HE LEADETH ME.

When pastures green? Not always; sometimes He who knoweth best in kindness leadeth me
In weary ways, where heavy shadows be:
Out of the sunshine, warm and soft and bright,
Out of the sunshine into the darkest night,
I oft would faint with sorrow and affright.
Only for this, I know He holds my hand;
So whether in green or desert land
I trust, although I may not understand.

And by still waters? No, not always so;
Oft times the heavy tempests round me blow,
And o'er my soul the waves and billows go;
But when the storms beat loudest and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is!"
Above the tempest wild, I hear Him say:
"Beyond this darkness lies the perfect day,
In every faith of thine, I lead the way."
So whether on the hill-tops high and fair
I dwell, or in the sunless valleys where
The shadows be, what matter? He is there,
And more than this; where'er the pathway lead
He gives no helpless broken reed,
But his own hand, sufficient for my need.
So where He leads me, I can safely go;
And in the best hereafter I shall know
Why in His wisdom, He hath led me so.

—Selected.
The First Seventh-day Baptist church of Brookfield (at Leonardsvill) will complete the first century of its existence next month. From the Leonardsvill correspondent we learn that the members of the church are already planning for a suitable centennial celebration in October. This will be an event in which a large number of our people will be deeply interested. In about eight years more our oldest living church, at New Market, N. J., will be ready to celebrate its bi-centennial year, the date of its organization being 1705. Three years later, the bi-centennial of the FirstHopkinson church, at Ashaway, will be in order (organized in 1708).

Those who are hoping to have an easy life, free from labor and heavy trials, will in all probability be disappointed. There will be need of hard labor and severe trials to develop character. To those who are willing to be disciplined, the Great Master will come and give kind comfort and direction to all states of life. The gold-bearing quarz is crushed and smoked and washed before the costly metal takes shape in ingots, for the mint, or other purpose. So the spiritual kingdom is chiseled into statuary of rare beauty. The lapidary takes the stone in the rough and restores it to you as a gem of great beauty and value. So God will polish the soul, and when it is ready he will give it a new setting in its spiritual, immortal state. Then when you are grieved, sickened, worn with toil, and everywhere sorrowful; for your discipline, purifying, perfecting power in God's plan of salvation.

We once knew a most excellent and spiritually-minded brother, who used to say in his prayer-meeting talks, that he never asked God for temporal blessings. He did not think it was right, or that God would answer prayers of that nature. This brother had been a physician, but at the time of his acquaintance with him he was over ninety years of age. His mind was clear; his knowledge of Scripture doctrines, and his ability to explain and apply his practical teachings, were far above the average Christian. He asked God for spiritual blessings and had them in rich measure. He did not ask for temporal blessings, and he had nothing of worldly goods, except what kind friends supplied. Without such help he would have suffered. But, according to his own statement, he never asked God for temporal blessings. 'Do we not ask for temporary as well as spiritual blessings?' Do not the model prayer of our Lord comprehend all our needs?

"Give us this day our daily bread." We have no hesitation in offering that prayer in the full belief that it covers the ground of our temporal needs, as well as our spiritual. All through the Scriptures, temporal blessings are promised on condition of asking and obeying. Do we not often deprive ourselves of much that we might enjoy of God's bounty, because of our weak faith and hesitancy in asking?

The weakness of human wisdom is nowhere seen more plainly than in the contrary opinions expressed by good and learned men respecting the present status and the future outcome of Christianity. These opinions vary according to the theories entertained. To one mind the world is growing worse and worse, while to another there are unmistakable evidences of improvement. One man may believe that the world will "wax worse and worse," until the coming of the Lord, in what is commonly understood as the second advent. Another man believes that the Scriptures teach that there is sufficient vitality and power in the Gospel of Christ to lift the world to a higher plane of Christian living, until the way is thus prepared for the peaceful and triumphant return and reign of the King of kings. In view of this difference of opinion, and interpretation of the Scriptures by the two opposite schools, how can one be so dogmatic in the expression of his opinions. It is often a greater work of wisdom to frankly say, "I do not know," than to assert an opinion with such positive-ness as to give the impression that all who differ must be exceedingly ignorant or weak-minded. The usual tendency with those who are best qualified, through the advantages afforded by thorough scholarship, as well as by extensive experience and observation, is to give opinions with much caution. Those who are best qualified, through the advantages afforded by thorough scholarship, can be more positive in the expression of wisdom for one to be without an opinion. Nineteen centuries have passed since the introduction of Christianity into the world; since the rise of the fifth kingdom, as seen by the prophet Daniel; since the stone of God's purpose in the latter days has become and will become a mountain great and filled the whole earth. To human eye and understanding how small was the beginning of Christianity nineteen hundred years ago! How great the task then of undertaking to Christianize, even the Roman Empire alone, to say nothing of the 477,000,000,000 of people. One hundred and twenty Christians against the single empire of one hundred and twenty millions! At the end of the nineteenth century the population of the entire world is estimated at 1,430,000,000, and of Christians there are 477,000,000—or one-third of the whole population. While the actual number of Protestant Christians stands at about 143,000,000, still those under the rule of Protestant Christian governments are not less than 450,000,000. At the beginning of the nineteenth century there were only 32,000,000 that could be said to be under Protestant governments.
BREVITIES.

The Queen of Portugal has a nursery for caring for and training unfortunate children; she goes regularly to that institution, donning a nurse's uniform, and engaging in work.

NEVADA proposes to give the bigger brute, (the victor) in the coming slugging match in that model (?) state, a $3,000,000, in recognition of his superior merit. The Tribune (New York) suggests making him Governor would be still more appropriate.

YALE UNIVERSITY is again in luck. William Lampson, late president of the Bank of Leroy, N. Y., left nearly his entire estate of about $2,000,000 to Yale. "To him that hath, more shall be given." Mr. Lampson was unmarried and graduated from Yale in '65.

The new steamer, Pennsylvania, of the Hamburg-American Line, bound for Hamburg, Germany, week before last, left the port of New York with the largest ship-cargo on record. The steamer carried 18,500 tons of freight, or enough to fill 56 freight cars.

FRANCE and BRAZIL have a boundary dispute something like that of Great Britain and Venezuela. But the spirit of arbitration seems to be contagious and the two powers first mentioned have agreed to submit their dispute to arbitration. That is the ideal plan for all nations.

A BOY AND GIRL (brother and sister preferred) who are of good habits, from eleven to fourteen years of age, and in want of a comfortable home in a Seventh-day Baptist family, may learn something to their interest by addressing the Business Manager of the Recorder.

PRESIDENT DAVIS, of Alfred University, has recently received the degree of Doctor of Philosophy, from the National Normal University of Ohio. This is a merited honor and the President is very worthy of it, but he may also be congratulated on being President. President will be pleased to hear that it has been so worthily conferred.

The U. S. Senate held a Sunday session, February 28. A large crowd of visitors was present and the ordinary business of the Senate was transacted. But this is no new thing. The last days of Congress are often crowded so full of business as to make it seem to be necessary to work every day of the week.

The present Pope of Rome, Leo XIII, has just entered upon his twentieth year of service as pope. He succeeded to the papal chair February 20, 1878. He is advanced in age and for many years has been frail in health. His responsibilities and cares are very great, and his frail body must soon give way under the high tension.

There will be marked changes in the membership of the new Congress. Seventeen retire by the expiration of their term of office.

The retiring members are Means, Blackburn, Blanchard, Brice, Brown, Call, Cameron, Du- bois, Gibson, Gordon, Hill, Irby, Palmer, Puffer, Pugh, Squire, Vilas and Voorhees; and all are Democrats except two.

General Alfred Pleasonton, who died in Washington a few days ago, was a man of marked military fame. He was in the Mexican War and in campaigns against the Florida Indians. He also fought the Indians in the West, and was conspicuous in the late Civil War. He is said to have participated in more than 100 battles, and yet never was wounded.

Queen Victoria was crowned June 28, 1838, though the beginning of her reign dates from the death of George IV., June 20, 1837. It is proposed to celebrate this sixtieth year of her reign in a suitable way. The Prince of Wales has proposed to raise a fund to establish a permanent endowment to meet the yearly expense in running the London hospitals. This plan seems to be deservedly popular.

The Society for the Suppression of Vice through its Western Branch, has achieved a great victory in Chicago. The editor of the Chicago Dispatch, John R. Dunlop, has been sentenced to two years in the penitentiary for circulating obscene literature through the United States. Underwriters were made to secure a reversal of the decision, but to no avail. The moral effect of this decision will be felt throughout the nation, and will deter many from this demoralizing vice.

Great interest will be taken in commercial circles, as well as outside, in the legal battle that is preparing between the great Standard Oil Trust and some Western speculators, who have been for two or three years past preparing to make a formidable attack upon one of the greatest monopolies of the world. Several attempts have been made before this, but without marked success. Two wealthy brothers, Michael and John Cadahy, of Chicago, lead in the attack, but they are understood to be backed by millions of capital, controlled by such men as Phil Armour, the Swifts, Nelson Morris and others.

The Unitarian President of the Stanford University, California, Professor David Starr Jordan, has stirred up the orthodox clergymen by the following very incorrect and indiscriminating remark: "Stimulants produce temporary insanity; and so does a revival of form, particularly in revivals of which men lose all their reason and self-control. This is simply a form of drunkenness, and we are all aware of the drunkenness that lies in the gutters." Such intertemperate language coming from such a source, will lead many people to select other and safer schools for the education of their sons and daughters.

Chicago has an anti-monopoly association composed mostly of store-keepers of all grades below those immense concerns known as department stores. It is the design to break up this special form of monopoly. Department stores, groceries, dry goods, boots and shoes, books, drugs, paper-hangings, ready-made clothing, crockery and glasswares, hardware, Yankee notions and restorations are conducted by one firm. Usually these large stores are managed more economically than so many separate stores could be, hence prices are reduced and the advantage of the public.

In this state of affairs they have organized for the purpose of opposing such monopolies and have expressed a resolution "to use all honorable means in doing away with the evils of department stores, by agitation, education and legislation." Probably similar efforts will be made in many other cities.

CONTRIBUTED EDITORIALS.
By L. C.Banner, Chicago, III.

A Welcome to Discussion.

We do not remember seeing any reference to "robbing Peter to pay Paul" in the New Testament. Or is this expression the product of modern commercial times? However that may be, we are sure there have been no efforts to "robb Peter," or a frontier church. It is not a matter for "special pleading." It is simply a question of how the most good can be done. To its solution every article like that of W. R. P., in the issue of Feb. 15, should be cordially welcomed. That spirit of self-sacrifice and kindly. Give us more. Now that the communion question is settled, let us have a pointed and peaceful discussion on practical methods of evangelization. We are all interested, and in the multitude of counselors there is safety. "Before we can improve the future, we must disturb the past." May the best plans win, no matter where they come from.

Church Self-Support.

No doubt the ideas of your Western Contributor regarding this have been influenced by the noble example of the people with which he has been associated. Six years ago the church decided to take upon itself the responsibility which it had been receiving previously from the Missionary Society and become self-supporting. For five years they "got along," with having only a part of the time of their pastors, the balance being spent either in school or evangelistic work.

Several times during these years it has been suggested that, in view of the great importance of the field, and the work to be done the Board be appealed to for help in employing a pastor's full time. The church, however, has steadily refused to make this appeal although the general feeling was that no church could make a more reasonable claim to assistance. The writer did not favor the seeking of assistance then any more than he favors the present plan. He may be misjudging the spirit of self-sacrifice that is existing. He felt then, as he feels now, that the strength of the Missionary Board should be given to evangelism. In view of the other demands made the Board could not afford to help the church itself.

The church could not afford to it.

Many forces have co-operated to bring Chicago into the position which it now employs a pastor's full time besides contributing to the work of the societies; but of two things we are confident.

1. It marked a new era of interest and power in the history of the church when, in its weakness, with twenty-nine members, it decided to give up outside assistance, be self-sustaining and do the best it could.

2. In spite of all the drawbacks which the church has suffered in the absence of the under-shepherd, deficient pastoral work, etc., we do not know of a member who regrets the course which was taken. That spirit of self-sacrifice combined with faith in God and his cause, has been one of the great factors in the advancement of the past, and is destined to make Chicago one of the future strongholds of our people.

Church situations are precisely the same, yet we make bold to urge the congregations which are receiving help in the support of a pastor—unless they are one of those very exceptional cases—to say to the Missionary
Board, “We are not able, doing the best we can, to provide our pastor’s entire support. We love our cause and we are striving to uphold the banner in this community. We solicit your co-operation, asking you to provide a certain portion of your salary, you to use him upon the field wherever you see fit like portion of the time.” Bid him God speed as he goes out, pray for him while he is gone, and rejoice with him in the souls which are saved by your combined instrumentality.

An average of a month and a half a year from each pastor in the denomination would assure the young people of six or eight evangelists. The pastors might not have the full qualifications, equipment and experience of evangelists, but experience is a rapid teacher to consecrated A. H.

If pastors who are too busy to attend to the details of the work suggested above desire to call to their aid one or more persons for such detail work, and will name them to us, the undersigned will gladly correspond and co-operate in pushing the work forward. The Boards will do their best do not wish to put additional work on pastors which will interfere with their regular duties.

O. U. Whitford, Cor. Sec., Miss. Soc.
A. H. Lewis, Cor. Sec., Tract Soc.

LETTERS TO THE SMITHS.—No. 18.
TO EBENEZER SMITH.

My Dear Nephew:—In your last letter to me you say you think you will run for the office of Justice of the Peace in your town; that because Johnson now holds the position for fifteen years, will not doubt wish a re-election, and that he is a very popular official, yet you think he has had the place long enough and should give some other man a chance.

Well, Ebenezer, this is a free country, and every citizen is entitled to get an office of some kind if he can. Still, I am not sure that it is wise for all of us to seek official position. If we should, many of us must fail, for there are not enough places to go round. And, then, I do not think an itching for office is helpful to the average man. It unsettles his home life by pushing him out of steady business, and gives him a long, hungry look that calls for not a little pity from those not thus afflicted.

Your Uncle Toby was unfortunate enough in his younger days to be sent to the legislature of his native state. To his credit, he said, that he made a fairly good Member, for he was a bright boy, full of ambition. But the trouble was, Toby got it into his head that he was a rising statesman, and that he had entered upon official life once and for all. After serving a term in the lower house, he thought the world was made to suit him, and so at the next election he gave it out that he would run for the State Senate. He found himself badly defeated in the convention, the old Senator from the district being re-nominated, with little effort on his part. Then your Uncle Toby, feeling that merit had been defeated by prejudice, became an independent candidate for the Senate. At the election he got but few votes, and people laughed about his notions concerning himself. He had truly been in the legislature, and had now and then been referred to in the papers as the “Honorable Toby Smith,” yet he had lost in the real respect of the best people what was worth much more than that.

Toby was a good mechanic, and had started out well in life, but, having been a Member of the House, he felt it a little too much to go up higher and so he did no work the following winter. He sat in the store and talked politics the most of the time. He found fault with the legislative doings, and told of the many foolish speeches and votes of the old Senator from that district. He said that everything was going wrong at the capitol, and that the people would suffer for it.

On the following 4th of March, the national administration was to change, and Toby began to lay plans to get the village post-office. Being represented as an active young member of his political party, and having some sympathy because of his recent defeat, he was selected as a postmaster. Then he was tolerably content for the next four years. Still, he was all the time scheming with politicians in the effort to get and hold an influence over voters. I am sure that he did many things of which he was not proud, yet he in with professional politicians must keep along with them, for he hoped some day to go through their influence some office that would pay him well. He sold his shop and quit work entirely. At the end of the four years for which he was appointed postmaster the other party again came into power and Toby lost his place. After that for several years he had no particular business. He ran for every office in sight, but with very poor success. People came to have little regard for him, his passion for politics, and his desire to be taken care of by the public. He has now come to be a rather seedy-looking Smith, yet he doesn’t give up his quest for office. At present he has his eye on the post-office again, and talks of running for town clerk. I doubt his getting either, for people make sport of him, on the sly, because of his always wanting some office.

And now, Ebenezer, it seems to me that I’d let Esquire Jones continue to be Justice of the Peace. The chances are that the people will look favorably upon him anyway. He is an old, tried, and faithful official. There may come a time when you will be wanted by your townsmen to hold office. Make yourself worthy and fit for any position, but do not, I beg of you, spoil a splendid young manhood to make a third-rate politician, as too many Smiths seem willing to do. We want more men and fewer office-seekers. At least that is the opinion of your Uncle Oliver.

TAKING THE WRONG BOATS.

Dwight L. Moody, in addressing his great Bible-class in the March Ladies’ Home Journal on Regeneration, illustrates his teachings by an excellent story of a minister, on his way to a camp-meeting, through some mistake took passage on the wrong boat. He found that, instead of being bound for a religious gathering, he was on his way to a horse-race. His fellow-passengers were betting and discussing the events, and the whole atmosphere was foreign to his nature. He besought the captain that he would stop his boat and let him off at the first landing, as the surroundings were so distasteful to him.

The story also goes on to relate how, on the same occasion, a sporting man, intending to go to the races, by some mistake found himself on the wrong boat, bound for the camp-meeting. The conversation about him was no more intelligible to him than to the man in the minister’s case, too, besought the captain to stop and let him off the boat. Now what was true in these two cases is practically true with everyone. A man may be in the right place, in the right fellowship, and an unregenerate man is not at ease where there are only Christians. A man’s future will be according to what he is here prepared for. If he is not regenerate, heaven will have no attractions for him.”
CHRISTIAN ENDEAVORERS AT ODDS ON THE SUNDAY QUESTION.

The Christian Enthusiast, of Chicago, which has entered upon the task of "Recovering" Sunday from ruin, according to the "New discovery" of Mr. Gamble, is almost as severe on the popular notion of "no particular day" as we are for Sunday in the Christian Sabbath, or the other equally untrue saying: "It makes no difference what day of the week we observe as Sabbath, so that we observe one." Followers of Christ should observe only the first day of the week, the Lord's day, the Christian Sabbath.

This is a home thrust at the Golden Rule... Dr. Clark's paper, and hereunto the representation of an important Christian Enthusiast, which lately declared that the specific day of the Sabbath was of no more importance to Sabbath-keeping than the clothes a preacher wears are to the sermon he preaches. Has it come to the Christian Enthusiast that the members of different sects are so soon divided, as to how Sunday shall be saved? These papers have come to such antagonism by inventing different ways of escaping, or trying to escape, from the claims of the Sabbath. God's law is a troublesome thing to those who want to evade it; and the greatest of blessings when men are obedient to it.

IGNORANCE CONCERNING THE SABBATH.

In the Recorder for March 1, W. C. Daland sets forth the imperfect character of the views of an English writer on the Sabbath question. Dr. Daland's article accords with the results of many years of correspondence with clergy of many denominations on our part. One is held back from making the charge of dishonesty on the part of these men when their ignorance is considered. That they are responsible for remaining in ignorance is true; and how far they have become blinded and rendered helpless for the perpetuation of the very evils of which they complain, I do not now discuss. But that essential, ignorance is at the root of much of the wrong thinking and wrong doing in regard to the Sabbath and the Sunday, I can have no doubt.

Do you ask how this can be? The answer is not far away. First. Few of these men have studied the question broadly or carefully. Starting with the false idea that it is not necessary to observe it, they have done so lightly as to preclude the desire or the effort to go to the bottom of the matter.

Second. Most of these men begin with a set of notions which they assume must be sustained, and the lines of investigation and the extent of conversation are determined by them. Third. Such study as is given is usually provoked by some extra incident or some emergency. This incident or emergency bounds the field of investigation, and the examination stops as soon as the special reason is discovered or supplied, by which no other considerable issue has been met or evaded. Fourth. Centuries of the dominance of the idea that the question is to be settled by the civil law and the customs of society and the church have led to a marked indifference as to the fundamental facts in the case. We are often told...

TRACT SOCIETY WORK.

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

SUNDAY, February 28, was a marked day, "A sort of red letter day," in Washington.

Two meetings were held, afternoon and evening, under the Reform League, to devise means to awaken his piety and to escape from the claims of the Sabbath. God's law is a troublesome thing to those who want to evade it; and the greatest of blessings when men are obedient to it.

GOING TO ROME FOR AID.

On Tuesday, February 16, 1897, the Congressional Record, Senate, has the following entry:

Mr. Sherman also presented the memorial of Rev. Wilbur F. Crafts, Superintendent of the Reform Bureau, of Washington, D. C., calling attention to the proposition presented in February, 1897, from the International convention of the Brotherhood of Locomotive Engineers and the Knights of Labor and other labor organizations, from the Pennsylvania Railroad and many other church conventions, and from Cardinal Gibbons, in behalf of a Sunday-rest law in the District of Columbia, and from the petitioners which is referred to the Committee on the District of Columbia.

History is repeating itself. Protestants who claim to be reformers of the highest type, forced toward defeat in their efforts to uphold Sunday, are willing to beg for aid from the one religious organization which has power above all others to control the thought and action of the people in the United States, but whose history is inseparably connected with that thing which Protestant Reformers once called the "Continental Sunday." All right, brethren; if the Catholic church is a better ally in the fight for Sunday than the Bible and Christ, Lord of the Sabbath, are, in the struggle for reinstating God's holy day, choose your company—and take the results.

THE CATHOLICIZATION OF PROTESTANTISM ON THE SABBATH QUESTION.

Sunday—Observance Non-Protestant.

by ABRAM HERBERT LEWIS, D.D.

Author of "Serious Teaching Concerning the Sabbath and the True Day of Observance." Second Edition.

"I N the Protestant church the Sunday is a marked period on both these points. As to Sunday, religious people are at great unrest, and in equal bewilderment. The Sabbath market is day's business day and business holiday. The Sabbath laws are out of accord with prevailing public opinion, and their enforcement is presently impossible.

Within a few years Roman Catholicism has come out with the open challenge that the "Keeping of Sunday is wholly non-Protestant," and that all Protestants must logically "change Saturday" or go over to Catholicism. Professor Adolph Harnack, of Berlin, has just started theological circles in Germany and in the United States by announcing that "Catholicization of Protestantism" is already well advanced in quiet and unexpected ways. This booklet is crowded with salient facts, sharply put. Professor Harnack, and standard Catholic authors are quoted in a way well calculated to dispel popular ignorance, and compel popular attention.

The publishers are anxious to secure the sale of ten thousand copies of this booklet within the next six months. Favorable terms will be made to agents, to or from Christian Endeavor Societies, or churches. Single copies 10c. Liberal discounts for 100 or more copies in one order; and liberal commission to canvassers.
Missons.

By O. E. Wharton, Cor. Secretary, Westbury, R. I.

From whence is our lack of evangelists to be supplied? Three of those who have been so successful in the work have gone into pastorates in the arrangement, with his church that he should have three months in a year to do evangelistic work, will not be able to do it because of failing health. A fourth one, whom his church lent for six months in the year to such work, can be spared no more, because his church requires his entire time and attention. There are some pastors who have excellent evangelistic qualifications, but their churches, or their families, do not like to spare them for a season, to be away from their homes or their church work. It is not, as a rule, a good thing for a church to be long without its pastor. There are but few of our churches, if any, that can run successfully, or keep up its spiritual interests snugly, while the pastor is a long time away. On the other hand, a church is very greatly blessed by sending its pastor for awhile to engage in evangelistic work, because he brings back to them from such work the evangelistic power and fire which wakes them up to greater activity and consecration. The work of an evangelist is harder than that of a pastor. It has a greater strain upon one's nerves; there is in it more exposure, a greater demand upon the resources of endurance, a higher and more continuous mental exertion. It draws heavily upon one's sympathies and emotions. But how great are the blessings and joys which come to those who engage in such blessed work!

There are two ways in which the lack of evangelists may be supplied: 1. For some of the pastors who have good evangelistic qualities to give up their pastorates and engage in that work. 2. For some of our young men who are studying for the ministry, and have qualifications and leadings for evangelistic work, to especially prepare themselves to be evangelists. We hope there are some young men among us who will fit and come to be the special and blessed work of evangelists.

What is it to be denominational? It is to be thoroughly in accord with the doctrines of the denomination. No religious people should be a separate people, a distinct people, only on the ground of important gospel truths which others reject, and divine commands which others disobey. Denominations are made up of people of like faith and order. Now we could not expect a Seventh-day Baptist to be a denominational who, at heart, and in doctrine, is more a Unitarian than a Seventh-day Baptist. Again, for one to be truly denominational he should be possessed with the spirit and purpose of the denomination. There is a denominational spirit de corps which binds its people together, and makes of them a matter of fact, and not mere names, with denominational enthusiasm and zeal. Each denomination has its own spirit, its own peculiar work, its own enterprises, and in it all and by it all, its great purpose is to save lost men, extend the truth of God as it is in the church, maintain the law of God, and advance the kingdom of Christ in the world. We know when a person is thoroughly denominational, because we see he is imbued with the spirit of his denomination, is keenly alive to her interests, and is devoted to her purposes and her work in the world. He will pray most earnestly for her success, he will have his eyes set upon the cause of our denomination as one of the chief causes of the gospel and of divine truth in the world. He will be active in personal effort to advance her interests. Again, a positive evidence of one's being denominational is, he helps, all he is able, to support the denominational line of denominational and denomina- tional paper and publications before all others. He sends his children to the denomination schools, in preference to other schools, as a rule. If he sends them elsewhere, it must be for special objects, which the denomination is unable to supply. He gives as he is able to support her missions and evangelistic efforts. He will give and do to advance in the world the special and distinct truths which make him and his denomination a distinct and separate people from all others. He will exemplify in life and con- duct before the world the truths which make him and his people thus separate. When one does all that, there is no mistake to what denomination he belongs, nor whether he is denominational or not. Sometimes one is not able to give, but the heart, life and spirit of the man will show where he stands. But, my friends, are you thoroughly denominational in your sympathies, in your life, in your efforts, in your influence, in your support? Are you thoroughly Baptist, are you thoroughly Unitarian, are you known and read of all men as such? If so, what is your weight? How much do you lift? How much is your enthusiasm and your zeal?

GIVING AS A GRACE.

The finances of the churches have become a business for experts. It requires as much business acumen to manage the monetary affairs of a large and active church as to con- duct an important commercial enterprise. The amounts handled are not so large, but the raising of them gives scope for the very best business ability. As far as the amount from pew rentals is concerned, church accounts stand upon very much the same basis as or- dinary commercial transactions. A price is put on them, and those who hire them agree to pay it. They buy the use of them, just as they buy the use of the houses they live in. They get a definite something for a definite amount. We do not just condemn this system, but we deny that it is all Christian benevolence. Often there is none in it. The system of annual subscriptions is a less defi- nite business arrangement.

Most churches do not get enough, either from pew rents or subscriptions, to meet their expenses, and other business methods are adopted to prevent deficits. Lectures, concerts and other entertainments are held as books, how to make money; how to deal with men "-" men who cultivate a liking for the logical, and biblical, and literary sources of their wealth; and who are content with the truth and sufficiency of that which they preach, but who preach as the lawyer pleads, for pay, place and position. Witnesses are different. They testify wisely or not what they think, or what others write, or what books say. They know him and testify of him who tells them the whole truth, and nothing but the truth; and they only tell it as they know it. It is not doctrine, nor an opinion of a witness, but what they fully know. We know the Holy Ghost; we believe in Jesus; but we...
TREASURER'S REPORT.

For the month of February, 1887.

Geo. H. Utter, Treas.,

In account with

The Second Burley Missionary Society.

Dy. Balances in Treasury, January 1, 1887. ... $ 4 97

Mrs. D. C. Burdick, Nortonville, Kansas, support of boy to mission school in Shanghai. 30 00

Church of the Good Shepherd, Jersey City, N. Y. 25 00

Suburb-school, Walworth, Wis. 5 05

Church mission, ... 10 05

House mission, 4 00-9 05

E. B. Hennel, P. P. L. E. Committee, Farmington, H. L. 3 72

Evangelistic work, 34 50-49 22

Second Church, Brookfield, N. Y. 10 00

Eitel and A. R. Nadell, Talent, Oregon, home mission, 1 00

Mrs. D. B. Cook, Ashburnham, Wisconsin, home mission, 4 00

In the social, 1 50

Mary Alice Stillman, Webster, Mass., to complete life membership, 3 00

TP. Burdick, South Brookfield, N. Y., young people's permanent committee: Temporary Fund, $20 30

Dr. Palmberg's salary 38 13

Evangelistic work, 26 25

Foreign mission, 2 50

Vendor, 2 50

Church, New York City, 10 02

Rev. E. M. Niel, N. Y. 1 25

First Alfred, New York, 1 50

Pawlet, Vermont, R. I. 1 50

Lakeland, N. Y. 1 50

O. S. Miller, collection at Quarterly Meeting, Lincoln, N. Y. 1 00

Ladies' Aid Society, Westerly, R. I., sale of photographs 3 50

Ladies' Aid Society, Abilene, Kansas, 3 50

George Schallie, Shilo, N. J., Evangelistic work, 1 00

Church, New York, 1 00

Pitcairn, New Market, N. J. 1 00

Jackson Centre, Ohio 1 00

Addy Corner, Ohio 1 00

Berlin, Wisconsin 1 00

Brockwood, New Englandville, N. Y. 1 00

L. F. Skaggs and family, Bosz, Mo. 5 00

Mrs. Martin, Newport, Oregon, boys' school 3 00

Ladies' Aid Society, New Market, N. Y. 1 00

John F. & M. A. U., New York, N. Y., one birthday offering 35 50

$456.16

E. & O. E.

George H. Utter, Treas.
visitation, timely talks with individuals, seed sown in a word dropped by the wayside, a tract or a leaflet sent, accompanied by a brief letter stating the object in sending the tract and asking an opinion on the subject. The use of religious papers of the right sort in such work is invaluable. Making much of a truth that can be backed up by passages of Scripture is, in good hands, a powerful weapon for converting people from traditional errors to accept the truth. Careful study of the Bible topically is essential in this line of work that a worker may present a connected line of argument to make his point clear. Willingness to sacrifice ease, and pleasure, and popular comfort, in order to present the truth to such as have not known how or where to seek the truth, is a necessity. But under this kind of personal work, with specially prepared Bible readings for more public occasions, wonderful things are being done by way of gaining adherents to the doctrine of the equally binding obligations of the moral law and the gospel on all men. And this is mission work, pure and simple; and of a class that any who will may take a part in.

Scores of missionary ships discover new fields to conquer for the Lord under the influence of just this kind of consecration, giving, what is due and using it in his name. And this same influence for mission work our women can exert in their homes, in our societies, our churches and associations. For opportunities are numerous and varied, even the various Boards and Publishing House giving heed to her wise counsel, and offering her opportunities for public address on many similar subjects do not. Not a little of the success of other denominations is due to the part the women have taken in their mission work, performing through them the bequests of the faithful and urging them to do his part. Doing first, then trusting: Let our women go forward on this line of giving as the Lord hath directed, teach the children and youth to be careful, to be honest with God and keep the subject before the people, in words and incident. The churches will catch the spirit and the Lord of all the nations of the earth will reveal to you in good time what women’s influence may be, and is, for missions.

**DAILY STRENGTH FOR DAILY NEEDS.**

BY NELLIE WILSON.

In the midst of the busy whirl of life, so greatly depressed by crushing sorrows, how sweet to remember, “As thy days, so shall thy strength be,” and drink afresh from the fountains of living waters, and draw therefrom to that calm, sweet peace—the peace that the friends of this world never knew. “Call unto me, and I will answer thee,” saith our God. Then with the knowledge that toil, disappointment, disease and sorrow, constitute the lot of man, and the lamentations of the unhappy are heard all around us, let us not tread the path of weakness, but let us draw strength from him who saith, “My grace is sufficient for thee: for my strength is made perfect in weakness.”

Let us not be reluctant in going to our Saviour for help, and going, let us not doubt that he shall receive it. “Ask, and it shall be given you,” saith our “friend that sticketh closer than a brother.” Christ is revealed to us in many aspects, but one of the sweetest is our friend. His friendship is human as well as divine. He is not only our God; but he is our brother, and partakes of our nature and loves us with a sympathetic heart, which responds to all the tender affection of our own. It is the love of God, softened and sweetened by the touch of human nature; that home with which John leaned; same Christ at whose feet Mary sat. But he is not too kind to be faithful. “For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.”

When we have knowledge of this blessed truth, why should we become discouraged when we meet with sorrows and deep sorrow? These, however, they may depress and weigh us down, I believe are sent in mercy, and if we only trust the Sovereign Ruler of all, he will sanctify all our trouble to our good. He knows our hearts and disciplines us for our own good. Think of the sacrifices he is ever making in his unceasing love and patience in the trouble we continually give him; the sympathy he continually feels for us as he is touched with the feeling of our infirmities, tears, and trials; and even our sins and cares, and ever lends his gentle ear to the whispers of our need. Christ is our mighty helper! What is there in which he does not help us? What is there we can do without it?

It is he who saves our souls and delivers us from the weight of dangers and sorrows. It is he who helps us against our sins and ourselves, and fights for us the battles of temptations, and makes us more than conquerors through his mighty love. It is he who helps us in our sorrows, comforting and delivering us. It is he who helps us over our hard places. It is he who brings to our aid the mighty resources of the providence of God, sends his angels to intercept our adversaries; to deliver us from peril; to save us from death and destruction. He helps when no help seems to be needed, on a little cup of water, is he who says, “My grace is sufficient for thee; for my strength is made perfect in weakness;” “I will never leave thee, nor forsake thee.” He is a mighty helper: an immediate helper; a wise, judicious helper; a helper that can touch every part of our being—for our soul a Saviour; for our spirit a sanctifier; for our body a healer; for our temptations a victor; for our perplexities a guide; for our sorrows a comforter; for our hunger a living supply; for our need an all-sufficient portion. We have only to lay hold of the love that know and learn the lesson of love and trust he would have us learn, and we will have daily “sunshine in the soul,” and as our days, so shall our strength be.

**REVIVALS.**

BY REV. R. D. DAVIS.

The key to revivals of religion is to be found not so much in methods as in drawing so near to God that we are willing to be anything or do everything that he indicates, by the influence of the Holy Spirit. This never differs from his Word. The people were instructed to tarry until they were “endued with this power from on high;” and while it is true they remained with one accord in prayer; it is equally true that if we seek this preparation, in secret prayer, we will be rewarded openly. A minister who went to a given town to engage in revival work, was observed by a wicked man from his smith-shop, to go every day in the direction of a secluded spot, and he said to a customer one day, “Do you see that fellow? He goes out that way every day, and something will be done, for I believe he goes out there to pray.” Something was done; a revival swept over the town, and the smith, with many others went on the work.

A minister in charge invited a neighboring minister to assist him in a revival effort, and when the meetings had gone on for some days, the helper said to the minister in charge, “What is the prospect of a good meeting?” To this he replied, “I think it is very satisfactory, for my experience in the past when the members are not interested there cannot be much accomplished.” The helper replied, “My experience has been, if I ask the Lord to bless me, he does it; and if I am blessed, others are, and if we get near to God ourselves, we shall certainly be able to get thirty or forty persons to come to the meeting.”

There may be great revivals without the aid of an evangelist or pastor. One of the greatest revivals of religion I ever witnessed was carried on without either, and without regular meetings or worship. The neighbors in a private house, some of them, in turn, led the worship. One night the meeting was so extremely dull that the leader had decided to close, when a lady, who had been praying, evidently until she was willing to do so, made the Spirit bade her, to ask the leader to call on a certain youth to pray; he did so, and the youth, who had not been accustomed to lead in prayer, got down and in a few words asked God for what he had asked in secret every day for a week. His prayer was answered. Then the lady sent word to the leader to set out a mourner’s bench, which he did, and a score of persons, at least, were converted to God in that night’s meeting. That revival lasted for months, and its fruition was to be seen for more than fifty years.

An evangelist who was holding a series of revivals in a neighboring town, suddenly found that while there were some conversions there were reactions, from time to time, in the work, and spending a sleepless night praying over it, was impressed in the morning that notwithstanding he had thought for years that it was perfect, plus love, he had before preaching on baptism, or the Sabbath question, that the thing to do now was to treat those subjects that day and evening. This he did and there was no more reaction in those meetings, but the greatest demonstration of the power of the Holy Spirit he had witnessed for years before.

Eld. Alexander Campbell, of precious memory, was preaching in New Salem, W. Va., in the old log church, when he was suddenly impressed to leave the stand and go to the door; he did so. As he turned about he was astonished to say, “I have one of the most powerful demonstrations of the Spirit we have ever witnessed;” he said it, and, in a few minutes more, it came in such power that the building was shaken, saints shouted for joy, and sinners all through the house fell down and cried for mercy. This is as he stated it to me; and in my own experience I have found it safe and blessed to ask for divine help, and then do as we were instructed to do. This rule has worked well in all the departments of my labor.
In one meeting I was impressed to call for an experience meeting and asked that all who spoke should tell at what age they started in the Christian life, until after the speaking began, I was suddenly impressed to note the age at which each one made the start, and did so, not knowing why I was so impressed. Later I found that seventy persons had spoken and noted the fact that they had all come to Christ at an age of eight years or under, and except four. Two of these had made the start between the ages of twenty and thirty, and two between thirty and forty; and yet I did not know what use I could make of the facts thus obtained. But later when these young people were gathered again for the anxious ones to come forward for prayers, and only one came. After praying for that one, I was suddenly impressed to use the facts I had obtained, and said: "You have all felt the drawings of the Spirit since these meetings began, I presume no one will deny," and suggested that those that were twenty and did not come to Jesus then would most like to know if any one of them was over thirty and did not come then it was doubtful if they ever had another chance. This suggestion prevailed, and then I saw why I had been so guided. Many of the aged were also converted. I plead that we all individually get so near to God that we can feel the pulsations of his great Father-heart, and then with the freedom that a good child feels in the presence of good parents, ask him to guide us by his spirit, believe he will as he has promised to, then being led by his Word and Spirit go forward until our work on earth is done, and we are gathered to our home in glory.

"ONLY A BOY."

More than a half century ago a faithful minister, coming early to the kirk, met one of his deacons, whose face wore a very resolute and impressive expression.

"I came early to meet you," he said. "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the church the last three months." The deacon replied, "I feel it all," he said, "I feel it, but God knows that I have tried to do my duty, and I can trust him for the results."

"Yes, yes," said the deacon, "but by their fruits ye shall know them," and one new member, and he too only a boy, seemed to me rather a slight evidence of true faith and zeal. I don’t want to be hard, but I have this matter on my conscience, and I have done my duty in speaking plainly.

"True," said the old man; but ‘charity suffereth long and is kind; beareth all things, hopeth all things, believeth all things. I have great hopes of that one boy—Robert. Some seed that we sow bears fruit late, but that fruit is generally the most precious of all."

The old minister went to the window that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest among the graves under the blooming trees in the old kirkyard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the heads of many generations, and had welcomed the children of a new generation; and here, yes, here, he had been told at last that his work was no longer owned and blessed.

No one remained. No one? "Only a boy."

The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy. He went to him and laid his hand on his black gown.

"Well, Robert?" said the minister.

"Do you think if I were willing to work hard for learning, I could ever become a preacher?"

"A preacher?"

"Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache in my heart, Robert. I see the divine hand now. May God bless you, my boy. Yes, I think you will become a preacher." Some few years ago there returned to London, from Africa, an aged missionary. For forty years he had labored with rever­ence. When he went into an assembly the people rose; when he spoke in public there was a deep silence. Princess stood uncovered before him; nobles invited him to their homes.

He had added a province to the Church of Christ on earth, had brought under the gospel influence the most savage of African chiefs, who had given the translated Bible to strange tribes, had enriched with valuable knowledge the Royal Geographical Society, and had honored the humble place of his birth, the Scottish kirk, the United Kingdom, and the universal missionary cause.

It is hard to trust when no evidence of fruit appears. But the harvests of right intentions are sure. The old minister sleeps beneath the trees in the humble place of his labors, and they remember his work—because of what he was to that boy and what that one boy was to the world.

"Only a boy!"—Christian Messenger.

THE REST OF SOUL.

Christ’s life outwardly was one of the most troubled lives that was ever lived; temptest and trouble; the waves broke over it all the ting till the worn body was laid in the grave. But the inner life was a sea of glass. The great calm was always there. At any moment you might have gone to him and found rest. And even when the bloodhounds were dogging him in the streets of Jerusalem, he turned to his disciples and offered them, as a last legacy, “My peace. Nothing ever for a moment broke the serenity of Christ’s life on earth. Misfortune could not reach him; he had no fortune. It was impossible to affect him by lowering his reputation; he had already made himself of no reputation. He was dumb before insult. When he was reviled he reviled not again. In fact there was nothing that the world could do to him that could ruffle the surface of his spirit.

Such living as more living is altogether unique. It is only when we see what it was in him that we can know what the word Rest means. It lies not in emotions, nor in the absence of emotions. It is not a hallowed feeling that comes over us in church. It is not something that the preacher has in his voice. It is not in nature, nor in poetry, nor in music—though in all these there is soothing. It is the mind at leisure from itself. It is the complete absence of the absolute adjustment of the inward man to the stress of all outward things; the preparedness against every emergency; the stability of assured convictions; the eternal calm of in­visible faith; the repose of a heart set deep in God’s presence; the soul’s peace in the man who says, with Browning, “God’s in his heaven, all’s well with the world.” —Prof. Henry Drarnmond.

"IS THE WORLD GROWING WORSE?"

Does the “Western Contributor,” himself, see as many conversions as he used to? What is the verdict of the church, and the world at large? The religious life of Hammond, Paris, Berlin, and perhaps other towns, where the Sun of righteousness has arisen in its beauty, does not decide this question. Does not many a pastor, full of faith in God’s promises, plead in vain for converted souls? Do not parents plead in vain for converted children? Are prayers going up because pastor and parent are not obedient Christians? Will the pastor’s congregation, the parent’s children, be converted if pastor and parent expect it? If you have been gathering” (getting darker), if “the standards of business honor have been falling,” if “great wrongs are growing,” is not the world growing worse? Is there not more temerity, more prostitution among the young, as well as the middle aged, than in former years? Is there not more disobedience to parents? Is not 2 Tim. 3:1–5 true?

There is need of the great national revival, and may it come soon and reach around the world. If preachers would “preach more to the conscience of men,” many Christians would have less doctrine and more consistent living, as said in the article headed "Revival Needed," in Recorder, Feb. 15, perhaps the revival would come sooner, and joy reign. A. M.

FALLING OUT OF CHURCH.

We have heard of a little boy who explained his falling out of bed by saying, “I presume to sleep too near.” Many people fall out of church for the same reason. They go to sleep too near where they got in.

There is no time when young and old alike will go to sleep quite so easily as immediately after they unite with the church. A hard duty, they feel, has been accomplished. They have faced it with a good deal of dread; and now that it is done they are liable to stop and take a good long breath—yes, they will lie down and take a prolonged and indolent nap if some one does not prevent it. On the other hand, it is also true that there is never a time in their history when new converts can so easily be kept awake and set to work. If those who come into our churches do not begin work at the outset, the chances are that they never begin. On the contrary, if they are given a good start at the beginning, they are likely to develop more and more, and along all the lines of activity connected with the bringing in of the kingdom of Christ.—G. B. F. Hallcock, O. D.

Be thankful, my daughter, if your own soul has been spared perplexity, and judge not those to whom a harder lot has been given.—George Elliot.
Young People's Work

By Edwin Shaw, Milton, Wis.

SUCCESS IN C. E. WORK DUE TO INDIVIDUAL RESPONSIBILITY.

Daniel Webster was once asked, "What is the most important thought you ever entertained in regard to C. E. Work?" He replied, "The thought of my individual responsibility to God."

If the question should be asked any of us, "What is the most important thought you ever entertained in regard to C. E. Work?" would we not say first, "Our own individual responsibility?" Are there not too many of us who seem to feel no responsibility? We are all responsible to God alone, but not for ourselves alone.

Let us think less of what others think of us and more of what God thinks of our conduct. Christians become serious stumbling-blocks by any manifest lack of zeal or interest in Christian work. Especially is this true of C. E. work; so many complain and require—of course, it is a good thing, as being a member of a committee for any especial work naturally tends to give an interest in the work—but how about those who are not members of any committee? Are we not too apt to settle down with a sigh, and feel that there is nothing for us to do, not so much as to speak to an associate with regard to their spiritual condition, or even ask them to attend C. E. meeting? For is not that the work of the committee?

This should not be; we should feel that we are working for, not the society, and whether committee or not, we are responsible to God for the influence of our daily lives. Nothing will bring closer together different societies, or members of one society, than earnest, consecrated efforts to extend Christ's kingdom, and to win souls for him. We need not wait for church action, or society action; indeed, churches and societies act only as individuals or societies act. Let us ask ourselves in what way can we give more help to our brothers and sisters in their lives and work, and get more help from them for our own living? Let us all try to think of this, and learn the lesson early. It is because of the lack of individual responsibility that the society or church so often fails. If we as young people can avoid this fatal error, and if we can each of us feel that the success of the kingdom of Christ as a whole depends upon our success or failure as individuals, then will the societies of the future move many steps in advance of the present.

Consciousness of individual responsibility is an element greatly to be desired in every character, and should be cherished and cultivated. It is natural that we may imagine that each disagreeable or painful task or duty somehow belongs to some one else to perform. This is hurtful to all effectiveness, especially in Christian work.

The human race fell en masse; it must be regenerated en masse. Hence, individual responsibility. Souls are won for Christ more by personal labor than by public preaching. The individual example of each Christian tells more surely than the precept or example of the minister who is the recognized leader.

There is much said about reaching the masses with the gospel message. This cannot be done in a wholesale way; they must be reached as individuals. The best way to carry the gospel to the masses is to select your man and be sure that he gets it.

The most efficient soldiers are those who take aim and attempt only one at a time. If the masses of Christians, as individuals, would seek out individuals among the unconverted, and earnestly and prayerfully point them to Christ, how many thousands would soon be gathered into the kingdom! Do we realize that there is a vast field before and around us, and that each one of us is a sower, a reaper, in that field? These bright days of youth that pass so swiftly are the seed-time.

Every emotion that thrills the heart, every thought we entertain, every word we utter, every action we perform, is small or great, the seed we sow. It has been sown and the harvest remains; the good or evil fruit therein determines our future condition and possibilities. Let us see to it, then, that the seed we sow is of the best, selected with care; pure thoughts, kind, loving words, generous, benevolent deeds, liberality in giving, remembering that we are all responsible to God for the result of our lives, whether it be full, garnered sheaves, or nothing but leaves. Hence our individual responsibility.

Hammond, Ia.

OUR MIRROR.

The Adams Center Society have a permanent Literary Committee which has contributed to the Review for several months past.

The New Milton C. E. are maintaining their regular weekly services with a good degree of interest and devotion. This Society needs the sympathy and prayers of the Endeavorers in the sickness and afflictions they have recently passed through.

The Grand Junction Society has received much help and strength as a result of the evangelistic work during the past fall. The time of holding their meetings has been changed to Thursday evening, in hopes that some of the young people, not in the habit of attending, may be induced to attend.

The Hornells ville Christian Endeavorers are at present reading and discussing the series of tracts on the Sabbath question, published by the Tract Society. This work is taken up once in two weeks at the regular meetings. The autograph quilt is progressing finely. Over thirty-five dollars have been received by the different members of the Society.

Money has been sent us by friends from various localities, asking that their names be placed upon our quilt. Through the columns of the Mirror we extend many thanks to the donors.

The Walworth Y. P. S. C. E. were blessed through a sunrise prayer-meeting, held at the parsonage, with twelve present. The earnest work of the junior and work of earnest prayer and personal work have strengthened many, and a genuine revival is hoped for.

This Society uses the topic cards and often the suggestions given in the Golden Rule. The Junior Society has adjourned until April, as the distance and shortness of the days precluded meetings. The Church has operated as an efficient school, the study of the topic as given in the Junior Golden Rule is continued.

From Independence, N. Y.

The Independence, Y. P. S. C. E. is glad to be able to report better progress, we think, than before. We have been greatly blessed and strengthened of late, greater activity is noticeable among our members, and with kindly feeling toward each other, the Master's service is indeed pleasant to all, and brings its reward.

A few new members have been added to the list. In consequence of the revival effort that has been in progress this winter, we have received great spiritual blessing, as a society, church, and community. Elder Shaw, of Nile, assisted by the pastor, did splendid work in the series of meetings beginning Jan. 4; many in the church have been awakened to a greater sense of duty and are taking higher stands for right and Christian living.

On Sabbath-day, Jan. 23, the ordinance of baptism was administered to fourteen who gladly put on Christ before the world, and again Feb. 6, four more were buried beneath the baptismal waters. The church has been strengthened by the addition of seventeen new members, three of whom are heads of families, a father and mother who hitherto were First-day observers. Pastor Burdick is deserving much commendation for his most excellent work here.

Christian Endeavor has been organized with about fifteen members. Rev. W. L. Burdick, superintendent, and Mrs. Addie Green, assistant. The little people seem to be well interested, and it is hoped this effort may be fruitful of much good in the training and developing of Christian lives among the younger people.

THE GRAND JUNCTION C. E.

The Latin School Society of the Junior Christian Endeavorers is an active and efficient body. It is a society which will be noted, and whose efforts are being encouraged. Rev. W. E. Burdick, President; Geo. Stillman, Vice President; Addie Green, Rev. S. S. Powell, Geo. Stillman, Mrs. and Mrs. Elias Ayars, Mrs. Jennie H. R. Enwick.

If there are any others whose contributions have not been acknowledged, we would be glad if they would notify our Secretary, Stanislaus Stillman, Lincoln Street, Hornellsville, N. Y.

From Welton, Iowa.

We have nothing special to offer. Our Society is in a fairly good condition, although there is a need of greater consecration on the part of individual members. At present there is a great deal of sickness, consequently the attendance is smaller than it otherwise would be. Notwithstanding all hindrances, we are striving to be good soldiers of Christ, and are trying to stick close to the flag wherever it may lead.

Alva M. Van Horn.

From Middle Island, W. Va.

At the semi-annual business meeting of the Middle Island (W. Va.), Christian Endeavor Society, the following officers were elected: President, Roy Randolph; Vice President, Friend Noble; Secretary, Miss Daisy Lowther; Treasurer, Miss Alice Lowther, and Corresponding Secretary, Roy Randolph.
Children's Page.

A QUEER HOLE.

I have heard of a boy who lived long ago—
Four years ago I found you know—
Whose friends were as troubled as they could be,
Because of a hole in his memory.

A change he took in one day, and the boy said, "Yes," and hurried away,
But he met a man with a musical top,
And his mother's words through that hole did drop.

A lesson went in—but ah me! ah me!
For a boy with a hole in his memory!
When he was told he was all in doubt,
Every word of that lesson had fallen out.

And at last, at last—oh, terrible lot!
He wrote: "I am not sure; I forgot."—
Would it not be sad indeed to be
A boy with a hole in his memory?

—Advocate and Guardian.

SCHOOLGIRLS.

There is not in the world a more charming creature than a really nice, sweet-hearted schoolgirl. Of course there are bad schoolgirls as well as charming ones; but at present it is of the good girls I am going to speak.

I have known my happy fortunes to have been very much among young girls, and to know them as thoroughly as we know things which have become a part and portion of our own lives. I never see a schoolgirl without wondering, "What kind of woman will she become? What kind of life will she have, and with what is she going to do with her life?"

The best quality of a good schoolgirl is her sense of duty. This is comparatively a new sense to a girl in her early "teens." Hitherto she has been dependent upon her parents and all her life. Suddenly—she knows not how or when—there comes a feeling of her own individuality and responsibility.

If she's a girl with strong principles, this new sense has wonderful power over her. It makes her learn the lessons she does not want to learn; it exacts from her the last moment of her practice; it renders her super-sensitive about the most trifling obligation.

It commands many a self-sacrifice for which she will receive no commendation except from her parents. It demands that she give up her desires without any compulsion.

This sense of duty is the foundation of a good girl's character and life, and every one ought to examine herself severely to see if she possesses it.

There is another test of the character in a young girl—a disposition to select from noble song or story some lofty ideal, and try to live up to it. Some of the loveliest girls I have known seem to themselves the task of modeling their own characters upon the grandest conceptions of genius.

With this predilection there is generally associated a tendency to commit to memory favorite passages of great poets and writers—an admirable habit, acting in an insensible and yet forceful way upon the growing intellect and morals.

The schoolgirl is of all mortals most predisposed to a genuine friendship, and from this source comes both danger and consolation. Young though she may be, she has a warmth of feeling and a loyalty of nature which make her attachments the most real things in life.

I should personally prefer the friendship of a schoolgirl to that of much wiser and greater people. Wise and great people would probably example myself, draw me into a net, and throw me into the waste basket. A schoolgirl would put them away among her treasures, and when they were yellow with age read them tenderly to her children.

But friendships become part of life, and if they are not wise may have tragic endings. At no time in a girl's life is the influence of her own sex so great as when she is at school, and the most scrupulous care is then most of all required in order that she may learn to love both wisely and well.

Nearly every one of six girls who had studied together for some years made an agreement to write to each other on the first of each year; to help each other in sorrow, and to stand firmly together through good or evil fortune. They clasped hands over the blanket, and kissed each other for its seal.

Three of them still live in the same neighborhood. Their children played and studied together; they took each others' daughters into society and helped each others' sons into business. Two of them have become connected by family inter-marriages. Every New Year they still write or call upon each other.

The fourth lies with her baby in the church of her own voluntary devotion and service.

The fifth is buried on a bare, treeless Austral plain; and the sixth is a busy woman living in America, but never too busy to answer the New Year's renewal of the old bond.

It is noticeable that as these women grow older, their letters grow longer and kinder, and are more full of: "Do you remember?"

Do not old friendships have a tendency to make those who enjoy the sweet relation of friends, more and more reminiscent in their nature?

Make your friendships—if they are wise ones—in the days of your youth. Then they will have in them the strength and warmth that will keep them alive as long as you live. Later friendships are colder and more prudent, and less to be depended on.

Schoolgirl must remember also that education does not come from books. Lessons learned from books are only scaffolding for the use of the future builder. All that the best schools can do is to teach you how to use your own mind.

Therefore, do not be helped over difficulties. Master them! For though mental activity is at first an effort, it soon becomes a habit. Lady Duff Gordon was not less finely educated because she had been taught no "accomplishments" but none.

Do not weary yourselves by walking or gardening before you begin your day's study. The tired body will not serve the mind, however active the mind may be.

Do not impose too much upon the mind. It has its limitations; and brain power is in youth easily over-estimated and exhausted. I have known clever girls, who carried off all the prizes of their schools, to sink into lethargy, commonplace women, lying all day upon the sofa with a novel, and unable to sleep without chills.

Do not crowd your minds with mere technical knowledge. The dates of certain greats, and the number of men killed in them, are of no great importance. Learn rather what were the results—how they changed the geographical divisions of the country, or the social conditions of the people.

Find out the real meaning and worth of words you see constantly in the daily papers—such, for instance, as bonds, trade unions, home rule, etc. They are of more importance than the names of rivers in Paraguay, or the population of China.

If you learn music, it is not enough to play some pieces from Mozart, Beethoven, Chopin with correctness and brilliancy. Study the composers' essential differences and be able to illustrate them.

In like manner it will not profit you to be able to work a problem in the higher mathematics if you cannot make a quick mental calculation of a bill of goods, or if you cannot check your own bank-book.

In the moral duties it is a good thing to learn collects and hymns, and to take notes of sermons; but it is an immensely better thing to be quite truthful, for truth is the parent of all moral courage.

So then if you think that in obedience to your conscience you must disobey an order do it openly, and give a reason for it. To disobey secretly is to disintegrate your own character.

For the same cause learn how to employ spare time usefully and pleasantly, so that you may never be tempted, under any circumstances, to prey upon it.

Be kind to all under-teachers, but take no unlawful favor from them. It is better to be punished than to cause an injustice; and if there is any other sweet and gracious thing for a good schoolgirl to translate into her daily life, it is comprised in the lovable, loving command:—Do unto others as you would they should do unto you.—Amelia E. Barr, in Youth's Companion.

THE SPIDER WEB.

Whenver I see
On a bush or tree
A great big spider web,
I say with a shout,
"Little fly, look out!
That web seems pretty and white.
But a spider hides there,
And he's ready to bite.
So, if any one be
Drinks cider or beer,
I say to him now,
With my very best bow.
No, it's a spider in the web,
And a spider on the web.
And it fills him with joy
To catch man or fly.
And weaves all about him with terrible might
The meshes of the web—"—the mending.

GEORGE WASHINGTON'S DOLL.

Sometimes we find little boys who are very fond of dolls, but they seem to be ashamed of their pets, and will hide them for fear some one may know of their love.

It may give these small boys courage to know that George Washington once owned a rag doll.

George Washington's doll was made by the great-great-grandmother of a lady who lives in New York, and was once exhibited at an exhibition held at Huntington, L. I.

The doll is not pretty, but it is greatly prized because it has been owned by the man whom all men and all children honor for his truth and bravery.—The Sunbeam.

A QUEEN WASHING WINDOWS—WHY NOT?

It is said that when Queen Victoria was quite a little girl she spent an afternoon with her nurse, who assured her that she might do anything within reason that she wished. After weighty consideration the little princess decided that nothing would live so much as being allowed to clean the windows. So a cloth, pail and water, and pieces of wash leather were supplied to her, and generally did she revel in the indulgence.—Selected.
Home News.

New York.

Syracuse.—Our little mission at Sherman Park, in the south-eastern part of the city, has been in progress, now, for three years this March, and seems to be reaching out and increasing the interest of the citizens of that part of Syracuse. Dr. E. S. Maxson has been uniting in his efforts to teach the small class of Sabbath-keepers, who meet together on Sabbath afternoons to study the weekly Sabbath-school lesson.

Other engagements we cannot get there till Sunday evening, but they understand, all of them, that we are Seventh-day Baptists, and the Sabbath question is in the fore-front all the time. Bro. Joseph Parlow's family, the past year, have been five miles this side of the City Hall, but they go to a good deal of trouble to get to church for preaching. Bro. Herman Cross and family are moving, this week, two miles from Sherman Park, but they expect to attend the meetings and Sabbath-school regularly.

ALFRED.—The Week of Prayer was observed in the First Seventh-day Baptist church, at Alfred, with quite a little interest. This was soon followed by a visit from the State Secretaries of the Y. M. and Y. W. C. A. to our school Associations, assisted by the Secretaries of the Cornell University, and Hornellsville Associations, who held a two-days session. This resulted in quite an awakening of religious interest among the students of the University which extended to a few of the towns-people. This interest was deepened by subsequent meetings held in Memorial Hall, in charge of the two societies, until it was thought best to transfer them to the church. These meetings have been kept up until the present, with some interruptions, under the direction of the pastor, president of the school and of the Associations, and have resulted in reviving many of the members of the church and the conversion of quite a number.

The evening before the Sabbath, seven willing candidates put on Christ by baptism, the ordinance being administered by Prof. W. C. Whitworth, of the faculty of the University, and the pastor. It is hoped that the converts among the First-day students may unite with their home churches as soon as opportunity presents. May the good work go on in the church and school until very many more shall be gathered into the fold of Christ.

H. C. COON.

DODGE COUNTY.—At this writing Southern Minnesota is enjoying beautiful weather and excellent sleighing. The cold wave in January and February following brought on much sickness, especially *la grippe*, from which many have not yet fully recovered.

Our county papers have just published the statistics of births and deaths for the year 1886 in Dodge County. It records one death and one hundred ten births for our year, one hundred thirty-six births in the whole county. Dodge Center, however, had three deaths for the year. This is a remarkable record both for village and county.

Presbyterian and Seventh-day Baptist Y. P. B. C. E.'s celebrated the C. E. Anniversary recently in a union service at the former church, the Epworth League of the M. E. church being also present. The exercises was an address by the writer setting forth the dangers to Christian Endeavor and the nation from the persistent effort of certain over zealous advocates of Sunday legislation who were determined to control national and state conventions, and C. E. papers, in their interests, and organize thoroughly this great army of enthusiastic young people to make such a measure a specialty. The dangers of such civil enactments were shown, and how intolerant, or merley tolerant at best, it was, and was not in any sense equality for all before the law; how it was contrary to the spirit of Christ and the gospel he gave us. A plea was made in behalf of the rights of minorities, and C. E.'s urged to resist all such unwise measures. A full house listened to this innovation on Christian Endeavor day.

We clip this item from one of the Dodge County papers respecting the anniversary of our sister Church in Wilna:

A joyous company from Fairpoint, Dodge Center and West Concord surprised Mr. and Mrs. Charles Lewis, of Watauga, last Tuesday, and celebrated with them the 60th anniversary of their marriage. In 1856 Mr. and Mrs. Lewis came from Indiana, and with Dr. and Mrs. Gayer, of this village, settled just north of the village. They were the first families to come into the town and rear a large family of children. The anniversary was made pleasant with singing by Rev. Mr. Middle-ton, of Byron, and Rev. S. H. Babcock, an evangelist from Wisconsin, and appropriate remarks by Eld. H. D. Clarke, of this place. Mr. Clarke also presented in behalf of the donors, handsome chairs to Mr. and Mrs. Lewis. These gifts will be much more years of happy wedded life.

We have been holding meetings nightly for four weeks past with Bro. S. H. Babcock as evangelist. His sermons have been excellent, foreboding of typical, Biblical, evangelical. The attendance has been fairly good when we consider the cold weather to begin with, some very windy days, very much sickness and the apparent reactions in the community from the exciting and novel Volunteer meetings in the previous week. It is too early to speak of results. Some that we hoped to reach have not been induced to attend the meetings. Reporters of the other churches have been just once to our meetings, although cordially invited to attend. A starting renovated church was given to Bro. Babcock at the home of Bro. Joel Tappan.

Our church has commenced the use of envelopes, for weekly offerings for Tract and Missionary work. We hope these will be very useful. A fair trial will convince all of its benefits and that it is an important part of worship.

The Lord revive his work in all our churches.

H. D. C.

THE DIVINE MEASURING ROD.

Let us measure our duty in giving. What shall be the measuring rod?

1. Your capacity. "She hath done what she could." (Mark 14:8.)
2. Opportunity. "As ye have opportunity, do good unto all men." (Gal 6:10.)
3. Your convictions. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many floggings." (Luk 12:47.)
4. The necessities of others. "If a brother or a sister be naked, or destitute of daily food," etc. (James 2:15.)
5. The providence of God. "Let every man lay by him in store as God hath prospered him." (1 Cor 16:13.)
6. Symmetry of character. "Abound in this grace also." (2 Cor 9:10.)
7. Your own happiness. "It is more blessed to give than to receive." (Acts 20:35.)

CUBA.

BY CHARLOTTE E. GROVE.

Oh Cuba, island of the moon,
Fair bride of 8.utheran seas,
To Northern climes in arms borne,
Thy moon on every breeze.

We see, 0 beauteous land, thy skies,
With radiant golden sun-dawn.
Thy white-kissed shores, thy sunny heights,
With glittering waves, thy buoyant waves.

Thy harbors, erst with commerce rich,
Frowning warehouses fill.
We see thee written in doleful line,
Thy costliest life-blood spill.

Too long, O Cuba, bleeding, torn,
Thou'st borne oppression's chain,
This triumphed past thy heart's own pain;
The freedom strives with Spain.

0 cold and slow the world has been,
Thine century fore-gone is brief;
But victory leads, the right shall win;
And then shall yet be free.

The new world's heart is stirred at last,
Her pulses thrill for thee.
Let every tear, thy thrill now is past,
The world makes room for Cuba, free.

But take, O Cuba, now thy chrysm,
Thy Lance was of gold and fine.
And freedom gives, in blood, baptism,
And night before her morn.

But God is God, and right is right,
The prayers are not in vain.
His arm transforms the right to might,
And Cuba, Cuba, Cuba, free.

CODIENDSPO, PA., JAN. 1, 1887.

ONLY A MINUTE'S WORK.

It is said that an itinerant minister, some years ago, was shot through a prison crowded with convicts, showing every phase of ignorance and brutality. The gigantic fellow, dragged alone in a corner; his feet chained to a ball. There was an unhealed wound on his face where he had been shot while trying to escape. The sight of the dumb, gaunt, figure touched the visitor's sympathies.

"How long has he to serve?" he asked the keeper.

"For life."

"Has he anybody to look after him—wife or child?"

"How should I know? Nobody has ever noticed him all the time he has been here."

"Yes; but only for a minute."

The minister hesitated. What could he say in one minute?

He touched the man's torn cheek. "I am sorry," he said. "I wish I could help you."

The convict looked keenly at him, and the hard lines of his face softened, and he nodded to indicate that he believed in the sympathy expressed.

"I am going away, and shall never see you again, perhaps, but you have a friend who will stay here with you."

The small keen eyes were on him; the prisoner dragged himself from the chair, and was pacing the room for a bit, before he turned to him, and was standing in front of him, and said, "Now tell me, who is he your friend? If you are good and true, and pray God to help you, I am sure he will care for you."

"True's up!" called the keeper.

The clergyman turned sorrowfully away. The prisoner crawled after him, and catching his hand, held it in his own while he could. Tears were in the clergyman's eyes.

Fourteen years have passed. The convict was sent to work in the mines. The minister went back to his home, and among the workmen he saw a gigantic figure bent with hardship and age.

"Who is this?" asked the keeper.

"A lifer, and a steady fellow; the best of them all."

Just then the "lifer" looked up. His figure straightened, for he had become a clergyman. His eyes shone.

"Do you know me?" he said. "Will he come soon? I am old and ready to go."

At a single word of sympathy the life had been transformed; the convict redeemed.
THE GREAT DISCOVERY (?).

Mr. S. W. Gamble, of the South Kansas Conference of the M. E. church, claims to have made an important discovery in Biblical law. It is the assured fact that the Sabbath of the fourth commandment did not occur regularly on the seventh day, but was fixed at intervals of time, that, like Christmas or the Fourth of July, might be on any of the seven days. He assures us that in the course of seven years all the different days of the week became, in turn, the Sabbath.

This discovery (?) is endorsed by some scholars and finds place as a sensational article in the secular papers. I leave to others a full reply to what it seems to me is an assault on the divine law of the Sabbath, and desire merely to show some obvious misapprehensions of fact.

1. He confounds moral with ceremonial law—the Sabbath of the Decalogue which our Saviour said "was made for man"—with the ceremonial Sabbaths which were peculiar to the Jews, and certainly to be obligatory when the law was fulfilled in Christ.

2. He assumes that the week was not an invariable period of seven days, but was often of eight days' duration; the succeeding week commencing at the close of the eighth day, and that the calendar year of the Hebrews corresponded exactly with the solar year.

3. He assumes that the reason given for the observance of the Sabbath in Ex. 20: 11, and that it commemorates the 'creation' was not, in truth, but that it was merely to commemorate the deliverance of Israel from Egyptian bondage.

4. He assumes that no labor, of any sort, could have been required to be done on the Sabbath, and, hence, that no day in which labor was required by divine command could be a Sabbath-day.

5. The entire argument rests on the assumed correctness of the chronology of Ussher, which certainly was not inspired, and is certainly liable to error. The assumption that the day of Pentecost, when the Spirit was poured out, was the first day of the week has never been verified.

6. The entire theory is fatal alike to any Seventh-day or First-day Sabbath, and leads inevitably to an abrogation of all Sabbath-observance.

That each of the foregoing assumptions is untrue, seems to me quite easily proved. The commandments of the Decalogue all belong to the realm of natural law. The weekly Sabbath is not an exception, for the fourth, like the other nine commandments, could have no special application for it, for "the Sabbath was made for man." There is every reason to believe that the week of seven days is a divinely appointed measure of time, and, as such, has come down to us from the creation.

(a) The creation was in six days and the seventh was the Sabbath. Gen. 2: 2, 3; Ex. 20: 11, 13: 17. (b) The week was at least twice observed by Noah. Gen. 7: 10, 10: 17. (c) It was observed by Jacob and Laban. Gen. 27: 27, 28. (d) It was recognized by Moses as an existing institution before the giving of the law. The seventh day was declared to be the Sabbath. Ex. 16: 22–30. The miraculous witholding of the manna on the Sabbath during the forty years' sojourn in the wilderness, is God's manifestation of the sacredness of the day. (e) The weekly Sabbath was enforced by Nehemiah 13: 15–19, and lastly it was recognized and observed by Christ and his apostles.

The repetition of the law in Deut. 5: 7–21, nearly forty years after it was given at Mount Sinai, does not invalidate, but strengthens the force of the original command. That they had been delivered from Egyptian bondage was only an additional reason why the Israelites should keep the Sabbath. That all labor for any purpose, on the Sabbath, was absolutely prohibited, and that we may therefore infer that any day in which labor was commanded could not have been the weekly Sabbath, is a proposition unsustained by any Biblical authority. Our Lord vindicated the Sabbath from the posessions of the Pharisees. He taught that works of mercy, necessity, or of piety, might be done on all days, and said to those who taught otherwise, "Have ye not read in the Law that on the Sabbath-days the priests in the temple of the temple are blameless?" Matt. 12: 4, 5.

The received chronology of the Bible, however plausible it may seem, is not a sufficient basis for a Christian doctrine. Bishop Usher has been shown to have been mistaken. Our ablest commentators confess that they can no longer tell what day or what week of the day of Pentecost came. To build a doctrine on a theory, is to build on the sand.

The assumed discovery is no more than a reaffirmation of the well known fact that the Jews had other sabbath-days, besides that one which the disciples observed among the Christian israelites the observance, or non-observance of these days was a matter of Christian liberty. (See Rom. 14: 5, 6; Col. 2: 16). The entire movement looks like a studious effort to make the commandment of God.

FOOTWEAR.

1. Never wear a shoe that will not allow the great toe to lie in a straight line.

2. Never wear a shoe with a sole narrower than the outline of the foot traced with a pencil close under the rounding edge.

3. Never wear a shoe that pinches the heel.

4. Never wear a shoe so large in the heel that the foot is not kept steady.

5. Never wear a shoe tight anywhere.

6. Never wear a shoe that has depressions in any part of the sole to drop any joint or bearing below the level plane.

7. Never put the sole turning up very much at the toe, as this causes the cords on the upper part of the foot to contract.

8. Never wear a shoe that presses up into the hollow of the foot.

9. He too much of the boots tight, as it interferes with the action of the calf muscles, makes one walk badly and spoils the shape of the ankle.

10. Never come from high heels to low heels at one jump.

11. Never wear one pair of shoes all the time, unless obliged to do so. Two pairs of boots worn a day at a time alternately give more service and are much more healthful.

12. Never wear leather sole linings to stand upon; while cotton drilling or linen is much better and more healthful.

13. Never think that feet will grow large from wearing proper shoes; pinching and distorting makes them grow not only large but unsightly. A proper natural use of all the muscles makes them compact and attractive.

-Dr. Samuel Appleton, in Health Culture.

X-RAY SURGERY.

A remarkable operation, whose success was made possible by utilizing the x-ray, was performed in the Norwegian hospital at Brooklyn recently. A little boy, Frank Becher, 3½ years old, swallowed an iron disk, or washer, larger than a silver quarter. It did not go all the way down into the stomach, but lodged in his throat. There it set up an inflammation, besides stopping all food from passing into the child's stomach. For four days the little fellow was obliged to fast, and he soon would have starved to death. Physicians could neither find nor dislodge the washer. In this emergency, a young electrical engineer, who devoted his spare time to experimenting with the x-ray apparatus, was appealed to for help, which he cheerfully gave. He took an x-ray photograph of little Frank's stomach and gullet. There in the passage just at the entrance to the stomach was the iron washer. The next thing was to remove it. The child was put under the influence of ether, the x-ray lamp was placed where it illuminated the inside of his body, and the surgeon went to work. One man operated the forceps, another watched and guided them by the light of the x-ray lamp, till they clutched fast hold of the obstruction and dragged it out. This was done very quickly and safely. Then little Frank was quite ready for his supper.
Popular Science.

BY H. H. BAKER.

The Weisbach Gas Mantle.

This article appears to be coming into use quite extensively in stores and public halls, and is remarkable for its brilliant white light, and for the small amount of gas consumed. These mantles are woven from cotton thread in the form in which they are seen in use. They are then dipped in a solution of a very rare metal, called "zirconium" and dried, when they are ready for use. In this condition the mantles are of unusual strength and size, but the moment the gas is lighted, the cotton in the mantle flames, and is entirely consumed, leaving the "zirconium" in perfect mantle form, but as light as a feather, and so fragile that a breath or puff of air would scatter the mantle at once, it being only an oxide. The particles being so very small, it takes but little flame to heat them to incandescence, hence we obtain the bright white light by the shining of the particles of zirconium, and not from the flame of the burning gas.

With care they are economical; mine gives me, at least, three times the light from the same gas as when used in the regular chandelier burner. A whiter light, I think, I never saw.

Does the Ether in the Atmosphere Move?

Professor Oliver Lodge, a member of the British Association, has lately made experiments to determine whether a moving body puts in motion the ether in the space in which it is surrounded. To determine this fact, a very large machine was made, and placed on a pillar, so as to be located above the floor of the room. Connected, were two vertical electrical cylinders, three feet in diameter; one beside the other, one revolving to the right, the other to the left, and both arranged to run at a very high rate of speed. Light from an electric arc lamp, being divided into two equal portions, is made to travel between the disks, or cylinders, one to the right, and the other to the left, and the two beams of light are then made to unite in a telescope, and thus showing the interference, if any, with each other, by forming fringes of light.

If the ether is moved, the rotation of the disks would accelerate one ray, and retard the other; so as to show a shifting of the fringes of light, but no shifting of such fringes could be seen, even by the use of the telescope. This corresponds with our idea, that the ether is not, and cannot be, etheral motion.

Ceramic Stone.

In the manufacture of glass, there is always a great amount of waste, which accumulates around glass factories in large quantities. Utilizing this waste, and making it valuable, has been accomplished by a Frenchman, by the name of M. Garchey. The process of manufacture is as follows:

The glass is ground to a fine powder. Two furnaces are provided having different temperatures of heat; into the first, a quantity of this powder, placed in a crucible, is inserted, for the purpose of annealing or devitrifying the particles, having a temperature adapted to that purpose. After a few hours, the particles being fine, the mass becomes thoroughly devitrified, and waxy, and readily weals itself together, and becomes of a consistence that may be taken in quantities from the crucible, and arranged for further use. The second furnace is heated to a very high temperature; into this furnace a quantity is inserted, and in a very short time it is thoroughly plastic, and ready to be pressed into molds of different forms, for building and other ornamental purposes. This glass can be ornamented and durably vitrified with those found in Herculaneum and Pompeii.

Your Boy.

You do not know what there is in him. Bear with him; be patient; wait. Feed him; clothe him; love him. He is a boy, and most boys are bad. You think him so light-hearted, and fear he is light-headed, but not. Remember he calls you father. When he played in your lap you fondly hoped he would some day be a great and useful man. Now that he has grown larger, and his young blood drives him into giddy sport, and makes him impatient of serious things—rushing, playful, thoughtless—you almost despair. But don't be snappish and snarly, and make him feel that you are disappointed in him. He is your boy, and you are to live in him. He bears you from your mother's womb down the stream of time. He inherits your fortune and fame, and is to transmit them to generations to come.

It can not be otherwise. A daughter divides your fortune, transmits less of your fame, and loses your name. A boy is more nearly yourself than anything else can be. It is through your boy you go down in history; through your boy you are to live in the future; by him you are to act upon the generation that is to come.

It may be that I overculled him, but be patient. He may see averse to everything useful and good: but wait. No one can tell what is in a boy. He may surprise you some day. Hope. Let him grow. While his body grows larger and stronger, his mental and moral nature improves.

Educate your boy. You may think money spent in that way is money spent in vain; there is nothing in him: he has no pride, no aspiration. You don't know. No one can tell what is in a boy. Besides, there may be a seed of genius ready to burst into flower, a latent power, a latent energy, which the teacher's rod may stir, and the association with books and men may arouse; develop, and direct, and thus start your boy jogging, with such energy and determination that no power on earth could stop him short of the top-most round in the ladder of fame.

If you cannot educate him, let him educate himself. That is the best way. That will make him strong—a giant with whom no one will dare interfere. Such a man is needed in the world. The greatest benefactors of the race have stopped their shoulders to bear burdens, have carried hands hardened by hard labor, have endured the fatigue of toil. Many such are in our minds now. Labor eonia vita—by work and labor comes the reward. Labor makes the man. No boy ever came to be a man, the noblest work of God, without labor. There is a divine philosophy in it. You must work; and if he will not work, make him do it, but we have no progress, no development, no outcome, no true manhood without it.

Father, be kind to your boy. We know what a mother will do. Thank God! A mother's love, a mother's prayers, follow us through the years and the menace fears shall never fade out during the succession of years. Finally, but not least, pray for your boy. God hears prayer. Do the best you can; commit all you cannot do to God, and hope. Never despair for no one knows what is in a boy.—Reclusor.

The Master's Touch.

It is said that Mendelssohn came to see the great Freiburg organ. The old custodian refused him permission to play upon the instrument, not knowing who he was. At length, however, he reluctantly granted him leave to play a few notes. Mendelssohn took his seat and began. The angels of music were breaking forth from the organ. The custodian was spell-bound. He came up beside the great musician and asked his name. Learning it, he stood humiliated, self-condemned, saying, "And I refused you permission to play upon that magnificent instrument.

There comes one to us and desires to take our lives and play upon them. But we withhold ourselves from him, and refuse him permission, when, if we would yield ourselves to him, he would bring from our souls heavenly music.—Christian Index.

Beware of Ointments for Catarrh that contain Mercury, as mercury will destroy the sense of smell and completely destroy the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescription from a reputable physician, as the damage they do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by J. F. Chestery & Co., Toledo,Ohio, contains no mercury, and is taken internally, acting directly upon the mucous membranes. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made, tested and marked, by J. F. Chestery & Co., Testimonials free.

Special Notices.

The Seventh-Day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P.M. Strangers are most cordially welcomed. Pastor's address,Rev. J. Randolph 6126 Ingleside Ave.

The Seventh-Day Baptist Church of New York holds regular services each first and third Sabbath in the Boys' Room of the Y.M.C.A. building, Twenty-third Street, near Fourth Avenue, visiting Sabbath-keepers in the city and adjacent villages, and are most cordially invited to attend the services.

Two Seventh-Day Baptist Churches in Honesdale, Pennsylvania, 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. Attendance especially invited by visiting Sabbath-keepers residing in the city of Honesdale.

M. B. KELLY, Pastor.

The New Seventh-Day Baptist Church holds regular services in the East End Chapel, 430 E. 12th St., New York, at 2 o'clock on Sabbath evening.

M. B. KELLY, Pastor.

The Mill Yard Seventh-Day Baptist Church holds regular services each Saturday evening at First Baptist Church, at 8 o'clock, opposite the High School. Pastor, Rev. William C. Donald, address, 3, Maryland Road, Ephrata, Penna. Visiting Sabbath-keepers and others visiting London will be cordially welcomed.
MARRIAGES.

JOHNSON–Wright: At the parsonage, in Alfred Station, N. Y., on the evening of March 6, 1897, Mr. Peter M. Johnson, of Newport, R. I., and Miss Emma Susan Wright, of Alfred. Mr. Johnson is a valued member of the Wiscasset Baptist Church.

SANDFORD-KILE. – At the home of the bride’s parents, in Westerly, R. I., Feb. 11, by Rev. C. A. Burdeck, Mr. L. Jolin Casey, of Nelson, N. H., and Miss Elsie Sanford, of Westerly, R. I. The bride is the daughter of Mr. and Mrs. W. E. Sanford, of Westerly.

DEATHS.

Humphrey. – At his home, in Lockport, N. Y., Feb. 19, 1897, Milton B. Hubbard, in the 32d year of his age. He leaves a wife, formerly Miss Eliza Burdeck, of Leslie, N. Y., also a father and sister, of Medina. The interment was made by the Rev. G. W. Henehly.

Humphrey–At East Hebron, Pa., Feb. 22, 1897, of heart failure, Mrs. Mary Humphreys. She was the daughter of Mr. and Mrs. J. W. Hennessey, of West Branch, Pa., and was married to Silas Humphreys. She was the mother of seven children. The funeral services were held at the church on Sabbath-day, Feb. 20, 1897. Rev. W. N. Barnard, -Mr. Clarion Fries was reared in the home of Mr. and Mrs. Humphreys, of Oil City, Pa. He was married to Miss Emma Hennessey Feb. 20, 1897, and died Dec. 30, 1895. Mrs. Fries believed in Jesus in early life, and for fifty years previous to her death had been a member of the Adam Centre Church (S. Y.). She leaves one brother, Samuel Benjamin, Angora, Iowa, and another daughter, Mrs. N. W. Fries, of Chicago, Ill. Though death came suddenly, she was waiting and ready. Her husband was known to honor the Redeemer. Only a few days before she expressed much comfort in the thought of the first recent revival at Adams Centre. Funeral at the house. She was "confident and willing, rather to be absent from the body and present with the Lord." M. N. CRANDALL–In Westerly, R. I., Feb. 19, 1897, Miss Caroline Crandall, aged 58 years, 4 months and 15 days.

CLARK. – At Westerly, R. I., February 19, 1897, Miss Eliza Clark, the only daughter of Mr. and Mrs. George F. Clark. She was born in Westerly, May 18, 1873, and at an early age was baptized and joined the Seventh-day Baptist church. She was a valued member of the same church, and at the time of her death was president of the young people and the Sabbath school society. She was a faithful and generous member of the Baptist church, and a valued member of the community. She was a devoted wife and a loving mother. She leaves a husband and two children.

COOKING SMALL FISH.

In the March Ladies’ Home Journal, Mrs. S. T. Borer, in telling how to fry small fish, quotes the old saying: "Small fish should swim twice—one in salt water and one in oil." But fish, trout, whitebait, perch and catfish, she says, "are, perhaps, more palatable fried than boiled or baked.

Small fish may be battered—that is, the intestines may be pushed out under the skin, and the fish may retain their shape. Wash and dry, then dust with salt and pepper, dip in egg and roll in bread crumbs, and fry at or near a high temperature in a frying-basket, then into the oil at a temperature of 360° Fah­ renheit, and cook for about five minutes. Drain on brown paper and serve. Where a small quantity of fish is used, and the fish is cooked on one side and then turned and cooked on the other, the fish will be more tender if it is sautéed; the result is much more indigestible than real frying.

The fish is cooked by cutting in this way without being dipped in crumbs. Sunfish may be cooked in oil, radishes and carefully fried in dripping. If oil is hot, a very vegetable oil is freer from danger of disease germs than either. Never eat fish out of season, as it boils at a low temperature, consequently burns quickly; the butter, which is commonly used, destroys the fish, destroys the flavor, and causes it to become soft as soon as taken from the pan.

A New Bread.

Persons who suffer from diabetes know how tasteless and unappetizing are the inevitable bran bread and other sub­ stitute of carbohydrate is used, and the diabetic is sometimes required to take a certain amount of fat with each meal. The Editor of the National Diabetic Journal remarks that the fat is a substance of great importance. It is a delicacy to the palate and a stimulator to the appetite and makes meal time a joy instead of a trial.

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By adding the yolks of two eggs to this sauce, before it is served, the oysters may be served on toast, or the plate may be garnished with squares of tomato paste in March Ladies Home Journal.

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