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

So many a life is one long fever!
A fever of anxious suspense and care,
A fever of getting, a fever of fretting,
A fever of hurrying here and there.

Ah, what if in winning the praise of others
We miss at the last the King's "Well done”?
If our self-sought tasks in the Master's vineyard
Yield "nothing but leaves” at the set of sun?

"He touched her hand, and the fever left her.”
Oh, blessed touch of the Man Divine!
So beautiful then to arise and serve him,
When the fever is gone from your life and mine:
It may be the fever of restless serving,
With heart all thirsty for love and praise:
And eyes all aching and strained with yearning
Tow'r'd self-set goals in the future days.

Or it may be a fever of spirit anguish,
Some tempest of sorrow that dies not down,
Till the cross at last is in meekness lifted,
And the head stoops low for the thorny crown.
Or it may be a fever of pain and anger,
When the wounded spirit is hard to bear,
And only the Lord can draw forth the arrows
Left carelessly, cruelly rampaging there.

—Missionary News.
Sabbath Recorder.

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

No. 5.  
March 12, 1896.  

What shall I do to be forever known?  

To do good.  

This did full many who yet slept unknown—  

Oh! never, never!  

Thinkest thou, peradventh they remain unknown  

Whom thou knowest not?  

By angel trumpet God and men blest  

Divine their lot.  

What shall I do to gain eternal life?  

Dwell in reight.  

The simple done with which each day is done?  

Yes, with the might.  

Rey perfect scheme of action thou devise  

Life will be fed.  

While he who ever acts an conscience cries  

Shall live though dead.  

—Schiller.  

Now only is system valuable in giving,  

but it is equally desirable in every thing.  

All our habits and duties should be systematic  

if we would attain wealth, usefulness and happiness.  

Alfred the Great was a scholar and a man who accomplished much.  

He is said to have divided each day into three equal parts:  

one (eight hours) was given to the work of the government;  

another to diet, exercise and sleep; and  

the third to study and devotion.  

By such economy of time he found opportunity to compose several learned works,  

even when absorbed in wars and many cares.  

Every student and every person should work,  

recreate and rest systematically.  

DIFFERENT plans have been proposed, looking  

toward removing the ill-feeling so frequently existing between capitalists and laborers.  

One of these plans is that of allowing the laborers to become stockholders in the concerns of which they are employed, that they may share proportionately in the profits.  

This arrangement has been adopted by the Illinois Central Railroad Company, and is now in operation, according to recent statements. It looks like a just and feasible plan of cooperation.  

All workmen could thus become so interested in the company and its prosperity as to do away with strikes and most of the complaints now so common. We shall be interested in watching the experiment.  

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

The doctrine of sanctification is very imperfectly understood and therefore often needlessly controverted. That Christ’s disciples are not always “perfect (sanctified), cannot be questioned. That they are not asked to do or become that which is impossible is equally as evident. Christians are expected to be filled with the Holy Spirit; but no one can be filled with the Holy Spirit and at the same time cherish sin in the heart. The heart that has sinned, the blood no longer cleanseth, it defiles God and man, and whose governing purpose is “to walk in all the commands and ordinances of the Lord blameless,” is sanctified; i. e., made holy, consecrated, set apart to holy uses. Such an one is freed from sin, and, by the power of the Holy Spirit, is exalted to holiness of heart and life.  

EVANGELIST labor, in our churches, is much more common of late than formerly. Some christians enjoy the privilege of those who are devoting themselves to special revival work. We have no words of criticism to offer. We believe in wise efforts to awaken churches and gather in those who are out of the fold. But we fear the tendency is to deprecate too much upon the coming of an evangelist. Pastors often hesitate to undertake revival services alone. But they need not fear. Usually there are at least a few in every church who are praying for a revival. These faithful ones, working in harmony with their pastor, if put under the command to undertake the work in the name of the Lord. Every church in our denomination can have a work of divine grace this winter, if they will honor and rob of sixteen years of happiness. Alfred the Great was a scholar and a man feared. Usually there are at least a few in every church who are praying for a revival. These faithful ones, working in harmony with their pastor, if put under the command to undertake the work in the name of the Lord. Every church in our denomination can have a work of divine grace this winter, if they will ask for it, and persevere in working for it. If you cannot have the help of an evangelist, go right about it yourself. Let two or three" gather together in the name of their Master and seek his favor until the blessing comes.  

WILL America make fair provision for the needy is a matter of common interest. Every student and every person should work, go at their studies, and do their duty. The third to study and develop. Every church in our denomination can have a work of divine grace this winter, if they will ask for it, and persevere in working for it. If you cannot have the help of an evangelist, go right about it yourself. Let two or three" gather together in the name of their Master and seek his favor until the blessing comes.  

Our struggles with poverty are generally very inconvenient, and sometimes even distressing. But, viewed from the vantage ground of experience, they are found to be most valuable helps in the development of real manhood. The way to teach a boy to swim is to take away all supports and aids upon which he is relying. Toss him overboard and let him understand that he must sink or swim. If he has any valuable metal in him, he will not sink and remain at the bottom. He will come to the surface and drift out upon the waves, and his arms will give strength and confidence. When he lands he will be much more manly than when he started. The emergency, the struggle, the victory were in natural sequence. Without the first and second, the third could not have been. There are far too many dependent young men and young women, waiting for something to come to them; looking for easy positions with large salaries; depending upon aid from relatives or friends; not self-reliant. Let all such young people shoulder the burden. The teacher who,...
pathy they can again turn attention to necessary duties, and for the time forget their sorrows. This is a wise provision of an all-wise Creator. It will be far better not to dwell in indelible recollections of horrors. Things absolutely beyond our reach and power will not be relieved, or in any way helped, by such evidence of grief as will convince the most exacting that we are not indifferent. Inordinate sorrow is depressing and is not favorable to cheerful, efficient labor. For some mysterious purpose, God permits many things that grieve us, but evidently not with the design of overwhelming us and crushing out all life, peace, joy and Christian progress. "Look up and not down; lead a hand;"

BREVIETIES.

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

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

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

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

The youngest member of Congress is Chauncey Crisp, son of the late Speaker Crisp. He is not 26 years of age, and is the new Representative from Georgia. He is regarded as a very promising young man, and has a prospect of becoming a first-class statesman.

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

Dakar now stands side by side with Colorado and Wyoming, as adopting equal suffrage. Women stand on equality with men in these three territories. What has been done by this extension of the right of suffrage? Whose rights have been disregarded? What injuries have thereby been inflicted?

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

The signing of the arbitration treaty between Great Britain and the United States is justly regarded as one of the most important events of the nineteenth century. This act took place on the 11th day of January, 1897, and will ever be a memorable day. It is to be hoped all leading nations will fall into line.

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

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

A KENTUCKY toper of some wealth died two weeks ago. He always kept a flask of whisky in his room, and was called "my old friend," dead drunk. He had a sarcophagus made of blue limestone, with orders to have it filled with whisky when his body was placed within. His instructions were carried out to the letter and the receptacle was sealed, and the picking process was perfected.

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

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

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

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

The Mystic Press, Mystic, Conn., is a brave weekly paper of twenty-five years standing. The office has become quite a literary fortress, and is worthy of notice and would be a model for some other papers that do not seem to fully understand the dangers involved in a union of church and state. Here is the strong motive printed at the head of the editorial column, in capital letters:

"Full liberty of worship, without governmental or ecclesiastical domination. No law for or against faith or practice by law. No union of church and state, or support of church institutions by the state. No liberal" or "deed fund", a fellow-citizen an influence in a liquor saloon. A free country. Free, non-sectarian schools. An honest ballot. A true manhood, and let live.

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

CONTRIBUTED EDITORIALS.

By L. C. Mann, Jr., Chicago, Ill.

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

These words were spoken at a recent meeting of Chicago ministers, called to consult on the advisability of a united revival effort on the part of all the pastors of the city. They were the frank and straight-forward expressions of a burdened heart. Many another man in the audience had the appearance that, if he could get fairly out of his shoes, he could do the sentiments. We have been present at the Sunday night service of the popular clergyman mentioned above, when the invitation was given, in pleading tones, for those who desired to be Christians to rise, and we have noted the deep disappointment in voice and expression when the call met no response. The large auditorium was crowded. Many young people were present. The sermon had been listened to with flattering attention. Yet, so far as decision of eternal interests were concerned there was nothing to indicate that any one present went out with heart essentially changed. The lack of response did not, of course, necessarily indicate that lasting impressions had not been made. Yet the pathetic sadness of the words which burst from the lips of the pastor on "Blind Monday" were an indication of the unsatisfactory results accomplished.

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

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

No doubt they were in the minds of the same uncritical congregation of eager men who thronged that noon-day meeting and made it the most hopeful of any movement of the kind which has come under our observation in this city. The general expectation seemed to be a great revival. The one prayer was for the baptism of the Spirit. God grant upon America this winter a great, national revival of religion. Brushing aside the glitter and tinsel which distract attention from the main issue, may the Christian preacher and his congregation with a new conception of man, first being sure that their own hearts and laboriously, he is justified (and not otherwise) in leaving all props behind him, as he enters his pulpit, and throwing himself wholly, unrestrainedly, absolutely on the promised help of God. It is under such circumstances that the promises hold good: Whatever shall be given you in that hour speak ye. At the risk of seeming personally obtrusive I present the itinerary of one week's sermons.

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

On Tuesday (9 to 1 o'clock) prepared sketches for both sermons. On Wednesday (9 to 1 o'clock) I wrote the sermon, "The Outside of the Platter," with a lead pencil, in full.

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

On Friday, at 9, I read over the manuscript of "The Outside of the Platter" one; and occupied the remainder of the forenoon in amending, pasting, and finally the whole thing to myself. On Saturday "The Return from Captivity" was treated in the same way.

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

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

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

A. J. Behrends says: "The dead line in the ministry, as in any other calling, is the line of laziness. The lawyer cannot live last year's brief; the physician cannot depend on last week's diagnosis; the merchant cannot continue on the basis of a successful look- ing will not be entitled elsewhere. And the preacher must be a live, wide-awake, growing man. Let him dye his brains, not his hair. Let his thoughts be fresh and his speech be glowing. Sermons, it has been well said, are like bread, which is good while it is fresh, but which, when a month old, is hard to cut, hard to eat, and hardest of all to digest."

THE FAMILY.

Our baby sleeps on the distant hill,
What peace the snow and the drifted snow,
Yet we never doubt that the Father's will
Was to take her home and to have it so;
As the waving cedars, to and fro,
To an order you have given us, my Lord;
We can almost hear her call to go
On the way God points with strength and cheer;
Almost, in sleep, feel her disaligned hands,
And hear her voice, as she calls to me,
Like lapping ripples that kiss the sand
On the wreck-shores of a stormless sea.

Though the glittering stars of night above To the choir of his angels we lend, we know that the Scripture, "God is Love," Has never been proven once untrue.

Silent the tomb, yet all is peace and grand;
An anthem heard, we deep, and grand.
Like the echo sweet of an angel's song.
From the distant plains of Eden land!

Norw. Love, Neb., January 6, 1897.

A TRUE BEAR STORY.

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

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

WORDS OF ENCOURAGEMENT.
1 Marylond Road, Wood Green, London, N. C., October 30, 1897.

My dear Dr. Loretto,

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

I feel sure that the members of the Mill Yard church take more now in the church of the United States, than they ever did. They read the Recorder, more— in proportion to their numbers— than people do in — One paper here makes three thousand in the year, in this city. In four or five times four, families, every issue.

W. C. DALMATE.

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

INTEREST IN THE NEW SABBATH REFORM MOVEMENT.

NORTONVILLE, KANSAS.

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

On Sabbath morning people came, promptly as though the miles were not long-drawn, because the teams must walk, almost creep over roads so rough that one wondered if they ever could be smooth again. They would not have come (early for Sabbath-school) had they not been eager to hear how, God had lead their fore-fathers for many generations, along paths of obedience, so wonderful, and in the midst of difficulties, without the shadow of a dream. Eager to hear that now, we may with full assurance sing:

"Traveler, darkness takes its flight,"
Day will come with a brighter moon,
God will remember the words.

And he will not forget his Sabbath. It had been determined that the roads and darkness were too bad for a Young People's meeting on the evening after the Sabbath, so it was arranged to yield their afternoon meeting for the Secretaries, and having joined them, the people came with them; a full house sat until sunset to hear of reforms, the duty and glory of fighting for unpopular truth, of being buried by opposition, only to be resurrected unto victory. The people had prayed, and prayed, and prayed, and now how their hearts responded to the call for sanctified Seventh-day Baptist men and women to help make the first half of the next century worthy of its opportunities, and loyal to its duties. When the service closed, old people came and said: "We are going to be young again," and the young people said, "If you will preach again at eight o'clock, to-night, we will come back," roads and darkness notwithstanding. The twentieth century will hear from the young people at Nortonville.

I was urged to preach at the Presbyterian church in Nortonville on Sunday morning, but editorial work that must be done for bade. On that evening the spacious house was filled again, with eager listeners, while we talked of the future phases of the struggle, the Church of God, battles lost and won, and pure Protestantism, and the final victory of right. The interest at Nortonville, as everywhere, was not superficial, but rather, deep and hopeful. We believe that a good number in each place grasp the meaning of the new movement, and the momentous consequences which must come with either success or failure. We use that last word only to subjoin the translation. Over, of the numbers than people do in—. The workers have gone outside of Russia. These organizations are the first instances, as far as known, where the Sabotnikii have gone outside of Russia. Under Nicolas I. we discover that these people have spread over all Russia. They seem, however, to have concealed themselves under the name of the Skoptay. An extra force of police was employed to arrest the Sabotnikii wherever found; they were exiled to Siberia in large numbers. Evidently they took shelter under the name of the Skoptay in order to avoid such harsh measures. We also find that as late as 1796, they were to be discovered under the name of the Molokau. At length, the persecution became so unendurable that the sect became extinct. However, no reliable history of this persecuted people can be found, in spite of thorough search.

Here is the usual supposition, 'as to the origin of the society; it is the one made by historians who profess to know. Jacob Stefanovic says: 'There is in the heart of the Protestant people something different from these Protestant
reformed sects. There is a sect with Jewish tendencies, more ancient yet less known, the Sabbath sects; the most notable of them was the Saxonian, which dates back to 1220. It was a sectarian sect, and the Sabbath sects, as the Saxonians, were Roman Catholic in their origin, and the most of them were approved by the Holy See. However, it is said to have been the sect of the Sabotniks, which was the sect of the Jewish sects in Russia. These sects were in contact with the Jewish faith, and they had a similar form of faith, but they were distinct from the Jewish faith in many respects. The Sabbath sects were not accepted by the orthodox Jews, but they were accepted by the Gentiles, and they were known as the Sabotniks.

The Sabotniks were a Jewish sect that existed in Russia and other countries. They were a group of Jews who rejected the traditional forms of Judaism and embraced a new form of faith, which they called Sabotnikism. They were considered heretics and were persecuted by the orthodox Jews and the state. However, they were tolerated by the state and were allowed to practice their faith openly. The Sabotniks were characterized by their rejection of traditional Jewish practices and their embrace of a new form of faith, which they called Sabotnikism. They were a minority group in Russia, and they were considered a threat to the stability of the state. The Sabotniks were considered a sect, and they were not accepted by the orthodox Jews. However, they were tolerated by the state, and they were allowed to practice their faith openly.

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Missions.

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

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

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

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

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

The Second Brookfield church is the second of the churches in the Central Association in the number of members. It was organized in 1823 and has 237 members; 182 members, 29 resident, 29 non-resident. The last A. Burdick was called at its late church-meeting to be their pastor another year, which he has accepted. The church gave their pastor a leave of absence last fall to enter Union Theological Seminary, of New York City, to pursue some studies, at the same time supply the New York Seventh-day Baptist church. This he was doing very successfully, but is now at home with improved health and will not return for the present at least, and may have to give up altogether that excellent opportunity. This church is one of the strongest in every way, of the churches of the Central Association. It was made up originally of brethren and sisters from the Rhode Island churches, and the Berlin, N. Y., church. It has had some excellent pastors, in the years gone by; of whom we remember Eli S. Bailey, Joshua Clarke, J. M. Todd, in the days of our boyhood and youth. This church uses to some extent the envelope system of giving for the work of the two Societies, but not as general as is desired. If it should average three cents a month by each of the two hundred or its members, it would nearly treble its giving of the past year. As the church has grown very much in the spirit of missions and Sabbath Reform in the past few years, it is not only hoped, but expected, that it will make an earnest effort to adopt more generally the systematic method of giving, and to increase the amount of their giving. The Second Brookfield church has a large and fine class of young people who are earnest, active and liberal. They are proud of the home, and a help to the denomination in its mission and labor. Bro. J. M. Todd and wife are expected this month (January) to move into his house in Brookfield, where, probably, he will spend the remainder of his days. A people whom he served well and long, and in whose hearts is cherished a warm affection for him, will give them a hearty and loving welcome.

EN ROUTE TO CHINA.

P. M. E. S. China,

Dear Brother:—After five days, yes six days, rolling and tossing about on the top of this wide ocean, we, for a short time, at rest alongside the Honolulu wharf. We have had, so the officers say, good weather for this time of year, but evidently there have been storms in the North and we have had the benefit of them. The steamers are not good steamers. Of them, we can speak very little; they are terribly, and nearly all have been ill. Five days with nothing to look at but the sea and sky and the birds that follow us, give plenty of time to think of one's misery. It is hardly right to say "nothing to look at," for I have seen one whale, and there was a school of fish, looking very much like a flock of snow-birds, rose from the water, flew for some distance and disappeared in the sea again. But it is pleasant to be quiet again and as it is Christmas day the coolies refuse to work and it will take the steamer all day to-morrow to coal.

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

Please let me thank the friends for the letters I have so much enjoyed on the way. Seven years ago I remember finding something in every letter which I wished to answer, and it was my purpose to reply to each letter individually, a purpose never realized fully, so I subtracted them. The great change in this line, but thank the friends in this general way, if they will be so kind as to accept that.

I have already written you that the "Chi­na" goes through to Shanghai? This new order of things was commenced on the last voyage and one is not sure whether it is here to stay, but it is very pleasant to know that there will be no long delay in Japan. This change will be an advantage to us in many ways. As to the school opening, I suppose that we shall go to Shanghai January 14, but there is some hope of our doing a little better than that.

With Christian greetings,

SUSIE M. BURDICK.
Woman's Work
By Mrs. R. T. Rogers, Watertown, Maine.

THE HARVEST.

"If which soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.

One woma that his harvest was small, with little of fruit or grain; while his neighbor, with bountiful running o'er, took full part of the full brightness with joy.

"How much didst thou sow?" I said, "Friend.

"And how hast thou done, my son?"

And didst thou expect broad acres would bend To such a scanty store?"

Who sparingly soweth, must look For little of fruit or grain; he only the bountiful sower can reap A bountiful harvest again.

"A lesson," I said, "to all the Soul, For harvest time will be here; sow with bountiful hand lest thee weep at the last When the Lord of the harvest draws near.

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

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

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

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

"Life goes rapidly on. Does it show evidence that it is leading to heaven and to God? Is it a mere passage, or a real progress? Are you growing really and radically better as you grow older? Are you more patient and kind; more meek, humble, and obedient; more diligent and self-denying; more anxious about being what you ought to be, than before? Are you able to stand against scorn and contempt without, and against fretfulness and despondency within? Are your views of truth clearer and more consolatory; your love of God and the Saviour stronger and more abiding; your longing after righteousness, your hatred of sin more ardent and pervading? Does truth seem more precious; heaven more desirable; God's law more lovely? Is labor for Christ more pleasant; the sanctuary more attractive; God's people more agreeable? Is your change ever for the better; your example more holy; your hope brighter? If the Christian's path shines brighter and brighter as it advances, such should be the experience of every child of God. And if honest examination finds no favorable response to queries like these, ought there not to be great searchings of heart? Be not deceived, God is not mocked."—Selected.

FROM VERONA, N. Y.

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

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

Our method for raising money is our monthly dues, which is an occasional supper, or social to which all are invited. We also take in sewing and quilting whenever it can be done. We also take in the sewing and quilting whenever it can be done.

Last year we decided to have an occasional literary program, with the hope of increasing greater interest and enthusiasm in denominational work. Accordingly, in October a Missionary program was much enjoyed. Then came an interesting Thanksgiving session in November, with the following program well executed:

Music:
Roll-call, Spiritual responses.


Our offerings amounted to $8.66. This is our first experiment in using the boxes. We feel to take courage, and press forward, hoping to achieve greater results for Christ in the new year just dawning.

NEW YORK, N. Y., Dec. 31, 1896.

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

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

CHRIST AT JACOB'S WELL.

"Among the beautiful stories in the book at its best of all is that of the Master whose loving words like manna, were sure to fail. Wherever was wanderer, thirsting poor soul, Or the heart-ache born of sin, To the heart of the Crucified They tenderly entered in.

He was worn with the heat of the journey, When he was weary, he came to the well. But the woman who came from the city of Samaria, to draw water, to the spring, Her friends and her listening neighbors, Not for her health or her wants, But for the grace of His loving kindness To her very soul had sped.

He held her in the well's shadow, That were pure and clear and sweet; A fountain, ever springing, Of rest from the storm and heat, Of love that could blot out every sin And make the inner man clean.

Wonderful words of Jesus: How happy she must have been!

Still are the living waters Flowing for you and me; Still from the hand of the Crucified, Is salvation offered free. Oh! weary ones and lonely, Wherever they may dwell, Listen to the word of the Master As it is set by the way-side well.

DO WHAT YOU CAN.

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

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

No cloud can overshadow a true Christian, but his faith will discern a rainbow in it.—Bishop Horne.

One step toward God is worth a golden stairway.
A VISIT TO THE SCENE OF THE HADDOCK MURDER.

BY REV. E. B. SOWELL.

It was recently my privilege to spend a day in Sioux City, Iowa, and to visit the spot where, Aug. 3, 1886, Rev. George C. Haddock was foully murdered by the saloonists and hangmen, who, in professing to be upholding the prohibitory law of our state, were, in reality, perpetrating the most diabolical crime that can be conceived. True, this is a scandalous, vicious and base deed by liquor, drunk at a licensed saloon. God pity those who mourne their loved ones, cut down by the murderous hands of liquor men. Still the battle rages, and still the heroes fall around us, our noblest and best. Ah, must the blood of the murdered fall in vain? Must the bullet, every visit home before we will arouse and expel the foul monster, intemperance? God pity the blighted lives. God pity the homes that mourn. God pity the hearts that bleed.

In Memory of Rev. George C. Haddock.

YEARS AGO I READ THE TERRIBLE DEED.
The saloonists and brewers had done. How they murdered their science and bravery. They loosed the assassin's knife, the bullet, every visit home before we will arouse and expel the foul monster, intemperance. Life is made bitter by the darkness of the soul.

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

Such a brave and heroic warrior was he.

Who loved his home and was true to God;

Mr. Haddock, of whom all our nation once heard;

When he looked up into his blood.

I came to the spot where the brave martyr fell;

And I saw the body lying in the deep;

With his upturned face in the falling rain,

A martyr to our fierce foe;

I could see the blood gathered around,

And lifted him up in their arms;

But his soul had flown to the far better world;

Where angels and mighty heroes stand.

I could see him still tenderly borne along;

To the home he had blest in his life;

"At rest! at rest!" pipe's dirge sung;

Cried in anguish his grief-stricken wife.

I heard the lament of the sorrowing wife;

And witnesses to the scene of woe;

As they fell on the face of the loved and lost;

Whom she had cherished through many years;

I could hear the deep dirge of the people,

As its solemn notes rose and fell;

On the ear of the weeping audience;

The dead pastor had served so well.

Then I saw the friends lower his manly form;

Down in the dark and the lonely grave;

And I heard the hollow sound of the earth closed;

As they covered the hero so brave.

His body now rests in the dark, silent tomb;

Of his old and loving wife there are no more;

His spirit has gone to its heavenly home.

To rear a higher mansion for his soul;

I looked once again where the true hero fell;

And I heard the dull, muffled sound,

As the blood of the martyred pastor hung From the hands of the fallen hero;

And it calls for brave men within every home;

In love to work, and vote, and pray;

To free our land from the intemperance curse;

Which stains with crime our fairest day.

Oh hear that cry, ye sons of men,

Whate'er your lot may be;

Take up that call and send it forth;

Let it ring out far and wide.

Go forth! go forth! ye valiant ones.

A million voters more,

Until saloons and breweries

Are legalized no more.

THE INITIATORY RITE OF THE CHURCH.

Has the church of Christ a divinely appointed initiatory rite? All other institutions—the state, army, societies, and institutions of learning have. Some sign or act is required of all who enter them. It is necessary. Now since the church is the most sacred and important institution on earth, the strongest presumption is, it has also one.

The vote of the church and the hand of fellowship, however appropriate, are not such rite. There is no Scriptural proof that they were appointed thus, or required in a single instance of admission to church fellowship. If baptism is not the initiatory rite, then the church has none. But we are not left to pre-supposition on this important matter. The proofs that baptism is such, are:

1. All denominations practicing baptism at all, refuse membership to all they consider unbaptized. Now unless some one can show that baptism is not the initiatory rite, and that a man is not initiated, he has no right to claim that it is not so.

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

3. Other Scriptures clearly teach that it is initiatory. Thus Christ says, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." John 3: 5. Now we all agree that being "born of the Spirit" introduces into the spiritual kingdom of God. But being baptized introduces us into the spiritual community of the Martinists. Therefore, if we hold that baptism is symbolic and not a saving act, we must believe that Jesus here teaches that it is the outward initiatory rite into the visible kingdom of God, which is the church. The church and kingdom of God are so identified, that the latter cannot be seen or known in the world without the former. This interpretation is confirmed by the following: For by one Spirit are we all baptized into one body. 1 Cor. 12: 13. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Rom. 6: 3. And for as many of you as were baptized into Christ, we were baptized into his death? 1 Cor. 12: 27. Therefore, "baptized into Christ" means, baptized into the church—his body. All who hold that baptism is an outward symbolic act, cannot hold that the whole Scriptures to teach otherwise on this matter.

4. All Baptists, at least, believe baptism is in no age, required, represented, as an act of death, burial, and resurrection or birth, or emergence into the new life of God's kingdom in the world. Thus the design and character declare it to be initiatory; all these things which it symbolizes, constitute the initiatory process, or process of baptism, into another. No one understanding the design of baptism, need be told that it is initiatory into the church. That is its very language. Hence, "baptized into Christ," is not mean less than "baptized into his body—the church."

QUEST. To what church did the Eunuch belong? Acts 8: 38, 39. If Philip was a worthy and accredited representative of the church at Jerusalem, he naturally and rightly went to the church. He was a "non-resident member."
Young People's Work

by Edwin Shaw, M.D. W.,

C. E.—Conservatory Epistles.

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

S. D. B.—Seek Divine Blessing.

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

President's Letter.

Dear Young People,

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

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

E. B. Saunders.

Letter from N. I. Dew, to Mr. Young Wedd.

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

Our Ideals.

by REUBENS FOGG.

The subject which I have chosen is rather a broad one, and I have no subject for thought for all moral and religious teachers. Their principal object in preaching and teaching is to elevate our standards of life and duty—to present us models of perfection and to show us how we can best attain to these high standards of excellence in life. An "Ideal" is defined as a conception proposed by the mind for imitation, realization or attainment; a standard or model of perfection or duty. We all have standards by which we measure our own deeds and actions, as well as the lives of others. People say, "Well, I wouldn't be seen doing such a thing as that," meaning of course that something which another had done is not up to the standard we have set. But these standards vary with each individual. What one might think to be all right and admirable people may say, "What! I believe such and such things and yet was one—why he is the leader of the class, superintendent of the Sunday-school and one of the head ones in the church," and then he told me of what an attractive, agreeable and sociable young man he was, and then of how through his position in society he had been able to form criminal intimacies, and commit some of the grossest immoral practices and most heinous sins. This cousin made it to seem that all the young man said, "I believe he is a Christian if there ever was one!") How can we have such ideals as that and make any advancement in Christian life? If we conceive that, a man's Christianity depends in his position in life, then can he believe in God and live up to his teachings, how can we be true Christian Endeavorists?

There are many things strictly forbidden by the Word of God that we seem to think there is no harm in if nobody finds it out. There are young men too, who tell of the sins they commit, knowing that they are sins, and they know that it would be impossible to live up to their own standard.

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

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

THE BOY THAT I LAUGHS.

I know a funny little boy,
The happiest in the town.
His face is like a beam of joy,
Although his clothes are torn.

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

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

He laughs the moment he awakes,
And says his greeting, "Good morning, dear.
The school-room for a joke he takes,
His joke is but fine.

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

KINDERGARTEN AT HOME.

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

Douglas made his little bare feet carry him to the window just as fast as they could, and said:

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

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

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

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

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

The children were not so sure of this; but after breakfast, somehow, the world seemed brighter, even though the kids were just as dark and the rain just as heavy.

So they concluded to try following mamma's suggestion. Presently young Irene, as gladdened by hearing a little boy and girl laughing gaily, and she smiled to herself as she listened.

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

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

"Shure, an', I'm sorry to spoil such pretty play as ye' hav'n!," said Bridge, smiling broadly as she thrust her head through the doorway, "but it's dinner is ready, and will get cold if ye' don't ate it.

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

"'Tiverby, repeated Bridge, and 'ye're a-borrowing of the afternoon; so shut up your school like dears and go and tell your ma about the dinner.'"

So Irene and Douglas, smiling, shook hands with each other said, "Good-by," then they ran race to second, who could reach mamma first.

GREAT YOUNG MEN

Charles James Fox was in Parliament at nineteen.

The great Cromwell left the University of Cambridge at eighteen.

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

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

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

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

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

The price of Saxony died at thirty-two, con­ ceded to have been one of the profoundest statesmen and one of the best generals Chris­ tendom has seen.

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

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

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

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

The great Louis X. was Pope at thirty-eight.

Having finished his academic training, he took the office of cardinal at eighteen, only twelve months younger than was Charles Fox when he entered Parliament.

Our MIRROR.

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

The Lost Creek, W. Va., Christian Endeav­ or has its prayer-meeting on Sixth-day nights at the three members. The students usually present about thirty, and the interest has been good with more than usual interest in the few weeks before holidays. They have just introduced the new C. E. Hymn book, by Ira D. Sankey. The following program was given: Rev. David Owen, to open at prayer, Dec. 12, 1896: After preliminary prayer and wel­ come, an address of welcome was given by Fred Smith. Recitations were given by Miss Laura Mearns and by Harold Stillman. An essay written by John Ballant, but read by A. Bat­ tany, was a recitation by Mrs. M. B. Davis, and a paper by Marcella Stillman. Prepared for the program was good, and the program, as given, was well received.

M. G. S.
have talked to those boys a great many times, and I have asked all who came from farms, who were born and raised on farms till they came there, to raise the right hand. I have asked this repeatedly, and out of five hundred I think and fifteen. I do so, and I say to this, who do not live in the country. By nature we are all very much alike. But the farmer is right out in contact with honest mother nature. She teaches him lessons of fidelity and faithfulness and honesty. And when you can contribute very largely that you can't figure in dollars and cents.—Ex-Governor Luce, of Michigan.

DOING AND NOT DOING.

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

"What can you do?" asked the gentleman.

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

"What have you done?"

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

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

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

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

HE'LL NOT WAIT.

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

"I have a friend with me."

"I don't see anyone with you."

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

"Bring him in with you."

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

"Then let him stay outside."

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

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

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

FOUR WISE THINGS.

1. Look at your mercies with both eyes; at your troubles and trials with only one.

2. Study contentment. In these days of unbridled greed and self-indulgence keep down the accreded spirit of grasping. What they do not have makes thousands wretched.


4. çıkt window always open toward heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears into rainbows.—Theodore L. Ocyler.

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

Home News.

Riode Island.

WESTERLY.—Prosperity, in fair degree, seems to be attending upon the fortunes of the citizens of our town. There are the usual disagreements of the season, in the form of colds, rheumatism, and a few cases of la grippe. But these are not so numerous as to prevent the streets wearing a sort of holiday air this late in the New Year. The dry-goods stores and shops for fancy wares were never so active in an extensive scale, as at the present time. The large new "Brown Building," on High Street, was finish'd in time for its occupants to make a holiday display that led visitors to think they were in a city many times larger than Westerry. Some of the merchants have not yet completed changes in the doubling of space occupied, and of the business formerly conducted. The many new buildings already finished, or in process of erection, are another nature of change in our town. An absence of only a few weeks gives one a sense of unfamiliarity with the streets, and in some quarters an old landmark has to be sighted to correctly determine one's whereabouts.

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

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

Sabbath-day, December 26, was children's day, and the following specially prepared program was presented to their friends. Organ Voluntary—"Christmas Pastoral." Male Quartette—"Shout the Glad Tidings." Emerson. Opening Sentences. The Lord's Prayer. Doxology. Psalms—153 and 23.

Jasper F. M. Kinna


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

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

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

New York.

VENONA MILLER. We hope you are happy, you ought to tell people about it. The genuinely happy soul is the one which wishes everyone "A happy new year" all the year around. There is so much of darkness in the world, so much of sorrow, that we need always have a smiling face and a cheerful word. Especially should this hold true of every lover of God's commandments. Ps. 119: 165, "Great peace have they which love thy law; and nothing shall offend them."

We rejoice at the beginning of this new year because of spared lives, general good health, "a horn of plenty," and confidence in the future. Our hearts are yielded up to all liberally. A word in regard to our Christmas entertainment. Christmas eve was devoted to making merry the hearts of all. A good program was presented, statutory being the special attraction; and then the tree, quite heavily laden with good things. The pastor and family were especially well remembered by their kind-hearted congregations and their other friends. Our services are quite well attended, both Sabbath-day and Sunday evening. The Sabbath-school is continuing, and The Ladies Society, under the supervision of Miss Corn J. Williams as President, is doing good work.

The Young People's Society receives notice this week in "Our Mirror."

Since my notice concerning the illustrated lectures was printed in the Recorder, I have received several communications, and nearly all seem to think that the lecture is in printed form and for sale. It is not. The pictures are 4x5 feet, and on a continuous roll of paper; are in panoramic form and it is not a phantasmagoria. The tickets in box, "Ram's Horn" which weighs about 125 pounds. The lecture is delivered in person. Rapid free-hand sketches will be given in connection. Any one desiring which
will amuse, instruct, and bring a few pennies into the treasury will please write the undersigned for particulars.

PASTOR, MARTIN SINDALL.

January 7, 1897.

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

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

Pennsylvania.

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

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

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

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

DARWIN C. LIPPSNCOIT.

Salem, W. Va., Jan. 10, 1897.

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

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

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

The SABBATH RECORDER.

INTERNATIONAL LESSONS, 1897.

LESSON V.—THE BOLDNESS OF PETER AND JOHN.

For Sabbath-Day, Jan. 30, 1897.


NOTES, CRITICAL AND EXPLANATORY.


2. The Dispersal of the Disciples. 9-16.

3. In bold. Prison. Not, however, as a punishment, but in precaution lest they escape the trial. Only thus has it seemed to the Jews to have been used by the Jews. Eventide. P. M.

4. Howbeit. In spite of arrests and imprisonments, the power of God unto salvation was revealed. Was. "To come. Indicating the addition of the original number of the many that believed."—Vinet.

5. Rulers, Chief priests, Religious leaders. Elders, families. Enemies, do not mean political enemies. Scribes. They were not only the copyists, but also the teachers of the law.

6. The relationship between these two men was peculiar. An age-old man, seems to have been generally regarded by the Jews as High Priest, because he was written and had been a High Priest, and the Romans accorded to him, in the office of High Priest, while the Jews failed to regard him as such. See Luke 5: 2; John 11: 49; 18: 13. Gathered. In official council.

7. In the midst. In the center of the circle formed by the members. Filled with knowledge. This sort of what kind of name. The attempt was to confute the worship and so bring under sentence of death.—Schaff.

8. Enemies Overcome by the Holy Ghost. 8-12.

9. By the Spirit of Jesus. The very name Jesus was demonstrated to the Priestly Pharisees whose hypocrisy he had exposed; the doctrine of the resurrection was the more convincing the more all else was repudiated.

10. In bold. Prison. Not, however, as a punishment, but in precaution lest they escape the trial. Only thus has it seemed to the Jews to have been used by the Jews. Eventide. P. M.

11. Enemies Overcome by the Holy Ghost. 8-12.

12. The Dispersal of the Disciples. 9-16.

13. Howbeit. In spite of arrests and imprisonments, the power of God unto salvation was revealed. Was. "To come. Indicating the addition of the original number of the many that believed."—Vinet.

14. Rulers, Chief priests, Religious leaders. Elders, families. Enemies, do not mean political enemies. Scribes. They were not only the copyists, but also the teachers of the law.

15. The relationship between these two men was peculiar. An age-old man, seems to have been generally regarded by the Jews as High Priest, because he was written and had been a High Priest, and the Romans accorded to him, in the office of High Priest, while the Jews failed to regard him as such. See Luke 5: 2; John 11: 49; 18: 13. Gathered. In official council.

16. In the midst. In the center of the circle formed by the members. Filled with knowledge. This sort of what kind of name. The attempt was to confute the worship and so bring under sentence of death.—Schaff.

Sabbath School.
Popular Science.

BY E. B. BAKER.

Axiomatic Proposition No. 2. Controverted.

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

DR. H. L. HUELETT.

AILETOWN, N. Y.

Telescop—Future, Present and Past.

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

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

It is anticipated that its wonderful powers will bring the moon within one mile of us. We think this may prove to be rather hazy. We do not remember that when Sir John Herschel took his famous great reflecting telescope to the Cape of Good Hope in 1834, for observations, a wag in New York wrote a description of the moon's surface as seen by Sir John Herschell and by him specifically communicated for the London press; although remarkable, yet so realistic in description that it deceived the very short, and it was copied into the papers far and wide.

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

It must be admitted that the science of astronomy, also astronomical instruments, have not yet to the front in this age of higher education. It was only in 1778 that Sir William Herschel, the father of Sir John, an English astronomer, though born in Germany, made the first telescope that could reach the nebula of Orion. In 1775 he made the first reflecting telescope, and in 1780 he improved and erected what was then called the great reflector, the tube of which was 30 feet and 4 inches long.

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

We welcome every advancement in the science of astronomy, and cheerfully recommend to all our young people to avail themselves of the use of telescopes whenever practicable. A great astronomer once said, "When I was a child I worked with my fingers, the moon and the stars which thou hast ordained," etc., etc., where he exclaimed, "The heavens declare the glory of God." Young people, look heavenly.

THE "HELPING HAND" CRITICISED.

To the Editor of The Sabbath Recorder:

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

The Helping Hand says, "unauthorised by God." We have shown that to be a mistake. This being settled, let us see if the choosing by lot was not according to Bible usage. We rest this question.

Is this praying a farce? We think not. They prayed and said, "Thou Lord which knowest the hearts of all men, show whether these two thou hast chosen, and they gave forth their lots, and the lot fell upon Matthias, and he was numbered among the apostles." We raise the question, namely, that the raising of lots was a Scriptural mode of settling important questions. See Lev. 16: 8, "Aaron shall cast lots upon the two goats, one lot for the Lord and the other for the scape goat." Notice this is done by God's appointment. See also Lev. 16: 1, 3, 7. I am told unto us, the Lord God of Israel, give a perfect lot. And Saul and Jonathan were taken; but the people escaped." In the division of the land they cast lots. See Joshua 15: 1. We deem these quotations sufficient to show that God settled important questions by casting lots. Notice, the disciples did not finally settle the question as to who should take the bishopric. God settled the question by lot. The Helping Hand says also, "Electing him to obscurity." Is this a fact? He might have been elected of the seventy, if he was not elected to obscurity, God did it. There is very little said of many of the disciples, and yet they were doing great work, no doubt. Leave works very silently, yet, nevertheless it is doing its work. That Paul recognized the fact that there was one appointed to the bishopric, by 1 Cor. 15: 3, 7, 8. I hope one will consider me impertinent. I greatly desire the truth to be set before our children. That Matthias was not elected to obscurity, see Rev. 21: 14, "And the wall of the city had twelve foundations and in them the names of the twelve apostles of the Lamb." I think I may be pardoned for saying Matthias was not elected to obscurity, but with all the apostles his name appears in the foundation of the city. TRUTH SEEKER.

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

SPECIAL NOTICES.

PLEASE look at page 98 of the new Conference Minutes, and see whether it means anything for you.

ALFRED, N. Y.

All persons contributing funds for the Mipapk Missions in the United States, and to the Fis. C. M. mission in the city, are welcomed. Pastor's address, Rev. L. C. Randliph 6129 Ingleside Ave.

ALFRED WILLiAMS, Church Clerk.

The Seventh-day Baptist church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenues, at 2 P. M. and 5 P. M. with a Sunday School at 10 o'clock. All are cordially invited to attend.

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

The Seventh-day Baptist Church holds regular Sabbath services in the Wells Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 5 o'clock in the afternoon. Pastor, Mr. William Clay. 422 2d Street, between Le Moyne Building, Wood Green, London, N. E., England. Sabbath keepers and others visiting London will be cordially welcomed.

The Quarterly Meeting of the churches of Otsego, Linclkens, DelRuyter, Cuyler and Scott will hold its next meeting on January 30-31, 1897.

The following is the program for Sabbath-day:

11 A. M.—Sermon by L. F. Rogers.

2 P. M.—Review of the Sabbath, school lesson.

2 P. M.—Sermon by L. B. Swinney.

7 P. M.—Sermon by L. M. Cottrell.

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

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

PASTOR, LINCOLN CHURCH.
MARRIAGES.

TAYLOR & DAMES--At the Seventh-day Baptist parsonage in Walden, Wis., by Rev. W. C. Haynes, January 6, 1897, Eliza Minnie Damas, of Green Bay, and Frank Taylor, of Milwaukee.

MURPHY & POLLOCK--At the Seventh-day Baptist parsonage, Independence, N. Y., by Rev. W. B. Pollock, January 13, 1897, Miss Agnes Murphy, of Independence, N. Y., and Mr. James Pollock, of Deerfield, N. Y.

DEATHS.

HUTCHINS--Ruth Hutchins, only child of Mr. and Mrs. Hutchins, died at their home in North Loip, January 4, 1897, aged two years and 6 months.

The deceased parents have the sympathy of the entire community.

To "little pilgerin," thy home, On yonder blest shore.

We miss thee here, but "on will come Where thou hast gone before."

J. R. H.

KERNEN--Near Hopkinsville, Ky., Dec. 1, 1896, Mrs. Emma Kernen, wife of W. H. Kernen, 35 years ago. She was married to Deacon Kernen many years. She was married to Deacon Kernen many years. She was married to Deacon Kernen many years.

The funeral service was held at the Second Baptist church, which relation she had held for many years. She was married to Deacon Kernen about 18 years ago. One of their five sons died a number of years ago, the other four are living and have families with whom they have lived, together with many relatives and a host of friends, mourn their loss. The funeral service was held at the Kernen church, which is associated with the Second Baptist church.

L. E. P.

Literary Notes.

Tocqueville's recent publication, still "The Family Circle," consisting of original and selected anecdotes, written and edited by H. L. Hastings, of Boston, is a book of nice appearance in binding and filled with interesting and wholesome matter. In its 381 pages there are more than 30 anecdotes compiled together, the subject being interesting and instructive.

Ideal Young Men and Women.

One of the nearest and best books of the New Year. The author, Dr. David Gregg, is well known as an author, and what he has to say is always worth reading. This book of 109 pages should be in the hands of every young man and young woman, as it has three divisions: I. A young woman's concept of an Ideal Young Man. II. An ideal man's concept of an Ideal Young Woman. III. Ideal Letter Writing. These high ideals will have a powerful influence in the home, and will fill the lives of wholesome and interesting matter. In its 381 pages there are more than 30 anecdotes compiled together, subjects being interesting and instructive.

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

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Some knots on the inside of closet doors are necessary. I make mine of the legs of men's trousers. "Tuck in your end," is a suggestion of Satan, I believe. I tell my child without should have certain dressers and places for their own use. One of our babies has a trunk, and he is as orderly as a spinet—Herald and Presby- ter.

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