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REV. L. E. FIVERO, Editor.
REV. L. C. RANDOLPH, Chicago, Ill., Contributing Ed.

CORRESPONDING EDITORS.
PROF. EDWIN SHAW, Milton, Wis., Young People's Work.
MRS. R. T. ROGERS, Waterville, Maine, Woman's Work.

J. P. MOSHER, Plainfield, N. J., Business Manager.
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PERFECT PEACE.

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

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

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

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

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

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

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

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

We publish this week, through the kindness of Dr. Lewis, an interesting and significant letter from Rabbi Drachman, of New York. We call special attention to its frank and friendly spirit, together with its cordial invitation for Dr. Lewis to speak in their Annual Meeting. Notice also the important statement: "Would that your views were those of the Christian community in general. Then would one of the most difficult and agonizing problems of that community be harrassed,find an easy and natural solution."

We have long been aware that the unscriptural attitude of the masses of Christians on the question of the Sabbath constitutes one of the most serious obstacles, in the mind of the intelligent and thoughtful Jew, to his acceptance of Jesus Christ as the true Messiah. They cannot understand, neither can we, how God can contradict himself, as in this matter of the Bible Sabbath and the so-called "Christian Sabbath." This is the union of teaching to Christianize the Israelites by "teaching for doctrines the commandments of men." Dr. Lewis very gladly accepts their invitation.

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

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

It is a calamity for any family to be deprived of the benefits of a good, religious, weekly paper. It is a grave mistake for those who have such papers to fail to carefully read them.

Parents often wonder that their children grow up with so little love for religion, and so little loyalty to the church. But a little investi­gation will generally reveal a potent reason in the highly trained mind of the child to do regard to their reading and religious habits.

Teach them to read regularly and carefully their denominational papers and other literature. Set them a good example yourself. Stop finding fault. Be consistent, and loyal, and true, and your children will be likely to follow your example.

Transactions of the Executive Board of the American Sabbath Tract Society, at its regular meeting, Jan. 12th, are given in the minutes as published in this issue. We desire to call special attention to the action taken in reference to the employment of Dr. Lewis. The committee appointed to confer with Dr. Lewis made their final report, based on the facts therein stated. This report was adopted without a dissenting voice. Then another action followed, which ought to convince all people that they were doing their utmost to carry out the wishes of the people in regard to Sabbath Reform work. Their hands are tied by the failure of the churches to respond, as many thought they would a few months ago. Following the adoption of the report of the committees, and the conviction of the Board that the funds pledged would not be available unless Dr. Lewis entered the field for continuous service, it was voted to ask the Plainfield church to carry us up to the next annual meeting of the Society when all parties will doubtless be prepared to act with more deliberation, and with a better understanding concerning methods of work and support.

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

But pastors are not always informed of the exact needs of all their parish. Not un­frequently sickness will be in the homes of their members for days before the pastor knows of it. We remember an instance in which a very kind and considerate pastor was once met by one of the deacons of his church in whose fam­ily there had been sickness for several days, but the pastor had not heard of it. On meeting this brother and inquiring after the health of his family, he was astonished at the seeming impatience of the good deacon, who replied, "I presume we might all be sick and die, and not see our pastor there!" The pas­tor quietly took in the situation and expressed his regret that there was sickness, and remarked, "Now deacon, when you go home, will you please take your Bible and read "Romans 12:15," for it is a good thing to do so. The next time the pastor met him, he apologized for his impatience and admitted that according to James it is the duty of those in charge of the sick to "call for the elders of the church," and not take it for
NATIONAL REPORTS.

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

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

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

Several correspondents have answered the inquiry concerning the recurrence of the five Sabbaths in February, all agreeing that this event has taken place four times (including last month) in the present century, viz: in 1812, 1840, 1898, and 1900; and that it would occur four times in the next century as follows: in 1908, 1930, 1964, and 1992, the interval being 28 years, excepting between 1896 and 1908 there will be an interval of 12 years.

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

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

It is pleasant to learn that the young Carina, contrary to prevailing custom among ladies of her rank in the kingdoms of the Old World declines to smoke. She will not allow lithium cigarettes to come near her mouth because there is the odor of tobacco about their clothes.

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

In 1894 there were stealings and embezzlements in the United States, amounting to $265,934,100. In 1895, $10,429,205, less than half as much. In 1894 there were 194 persons lynched; in 1895, 171, ten of whom were women. Of the number thus put to death 112 were Negroes, and of course mostly in the South.

The statistics of the murders committed in the United States, within the last five years, show an alarming increase. The present methods of trying cases of justice are strangely defective. The figures stand as follows: Murders committed in 1890, 4,290; in 1891, 5,506; in 1892, 6,704; in 1893, 6,615; in 1894, 9,800; in 1895, 10,500.

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

Very numerous persons have been killed by the manufacture and sale of intoxicants. It is a duty, and a privilege to all, by making it a just war to be urged to carefully study and make themselves heard to the authorities against the manufacture and sale of intoxicants.

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

For the first time, the honorary distinction of Knighthood was conferred on New Years, by Queen Victoria on a negro. The recipient of this mark of honor is Mayor Lewis, of freight rates, a well patronized enterprise.
seventh day of the Sabbath; and that the apostolic church continued to observe the seventh day after the resurrection of Christ. I am satisfied in my own case fully, but I cannot make these points the first points, as clear and strong as I wish to others—common people." Yours for Jesus.

CONTRIBUTED EDITORIALS.

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

There is a strange fascination about "the crowded town." In spite of the many things to repel and chill the heart. On the surface, this cosmopolitan life is heartless. In the country, neighbors know each other, (or used to, on Big Foot Prairie), for a radius of miles. They know that Henry Jones is going away to school in the fall, and they have a more or less accurate understanding as to how his six children will get along.

The city is not all bad, although the foot-pad robberies, scandals, murders, accidents, are wiser, stronger and better should spring. On a life,—glorious, mighty city to a wonderful thing!

The city is not all bad, although the foot-pad robberies, scandals, murders, accidents, are wiser, stronger and better should spring. On a life,—glorious, mighty city to a wonderful thing!

We have noticed the same thing and have made the same remark. Sometimes it is not silence, however, which creates these impressions; e. g., not long since many of our young people heard one of our public workers say, when speaking to a crowded house, that if young people who did not collect the last Sunday night the Sab­bath he would not advise them, and this statement was made in an emphatic manner. What impression the young people who were present received I do not know, but certainly any saving grace will not be transformed on the part of some zeal in Sabbath-observance. Again, not many months since, we read in the Recorder the statement of one of our public writers, that he was not working for the Seventh-day Baptist denomination, but was working for Christ. The only logical conclusion to be reached from this statement is, that the Seventh-day Baptist denomination is not in harmony with Christ. This we do not believe to be true, and we have no doubt on this subject.

The writer, however, will be observed among the following points, as clear and strong as we wish to others—common people. The young people who have such teaching as we have not, can we wonder that Secretary Whitford finds in his travels a lack of denomi­nation among young people? Can we wonder that, after such teaching, some of our young people abandon the observance of the Sabbath? If we hold our own young people to the Sabbath and win others to it, we must present and emphasize its claims—claims upon all humanity. If through the presentation of Sabbath truth in connec­tion with our evangelical work some of our congregation leave us who otherwise would have continued to attend, we may congratulate ourselves with the assurance that it is better to preach the truth to a few people than to withhold it from the multitude. Let our young people be taught that to violate the Sabbath is a sin; let us emphasize the thought in the family and in the pulpit, without any regard to who is guilty. This should be done with kindness and love, but it should be done, nevertheless, if we would save our young people. We should not condemn those who differ with us in belief, it is not our business to condemn, but to show the people how to win them from this sin, by words and deeds of kindness and love.

Many of our young people are led from the Sabbath through their marriage with First-day people. This is especially true of many of our young women. Many of our young women leave the Sabbath after marriage, who had no such intentions at the time of marriage; but the combined circumstances by which they are surrounded sooner or later become more than they are willing to bear, and they do not regard the violation of the Sabbath as a sin, unless there is a special tie to draw them away from the Sabbath.

First-day people wish they had a chance to dress up and go anywhere and be anybody. I want to asso­ciate with good people and to go as a man among men; but I am only a cog in a great machine. This hard life is breaking me down. Did you ever notice that most of the con­ductors are young men? "Would you like to go back and live on the farm again?"

Would!" The emphasis and the anima­tion with which these words were spoken left me in doubt on that score.

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

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

BY REV. E. H. MCWILLIAMS.

Some of our young people have left the Sabbath and others are losing interest in it, because they have formed the idea that we as a people regard the observance of the Sab­bath of minor importance. We freely do what we believe to be right, but we are sometimes reticent in denouncing Sabbath-violation as sin, unless it is committed by some of our own people. We recognize the violation of nine precepts of the Decalogue as sin, but are apt to regard the violation of the fourth precept in a little different and more liberal light. The young convert who observes Sun­day is waxed a "God-speed" and is num­bered among the "saved" ones, as if he had really met the Lord at his feet or testifying in the revival meetings, even while he is weekly violating a plain com­mand of God. This gives the idea that Sab­bath-observance has nothing to do with our acceptance of God, and that we may be as safe regardless of our attitude toward the Sabbath. This condition of affairs is conspicuous in union meetings, when our people unite with First-day people in revival efforts. Some of our young people have left the Sabbath after marriage, who had never regarded the Sabbath in such revival meetings, and have remarked that our people do not regard the Sabbath as vital, otherwise its claims would be pressed upon all. Some First-day people have noticed the same thing and have made the same remark.

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

Fifteen dollars a month, board and wash-
young woman! May God bless her in this heroic step, and give grace to many others to follow through their lives. "Can two walk together except they be agreed?"

The world at large repudiates God's Sabbath, sneers at those who observe it, and clamors for civil laws to banish it. Into this repudiating, clamoring world our young people are immersed from the time of their earliest recollection until they reach the mature years of life. They play with such people in childhood, they attend school with them and are taught by them, they grow up with them, and some more or less of their views, their lives are to some degree colored and molded by these unsavory influences. It seems almost miraculous that any of our noble young people should, after having passed through such an unenlightened baptism, still remain true to God's despised Sabbath. Our young people are obliged to endure the sneers and taunts that are heaped upon them, which add to their trial through the land rousing up the churches that day any more than on other days.

They are earnestly engaged in our possible means of protection, and we as schools, and at all times, in our public pulpits, urging the people to encounter, and for this reason Lot went out of the land of the Chaldeans, and no one believed any of the stories of the prophet. And the only power that can be used against them are the increasing snubs and taunts that are heaped upon them, seems a most miraculous that any of these young people need to be patiently engaged in the business of switching cars from one track to another. No, the clergy, Baptists should see to it that all young people are taught to believe, and to seek to have their history, not only the orthodox, but the unorthodox, and their sympathies not distorted by them.

The proclivities of the clergy are very strong for maintaining the modes of thinking, of life and of action that are the predominating elements. Religious history seems to be repeating itself, for it was in the days of God's people, and as it is now. The prophets prophesy smooth things, the hypocrites are living in sin and luxury, and the people are surrounded by every kind of sin and frivolity, which adas to annul the goodness of God's service, and historical records are not rigidly insisting on deep and thorough repentance toward God, such as will make people, whether in the church or out of it, "break off their sins by righteousness, and their iniquities by turning to the Lord." Exercising a living, active faith in the Lord Jesus Christ as the only atoning sacrifice for sin, will result in a thorough and radical regeneration of the moral and spiritual nature, and a reformation of the life. This will be shown in obedience to all of God's requirements, and complete submission to his will, whereby serving him "with a perfect heart and a willing mind," just as David told Solomon his son he must do.

In these days, speaking of the Sabbath, there will remain no place for the people to be great, but as a hearth in the midst of the ruin and the fire that was intended to ruin them. After the flood came, the people leave the ark, and Lot went out of the land of the Chaldeans, and no one believed any of the stories of the prophet. And the only power that can be used against them are the increasing snubs and taunts that are heaped upon them, seems a most miraculous that any of these young people need to be patiently engaged in the business of switching cars from one track to another. No, the clergy, Baptists should see to it that all young people are taught to believe, and to seek to have their history, not only the orthodox, but the unorthodox, and their sympathies not distorted by them.

Then there is an increasing disregard of the plain instructions of Jesus to his twelve apostles, respecting the assumption of merely honorary titles by ministers of the gospel, which adds nothing to their talents, gifts or graces. Doctors of Divinity, Doctors of Law, are multiplying in every church except in those that occurred a half to a century ago, under the labors of those noted evangelists, Finney and Knapp, when they went through the land rousing up the churches wherever they went, and multitudes of all classes were brought from the kingdom of darkness into the kingdom of God. There were the glorious times when the railways were the Sabbath, for the peaceful and harmonious course of conduct to be wrong and he pursues that course, to him it is sin, though it may not be a violation of any known law, human or divine.
**Missions.**

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

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

**FROM GEORGE W. LEWIS.**

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

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

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

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

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

**FROM E. H. SOCHELL.**

The interest on the Iowa field is in a healthful condition, and although there is no special interest to report, yet there are as few discouraging conditions as can be expected. The work at Welton moves steadily forward. Sabbath-services and Sabbath-school are well attended, a deep interest is manifest in our Sixth-day evening prayer-meetings, and our T. F. S. C. E. prayer-meetings are a source of great help.

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

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

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

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

I was to have preached in the United Brethren church in Cedar Rapids on the following day, but the letter bringing the invitation was delayed until it was too late. I am to preach in that church at some future time and am asked to address the temperance workers in the city the latter part of the same day. During the quarter I have visited isolated Seventh-day Baptists at Delmar, Gowrie, Perry, Rippey, Des Moines, Cedar Rapids, Shellsburg, Cedar Falls and Shell Rock.

I arranged my work so I could make these visits in connection with the Sabbath. Quite largely, and thus save expense. The effort was made at Shellsburg to secure a church in which I could preach, but union revival meetings being in progress in town prevented the carrying out of the plan; however, by invitation I was invited to the last of the union meeting on the evening I was present. At Cedar Falls I could have the use of one of the churches, but the pastor said that people would not attend a mid-week meeting under any ordinary circumstances. The results at Rippey was asked by the M. E. pastor to return and allow him to make an appointment for me in his church. I hope to do so. There are many candidates for baptism who are awaiting baptism, and I hope to be able to administer it in the near future. There are five Seventh-day Baptists in this State, but since they do not understand English, being Swedes, I have not thought best to visit them yet since I should be obliged to make an extra journey to reach them. I have recently learned of a number of our people in N. W. Iowa who are now Seventh-day Baptists, but have not learned their names nor history as yet.

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

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

May the year 1896 witness larger results on the Iowa field and may the three we have ever experienced, is my prayer.

**WELTON, IOWA, Jan. 2, 1896.**
Woman's Work.

God's Mercy.

"There's a witness in God's mercy, 
Like the wasps and the sea; 
There's a kindness in his justice, 
Which is more wonderful.

"For the love of God is broader 
Than the measure of men's minds; 
And the heart of Christ is tender, 
Most wonderfully kind."

"If our love were but more simple, 
We should love each other better; 
And the way to be much holy, 
Was to keep one another dear.

"You must remember, Lily: you must remember, 
That if you are braver than this, 
We shall love you more dearly."

Lily's Victory.

Mrs. M. A. Dean.

"We shall miss you so much, Lily: I hardly know how we are to get on without you!"

Bertha Lane was saying, while her eyes shone with tears and there was an unmistakable tremor in her voice, which she strove in vain to repress, though she meant to be brave and strong.

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

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

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

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

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

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

"Good-bye, Bertha."

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

"It almost breaks my heart to have the child go away," said Mr. Clayton, bravely choking back something which sounded very much like a sob, and tugging desperately at a refractory trunk-strap, which seemed to resist all his efforts to buck in the right direction.

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

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

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

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

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

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

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

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

At the station, while they waited for the train which was to bear her away from all these familiar scenes and to introduce her to the place of her new labors, she and her father had a refreshing talk, which he felt would stand as their daily burden, to bear the loneliness of her journey, and the strangeness of everything in the untired experience of school life. When the train came rushing and thundering in, they parted more cheerfully than they would ever have been possible for them to do, and Mr. Clayton returned home to resume his work in the field.

That was indeed a lonely day, especially to the mother, though she managed to make it seem short, by keeping herself very busy. She baked and scrambled, as usual, and all the while her heart was sending up a silent petition for heaven's blessing upon her only remaining child. The five others, whom she said, from time to time, yielded up to the-dear Lord and gave them, she knew were safe in his heaven of rest and peace. But this one, the youngest and the last, oh! she could trust him to take care of this one, too, amid the dangers of this changeful world. Only by keeping near to him and murmuring her dear wish and her sweet trust over and over.

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

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

(Congluded next week.)

W oman's Board.

Receipts in December.

Ladies Aid Society, Mt. Vernon, Iowa, House $17.75, Home Missions $1.75, Susie Burdick $75, Dr. Swiney $75.
Ladies Aid Society, Milton, Wis., Boy's School $8.61.
W oman's Missionary Aid Society, Broadfield, N. Y., Susie Burdick $20, Board Fund $15 00.
Ladies Aid Society, Dodge Centre, Minn, Susie Burdick $11, Board Fund $2 50.
Ladies Aid Society, Boulder, Colo., Board Fund $24.11.
W oman's Missionary Society, Boulder, Colo., Board Fund $115.90.
Ladies Aid Society, New Market, N. J., Trust $9 31, Missionary Society $9.94.
Mrs. Wm. A. Rogers, Waterville, Me., Boy's School $10.00.
Total $237 30.

Milwaukee, Wis., Jan. 9, 1896.

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

New Jersey.

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

After his resignation the Sabbath morning services were well conducted by visiting ministers, and our church has continued to flourish. The congregations will be happy to learn that we were fortunate enough to obtain the services of the Rev. G. H. F. Randolph. He and his family have been with us about a month.

As a result of our former pastor's faithful efforts and the zeal and earnest work of our present pastor, the church has been blessed with the spirit of revival. A number have been seeking Jesus, among them members of our Sabbath-school and Senior and Junior Societies of Christian Endeavor, and others who have been members of our congregation. After the Association held with our church last May, a deep interest was awakened in Junior work, and, in consequence, the Marlboro Junior Christian Endeavor Society was organized last summer. The Society is a live one. The membership has increased consider­ably, and this Christmas they sent away scrap-books and envelopes containing reading matter to the hospitals. The Superintend­ents are Miss Lottie Schmale and Mrs. E. B. Fisher. The officers are, President, Phoebe Davis; Vice President, Dora Fisher; Secretary, Agnes Fisher; Treasurer, Lizzie Ware. Other members serve on the different committees.

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

Delaware.

SMYRNA.—My first recollection of a paper in my father's home was the weekly visits of the Sabbath Recorder, which I always read with great interest in those early days of my happy boyhood, about forty years ago; from that time to this date, it has been with pleasure that I have scanned its columns and read of the various friends who have been members, and of the acts of kindness and thoughtful interest in our welfare that could not fail of making us praise God for the hope we have of rendering acceptable service here for the blessed Master. Ever the miler who, they say, does not bless himself with our people, is sent up a sack of flour, thus giving evidence of mutual interest between the churches. Among the workmen a little further back in the history of the church I find the names of Seager, Swinney and Huffman often mentioned, and the latter, I heard of from a freight conductor up in Pennsylvania who told me how Eld. Huffman had overheard him once trying to swear his oxen out of a tangle, and how the Elder had come and helped him. The conductor then sat down on the log and given him one of the quietest sermons he had ever heard. This freight conductor's lasting respect for the Rev. Samuel Davis, and Bro. Huffman, I think, made him money on jour­ney and at the end of his division sent my car more quickly by another train. There is no end to the influence of good deeds.

Address.

BY PROF. W. L. ROGERS.

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

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

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

Looking at death in this light, I have come to regard it, not with positive dread, but as the way which God has chosen for our entrance into a full realization of his glory. If death does really end all, it must have the same meaning whether we drop out of existence as well as out of sight one by one, or whether all life should instantly cease throughout the world. One has only to contemplate this thought in all human life and in all human activities in order to realize the loving kindness of God in providing for the happiness of his creatures in another world. But this very provision carries with it the obligation to make the preparation in the way which he has provided in this life. Despondency, in his most admirable little brochure on "What is the most important thing in life?" makes it clear that Christian service excels all else. I would go a little farther than this and say that the most serious crisis in the life of a young man occurs when he decides once and for all whether he will make an honest endeavor to serve God, or whether he will grieve away the Holy Spirit which lovingly pleads with him to enter and pursue the way of eternal life. Looking back upon my past life, whatever its measure of success or failure, I can think honestly say that if I were called upon to make the choice again I should not hesitate for a moment to choose the better way which God has provided in the life of his Spirit. Now I have no doubt that in making this choice you have asked yourselves the question: why absolute willingness to follow the leadings of the Holy Spirit is inconsistent with success in the life of the faithful? What is the reason for this? Is it not because we have an inconsistent idea of what success is? You have spoken of this period in the life of a young man as a critical period because so much depends upon the right attitude to God and to his truth in making a choice which shall abide with him forever. I do not think I am constitutionally constructed in such a way as to appreciate the poetic form of expressing truth, but here is a choice bit which expresses the thought which I have in mind better than in any language which I can command. It is entitled "Two," and was written by Laura Spencer Porter, for Harper's Magazine.

I drowned I saw two angels hand in hand. And very like they were, and very fair. One was armed and a golden band; A thorn-wreath crowned the other's modest hair. The one was fair, and tall, and white of brow; A radiant spirit from the heart of my own Shone, like an inner lamp, a glow. Upon his head a silver crown. The other's face, like marble-cast Grief, Had placid brows laid white-cryer with pain, With lips that tremble and with eyes that shed tears. And eyes like violets long drenched in rain. Then spake the fair, sweet one, and gently said: "Acteon, son of Theseus, thy heart is lost. By him thou hast best, thou shalt be led. Choose thou between us, soul, and whither thou art. Thou hast misused it, thou hast not."

I pondered long. "O Life," at last I cried, "Perchance 'tis worse to die than to choose; And my soul with the world be gone." But the angel's radiant face smiled swift regret. Within his heart the life of Love had been. And "Thou didst mistake," he said, in under-breath, And choosing Life, didst fail to understand He with the life of Love to the Life of Death."

(Concluded next week.)

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday, Jan. 12, 1896, at 2.15 P. M., Charles Potter, President, in the chair.


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

Minutes of last meeting were read.

The committee on Louisville field reported the following:

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

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

Respectfully submitted,

W. R. MOSHER,
J. A. HUBBARD,
E. L. LIVERMORE.

PLAINFIELD, Jan. 12, 1896.

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

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

WHEREAS, There is no fund least that the work be begun at once; therefore,

RESOLVED, That we request the Plainfield Church to consider the case of Dr. Lewis a heavy one, and engage in work with the Society with the understanding that the church continue his salary as usual, and that the financial responsibility of this Society should cease Jan. 1, 1896.

D. E. TITWORTH,
H. M. MAXSON,
Comm.,}

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D. E. TITWORTH,
H. M. MAXSON,
Comm.,
Young People's Work

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

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

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

This power of example is something wonderful; it affects people without their being aware of it. It is just as true in other matters as in the making of paths in the snow. Why, there are many things in a certain way, simply because others do them that way. How great a responsibility there rests on those who make the first paths, who set the first examples, who make the fashions for our lives! We all are following others, and are not making up our own rules. Let us select the best paths, and the surest guides; then those that are unconsciously or consciously following us will be led in the right way.

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

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

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

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

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

A JUNIOR BIBLE EXERCISE.

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

Remembering, therefore, this page of the Sabbath-day Register, your editor, I send a short report and hope it may prove of interest to some perplexed superintendent. The primary aim was to exalt the Bible and to stimulate the Juniors to own a copy each, to learn how to use it, and to store up in memory its main resources. As a secondary purpose it was hoped that the exercise, by exhibiting the actual workings of the society, might convince those sceptically inclined of its importance to all other organizations of the church.

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

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

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

"We are called the Pentateuch.
In our pages you must look
For many truths told,
How our parents sinned of old,
How Israel to bondage went,
And how God delivered them in time of need."

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

"How their names in parallel rows were,
A New Testament was read by two members, the following recitation was also given; the 2

"So the name of this book I will tell; Then the reason I love it so well.
You will quite comprehend, I believe,
"He letter of truth, straight from Heaven to me, And its meant To persuade me his love to receive.

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

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

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

PRAYER MEETING SUGGESTIONS.

Sabbath-day, Jan. 25, 1896.

Subject.—How and why should we testify for Christ? 1 John 4: 1-5. Without doubt it will be better to consider the subject of testifying for Christ in a broader sense than is indicated in the Scripture lesson; for it will readily be seen that the confession of Christ spoken of here is merely in reference to His being the Son of God. And which of the facts that the spirit of anti-Christ mentioned in the lesson is still abroad in our land, it will be well to make much of this aspect of the subject. It is here made the test by which we can know whether or not a man's preaching comes from God.

Find Scripture passages which are appropriate to the following suggestions.

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

2. Why?
   a. Because it is enjoined upon us by the Scriptures.
b. Because by it we give honor and glory to God.

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

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

e. Because it helps others in their Christian work.

Add to these reasons of your own.

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

1. When did I last testify for Christ?

2. When shall I have another opportunity to speak in a prayer-meeting?

3. What result if I keep quiet?

4. How many are waiting for me to speak?

5. How do I injure the cause of Christ if I decline to speak?

6. What difference does it make, anyway?

7. How can I testify for Christ to-morrow?

OUR MIRROR.

Responses to the annual letter were received from the Rockville and Dodge Centre Societies on January 24.

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

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

“Fidelity in trifles, and an earnest seeking to please God in little matters, is a test of real devotion and love. Let your aim be to please God in everything you do. Be perfect in little things, and to attain a spirit of childlike simplicity and dependence.”—Union Gospel News.

EMINENTLY JUST.

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

GO WORK IN MY VINEYARD.

THE Master is passing, and calleth to me, Go work in my vineyard to-day. The fruit is all ripe, and it should be in my Homestead, without delay.”

Oh, Master, so long I’ve been waiting to find some work in the vineyard, but nothing I’ve found which answered my mind. My hands are so soiled, my talent so small, I fear much my labor is vain.

“My vineyard is there, all ready, room there for all; Thy duty to labor is plain.”

“All heavy tasks leave for strong hands to do, For light work is not our lot; Which brings greatest fruition, is not thine to know, That leave for the Master to tell.”

“The world is my vineyard, there’s much therto do, Souls saved are the harvest; The harvest is great and the laborers few, So many to escape from sin!”

And while ye were dreaming of work far away, Opportunities passed by your door. A warning word spoken to one gone astray,

Might have won him back home once more.

A helping hand given to one fallen low, Kind words to the sorrowing one,

Might have rescued their souls from eternal woe, And gained you the plaudit, “Well done.”

Then wait ye, and lo! every soul’s a day, Some good for thy Saviour to gain.

That when the night cometh, the Master may say Thy life was not in vain.

OUR DUTIES TO GOD AND TO THE STATE.

BY REV. H. R. SOMERSON.

On two occasions our Lord taught that man ought to be subject to the existing civil authority; once when he commanded to ‘render unto Caesar the things that are Caesar’s and unto God the things that are God’s,’ and once when he uttered a miracle that Peter might pay the tribute “for me and for thee.” Matt. 17: 27.

The teachings of Paul are in entire accord with those of our Lord: “Let every soul be subject to the higher powers, for there is no power but of God, and the powers that be are ordained of God. Whosoever resisteth the power, resisteth the ordinance of God, and they that resist shall receive condemnation.” Rom. 13: 1, 2, 5, 6.

In his epistle to Titus he says, “Put them in mind to obey magistrates, to be subject to principalities and powers.” Titus 2: 1.

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

But if open resistance to governments is forbidden, so also is all active obedience to any law or edict that requires what God has forbidden, or forbids what God has required. We fight the battle rather than man.

The example of Daniel and his Hebrew associates, who chose a fiery furnace and a den of lions rather than disobey God, and that of the apostles and martyrs who suffered affliction and death for Christ’s sake, are sufficient illustrations of this principle. Nor should the question ever arise in our minds as to whether it is safer and wiser to have the favor and help of men as a reward for disobe-

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

Now it seems quite obvious that the spirit and practice of war is contrary to the mind of Christ. He said, “Love your enemies, bless that curse you, do good unto them that hate you,” and Paul summed up the whole subject for himself, if he thirst, give him drink: . . . Overcome evil with good.” Romans 12: 19, 21.

Now militarism exactly reverses every one of these requirements. It bids us hate our enemies and set out to kill them. It forbids us to feed them, and says if possible cut off their supply of water. Nay, more! It requires us to do these acts of vengeance, not merely to bad men and personal enemies, but to those who are our enemies in the name of the sacred superior. It requires us to punish unto death those who in any way resist the acts for which the war was begun and who perhaps are our beloved brethren in Christ. It takes away all rights of conscience and makes it unlawful for those who disbelieve or object to this it is replied that we owe certain duties to the State, among which, that of aiding (by war if need be) in its defense. It is held that the State has a right to command its citizens to fight its enemies. Now whether we obligatory to our government or not, those who owe to God depends upon our conception of the nature of civil government. The heathen idea was, and is, that the citizen belongs to the State, and lives for its benefit; and hence its authority is supreme. The Christian idea is that the State exists for the benefit of its citizens. That its paramount object is to protect their interests and their rights. Above all it is to regard as sacred the duties which they owe to God. It seems to me that the real question is this: Is the true idea, the heathen or the Christian?

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

BELCH, Ala., Dec. 21, 1895.
Children's Page.

SWIPES.

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

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

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

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

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

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

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

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

Swipes was not used to a school-room; so he did not recognize Bessie's eyes, nor was the teacher using, and, finding it looked interesting and did not taste very badly, licked a whole sum in long division into nothingness with one stroke of his tongue, and, quite indifferent to the wrath of the author of the sum, proceeded to lick her, too, all over, by way of easing his feelings.

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

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

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

"Bessie," said Miss Barnes, sharply, "learn your spelling; and pay attention, or you will have to stay after school." Bessie looked at Swipes for light, but that adventurous person was trying a new game, which consisted in walking across the desks and smelling each in turn. This was, as usual, the whole school in a roar. Miss Barnes felt that something must be done.

"Bessie, do you remember what you said about your dog when you came this morning? He must go out now, and you must learn your lesson without any distractions," as he passed. The whole school was in a roar. Miss Barnes felt that something must be done.

"Bessie, do you remember what you said about your dog when you came this morning? He must go out now, and you must learn your lesson without any distractions," she added.

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

He can't write, but I'll do it," she said; but the teacher was unwilling to have Swipes out of the school. He must go out before the end of school. This was her first lesson to the poor girl.

There was no answer; but the quaint little figure, slowly gathering up her friend under her arm, turned decidedly, and started down the road. This was her first lesson to the poor girl.

"Can't I go, too?" Miss Barnes was reading what she thought the teacher's intentions were.

"I have prefixed to these words the title which I have prefixed to this article in its primary meaning as having reference solely to God.

God is spirit. To know God is to have life. He must, therefore, be apprehended by our minds. Mind, emotions and will constitute the act of knowing.

"I am what I was, and what is and what to be," for so he was brought into the world, and the world was brought into him. He was conceived by the woman in the burning bush. He then proclaimed himself as "I am that I am."

God is the source of that which is known and which seems to approximate the changeless. Continents, mountains, seas and the course of great rivers may be said to remain the same. The constellations of the heavens appear now substantially as the earliest Chaldean priests saw them. The sun remains unimpaired in the vigor of his shining for all his great antiquity. Still change is discernable in all these. Can there be, therefore, the changeless anywhere existing? Yes, there is the changeless. There is a revel that changelessness in all natural laws wherever discovered. These lead to the one changeless God. In him there is no change. It cannot be said of him as was believed of Isis: "I am what was, and what is and what to be," for so it is that which is changeless is confounded with him who, though indeed immanent in the universe of the began creation, is yet transcendent above it in the distinctness of his great personality. But this is true—and the declaration means far more than the similar declaration that could not be made of the Egyptian priests. He, the God of heaven and earth, proclaims of himself that he is "Who was, and who is, and who is to come." Long before these words were spoken to John on Patmos the substance of them was pronounced by Moses from the presence of the burning bush. God then proclaimed himself as "I am that I am." Such is the significance of his name Jehovah. He is the Existent and Living one, and the source of existence and life to all creatures. He is one and the same always, being both transcendent and immanent.

But God is most clearly known to us through the prophets. Seers of God they were, inspired in soul, and have made known to us the revelations which they received. We know that whatever they have said is true from their lives and from the effects of their utterances upon the world. Truth is from above and cannot be attained to from below. Truth in all its life-giving power must be apprehended all along as it is put forth. Day by day necessary, new supplies cannot be attained to of ourselves. We cannot evolve them out of our own consciousness. But God is everywhere ready to apply the truth in life, and today as yesterday. The prophet was sent to the living fountains of truth, the Scriptures. So the thoughts of God become a part of our thoughts; they originate similar desires and purposes in our hearts and we act in accordance with them, and so fulfill impulses that spring into being in the soul.
Sabbath School.

INTERNATIONAL LESSONS, 1896.

FOUR QUARTERS.

Jan. 4. Our Lord's Baptism.
Jan. 18. The Ministry of John the Baptist.
Jan. 25. Early Ministration.
Jan. 28. When He Was Sent.
Feb. 1. The Ministry of Jesus Christ.
Feb. 4. The Ministry of Jesus Christ.
Feb. 15. The Ministry of Jesus Christ.
Feb. 18. The Ministry of Jesus Christ.
Feb. 22. The Ministry of Jesus Christ.
Feb. 25. The Ministry of Jesus Christ.
Mar. 1. The Ministry of Jesus Christ.
Mar. 4. The Ministry of Jesus Christ.
Mar. 8. The Ministry of Jesus Christ.
Mar. 15. The Ministry of Jesus Christ.
Mar. 22. The Ministry of Jesus Christ.

LESSON IV.—THE EARLY MINISTRY OF JESUS.

For Sabbath-day, Jan. 25, 1896.


GOLdEN TEXT.—And they were astonished at his doctrine, for he spake with authority.

INTRODUCTION.

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

EXPLANATORY.

v. 14, 15. Jesus returns from the Jordan, where he was baptized, followed by the disciples and his faithful followers, and, by the voice. He returns in the power of this spirit to Galilee, the most northerly of the divisions of Palestine, a district sixty miles long and twice as wide. As he journeyed houseward he was taught in the synagogues, and was favorably received, since the knowledge of what was seen and heard at his baptism had already reached Galilee.

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

v. 17. Jesus was invited by the chief of the synagogue as a suitable reader. The clerk draws back the silken curtains of the ark which contains the Scriptures. The first reading is from the Old Testament, while the second, of the Prophet Isaiah is handed to Jesus. The people all stand while Jesus unfolds the book and reads a part of the

v. 20, 22. As Jesus takes his place on the elevated seat after the reading, while the eyes of the people are fixed on him, he gives the explanation by pointing to the, that he, who has charge of it, the eyes of the people, they or their seats are fixed on Jesus with a wondering gaze. The meaning of the passage read, is, that he, the prophet, is inspired and ordained by God to announce to the dearest and greatest people in their banishment their liberation from captivity, and the blessed future of the restored and glorified theocracy that shall follow thereupon. The Messianic fulfillment of this announcement, i.e., the realization of their theocratical, came to pass in Christ and his ministry. — It is therefore a branch of verse eighteen is yet unfilled? If the year of jubilee is a type of "the acceptable year of the Lord," what is "the acceptable year of the Lord?"

THE BIBLE nowhere promises us exemption from trials. It does not assure us that we shall not go into the furnace nor into the deep waters; but it does assure us that the fire shall not consume us and the waters shall not overflow us. In the midst of the trial it shall be well with us, and even the smell of fire on our garments.

Very sincerely yours,

BERNARD DRACMAN.

36 East 70th St.

LETTER FROM ARKANSAS.

To the Editor of the Sabbath Recorder:

Bro. F. F. Johnson and the writer left Fouke the first day of the week and the first day of the month for Cerogordo, which is situated on the line between Arkansas and Indian Territory, some seventy-five or eighty miles north of Fouke. We spent the first night at Texarkana, and on Second-day at 12:30 P. M., boarded the cars for Winthrop, which is situated on the K. C. P. & G. railroad, fifty miles north of Texarkana, where the writer has a step-son living; arrived there at 2 P. M. We were met by the Doctor and was taken to his house, some three blocks away, where we met the Doctor's wife, and here we had a good home. We visited the most of the families of the town and talked with them and gave them tracts. All we met gave us a cordial welcome and asked us to come again. On Third-day at evening we talked to fifteen young people at a church one and one-fourth miles in the country; there was only one of them we knew. They gave us good attention, and at the close of the service we asked those who wished the prayers of God's people to arise. Eight or ten arose. Fourth-day morning we left Winthrop for Cerogordo, leaving an appointment for this evening. We had an overland, and the morning being very cool we decided to walk a distance of thirteen miles. We stopped at nearly every house, and in every case where they had heard of Sabbath-keepers they would say you are Adventists. Then the house would be explained. We were received by the people gladly. We promised to stop on our return and talk to the people at a school-house near by, so it was arranged for us to be there at eleven o'clock on next First-day, going to Cerogordo where the writer has a residence, and a Sabbath-keeper. Her husband is not a member of any church, but is making arrangements to move to Fouke and go to keeping the Sabbath of the Lord. Owing to the lateness of the hour, and the writer being very ill, we did not have much talking that evening, but on Sabbath eve we met the people at a school-house a half mile away and talked to them from God's Word, the theme being "the way of the righteous and the way of the wicked," after the Sabbath we talked to the people about the Sabbath of the Lord. We had about thirty persons out to hear us, and after our talk we distributed quite a number of tracts to those who promised to read and investigate. On First-day morning we preached in a house where we left the appointment; found about fifty people gathered to hear what we had to say about God shaking the earth to call the people's attention to great events.

Having promised to take dinner with a Brother and Sister Sisson, we went there. After which we had a pleasant talk, and we believe in the near future there will be a change in some of them. Then we started in time to meet our appointment at Winthrop, where we talked to between fifty and one hundred people about God's Word. We spent part of the afternoon and evening there, and when we failed to stop before going to Cerogordo, and in doing so we were happily surprised to find a sister, L. W. Reed, that is keeping the true Sabbath of the Lord. She seemed very happy to meet us and also told us that if organized a church at Texarkana it would join us. She has not been baptized, and she also told us that she would let us know when to come to attend to that ordinance. We believe if there could be a little work done in and around this place several people would come to the Sabbath. We are soon to leave here, but our arrangements are such that we must. We have promised the people to come back in the future and hold a series of meetings. May the God of heaven bless the seed that has been sown in and around this place. There is no suitable house here at the present time to hold meetings, the town is only fourteen months old, containing about 300 inhabitants. We distributed a thousand pages of tracts or more. The harvest is surely ripe. Would like to have some of our \"mission \"tracts. Let us pray that God may send the reapers.

B. F. GHARBY.

FOKE, Ark., Dec. 12, 1895.

IF I COULD ONLY KNOW.

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

I f I could only surely know
That all these things that tire me so
Were not my own.
The pang that cute me like a knife,
The noise, the weeping, the smile,
And all the eankering cares of life—
What peace would it afford!

It seems to me, if sure of this
That is not mine I could thus sile
That I might cobv pain,
A thought heretofore brought to me
The loving thought of Joicy
And sense of Christ's sweet sympathy
Not, loss, but rich gain.

Dear Lord, my heart shall no more doubt
That thou dost compass me about
With sympathy divine:
Thy love for me, O Crucified,
Thou, not the banner, art divide,
But waitest ever to divide
Each smallest care of mine.

—Selected.

AN INTERESTING LETTER.

NEW YORK, Jan. 14, 1896.

Rev. Dr. A. H. Lewis.

Rev. and Dear Sir,—I take great pleasure in informing you that the Director of the Jewish Sabbath Observation Association to extend to you a most cordial invitation to be present at the Annual Meeting of our Association, Wednesday, the 20th inst., 7 P. M., in the Synagogue of Congregation Zebulun Ephriam, 56th St., between 5th and Lexington avenues, and also to honor us by an address upon that subject so dear to both the enraniements we represent, "The Preservation of the Mosaic Sabbath."

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

Kindly excuse the lateness of this invitation. I had intended to extend it to you by the last post, but was prevented by illness. I had been reading with great diligence your Evangel and Prophecy, and found nothing more lighted by the standpoint you occupy in the Sabbath matter. Would that your views were those of the Christian community in general! It would solve one of the most difficult and agonizing problems by which Judaism is harassed, and find an easy and natural solution. Trusting that you will accept the invitation of our Association, and thanking you in the name of Christ and his, in love, yours,

Very sincerely yours,

BERNARD DRACMAN.
Popular Science.

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

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

The Aurora, or Northern Lights, is seen everywhere, and the wonderful phenomena continued, appearing, and disappearing, marching and countermarching, for the space of an hour. This phenomenon must have taken place high beyond the bounds of our atmosphere, for from explorers from both continents bring us no information from high latitudes concerning its cause, unknown or unobserved by us here.

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

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

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

Oxygen itself becomes a more powerful oxidant than carbon, then, chemically, the elements are present to form fire, and no one can account for its origin. The fire is charged, up as the Aurora Borealis, when only a coincidence. The southern streamers of the Aurora mount up as high as four hundred miles, and the fire is charged, up as the Aurora Borealis, when only a coincidence.

These may increase your faith:

Faith is the sacrifice of the understanding to God.

Faith draws from sources untouched by circumstances.

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

The man of faith is not a believer in God, but the one who believes in the Holy Spirit of comfort.

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

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

Faith measures everything by the power of God, and then the mountain becomes a plain. "Follow him in all things."...Faith makes the poison of every grief, the sting from every sorrow, and quenches the flame of every pain; and only faith can do it.

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

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

Faith, some one says, is the rope by which weiling the bell up in heaven, to call attention to our wants; without it we will receive no answer. Hence the exhortation, "Ask in faith." Unbelief says God does not hear any bell.

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

Special Notices.

WANTED.

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

To: Dr. Thomas J. Wrat

Ninth Ave. and Thirty-fourth Street, N. Y. City.

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

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Dr. Thomas J. Wrat, Ninth Ave. and Thirty-fourth Street, N. Y. City.

Alfred Williams, Church Clerk.

Tuu 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. All are most cordially invited to attend.

The Seventh-day Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash and Dearborn streets. Sabbath-school is held in the spirit of God, and then the mountain becomes a plain. "Follow him in all things."...Faith makes the poison of every grief, the sting from every sorrow, and quenches the flame of every pain; and only faith can do it.

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THE SABBATH RECORDER.
BEAUTIFUL HANDS.

“Oh, dear!” exclaimed Kathi­lee, reading the book, “I wish I were like other girls.”

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

“Oh, the girls you read about, mother. Their hands—they always have such beautiful hands, you know. Now, here’s the girl in this book. It杀手 her hands thin, by hand. She is fair, and her hands,” said Kathilee, to begin to look a little comforted. “But see how brown they are,” she said. “I do see with great pleasure,” said her mother. “That brown complex comes from the rise of the sun and the currents of the wind. It tells of out-door life, of botanizing expeditions, of nutting and fishing excursions, of the wise garnering of health. To me it is beautiful. The hands are clean and neatly kept, Kathleen, and that is all that any sensible person should ask from a girl of your age. On your hands would look sadly out of place; and half-moons are a nonsensical and arbitrary demand of fashion. In some countries, fashion decrees that the nails shall be deld black, in other they mith be trimmed to a sharp point. Is that then beauty?”

Well, but see all these scars and things,” persisted Kathleen. “Beauty spots in my eyes, dear,” said her mother, drawing the hands fondly to her lips. “I know that those needle-pricks were put there last night when you hummed the scales for your new boat, though you did want to finish that splendid book. That birth is the reminder of the night when Nora had her headache, and my helpful daughter got the supper. These scratches—do I not remember how I longed for some blackberries, and how a dear girl sported all of her half-holiday in picking those for me?” And this cut, I think, became because my skill was not quite equal to saving the nails when you helped little Harold transform his shingle into big shingles. You have been trying to be useful, dear daughter, and I thank God for it.”

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

“You aren’t tip-top hands, Kate, and you needn’t run ‘em down,” broke in Jack, who had come in unnoticed. “I always say that, for a girl, comment is the worst thing, because you are afraid of spoiling your hands like some girls that won’t go and work, nor anything else, a boss girl, Kate, and I don’t mind saying so. Come along about those big worms.”

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

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

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

“I saw a pair of hands, beautifull­hands the world called them, small and shapely and fine, with apple-juice fingers and taper fingers, hands so delicate that even the heavy burden never fell on them. Hands that were never lifted to help bear another’s burden. But the two hands that were nearly swept away by the mourner’s tear, that were ung roken by any work performed for others, that were never folded together in prayer, that faintly held the hand that led them to their home, and thereby never formed the character of time and fixing his destiny for eternity.”—New York Observer.

The thoroughly great men are those who have done something extra, and who have never despised anything, however small, of God’s making—Ruskin.
LOCAL AGENTS.

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Jan. 20, 1866.

HOW THE CHINESE DO THINGS.

The Chinese do everything backward, and the ladies exactly reverse the usual order of civilization.

Note first that the Chinese commence their transactions to the south instead of the north.

The men wear skirts and the women wear trousers.

The men wear their hair long and the women wear it short.

The men sit on dressmaking and the women carry burdens.

The spoken language of China is not Chinese; it is written language and it is not spoken.

Books are read backward, and what we call footnotes are inserted between the lines.

The Chinese surname comes first instead of last.

The Chinese shake their own hands instead of the hands of those they greet.

The Chinese dress in white at funerals, and in mourning at weddings, while old women always dress in black.

The Chinese launch their vessels sideways, and mount their horses from the off side.

The Chinese begin dinner with dessert and end up with soup and fish.—Union Signal.

WHAT IS THE VATICAN?

The Vatican is a word which is often used to indicate the many who do not understand its import. The term refers to a collection of buildings on the off side of the seven hills of Rome which covers a space of 1,200 feet in length and 1,000 feet in breadth. It is built on high ground, as the gable of the heret. The year 1160 Pope Eugenius built it on a magnificent scale. Innocent II, a few years afterwards, gave it up as a lodging place to Peter II, King of Aragon. Soon after the return of the Pontifical Court to Rome, from Avignon, the Vatican was put into a state of repair, again enlarged, and it was thenceforward occupied by the regular palace and residence of the Popes, who, on one another, added fresh buildings to it, and gradually encircled it with antiquities, statues, pictures and books, until it became the richest desolation in the world.

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