrations. It is a volume not only of marked local interest, but one that will so nearly duplicate the history of the early settlers, in various parts of our country, that it will be highly appreciated. It is well to review the hardships of the early days that tried men's souls. They achieved success through almost unparalleled persecutions, and to-day we find a rich legacy of their blood handed down to men of note in the present. It is delightful to find stories that are so braced into the story. So vividly is the conflagration of Fairfield, by the British, described, that hall the members are especially urged to communicate with your address, Rev. L. C. Randolph, 6124 Wharton Ave.

ALFRED WILLIAMS, Church Clerk.

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

HALF PRICE.
It is very difficult even for a dealer in cheap cloth to make a profit on single reels of cloth the following story, told by a London Journal, well illustrates.

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

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

"Bogorrah, that's chape enough!" said Pat. "I'll take it." When the parcel was tied up, he put it under his arm, and laying eight shillings on the counter, was going out at the door, when the shopkeeper intercepted him, and demanded another eight.

" Didn't you say, you spalpeen, that the price of the suit was sixteen shillings, and sure haven't I hold an overflowed bet? Andn't I pay by this and by that, I won't give up my bargan!"

A scuffle then ensued, and Pat was taken to the police, much to the causes so ably that the magistrate dismissed the complaint, and advised the tailor never again to ticket his goods with "Half-price."—Harper's Round Table.

BOOK NOTICE.

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

BOOK NOTICE.
The next regular covenant and communion service of the Walworth Seventh-day Baptist Church will be held in the church, corner of Church and Genesee streets, at 1:30 P.M. Sabbath-school following preaching service.

HAPPY THE Publisher, Reprinted with the consent of the Wenches of the New York Teachers Association.

Special Notices.
HELPING HAND, 1896. All orders for the Helping Hand for 1896 should be sent in at once. This Quarterly, it is expected, will be better than ever, the committee having not to wait until the edition is exhausted before ordering.

REV. J. T. DAVIS, having returned to his home in California requests his correspondents to address him at New Riverside Q., on the circuit. He will be at home.

The New Sabbath-keepers in Utica, N.Y., will meet the last Sabbath each in month for public worship, at 2 P. M., at the residence of Dr. S. C. Mason, 22 Grant St.

The First Seventh-day Baptist Church of Hornellsville, N.Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2:30 P.M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

M. B. KELLY, Pastor.

WHEN you receive the new Minutes, please turn first of each issue over; and then is not behind on the financial question. Money is needed at once to pay the expenses of our exhibit at Atlanta, and to pay for publishing the Minutes. Nineteen churches have already paid. Please follow their good example.

WILLIAM C. WHITFORD, Treasurer.

ALFRED, N. Y., November 10, 1895.

The First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Room, on the third floor of the Exchange Building, corner 4th Avenue and 36th St.; entrance on 36th St. Meeting for Bible study to be held at 10 o'clock, on the second floor, on Wednesday evening. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the services. Pastor's address, Rev. J. G. Burdick, New Milpah, 590 Hudson St.
ROYAL BAKING POWDER
ABSOLUTELY PURE

MARRIAGES.

D., leader in the World's Parliament of Religions, writes:
undertaken with the missionary work.

DEATHS.

SOUTH CAROLINA, Dec. 14th, contains thirty-two pages, including an OJ'namen­
tion-'What Shall I Tell the Children? Object Se­
tions and Teachings.’ By Rev. George V. Riechell. The price will be

LITERARY NOTES.

THERE are articles and stories by Dean Howells, Wister, Mrs. A. A. Bangs, and others. A light­en­
ning and familiar series by Rev. Mark Guy Kendrick. Bangs, and Miss Mabel Leve­

HARPER’S WEEKLY.

In 1896 like attention will be given to every­

Beweaf of Outraneats for Calabar that lengthened the life of Captain Mercury,
as mercury will surely destroy the sense of small and completely demolish the whole sys­tem when it passes through the mucous secretions. Such articles should never be used except on prescrip­tion, and the directions they will be too far to hold the good you can use­

PRAYER IN PROFITABLE—PRAYER is very profitable. At night it is our covering. In the day­time it is our armor. Prayer is the key to unlock the door and the bolt to shut in the night. Prayer unifies all our actions.

FEED THEM PROPERLY—carefully; reduce the painfully large percentage of infant mortality. Take no chances about the health of young ones. The Gulf Jordan Eagle Brand Condensed Milk has saved thousands of little lives.

GOD makes crosses of great variety; he makes some of iron and some of gold, that look as if they never be used except on prescrip­tion, and the directions they will be too far to hold the good you can use­

Egg Baking Powder

Coca Cola

Water or milk.

Bread and rolls of the world that are important to Americans.

In carrying out this policy, in 1896, Julian Salvesen visited Africa, and journeyed through the West; Richard Harward Davis took a trip through the Orient; the experiences of the new navy were described and illustrated by Henry F. Sacheris; and the great events and the re­
stated studies of Army and Frontier Life; Public­

REASONS.

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

Because I’ve been readin’ in the Bible and it proves the moon ain’t made of green cheese, because the moon was made be­fore the cow was.

PRAYER is very profitable. At night it is our covering. In the day­time it is our armor. Prayer is the key to unlock the door and the bolt to shut in the night. Prayer unifies all our actions.

CHRISTIAN WORK.

CHRISTIAN WORK.

Harper’s Weekly

HARPER’S WEEKLY will contain its leading places in the illustrated journalism of the world.

The Volume of the WEEKLY begins with the first Number of 1896, and when no time is mentioned, subscriptions will begin with the number current at the time of receipt of order.

Reimbursements should be made by Post­office Money Orders to Harper & Brothers, Publishers, 170 Jay St., N. Y., then returned with this order.

Breakfast—Supper.

EPPS’ GRAINFUL—COMFORTING COCOA

Boiling Water or Milk.

Harper’s Weekly

In 1896.

HARPER’S WEEKLY will be a journal for the whole country.

In carrying out this policy, in 1896, Julian Salvesen visited Africa, and journeyed through the West; Richard Harward Davis took a trip through the Orient; the experiences of the new navy were described and illustrated by Henry F. Sacheris; and the great events and the res­
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