

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

VOLUME 51. No. 22.

MAY 30, 1895.

WHOLE No. 2623.

CONTENTS.

EDITORIALS.	
" My Times are in Thy Hand "—Poetry.....	338
Paragraphs.....	338
NEWS AND COMMENTS.	
Paragraphs.....	338, 339
CONTRIBUTED EDITORIALS.	
Paragraphs.....	339, 340
Some Characteristics of the Coming Church.....	340
To the Sunny South.....	340
Florida.....	341
POPULAR SCIENCE.	
Paragraph.....	341
MISSIONS.	
Paragraphs.....	342
The March of Events.....	342, 343
Tract Society.....	343
WOMAN'S WORK.	
Understood—Poetry.....	343
Paragraphs.....	343
Chinks.....	343, 344
Such Gifts and Givers as God Loves.....	344
Christian Brightness.....	344, 345
From the South.....	345
YOUNG PEOPLE'S WORK.	
President's Letter.....	346
Salary—Salt—Money.....	346
C. E. Athletics—III.....	346
Our Mirror—Paragraph.....	346
Where is the Law to be Found?.....	346, 347
CHILDREN'S PAGE.	
A Boy's Promise—Poetry.....	347
One Brave Boy out of a Thousand.....	347
The Made-over Gown.....	347
Rainy-day Sunshine.....	347, 348
The Proud Frog.....	348
The Venerable Day of the Sun.....	348, 349
From the Rev. W. C. Daland.....	349
Resolutions.....	349
SABBATH-SCHOOL.	
Lesson for June 8, 1895. The Walk to Em- maus.....	349
Babylonian Mythology.....	350
Not Wanted.....	350
SPECIAL NOTICES.....	
His Last Battle.....	351
MARRIAGES AND DEATHS.....	
LOCAL AGENTS.....	352
BUSINESS DIRECTORY.....	352
LIST OF PUBLICATIONS.....	352

MAY 30TH.

BY MARY BASSETT CLARKE.

REVERENTLY, tenderly, scatter the flowers,
Beauty should honor the brave—
Earth, like a mother, her mantle of green,
Folds o'er the breast of each sleeper serene;
Daisies have bloomed o'er these brothers of ours
Since they were laid in the grave.

Patiently, lovingly, year after year,
Hallow the turf o'er them pressed;
Storms in their fury above them have beat,
Winter has heaped his white snow at their feet,
Let the glad spring of refreshing appear,
To brighten the place of their rest.

Gratefully, tearfully, tell how they wrought,
Speak of the goal they have won;
Worthy is he of the chaplet and crown
Who for another his life hath laid down;
Ours is the recompense victory brought,
Peace when the battle is done.

Solemnly, earnestly, over them plight
Fealty to country anew,
Nearer and dearer to manhood and youth
Make the old virtues of honor and truth,
Crown him the hero who dares to do right,
Dares to be faithful and true.

Silently, certainly, thus shall the hour
Lessons of duty impart,
Peace hath her triumphs still hard to attain,
Brief is the respite from traffic and gain;
Sorrow and love with beneficent power
Wait for each reverent heart.

—Autumn Leaves.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

REV. L. E. LIVERMORE, Editor.

REV. L. C. RANDOLPH, Chicago, Ill., Contributing Ed.

CORRESPONDING EDITORS.

REV. O. U. WHITFORD, D. D., Westerly, R. I., Missions.

REV. W. C. WHITFORD, D. D., Milton, Wis., Historical.

Young People's Work.

MRS. R. T. ROGERS, Waterville, Maine, Woman's Work.

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

Entered as Second-Class mail matter at the Plainfield, (N. J.) Post Office, March 12, 1895.

"MY TIMES ARE IN THY HAND."

BY E. C. W. L.

Days, weeks, months, years, they all are thine,
And, yet, how oft we say, "They're mine,"
While, still, we've not the power to sway
The moments of a single day.

God gives them all and measures each,
And keeps "our times" beyond our reach;
We do not know how many more
Shall come to us e'er life is o'er.

We strive to grasp the happy "times,"
If in those places fall "our lines,"
Shunning all grief, with studious care,
E'en though the Father's hand is there.

It is not always that *our way*
Would bring to us the brightest day:
The cloud that overcasts the sun
Hath shadow's mission for some one.

And will not he, who holds "our times,"
Provide sweet peace for serving minds?
Why feel dismayed when trials come,
If 'tis his way to lead us home?

So let his hand hold all our years,
He once dwelt here 'mid sorrow's tears,
And he will not forget his own
When tempests rise with solemn moan.

On high he's gathering time, in sheaves;
Will mine stand bound—"nothing but leaves?"
Or, filled with grain—a garnered soul—
For him who now our "times" doth hold?

WHILE it is always well to pray, "Lead us not into temptation," and to "abstain from every appearance of evil," still a man can no more be a Christian without facing evil and conquering it than a man can be a soldier without going to battle, facing the cannon's mouth, and encountering the enemy in the field.

QUESTIONS of conscience and questions of prudence do not seem to follow the same law. In matters of conscience the first thoughts and impulses are best; in matters of prudence subsequent thoughts and purposes are usually safest and best. Intuitions are quick in action. Reason must take more time for its deductions.

SURELY there is no royal road to knowledge. Success lies in the direction of hard toil. The road lies over the icy Alps, and close by precipitous cliffs. But in the climbing, in the risks, in the ventures, there are inspirations, disciplines; and, a little beyond the present reach, there are rich rewards for those who persevere.

WE print this week an article on Florida by J. H. Potter, taken from the *Westerly Daily Sun*. The writer is well known to many readers of the *RECORDER*, and since there are many of our readers who are interested in Florida, and anxious over the "set-back" of last winter's severity, we gladly give room for the hopeful article by Mr. Potter.

A COMMUNICATION from Bro. E. B. Ayars, and a reply to the same by Bro. J. D. Spicer, will be found in this issue. The question of Sabbath contributions as a part of the Sabbath worship has been before our people many times. The inquiry of Bro. Ayars was called out by a recent article by Bro. Spicer

on Systematic Giving. We are glad to be able to present both, the inquiry and the reply together, since both of these brethren are honest seekers after the best and most Scriptural methods of promoting the honor and the order of God's sanctuary and of God's Sabbath.

IN this issue of the *RECORDER* we begin to give our readers some account of the Associations. Secretary Whitford reports for the South-Eastern in the Missionary Department. Many who cannot attend these annual feasts are glad to get at least a fair synopsis of the sessions through the *RECORDER*. The editor has not arranged to attend the meetings generally this year, but hopes to secure the desired information from others.

ON this 30th of May, a variety of emotions will swell the hearts of Americans. Many veterans will live over again the scenes of thirty to thirty-five years ago, while surviving parents and friends of the vast multitude who were sacrificed upon their country's altar will remember their noble sons, husbands, and brothers with fresh tears of patriotic sorrow. The graves will be strewn to-day with fragrant flowers which are the natural tributes of sorrow, emblems of affection, and testimonials of loving remembrance. Flowers deck the altars of our sanctuaries, garland the bride, encircle the cradle, garnish the happy homes; why should we not place them with gentle and loving hands upon the graves of comrades and friends whom we have loved and lost? Let us thank God for flowers, beautiful symbols of hope and immortality.

GROWING out of the heresy trials of Prof. Briggs, and perhaps others, was the question of Seminary control coming before the General Assembly of the Presbyterian Church at its recent sessions which opened in Pittsburg, Pa., May 6th. The Assembly, as well as the leading papers of that body, are divided in opinions of the wisdom of placing these theological schools under control of the Assembly. Those opposed to the proposition maintain that the Seminaries ought to manage their own affairs, and that the effect of such surrender of their prerogatives will be to embarrass their freedom of action and hinder their usefulness. Indeed, what assurance can be given that even the Assembly may not have now and then a man in it of the advanced sentiments, and even heresy, if you please, of Dr. Briggs? Wherein would the Assembly be any safer or better as a body for the management of a school than the usual board of trustees? Is a Presbytery or an Assembly of the Presbyterian Church infallible? No other body of men can so well manage the affairs of a Theological Seminary or a college as a well-chosen corporate body of trustees, who are not burdened with all other denominational interests, and therefore can give their own special care more attention and wise management.

It has not seemed to be an easy matter to arrive at a fair understanding between the publishers of the *Evangel and Sabbath Outlook* and some of the subscribers to the *SABBATH RECORDER*. The Tract Board at one time directed that the former paper be sent to all subscribers to the *RECORDER* without any definite charge, because the Board and the editors were anxious to keep our own people informed on all Sabbath Reform movements, and also because they recognized the

fact that many who would thus regularly receive the *Evangel and Sabbath Outlook* were regular contributors to the fund by which it was principally maintained. But quite a number of those to whom the paper was sent, either because they did not understand that it was sent to them without additional charge, or because they were indifferent to its matter and its mission, declined to receive it. The Board, not knowing how general this feeling might be, and not wishing to annoy anyone by sending them gratuitous literature they did not want, asked the publishers to send it only to those who expressed a desire to read it. Quite a number of those who appreciate the paper have expressed regrets at its discontinued visits. Now we say again that all who are contributors to the Tract Society's fund, and all who are really not able to contribute, can have the *Evangel and Sabbath Outlook* sent free by simply sending a postal card to J. P. Mosher, Business Manager, Plainfield, N. J., with your name and address, thereby expressing your willingness to read it, and if you do not care to preserve it, pass it on to some one else.

WE have been glad to see so many newspaper criticisms on our present jury system of securing justice in court trials. For a long time this kind of trial has appeared more like a travesty on justice than anything better. If we were a culprit under trial a jury would seem to be preferable, or at least would give more hope of acquittal. Under false charges and desirous of justice, there would be more hope if the case had a hearing before a judge accustomed to weigh evidence and make impartial decisions. A jury must be made up of men who have formed no previous opinion on the case in question. In these days, when intelligent men read and necessarily have opinions, it seems like a farce to seek for those who have none. And if a man or twelve men can be found who have not formed an opinion, in most cases one could hardly expect such men would be capable of calm, unbiased, impartial justice. In a jury of twelve men the chances are greatly multiplied that one or more may be so influenced by inclination, prejudice, sympathy, bribes, or hope of future favor as to prevent a verdict of "guilty," even in very plain and aggravated cases, by disagreeing. Any one of the twelve can thus thwart the ends of justice. That this result is common, in every court, needs no proof. Weeks and months are often squandered in the expensive hunt for unobjectionable jurymen, which often means unintelligible men or men known, for some reason, to be especially acceptable to either lawyer or client, or both. We sincerely hope the agitation of the jury system will continue until justice shall be rid of its present possibilities of injustice.

NEWS AND COMMENTS.

THE "merry month of May" this year has been remarkable above any records of the past for its antics of extreme heat and cold.

JAPAN still holds Port Arthur, and probably will continue to do so until matters are adjusted with Russia. The Eastern skies are by no means serene.

It has been stated that Nicaragua desires to be annexed to the United States, or rather to become one of the States. It would be a desirable acquisition in some respects.

ANOTHER public holiday will very likely be generally observed hereafter. Governor Morton has approved the bill making the 12th of February a legal holiday in New York State.

FRANK LENZ, a young man who left Pittsburg, Pa., to travel around the world on a bicycle, and who was so long a time unheard from, was murdered in Turkey one year ago the 10th of this month.

BELGIUM is called one of the most intemperate of all countries. It is currently stated that, out of a population of less than 6,000,000, 200,000 people die annually from the use of intoxicating liquors.

REPORTS from Italy give details of very great damages and loss of life from earthquakes, May 18th. Three thousand houses were damaged in Florence, which seemed to be the center of the seismic disturbance.

REAR-ADMIRAL MEAD, of the United States Navy, having expressed opinions concerning the present administration that were offensive and deemed to be unbecoming an officer of his rank, has been severely censured by President Cleveland, and placed on the retired list.

ALL who have kept informed respecting the Turkish outrages toward Armenian Christians will be glad to know that England, France and Russia have united in asking the Sultan to investigate the charges against Turkish authorities and to satisfy the demands of justice.

SERIOUS trouble is anticipated in Behring Sea over seal fishing. The British Government declines to protect the waters against Canadian sealers. It therefore remains for the United States revenue cutters and the British sealing vessels and men of war to settle the dispute among themselves, and lively times are looked for.

SECRETARY GRESHAM's letter relative to the recall of Minister Thurston from Hawaii gives the reason for such action. His recall was based on very injudicious acts, such as giving out information which reflected on his own Government. Thurston admitted the impropriety and offered an apology, but it was thought wiser to insist upon his recall from the ministry.

THE Income Tax has been throttled by the Supreme Court, and killed by a vote of five to four. It was declared in every provision unconstitutional, and therefore null and void. The five members of the Court were Chief Justice Fuller, and Associate Justices Field, Gray, Brewer and Shiras. The four dissenting were Associate Justices Harlan, Brown, Jackson and White.

AND now there is a claim that Prof. Philip Reis, a German, invented the telephone over thirty years ago. Prof. Hughes, in a recent address, speaks of experimenting with a telephone at St. Petersburg, Russia, in 1865. The inventor died in poverty and almost unknown in 1874. But recently the German Government has tried to make reparation for their neglect by erecting a monument to his memory.

THE Cuban insurrectionists are now planning for a republic and intend to declare themselves free and independent of Spanish

rule. In this aspiration they will have the sympathy of all other Republics. General Campas finds a greater task before him than he had counted on. A new leader, General de Quesada, has arrived in Cuba and is organizing for a prolonged struggle, with the hope of victory.

A BILL has been introduced into the Legislature of Florida, and has already passed the Lower House, making it a punishable offense for any school, public or private, in the State to allow white and colored students to be educated together, and also forbidding white people to teach in colored schools. We do not wonder the whole State has been blighted with a killing frost.

AFFAIRS in the Scandinavian peninsula are in bad condition. King Oscar is a good man, but too weak to quell the disturbance, and an appeal to arms between Norway and Sweden seems to be probable. At this juncture of affairs Russia, through the press, sympathizes with Norway, and Germany is said to have encouraged the Swedes that they can hope for aid and counsel from that source.

THE General Assembly of the Presbyterian Church declared, in Pittsburg, May 20th, by a vote of 432 to 98, that their Theological Seminaries should place their property and the ultimate control of said schools in the hands of the Assembly. The whole matter was very ably discussed, and unless the school boards yield to this decision there will doubtless be a withdrawal of support to the great detriment of the objecting schools.

CONTRIBUTED EDITORIALS.

EDITOR CHAPMAN of the *Ram's Horn* believes that something is wrong with the Christian Church of the present day. He gathered round him the other evening a few men of bold speech and clear vision to tell what it was. There were university professors, labor leaders, editors, preachers and various other men of observation in widely different fields.

Prof. Richard T. Ely blamed the churches and the church people because they were so slow to show up the corruption that exists, and because they really knew so little of things as they now are.

The labor leaders thought that preachers would always find opposition among the poor so long as they winked at the sins of the rich, and dared not preach what was distasteful to the men who hired them. In the style of bitter arraignment which is common with public speakers of this type, they sent home such shafts as these: "The Church has become a rich man's club." "If the ministers were true to their mission and went down among the laboring people, the workingman would have no necessity to use force to secure his rights."

Bishop Fallows laid bare one of the weakest spots when he said: "The Church is doing little to-day to establish resorts to take the place of the saloon. The Church has allowed the saloon to have the very best things in the country. We have never come down to meet the practical needs that called forth the saloon. The Church must be more practical in its methods; it must take the gospel to the people. Instead of putting churches in retired, quiet places, they should be built in the noisy thoroughfare, and they should be open night and day. It is a fatal mistake of the

Church to leave a poor feeble mission where the most and the hardest work is to be done. Instead of building churches in State street they are leaving the downtown districts where they are most needed. Across the street from the concert hall we must erect churches to give the people sacred music. We must meet men where they are."

Editor Chapman, in the belief that the fault might be with the Church itself quite as much as with the ministry, gave some test statistics showing the average cost of conversions. In a certain number of city churches it was \$445, while in the missions it was only \$194. He trenchantly added: "What is the primary work of the Church? What is its mission? If it is taking care of the spiritual invalids, the Church is doing its best. But if it is to carry out the wishes of its founder, then I think that we shall have to provide some new plans."

Hard words, yet—notwithstanding the splendid exceptions—the Church at large must stand up and plead guilty. We are profoundly convinced, however, that it is not so much new plans that are needed as a new spirit,—nay, rather a new baptism of the *old* spirit—the one which constrained a grasping tax-gatherer to "restore four-fold," and converted three thousand souls on the day of Pentecost.

"ROME was not built in a day," neither has Chicago's purification been wholly accomplished. Yet, notwithstanding the cyclone of public indignation which swept the city last month, we have a mayor who can say no, and a staff of assistants who seem disposed to earn their salary. We also have Jane Addams, of Hull House fame, together with two wide-awake clergymen, appointed as garbage-box inspectors.

But there are drawbacks. One of these—we mention it, not to discourage, but to edify—is that our reform city council already shows predilections for "boodle." A new "gang" has been made up, which appears to muster a safe majority, and approximates the two-thirds vote which is necessary to pass a measure over the mayor's veto.

Whether some of the aldermen have backslidden since election, or played the hypocrite before election, doth not appear. But it doth appear that no very lofty standard of city politics need be expected of partisans as a class.

How should a man scruple to sell his vote when he bought his office? (Excuse harsh terms. We have not time to consult the dictionary for softer synonyms). "Help elect me," says the candidate, "and I will use my office to favor you." "Boost me into the tree and I will hand you down a plum."

The plums are not his to sell. When he has bargained them away in this popular fashion, he has taken his first lesson in municipal dishonesty. Naturally, then, "public office is a public snap"—"make hay while the sun shines."

"The mills of the gods" which, though grinding slowly, are said to do such a thorough job, will yet work out our city problems. We expect to see the day when all this raft of vermin politicians will be swept into the hopper and ground "exceeding small"; when our cities shall hire competent men to do their work and pay them just what it is worth; when our laws shall be made, administered and interpreted by patriotic men;

when—but that is enough. There is already material here for ex-Senator Ingalls' "iridescent dream."

THE Civic Federation of Chicago, looking back upon a year of brilliant and almost unbroken success, has inaugurated the new season with a raid upon the book-makers at the race-tracks. The public stand ready to cheer. They are coming to believe that this demoralizing form of gambling can be stopped. Not that betting upon issues of chance will ever cease; so long as mystery shrouds the future and men are reckless, there will be gambling. But this diabolical machine, which uses the race-track as a cat's-paw for enticing thousands of men and women to ruin, can be broken. Its days are numbered.

SOME CHARACTERISTICS OF THE COMING CHURCH.

Lately at a prayer-meeting the subject of Christian fellowship was under consideration, and a brother spoke of the church of the present day as being more of a corporation than a partnership. He compared the members to stockholders in a stock company with its President and Board of Directors to whom was delegated the conduct of its affairs, while the majority of the members were only silent partners looking for a dividend, if not in this world in the next. It is to be regretted that the illustration represents too nearly the state of things in many churches. The fact is patent that the membership of the church is composed largely of those who are members in name merely, having little or no interest in the active work of the church. They attend the regular public worship and subscribe liberally, perhaps, toward the support of the preaching and other expenses; there their obligation ends. These acts, outwardly and apparently necessary in their character, entitle them (in their estimation) to a safe passport into heaven and the joys of the life to come. But the real purpose for which the church should exist is lost sight of, namely, the restoration of mankind from the power and bondage of sin, and instruction in the ways of righteousness and true holiness. The object is more to gain a large membership and make the church popular, rather than add to its moral and spiritual power. A very few of the additions to the church, as a result of religious excitement, are ever heard of after the excitement has passed away. They run well for a season, but when trials and tribulations arise they fall away and become unfruitful. A church built up on mere emotion and sentiment, while having the form of godliness, has very little of its power. There must be something deeper and more lasting than emotion, for emotion is the result largely of temperament and not to be depended upon; it is good in its place, and at times, if it is the expression of a deep, overpowering conviction, produces great results.

There must be in the membership of the church, in order to render it efficient and powerful for good, deeply implanted in the heart the divine principle of love. Love to God, according to the best understanding of his character and attributes, and then an unselfish love for mankind. On these two principles hang all the law and the prophets. If these are not present and abide, no great good can be accomplished. With them there is scarcely any limit to man's power and influence for good. Every movement for reform, whether in the church or out of it, that ignores these two

fundamental principles will fail of success. A church made up of men and women filled with love to God and man is invincible. It will have little time or disposition for the discussion of creeds or dogmas. All the old effete questions that have for centuries divided the church and been the cause of untold strife and bloodshed will have little value. The vexed questions of the past, such as election, foreordination, predestination, the final perseverance of the saints, rites and ceremonies, vicarious or substitutionary atonement, and others of like character, will be relegated to the dead past.

The Bible to such a church will be valuable for what it contains of the revelation of God's infinite love for his erring children. Whatever in the Bible stands for repentance, truth, love, holiness, righteousness, will be of priceless value. Whatever of precepts or examples in the life of Christ and his disciples that can be understood and appreciated will be cherished with the deepest solicitude. Whatever is merely historical and a record of the progress of a nation from idolatry to a partial knowledge of the true God will have its place in its regard and be esteemed in proportion to its worth. Such parts of the Bible as represent God as a tyrant, a man of war, a destroyer of the lives of innocent men, women and children, will be regarded with disapprobation.

The true church that we have briefly attempted to describe will stand on the high vantage ground of soul freedom, will call no man master save Christ, no book or creed authority only as it shall appeal to the highest and holiest aspirations of man's being. Its members, while firmly knit together in the bonds of love, will be free to differ on many questions on which it will probably be impossible for there ever to be an entire agreement or unanimity. These differences in the true church will not, where love is the controlling power, divide and separate it into sects or denominations. They will come together on one common platform wide enough and liberal enough for all to stand upon and enjoy their various opinions on questions on which honest differences will be entertained. There will be one common bond of union, and that will be the united desire and effort to rescue men and women from the chains of sin and direct their steps in the paths of righteousness and peace.

G. H. G.

MYSTIC, Conn., May 16, 1895.

TO THE SUNNY SOUTH.

Although the trip on which I have now started is one that has often been made, I have thought that it might be of interest to the readers of the RECORDER, provided the long-suffering editor does not consign it to the waste-basket, to give an account of some things as seen by one who has never made the trip.

The delegate of the Western Association left Little Genesee, N. Y., on the morning of May 9th, bound for West Virginia. This was some days in advance of the time for the convening of the South-Eastern Association, so that he might pay a visit in West Virginia on the way. It was the day after the one on which Mr. Daland sailed from New York for London. I chanced to observe in a New York *Herald* for May 8th that Mr. Daland's name is down among the names of the passengers who were to sail that day on the "Paris,"

bound for Southampton, Eng. Surely our prayers should follow him in his mission. London is the Rome of to-day, such as Rome was in the days of apostolic Christianity. It was the wise policy of the apostles to plant the gospel first of all in the cities. Ephesus, Corinth, Rome, and many another, these were strategic points. Would that our London church could become a center for magnificent aggression amid the surging tides of the population of the great world metropolis!

Arriving at Jamestown, N. Y., I soon came in sight of Chautauqua Lake, that perfect gem among the many lakes of Central and Western New York. Pittsburg was entered under a cloud of smoke. I was interested in observing the mines near by, and in the city the great iron works.

I am in the South. I am aware of this by, in some respects, the changed conditions and aspect of things. I write in Grafton, W. Va. Colored people are everywhere. They come to church and sit in the rear part of the congregation. Houses, many of them, are built high up from the ground to give a free circulation of air. Fire-places are used for house-heating. Mules are commonly employed for drays and heavy hauling. This already is a land where "captains" and "colonels" abound. But—Sunny South though this is supposed to be, I have not seen any evidences of it yet. We had a severe freeze last night up in the "Pan-handle," and this morning I rode to Wheeling in a snowstorm, and that, be it observed, on the 14th day of May! Great damage has been done to potatoes, corn, garden vegetables, grapes and other fruit.

My visit was at West Liberty in the "Pan-handle." A Jew lives there whom I had known in other days, one whose library is rich in biblical and rabbinical lore, and who is himself readily familiar with it all. He has some rare and curious books, some of which it would be hard to duplicate anywhere else. My friend believes that from an independent study of the original sources he has arrived at a true understanding of how the sacred Tabernacle was constructed. He has designs most beautifully and lucidly drawn by a United States civil engineer, and would like to see a model constructed. He would have acacia wood brought over from Palestine, would employ the work of the silversmith, and in their proper place would have the setting of precious stones.

Last Sunday, on invitation, it was my privilege to preach in the West Liberty Presbyterian Church. The congregation was attentive and appreciative, and it was a joy to preach to them. West Liberty is the seat of one of the State normal schools, Prof. J. H. Deel, principal. It is one of the best in the State, a large proportion of the students entering college after completing their normal course. I paid it a visit yesterday. Was most courteously received, conducted chapel exercises, and gave the student body a talk on the study of the Bible as literature.

To-day I came through the mountains all the way from Wheeling. Evidences of the productiveness of West Virginia in gas and oil were not wanting. Coal mines and coke furnaces are numerous to be seen. I find it impossible to make connection at Grafton. I therefore remain over to-night. To-morrow, if God wills, I shall be in Salem.

S. S. POWELL.

MAY 14, 1895.

FLORIDA.

Having been in Florida for the last five winters, we have, during that time, by travel, observation, and intercourse with some of the old settlers, gained some knowledge which may be of interest to those who have not visited Florida, especially in view of the financial interests which so many of our people have in the state's fruit industries; also, on account of the great destruction in the freezing of fruit and trees the past winter, and the probable effects it may have upon the industries of the State.

The *Jacksonville Citizen* and *Times-Union*, two of the leading newspapers of the State, after the freeze of the 28th and 29th of December, securing what they considered very complete returns from all the fruit growing localities in the State, estimated the loss to be at least two million boxes of fruit. Again on the 8th and 9th of February, when the trees not before killed had begun to put on a new growth, another freeze, fully equal in severity to the first, resulted in a damage to the remaining trees financially greater than that of the first freeze. Notwithstanding this great calamity which has come upon Florida, it is the opinion of the most intelligent people that it will ultimately be a benefit to the State, stimulating and promoting other lines of industry, and the planting of a variety of more hardy fruit trees, like the peach, pear and plum, which stood the test of the cold the past winter; also strawberries, and all kinds of garden vegetables, which, notwithstanding the freeze, have been cheap and abundant from the February planting, and are furnished for our Northern markets earlier than from any other of the Southern States.

When it is considered that the commencement of the Florida fruit industry dates back only about twenty years, and that for several years, up to the past winter, Florida oranges have been abundant to supply the most of the demands for our Northern market, cheaper in price and superior in quality to any imported fruit, it is evident that this industry will not be abandoned, more especially in the orange belt or middle section of Florida, having for its center the 28th degree of latitude, varying from fifty to one hundred miles north or south of that line, and extending across the State from east to west nearly two hundred miles.

As was to be expected, many fruit growers are discouraged and are selling their properties. Before leaving Florida we heard of several sales to Northern visitors, who saw their opportunity to buy these improved lands at a low price. They then planted potatoes, intending another year to set out other fruit trees, or resuscitate such orange trees as were not destroyed. With the growth of the fruit industry came the railways, hotels, winter visitors, and permanent settlements over all the State, nearly all of which are built up and sustained by Northern people and with Northern capital.

Having heard of Dr. A. H. Spicer's visit to Tampa in the interest of the business men of Westerly, and being somewhat surprised to hear of the growth and increase of business in that city, I decided that before leaving for the North we would again visit Tampa, having visited that city in 1892.

As our winter home is on the east coast, and the city of Tampa on Hillsborough bay near the gulf coast, connecting with Tampa

bay, we had to travel about two hundred miles by rail to reach our destination. Arriving there in the evening, we went to the De Soto Hotel, where we met Mr. M. E. Gillett and wife, Mr. Gillett being the manager of the Tampa Building and Investment Company, and formerly manager of the Florida Fruit and Vegetable Growers' Association located at Jacksonville. We found him to be a very courteous, thorough-going business man.

We spent most of the next day in looking over the business interests of the town. We found the city of Tampa greatly enlarged and improved since our last visit. The space of two miles between Tampa and Ybor, the Spanish settlement, is being rapidly built up, and is all now within the city limits. Across the river is West Tampa. A new city has been laid out, and great activity prevails in the building of new cigar factories, tenement houses, private residences, and public buildings.

The great Tampa Bay Hotel is located on this side of the river, in a park of 150 acres in extent, beautifully laid out with drives, walks, trees, flowers, and shrubbery. In referring to our letter written for the *Narragansett Weekly*, in April, 1892, we find the following description of this hotel:

"We drove through the gates into the grounds of the great Hotel, where our party secured rooms. As we had decided to remain here two days, we improved the time by looking through the building and the grounds, gardens, and other points of interest in the neighborhood. The length of this article will not admit of a description of this grand hotel and its surroundings. We will simply say, it is owned and controlled by H. B. Plant and associates, who control the South Florida and Florida Southern railroads, besides steamer lines between Cuba and Port Tampa. This is the largest hotel in the South. It is built of Atlanta red brick, five stories above the basement, with oriental roofs, thirteen towers and minarets, above which gleams the Moorish crescent. The facade is five hundred feet in length, with three verandas, varying from sixteen to twenty-six feet in width. There are five hundred guest rooms, each one beautifully furnished, and provided with electric bells, electric lights, and telephone connection with the office, and through a 'central' with every room in the house. The great parlor, the long corridor, said to be nearly one-eighth of a mile from the front entrance to the dining hall, all furnished with pictures, statuary, and potted tropical plants, under the glare of electric lights presents to the new comer a scene of enchanting beauty. The dining room is octagon in shape, lighted from above, and is decorated with elegant tapestries and Spanish scenery; the waiters are all white, with dress suits, and are exceedingly courteous. The orchestra is first-class, and the cuisine is in keeping with the house. It is said that this hotel, with its grounds and furnishings, cost \$2,500,000, and that it is the rival of its compeer on the Atlantic coast, the 'Ponce De Leon' at St. Augustine."

This house is now closed for the summer. It is said to have been well patronized the past winter.

After finishing our inspection of the Tampa Building and Investment Company's buildings, including their new office building, which is nearly completed, and visiting the great cigar-box factory, and several of the largest cigar factories, we made a six miles trip down the peninsula, on the top of an electric observation car, where there is a beautiful park, and a fine view of the bay below, this being one of the most popular excursions from Tampa for residents and tourists.

Taking a night sleeper, *via* Palatka, we arrived at our Florida home, having been absent three days. We were well satisfied with our trip, and the information which we had acquired in regard to the growth and prosperity of Tampa, and do not think Dr. A. H. Spicer's report was overdrawn.

J. H. POTTER, in *Westerly Sun*.

Popular Science.

ONE of the most remarkable birds in the world (if a bird it may be called) is the ostrich. There are now in Southern California about four hundred. The first pair was brought from Cape Town, Africa, in the year 1883. They are raised now for their feathers or plumes, which are much sought for by ladies as ornaments. The ostrich is a scientist and transacts his business upon scientific principles. A flock of twelve birds demand that each one shall have at least six acres of land, making seventy-two acres on which they can parade. A single railing four feet high for an inclosure is sufficient; an ostrich can neither get over or under it. A full grown ostrich is usually worth about \$500, but there are some birds with downy, luxuriant plumage that are worth \$1,000. They are strict vegetarians, will eat grain and vegetables of all kinds, corn, cabbages, alfalfa, and will swallow whole oranges as fast as they can get them. A young ostrich when first hatched will not eat for five or six days, when it will begin to devour vegetables. From that time on they never suffer from indigestion or lack of appetite during the rest of their natural lives. An ostrich cannot be tamed; it is exceedingly dangerous to go around them. Their chief enjoyment is that of kicking. An ostrich can kick in every direction and give a blow that will indent or split a board, or break a leg or even kill a man should he hit in a vital part, and it is astonishing how fast one can put in these kicks. The vilest and wickedest mule that ever lived cannot compare in kicking with a vicious ostrich. For fighting there is nothing in natural history that will beat the ostrich, or that can come up to it; while the fight lasts it means business, each bird in turn generally kicks up a row lasting for a few seconds about every day in the year. Men cannot be hired to take charge of them for less than from \$100 to \$120 per month. The male ostrich, when the time comes to have a mate, walks around observingly and finally with scientific and artistic taste selects a spot and digs in the sand a wide, shallow hole. Here he waits patiently until some female condescends to smile upon him and assure him she has chosen him for a companion. The proposition is at once accepted, after which they stick close to each other the entire season. A hen ostrich will lay three nests of eggs a year, from 40 to 60 all told. The average weight of the egg is from two and a half to three and a half pounds, equal to two dozen hen's eggs; they are of equal flavor for eating. A full grown ostrich weighs about 300 pounds, and when standing erect his head is over eight feet from the ground. The male birds are black with white feathers in the wings and tail, the females are drab. When the time comes to pluck their feathers a box is made to come up to their sides and only wide enough for them to enter, having a door at the end. An ostrich is then coaxed along with an extended orange until he almost enters, when a man springs in behind him and shoves him in and quickly shuts the door; no chance to kick now, he has quietly to submit to have its feathers taken. When an ostrich is seven months old its feathers are cut, and then every seven months afterward. All plumes are really double, made by uniting two feathers, the stems are pared down and the two are sewed together back to back, they are then dyed in colors to suit the fancy of purchasers. A good ostrich plume will fetch from \$8 to \$10 a piece, some choice ones even more.

H.

Missions.

AFTER a cold wave of frost and snow, on a cloudy and chilly day the South-Eastern Association convened with the Salem Church. It opened with a rather small congregation. The Introductory discourse was preached by W. L. Burdick, pastor of the Lost Creek Church, from 1 Tim. 6: 20, "Keep that which is committed to thy trust." It was an excellent sermon, forcibly presented as follows:

1. What to keep and guard? The spread of Christianity in the world. We all have a charge to keep in this great work. (a) To keep and develop spiritual life and power as it is in Christ. (b) To guard and teach gospel truths and doctrines. (c) To take, hold and study the Bible as the only rule of faith and practice.

2. How to keep the trust committed to us. (a) By living every day an earnest Christian life. (b) By personal effort in saving the lost. (c) By loving obedience to the requirements of God and his dear Son. (d) By consecration and bestowal of our means as good stewards to Christ and the salvation of men.

The Association was called to order by its moderator, M. H. VanHorn. Communications were received from the churches and corresponding bodies. The delegates from Sister Associations and the representatives of the societies were most cordially welcomed and invited to participate in its deliberations, and also all visiting brethren. In the afternoon a very excellent essay on "Opportunities" was presented by Miss Xenia Bond. The Committee on Resolutions presented a partial report, which was taken up by items, and a very earnest, and we believe profitable, discussion occurred on, (1) the demand upon us for a better study and knowledge of the Bible in view of the times in which we live and our relation and stand as a people with other denominations, and (2) the duty of taking and supporting our own publications. On Sixth-day morning, after a warm devotional service, the business of the Association was resumed. The Tract Hour was waived until some representative of the Society was present to conduct it, and the discussion of resolutions occupied the time. The resolutions upon Temperance and Missions elicited an interesting discussion. This was followed by a good sermon by D. K. Davis, the delegate from the North-Western Association, from Psa. 19: 7.

The afternoon session was occupied mainly by the Missionary and Woman's Hours. The following program was presented in the Missionary Hour:

1. A short praise service. 2. Prayers by J. C. Bowen and B. F. Rogers. 3. Relation of the Missionary Board to our people, by the conductor. 4. Relation of our Evangelistic work to the growth of our people, B. F. Rogers. 5. Relation of our Evangelistic work to Sabbath Reform work, S. S. Powell. 6. Our duty to our small churches, D. K. Davis. 7. Our China Mission, the needs of the Boy's School, conductor. 8. Systematic giving, W. L. Burdick; singing, "Throw out the Life Line."

This missionary service was full of interest, and made a deep impression upon the people.

The Woman's Hour was conducted by Miss Elsie Bond. The music was soul-inspiring, and an excellent programme of service was presented. The women of the South-Eastern As-

sociation are deeply interested in our denominational work.

Sabbath evening, the Young People held their meeting, conducted by Samuel B. Bond. It was a meeting of spiritual power and refreshing.

Sabbath morning was sunny, bright and beautiful. The day was filled up with soul uplifting and deeply impressive services. The Sabbath-school service was conducted by Wardner Davis, Superintendent of the Salem Sabbath-school. The lesson, Jesus before Pilate, was taught under three divisions, by B. F. Rogers, D. K. Davis and J. C. Bowen; the practical application of the lesson was made by O. U. Whitford. This was followed by an excellent sermon by S. S. Powell, delegate from the Western Association. Theme, True Nobility. Text, Acts 17: 11.

Sabbath afternoon J. C. Bowen, delegate from the Eastern Association, preached a warm and earnest sermon from Heb. 11: 23-26, which was followed by a conference meeting led by S. D. Davis. It was a soul-melting time. Over one hundred took part in the meeting. In the evening after the Sabbath the Committee on Education presented their report, and there was a stirring and enthusiastic meeting on the subject of education. Arousing and instructive speeches were made by President Gardiner, S. S. Powell, J. L. Huffman, O. U. Whitford, S. D. Davis, C. Ogden, S. B. Bond and others. There was a crowded house, and certainly the various lines of education, and Salem College in particular, received a strong uplift.

On First-day the business of the Association was done with dispatch, and the day given mainly to devotional and praise service and the preaching of the gospel. B. F. Rogers, delegate from the Central Association, preached an able sermon in the morning from Jer. 14: 8. Secretary Whitford preached in the afternoon a warm evangelistic sermon, upon "The Riches of Salvation." In the evening a praise service was conducted by L. D. Seager, who is a fine singer and rendered several solos during the Association. This great gift dedicated to Jesus he uses with great power in evangelistic work. Bro. S. S. Powell gave a strong and appropriate closing sermon which was followed by a devout conference meeting in which over one hundred testified of the love of Jesus in their heart. This session of the South-Eastern Association is considered to be one of the best. The weather was pleasant excepting the first day. The people came in from all the churches, and the congregations after the first day were large, sometimes larger than the meeting-house could hold. There was a warm devotional and evangelistic spirit throughout all the meetings, which we hope will be carried to and pervade all the other Associations.

SEC.

THE MARCH OF EVENTS.

Official advices received at Washington announce that the powers of Viceroy Li Hung Chang, the Chinese Peace Commissioner, embraced negotiation upon four points. His credentials read simply "to negotiate," but he was clothed with full powers to effect:

1. The independence of Korea.
2. A money indemnity.
3. Cession of territory.
4. The readjustment of treaty relations between the two countries in regard to commercial relations, extra-territorial jurisdiction, and other matters previously covered

by treaties which have been terminated by the war.

This information discredits the circumstantial statement sent out March 12th, purporting to give the text of the conditions agreed to by China in advance. These conditions are said to include the cession of certain specified territory, and to prohibit the cession of other territory, and to limit the indemnity to \$250,000,000, payable in gold.

March 25th the news came from Tokio that a young Japanese, Kogma Rokunosuk, had shot the viceroy in the cheek, and the bullet entered below the eye. The wound was not thought to be dangerous, and the would-be assassin is reported a lunatic. The Japanese with one accord deplore the fanatic's act, and the probable result will be favorable to China in the peace negotiation. Indeed, later it was announced that an unconditional armistice is granted by the Japanese emperor.

Asto Japan and the war, Rev. J. L. Dearing writes in *The Watchman*:

"The war wages steadily on. The nearer view of affairs gives little encouragement of the speedy issue which American and English papers report. The accounts in the daily vernacular press, which may be expected to make out as good a case as possible for the Japanese, lead one to think that the Japanese army is advancing very slowly toward Peking and is greatly harassed by the Chinese forces that hover around it. The climate is inclement. Imagine a large army tramping through the snows of Maine and New Hampshire, and we have some of the conditions of the Japanese forces, and, moreover, the Japanese army has not the clothing or the shelter that an army in New England might be expected to have, neither can it get much support from the country through which it is traveling. It is not the first time that an army has found it a very different matter to push the war within the enemy's borders from what it was to gain victories on its own or a neutral country's soil. Japan, of course, shows no fear as yet, though there is seen a lack of enthusiasm over the war which a few months ago was not apparent. There is no seeming haste on the part of Chinese envoys. They are evidently confident that the longer the delay the smaller will be the indemnity. There is certainly at present some ground for the prophecy which was made by good authority in the fall of 1894—that the nearer Japan came to taking Peking in 1894 the greater her victory, and the farther she was from Peking on January 1st the greater her misfortune. But all this may have changed ere this reaches America.

"One event in connection with the war should fill the Christian world with rejoicing and prayer for God's blessing upon the Word. In an almost unexplainable way Japan has lately been opened to the Bible as never before. It should be known that in the past missionaries and Christian teachers have been forbidden to enter the barracks or to present Christianity in any way to the soldiers. A Christian young man who became enrolled in the army could keep his Testament with difficulty, and was likely to suffer much persecution at the hands of officers as well as men. A few months ago a young man who last year graduated from the Baptist theological school, on being enrolled, had the greatest difficulty in keeping his small copy of the Gospels. Now all is changed. Those in authority are doing everything in their power to have the Testament placed in the hands of every soldier. The private secretary of Count Ito aided in forwarding a large number of copies of the Testament, to be distributed through the navy. Prince Komatsu, who is at the head of the Imperial Guards, asks that 10,000 copies of the New Testament be furnished for every officer and man in the Imperial Guard. They are the picked men of the empire, he says, and should be the model men

of the army. He wants every one to have a Testament. Free permission has been given to the agent of the Bible societies to distribute Testaments and to hold religious conversation in the hospitals of the army, among the Chinese prisoners, and in the barracks throughout Japan. How much this means it is hard to realize. We cannot believe that this general permission to do a work heretofore forbidden comes wholly from a new love for the Bible. Other forces are doubtless at work, but the fact that the Bible is thus circulated may tell wonderfully in the advancement of the Master's kingdom through the new and widespread reading which these thousands of copies will receive. We may well pray that the understanding of many may be opened. It is unquestionably true that the war will forward Christianity in Japan as well as in Korea and China. Korea has been opened as never before to Christian teaching. The slur which has often been heard in Japan, that Christianity would make one disloyal and destroy one's love for the Emperor and for one's country, has been effectually stamped out by the loyal attitude of all Christian people. The activity of Christian people in seeking to supply the needs of the army, as well as in prayer for the army, has brought Christianity before the people in a very favorable light, quite in contrast with the inactivity of the Buddhists.

Reference ought to be made to the attitude of the Emperor toward the war. The subject is little dwelt upon by the home paper, perhaps because it is not understood, but it is a fact, nevertheless, which makes him a great exception among Eastern monarchs. Soon after the war opened he removed his court from the luxuries of his Tokyo palace to Hiroshima in West Japan, that he might be nearer the seat of war and able to encourage the troops as they embarked for the war, and also oversee the return of the wounded and prisoners. There, in plain, temporary quarters, he has remained, taking a deep interest in everything that concerned the war. He often goes through the hospitals and sends the band to play for the invalids. Only a few days since he was found walking in his garden in the clothes of an ordinary soldier that he might, he said, more fully appreciate the condition of his soldiers at the front. Such action on the part of an Emperor may not seem strange to those who are accustomed to think of the sympathy of a Lincoln or a Washington, but if one thinks of the usual luxury of an Eastern court, and how unusual such conduct is on the part of an Eastern monarch, it will be easier to conceive the high place that his Imperial Majesty, Mutsu Hito, is winning in the hearts of his people by the sympathy and love that he is showing, and one can better understand what an inspiration he is to the entire army."

From other sources we learn that the American Board of Commissioners for Foreign Missions has received from Hiroshima, the military headquarters above referred to, a statement and appeal relating to Christian work for the army, showing that, for the first time in history, a pagan nation authorizes the employment of native Christians as army chaplains! Ten missionaries and sixteen Japanese workers have been designated for the special work for soldiers at Hiroshima. Encouraged by the sympathy and weighty influence of Christian officials high in rank, the local committee have obtained permission to send a number of Japanese evangelists to the front as Christian workers for the army, and it is hoped that permission may be secured for a missionary to accompany or follow these Japanese.

An appeal is issued asking for \$1,000 at once to use in the missionary work contemplated in the Japanese army. The appeal is signed by seven well-known brethren, with Bishop Evington at the head, and a new door

seems open for Christian effort which it is to be hoped may be promptly entered.

In strange ways God may use this war to promote the spread of Christianity in these lands.—*The Missionary Review*.

TRACT SOCIETY.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday, May 12, 1895, at 2.15 P. M., President Charles Potter in the chair.

Members present: C. Potter, D. E. Tittsworth, J. F. Hubbard, F. E. Peterson, I. L. Cottrell, L. E. Livermore, A. H. Lewis, Stephen Babcock, C. C. Chipman, J. D. Spicer, J. A. Hubbard, H. M. Maxson, A. L. Tittsworth.

Visitors: J. P. Mosher, L. T. Rogers, H. H. Baker.

Prayer was offered by Dr. A. H. Lewis. Minutes of last meeting were read.

Committee on joint occupancy of the West Virginia field presented the following report, which on motion was adopted:

The Committee appointed to confer with the Missionary Society in reference to the work in the West Virginia field would report having brought the matter to the attention of the Missionary Board, who suggested that instead of employing a Field Secretary for this work, it be done by the Corresponding Secretaries of the two societies, and in accordance with this idea, Mr. Whitford is now on the ground and at work there.

A letter received from him to-day suggests that September and October will be the best time to work in that field; and as the Corresponding Secretary of this Board feels that with his editorial and church work on hand, in addition to the preparation of the Annual Report of this Society, he could not go until after Conference. Your Committee would recommend that further action be delayed until after the Annual Meeting.

Respectfully submitted,

D. E. TITTSWORTH,
H. M. MAXSON,
A. L. TITTSWORTH,
CORLISS F. RANDOLPH, } Com.

The Committee on Louisville field reported progress, stating the present status of the matter. On motion, the action of the Committee in authorizing the securing of a tent for use in the work there at an expense of \$25 was sustained.

Committee on new subscribers to the RECORDER reported progress.

On motion the Corresponding Secretary and Editor of the SABBATH RECORDER were appointed a committee to secure a representative of the Society for the regular Associations other than the Eastern.

The report of the Committee on exhibit at the Atlanta Exposition was received, and on motion the Committee was authorized to expend the sum of \$150 toward the expenses of said exhibit.

Committee on distribution of literature reported having bound about 1,000 copies of various numbers of the *Sabbath Reform Library*, 200 copies of which had already been sent to selected parties. The matter of revision is in progress.

The offer having been made of a room in the Babcock building for one year free of rent, for use as a tract depository, the matter, on motion, was referred to the Supervisory Committee.

On motion, J. D. Spicer was appointed auditor *pro tem*.

The Treasurer presented his third quarterly report, which on motion was adopted.

Minutes read and approved.

Adjourned.

ARTHUR L. TITTSWORTH, *Rec Sec.*

Woman's Work.

UNDERSTOOD.

BY BERTHA GERNEAUX DAVIS.

I know I do not trust thee, Lord, enough.
To-morrow, if the pathway grow too rough
For my weak feet to travel, I should pause,
And murmur that thy face was hid because
I cannot see thee in a darkened place,
I need the sunshine to behold thy face.
I do not trust thee, Lord. Then patient, mild,
He answered lovingly, "I know it, child."

My heart is cold against thee, then I cried,
If thou to-day wert walking by my side,
If thou and I were walking by the sea,
And thou should'st whisper softly, "Follow me,"
Those words the centuries have found so sweet,
I think that I should rise with lagging feet,
My heart would feel no rapture quick and wild.
Again he answered, "Yes, I know it, child."

I am not constant, Lord, I am not true,
The things I would not are the things I do.
I am so weary, there are clouds between,
My words are harsher, wilder than I mean.
Not over pastures smooth, but rock and stone,
I walked to-day, and I have weary grown.
More softly, tenderly than angel's call,
The Saviour answered, "Child, I know it all."

—N. Y. Observer.

"SEND US a *Hakim* in the likeness of Christ," was the message I received from the chieftain of a nomad tribe on those waste steppes. It was a plea for a Christian doctor, a medical missionary. The man most in the likeness of Christ is the man most needed. His life will be a living epistle before he can preach the gospel or translate the Scriptures into their tongue. There is nothing they understand so well as a life like Christ's. I have often felt what a power among them any man or woman would be, however feeble, if only really in the likeness of Christ, with no earthly ambitions, no end on earth to live for except bringing simple, dying, lost souls to love the Lord Jesus and to trust in his precious blood."—*Mrs. Bishop*.

WHEN Lady Dufferin began her scheme for the improvement of the physical condition of women in India, seven years ago, it was hardly expected that in so short a time such striking results would be achieved. Last year 466,000 women received medical treatment. The staff now consists of 9 women doctors and 31 assistants, and the number of native and Eurasian women under instruction steadily increases. . . . Of the women of India, 40,000,000 are shut up in zenanas, 23,000,000 are widows, and 79,000 were widows before they were nine years of age. Only one woman in 800 is under instruction, and but one Protestant missionary is found to 500,000 of the population.—*Missionary Review*.

CHINKS.

Among Miss Wilkin's charming stories of New England life one entitled "A Mistaken Charity" pictures two aged and unattractive women living by themselves in poverty until outsiders in pity place them in an institution. It is related amusingly how the sisters chafed under their new surroundings and how finally they ran away and returned to their humble cottage. Through all their vicissitudes one of the sisters, who is almost blind, speaks frequently of "chinks," using the term to indicate the lighting up of her darkened life through the gifts and kindnesses of others. And when they get back to their little home and find it much as they left it, with the currants ripe and the pumpkins spreading luxuriantly, Charlotte sobbingly says to Harriet, "Thar is so many chinks that they air all runnin' together."

It might stimulate to deeper gratitude

we, too, would be on the watch for the "chinks" through which God's love and kindness shines in upon us. Make a list every now and then of your common mercies. We take these gifts—the sunshine, the fresh air, food, shelter and raiment, health and reason, friends and social opportunities, a place in which to live and work, religious privileges—altogether too much as a matter of course, as if they belonged inalienably to us. When we are deprived of them we begin to appreciate their worth and constancy.

The man who is suddenly prostrated on a bed of illness sees then what a boon health is. The student who, through a touch of nervous prostration, finds it difficult to control his intellectual powers realizes what a precious gift of God is a sound and vigorous mind. The city whose food supply is liable to be cut off by a railroad strike cries out then for a renewal of the bounty of daily bread and gains a new idea of its dependence upon the heavenly Giver. But the wisest way is not to postpone gratitude till, through some startling calamity, we are roused from our indifference and ingratitude. The true Christian spirit is always grateful, appreciative, reverent, blessing God for those things which, day by day, his love and forethought provide.—*Selected.*

I say it over and over, and yet again to-day
It rests my heart as surely as it did yesterday.
"It is the Lord's appointment."
Whatever my work may be
I am sure in my heart of hearts,
He has offered it for me.

I must say it over and over and yet again to-day,
For my work is somewhat different from yesterday:
"It is the Lord's appointment;"
It quiets my restless will
Like voice of tender mother,
And my heart and will are still.

I will say it over and over, this and every day,
Whatever the Master orders, come what may
"It is the Lord's appointment:"
For only His love can see
What is wisest, best and right,
What is truly good for me.

—*Selected.*

SUCH GIFTS AND GIVERS AS GOD LOVES.

[The following story will encourage the hearts of many who have contributed to the support of orphans in our various mission fields.]

In the beautiful island of Ceylon, many years ago, the native Christians, who had long worshiped in Bungalows and old Dutch chapels, decided that they must have a church built for themselves. Enthusiastic givers were each eager to forward the new enterprise. But, to the amazement of all, Maria Peabody, a lone orphan girl, who had been a beneficiary in the girl's schools at Oodooville, came forward and offered to give the land upon which to build, which was the best site in her native village.

Not only was it all she owned in this world, but far more, it was her marriage portion, and in making this gift, in the eyes of every native, she renounced all hopes of being married. As this alternative in the East was regarded as an awful step, many thought her beside herself, and tried to dissuade her from such an act of renunciation. "No," said Maria, "I have given it to Jesus, and as he has accepted it you must." And so to-day the first Christian Church in Ceylon stands upon land given by a poor orphan girl.

The deed was noised abroad, and came to the knowledge of a young theological student, who was also a beneficiary of the mission, and it touched his heart. Neither could he rest until he had sought and won the rare and noble maiden who was willing to give up so much in her Master's cause.

Some one in the United States had been for many years contributing twenty dollars annually for the support of this young Hindu girl, but the donor was unknown. Rev. Dr. Poor, a missionary in Ceylon visiting America about that time, longed to ascertain who was the faithful sower, and report the wonderful harvest.

Finding himself in Hanover, N. H., preaching to the students of Dartmouth College, he happened in conversation to hear some one speak of Mrs. Peabody, and repeated, "Peabody; what Peabody?" "Mrs. Maria Peabody who resides here—the widow of a former professor," was the answer. "Oh! I must see her before I leave," said the earnest man about to continue his journey.

The first words after an introduction at her house were: "I have come to bring you a glad report; for I cannot but think it is to you we in Ceylon owe the opportunity of educating one who has proved as lovely and consistent a native convert as we have ever had. She is exceptionally interesting, devotedly pious, and bears your name."

"Alas!" said the lady, "although the girl bears my name, I wish I could claim the honor of educating her; it belongs not to me but to Louisa Osborne, my poor colored cook. Some years ago in Salem, Mass., she came to me, after an evening meeting, saying: 'I have just heard that if anybody would give twenty dollars a year they could support and educate a child in Ceylon, and I have decided to do it. They say that along with the money I can send a name; and I have come, mistress, to ask you if you would object to my sending yours.' At that time," continued the lady, "a servant's wages ranged from a dollar to a dollar and a half a week, yet my cook had for a long time been contributing half a dollar each month at the monthly concert for foreign missions. There were those who expostulated with her for giving away so much for one in her circumstances, as a time might come when she could not earn. 'I have thought it all over,' she would reply, 'and concluded that I would rather give what I can while I am earning, and then if I lose my health and cannot work, why, there is the poor house, and I can go there. You see they have no poor house in heathen lands, for it is only Christians who care for the poor.'"

In telling this story, Dr. Poor used to pause at this point and exclaim: "To the poor house! Do you believe God would ever let that good woman die in the poor house? Never!" We shall see.

The missionary learned that the last known of Louisa Osborne, she was residing in Lowell, Mass. In due time his duties called him to that city. At the close of an evening service, before a crowded house, he related among missionary incidents, and as a crowning triumph, the story of Louisa Osborne and Maria Peabody. The disinterested devotion, self-sacrifice, and implicit faith and zeal of the Christian giver in favored America has been developed, matured, and well nigh eclipsed by her faithful *portege* in far-off benighted India. His heart glowed with zeal, and deeply stirred by the fresh retrospect of the triumphs of the gospel over heathenism, he exclaimed, "If there is any one present who knows anything of that good woman, Louisa Osborne, and will lead me to her, I shall be greatly obliged." The benediction pronounced and the crowd dispersing, Dr. Poor passed down one of the

aisles, chatting with the pastor, when he espied a quiet little figure apparently waiting for him. Could it be? Yes, it was a colored woman, and it must be Louisa Osborne. With quickened steps he reached her, exclaiming in tones of suppressed emotion, "I believe this is my sister in Christ, Louisa Osborne?" "That is my name," was the calm reply. "Well, God bless you, Louisa; you have heard my report, and know all; but before we part, probably never to meet again in this world, I want you to answer me one question. What made you do it?" With downcast eyes, and in a low trembling voice she replied, "Well, I do not know, but I guess it was my Lord Jesus."

They parted only to meet in the streets of the New Jerusalem; for the missionary returned to his adopted home, where, ere long, the loving hands of the faithful native brethren bore him to his honored grave. The humble handmaid of the Lord labored meekly on awhile, and ended her failing days, not in a poor house, verily, but, through the efforts of those who knew her best, in a pleasant, comfortable Old Ladies' Home. "Him that honoreth me I will honor."—*From Life and Light.*

CHRISTIAN BRIGHTNESS.

BY PROF. W. GARDEN BLAQUIE, D. D.

If there be one feature of human life that is in more demand than another at the present time, that feature is—brightness. Dullness was never at a grater discount. Dull books, dull entertainments, dull schools, dull preachers, dull Christians are all tabooed, and the wonder is how the world got on at all under their dominion. See how the newspapers aim at being lively, and especially the magazines. The time was that an editor of a magazine thought he did very well if his heavy articles were relieved by a light and bright one here and there; but now one heavy article would run a great risk of sinking the ship. What would the girl of the period be if she were not bright? All that is attractive and delightful seem summed up in the phrase "a very bright young lady." Our houses, our gardens, our public parks, our favorite country resorts must all be bright. Nay, our very cemeteries must hide every memorial of the gloomy experience that renders them necessary, and with their flowers and shrubs and trees and gravel walks and marble monuments look more like paradise than the realm of Pluto.

On the whole, surely, it is a happy change, provided it be not driven to an extreme. Brightness is undoubtedly a thing to be welcomed and loved, but it must come to us in a legitimate fashion, and we must be content with it so far as it is legitimate. It would be far from legitimate if the love of it so possessed us that we would not bear anything else. Would it be a wholesome state of mind that could not bear any scene, or duty, or engagement that was not bright? Your dearest friend is plunged into the depth of woe by the death of a beloved child; what if you could not bear to go to the house because it was so gloomy? There are such persons. Butterflies that can only live in the sunshine, birds of paradise adapted only to a tropical clime. Can we help pitying if not despising them? Can they help despising themselves? Children of luxury and pleasure, that have never had to work for a meal or a garment; who seem to think that for them life should be one great festival, or round of festivals,

and who deem themselves ill-treated when there is nothing to amuse them—nothing spicy enough to arouse their jaded senses into youthful activity and enjoyment.

In a world that is proverbially a world of sin and sorrow we cannot always have brilliant colors. We must allow for winter as well as for spring, summer and autumn. A well trained mind is one that is braced to bear and to labor, and not merely qualified to enjoy. How many shipwrecks are there in life because boys and girls hate "the daily round," the dull monotony of labor, and crave with unsatiable appetite the brighter and livelier scene? Whence come our ne'er-do-wells, our vagabonds, our loafers of the one sex, and our harlots, our "gay" women, as we call them, of the other? Through an inordinate craving for brightness. The theatre, the ballroom, the race-course, the gambling hall—what class of persons do these attract most? Those who cannot endure the more sombre work of life, but must have everything bright. It needs little argument to show that carried to an extreme the love of brightness is pernicious; if it is to be a blessing it must be tempered with more sober coloring.

And thus it will be seen that Christian brightness is the only legitimate, the only lasting and satisfying form of it. The time was when the phrase Christian brightness would have been deemed by the world a falsehood—Christian gloom would have been deemed more appropriate. That idea is not so prevalent now as it once was. Christians themselves are more impressed than they once were with the truth that "the fruit of the spirit is joy." They have come to see that the earthly life of our blessed Lord was not that unbroken career of sorrow which used to be imputed to him. Roman Catholics, we believe, did great harm by encouraging pious souls to dwell so much on the physical sufferings of Christ. But even devout Protestants have often attached a meaning which is hardly justified to the expression applied by Isaiah to the Messiah—"a man of sorrows and acquainted with grief." "Let any reader of the gospels weigh impartially the narrative of the life of Jesus as we find it there, he would not come to the conclusion that our Lord's life was a very sad and sorrowful one. He would see indeed that he had full experience of all human sorrows apart from sin, and that especially at the end of it he might have said with the prophet—"Is any sorrow like unto my sorrow?" But all through it would be found that there reigned in Christ the spirit that triumphed over the ills of life, and that he dwelt habitually in a serene, unclouded atmosphere. How could it have been otherwise? Did he not always show the "mind at leisure from itself to soothe and sympathize?" Did he not go about doing good, healing diseases, drying up tears, feeding the hungry, and comforting the sorrowing, and could there be a happier life? Had he not an attached body of followers, and must it not have been a great joy to instruct them in the things of the kingdom? How could he have attracted little children if the brightness of his eye and the smile on his face, and the winsomeness of his words had not been a reflection of a happy, loving heart within? And did he not abide in his father's love, so that the one supreme blessing which he sought for his followers was that they might abide in it

even as he did? And did he not utter his farewell words with the object "that my joy may abide in you, and that your joy may be full?" Essentially the nature of the man Christ Jesus must have been bright and sunny, and his experience of sorrow, especially when his soul was "exceeding sorrowful even unto death," must have been more of the nature of temporary paroxysms than perpetual pain. Among the titles that were given to Jesus, a favorite one was "the son of David." Why did the blind man call him by that name when he sought his healing virtue? Not simply because he was the son of David by descent, for was he not also the son of Abraham, and he was a higher as well as a more ancient ancestor. But Jesus resembled David in his love for the people, and in that happy, beneficent temper which was always ready to promote their welfare. If ever man had a bright, sunny temperament, it was David, and Jesus was emphatically "the son of David." In both the ever-loving look was significant of the warm, loving heart; though in the case of Jesus, his look and his emotion likewise must have been tempered by an experience that David never knew—the consciousness of the Sin-bearer—"the lamb of God that taketh away the sin of the world."

In the Epistles, and especially those of St. Paul, the exhortation to "rejoice," to "rejoice ever more," and to "rejoice in the Lord" is constantly occurring. Moping and melancholy is not to be the habitual tone of the Christian. The sense of sin could not but bring a cloud, but was it not legitimate and even imperative likewise to cherish the sense of sin forgiven? The sorrows of life, especially those which were most acute, could not but crush the heart; but was there not the assurance that "our light afflictions which are but for a moment work out for us a far more exceeding even an eternal weight of glory?" Christians were not called to bear their sufferings and trials with mere cold, hard, stoical submission. They knew they were needful medicines prescribed for them by One who was at once the wisest of physicians and the kindest of fathers, and they knew that the purpose of them was to fit them for infinite felicity hereafter. And often when the furnace was heated to seven times its ordinary intensity, they found, standing beside them, One like unto the Son of God. It used to be remarked of some who were burnt alive that they seemed not to feel the sharpness of pain. Their faces retained the serene untroubled look of peace and joy. The happy death of the Christian as well as his pure life were great arguments in early times for the truth of his religion. Even the hunted Covenanter, Alexander Paden, when, weary of his miserable life of cold and dreary wandering, he knelt at the grave of Cameron, and sighed, "Oh to be with thee, Richie!" had at least the comfort of knowing that in a very little time he would be with him, and with another that would wipe all tears from his eyes. And if even the Christian life in its most terrible aspect is not without its heavenly joy, in its ordinary aspect it is full of joy. For the Christian alone is satisfied. He never raises the question, Is life worth living? He knows he has got on the track of the *summum bonum*, the highest good, and not only got on the track of it, but in a measure realized it. To him the present is full of privilege and the future is full of hope. The life to come will be a better life.

His next house will be a great improvement on the present one. He will know more, and love more, and enjoy more. The fetters of sin will be struck off for ever, and the divine image will be restored. His whole nature will be in a condition of delightful harmony, and all his powers will work with that unimpeded freedom which is the essence of enjoyment. And when the end of all things cometh, a glorified body will become the home of his glorified spirit, and there will be no fear of loss or of change, or of falling. In that Presence there will be "fullness of joy and pleasures for evermore."

EDINBURGH, Scotland.

FROM THE SOUTH.

To the Editor of THE SABBATH RECORDER:

I am at Canoe Station, in Escambia county, Alabama, fifty miles north-east from Mobile. This is a new portion of the country. Only four years ago there was a large amount of government land here subject to homestead entry, and now much of it can be bought at from \$1 50 to \$3 00 per acre. The soil is very good, timber heavy, water good, and it is a healthy place.

We commenced meetings last night with good attendance and interest. There are four very substantial Seventh-day Baptists here, and several who are "almost persuaded." We hope they may become fully persuaded before we leave this locality. The Free Will Baptists have given us the use of their house, and we find less prejudice here against us than in most places.

Rev. Peter Thompson, wife, and daughter, and a young man in the neighborhood, are living faithfully the Bible truth. Bro. Thompson is a native of Denmark, and with all the characteristic Scandinavian fidelity, he is not only obeying, but preaching the fourth commandment.

Of course there are a few here who are unfriendly to us. An opposition meeting was conducted last night in the Missionary Baptist church, but their attendance did not exceed a dozen, I am told. Brother Thompson was a sailor for about ten years of his earlier life, has visited many portions of the world, and circumnavigated it twice. Has lived in America 26 years. He was ordained to the ministry by the Free Will Baptists, and worked with them very acceptably until his change of Sabbath views led him to come out from them.

This is an ideal county in one particular, viz., prohibition has prohibited here for the past ten years, and the man who is known to do "boot-leg" or "blind tiger" business finds without ceremony that the "way of the transgressor is hard."

This sentiment of rigid prohibition has left its imprint upon the people here as clearly marked as the whisky sentiment is on those in whisky communities. I am acquainted in a city of this State where more than one-half of the names secured on a petition to the city council for the opening of a new saloon were names of church members. Such a thing as that could not be done in this county. Civilization is too high here.

The fruit prospects in the South, excepting in orange districts, are very favorable for an unusually heavy yield this year. Crops look well; Northerners are coming South in large numbers; in one place in Georgia a colony of 1,400 families are to settle on a 100,000 acre tract. There are many others of smaller dimensions.

There is corn in Brother Thompson's garden which, when straightened up, measures fully ten feet high.

Fraternally,

GEO. W. HILLS.

MAY 16, 1895.

Young People's Work

PRESIDENT'S LETTER.

What a wonderful gospel we have. It can find the boy, no matter where; if plowing with an ox team which is vicious, can convert the boy from swearing and other bad habits, and even the cattle from running away and turning the yoke; can convert nearly everything with which the boy has to do. This is not alone for boys, but for men as well. If things do not go well with you and you have not tried this gospel remedy, try it.

Many are trying it here in Brookfield for the first time in their lives. Sabbath-day was an all-day service, and the birthday of some souls here. It was to be the day of the Annual Meeting of the three churches located near here, Leonardsville, Brookfield and West Edmeston. The meeting should have been by turn at the latter place, but they very kindly consented for it to come to Brookfield. Many came. The house was crowded. The Sabbath-school gave way and the entire morning service was directed to revival work. It did seem as if, had there been no seats to hang onto, every one there would have come into the ark of safety. Many voices were heard for the first time in life asking for prayers and bearing testimony to the goodness of God, some of them between seventy and eighty years of age. I think none who were there will doubt the power of the Holy Spirit.

At the close of this meeting dinner was served for all by the Brookfield people at the hall. At three o'clock two meetings were held, both of them largely attended and with good interest. A meeting of men at the hall and one of women at the church.

At evening the regular meeting went on as usual at the church. We have had the assistance and co-operation of the other churches and pastors, all Sunday or other night appointments being very kindly taken up and they uniting in the union meetings. New ones are coming out at every meeting now. Continue to pray for this work.

E. B. SAUNDERS.

SALARY, SALT-MONEY.

Some of us are working on a salary. It may be small, or it may be large, it may be slow coming, or it may greet us every week, but it is a salary for all that. More of us perhaps, we young people, are looking for a chance to earn a salary. But few of us ever stop in our work and search for a salary, to think of the origin and meaning of the word. In the good old days of Rome, when a public magistrate made a journey through the country, he was by law entitled to four necessities of life at the expense of the government; fire, fuel, fodder for his horses and salt. His other expenses he must meet from his own purse. The first three he generally found at the places where he stopped, and the appropriation for the last was called *salarium*, salt-money, hence our word salary. To earn one's salt then originally meant to earn one's salary.

WINDE.

CHRISTIAN ENDEAVOR ATHLETICS.—III.

You need not read this article. It is only the same old story under a new heading. I have told it over and over again in the pages of this department during the past three years. I have seen it in some guise or other in nearly every number of the RECORDER ever

since I was a mere boy, when mother used to read aloud from its columns on Sabbath-days, or week-day evenings, while father and brothers, weary with the work of the harvest field or the winter wood-chopping, sat about the room on wooden-bottom, straight-back chairs, or stretched themselves at full length on the hard uncarpeted floor? I have heard it talked in prayer-meetings held in small four-windowed school-houses on the western prairies, held in fine church parlors of the East, held in upper rooms amid the noise and turmoil of great cities? I have heard it preached from pulpits, by aged grey-haired pastors, by young men trembling with the excitement of their first attempts at preaching, by traveling representatives of our various boards, by evangelists and even by strangers to our cause, who seemed to feel our need.

I have heard it talked in private parlors, by a chance gathering of friends, in committee meetings, in the shop, on railroad cars, behind the plow, upon the street, in public meetings of our Conference and Associations. And so I say you need not read this article. You are doubtless weary of the continued discussion the topic receives, day after day, week after week, year after year. And yet it may be, some of you *do* need to read it, or at least to think more seriously and practically about it. Is there any trouble in your Christian Endeavor Society? Is there any hard feelings in your church choir? Do your socials sometimes fail to pass off as smoothly and harmoniously as they should? Does the finance committee fail to do its duty, or not failing, does it find the members slow and reluctant to give of their means to our Tract and Missionary causes, putting forth all sorts of irrelevant excuses for not giving? Do any of these or similar conditions exist in your Society? Then very likely you need to go over again and more thoroughly this same subject. But to the topic. The success of a ball team depends upon perfect harmony of action. This is impossible without all coming under the direction of one manager. Each member of the team must at times at least, submit his judgment to the judgment of the captain, must obey orders, must comply with the wishes of those in command, even though he fancies his own or some other line of action would be far better. As in base-ball so in Christian Endeavor work, for the most part it is evident to the player and all his associates what is the best play to make at any moment, but there also come times when it is doubtful what play will be the best, and then it is that the word of the captain *must* be followed. In other words, to put it in the old familiar form, *loyalty* first of all to our great Captain, the Lord Jesus Christ, and then *loyalty* to those whom we have set over ourselves to be our leaders in the various lines of our work. *Loyalty to our leaders*; be careful to fill out all blanks for information, be careful to comply with their wishes regarding the public reading of circular letters; be careful to appoint special committees for special purposes at their request; be careful to say nothing to disparage any line of action which they may have undertaken after mature deliberation. Exhibit toward our leaders and associates the same kindly, complying, loyal spirit which is seen among the members of a really successful ball team. And do not think that such a spirit of loyal submission is in danger of stifling the free development of individualism, for next week we are to consider "Star Playing."

OUR MIRROR.

THE New Mizpah Reading Room will be moved June 1st to 509 Hudson street. The scope of the mission is to be widened by adding a Convalescent Home for seamen. Funds for beds and bedding for this home will be gladly received.

ERNESTINE C. SMITH, Sec'y.

PLAINFIELD, N. J.

WHERE IS THE LAW TO BE FOUND?

To the Editor of the SABBATH RECORDER:

In the SABBATH RECORDER of April 25th, I noticed an article from Mr. J. D. Spicer, in favor of Sabbath collections, and urging churches to try the plan, under the heading of "Systematic Giving." He says: "The gathering of these offerings is considered a legitimate part of the religious services."

With your permission I will ask him, through your columns, to tell us where he finds the law that makes the paying and collecting of money on the Sabbath-day a legitimate part of worship. In what code of laws can it be found, except in the laws of churches, Sabbath-schools, fashions, and the like?

It may be that he thinks he sees something in the code of laws making such work legitimate that Col. 2: 14 says was blotted out and nailed to the cross. I think he ought to have told us where the law he had in mind could be found. And it would be a good plan for him to read what is said about giving for benevolent purposes, *i. e.*, doing unnecessary work on the Sabbath, in Ex. 35: 1-19, 1 Cor. 16: 1, 2, and explain these passages so as to help prove that taking collections is a legitimate part of Sabbath worship, if he can.

It seems to me as though a few articles in reference to the practice that the churches have been urged so often, through the RECORDER, and in other ways, to adopt, in the last four or five years, would not be out of the way in the least. It may be that many of its patrons would be glad to know where to find the law hinted at in Mr. Spicer's article. He says, "Many who would find it hard to pay what they desire to, by the quarter or year, can with very little, or no inconvenience, pay even a larger aggregate amount in weekly installments."

Does he mean that by persons paying a given amount of money, in small sums, it will cost them less for food, clothing, and other necessities of life, than it would if they paid the same amount in larger sums? Will he please explain why they can pay more in weekly installments than they can in quarterly or yearly payments, with so little inconvenience? E. B. AYARS.

REPLY.

Without any intention of entering into a lengthy discussion of the questions raised in the above article, common courtesy would demand at least a brief reply. Neither is it my purpose to attempt to prove by the "law" the rightfulness of any of the suggestions contained in the article referred to by Bro. Ayars. Failing to see why the "law" should be applied in the matter of Sabbath collections any more than in the performance of any other of the many duties connected with ordinary Sabbath services, the writer, Yankee-like, would ask the brother a question or two. Would he insist that before we could even build a fire to warm our church on a cold

Sabbath morning, the "law" must distinctly give such instruction? Would he insist that we must have the "law" to prescribe it before we could visit the baptismal waters on the Sabbath, or celebrate the Communion, or preach a sermon, or teach a class in the Sabbath-school, or hitch up our teams, or even walk on the Sabbath to the house of God? And yet, any one of these may require a vastly greater amount of labor than the simple dropping in of an envelope when the offerings are gathered. And we are not enjoined by the law to do any of these things on the Sabbath.

It is not in any sense necessary that the money be counted, or the envelopes prepared on the Sabbath, and no such thing was suggested in the article referred to. As far as possible the directions given by Paul to the Corinthians would be an excellent rule to follow, and each one "lay by him in store on the first day of the week" for this purpose. And there would be no sort of objection if our brother, or any one else, should even hand their offerings to the treasurer on the first day of the week. Judging, however, from past observation and some knowledge of the nature and habits of mankind in general, it is more than probable that the Lord's treasury would, in this way alone, be scantily supplied.

But let no man give grudgingly on the Sabbath, for then his act becomes a mercenary one, and what Moses repeatedly calls "servile work." Moses was very particular when directing the Israelites regarding the bringing of their gifts on the Sabbath, that they do no "servile work" on that day.

In Lev. 23: 8, the people were required to bring their offerings on seven successive days, and this *must* have included the Sabbath (seventh day) and on the seventh day they were forbidden to do any servile work. It is an accepted opinion by the best Bible scholars that any labor, physical or otherwise, pertaining directly to the preparing or disposing of the offerings on any holy days, was not considered servile work. In Matt. 12: 5, Christ said to the Pharisees, "Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath and are blameless?"

"The Lord loveth a cheerful giver," and hence our offerings, whether in money or service, should be given not only freely but with the whole heart. Then they become a part of our worship.

Regarding the last question the brother asks, the thought was not that a person can pay more, but that he can pay the amount more easily. This was not intended to apply to any person with a large bank account, but to the great majority of those who contribute to our Church and denominational work. It is an accepted fact, by the masses of the people, that if any one in ordinary circumstances has a certain amount to pay, he can do it the more easily in small sums. Many such who would find it seemingly impossible to raise twenty-five or even ten dollars at one time, would not find it very difficult to pay fifty cents or twenty cents per week.

J. D. SPICER.

WHEN Faraday, the distinguished scientist, was asked if he had ever conceived to himself what would be his occupation in the future world, he hesitated awhile and then answered: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. I shall be with Christs, and that is enough."—*Sci.*

Children's Page.

A BOY'S PROMISE.

The school was out, and down the street
A noisy crowd came thronging;
The hue of health, and gladness sweet,
To every face belonging.

Among them stood a little lad,
Who listened to another,
And mildly said, half grave, half sad:
"I can't—I promised mother."

A shout went up, a ringing shout,
Of boisterous derision;
But not one moment left in doubt
That manly, brave decision.

"Go where you please, do what you will,"
He calmly told the others;
"But I shall keep my word, boys, still:
I can't—I promised mother."

Ah! who could doubt the future course
Of one who thus had spoken?
Through manhood's struggle, gain or loss,
Could faith like this be broken?

God's blessing on that steadfast will,
Unyielding to another,
That bears all jeers and laughter still,
Because he promised mother.

—George Cooper.

ONE BRAVE BOY OUT OF A THOUSAND

Robert Bain recently prevented a serious accident in Public School No. 23, at Marion, near Jersey City. There were sounds of panic from the room beneath his classroom, and no one can tell how many children might have been injured but for his cool head and quick thinking. He did what any bright American boy should have done, but what scarcely one boy in a thousand would have done.

The two lower floors of the Marion Public School are occupied by the classes of the Primary Department, and the top floor is occupied by the Grammar Department. The building is heated by steam. One of the radiator valves was broken off the other day. While waiting for a chance to repair the break, the janitor carefully turned off the steam at this radiator, and fitted a tight wooden plug in place of the broken valve. Some very foolish person, either for the sake of a joke or from a habit of meddling with things without asking leave, turned on the steam. The radiator was in one of the class-rooms of the upper primary floor—that is, the middle floor of the building.

The wooden plug was shot out of the radiator with a report like a pistol-shot at a quarter past ten o'clock in the morning. Every child in the room rushed screaming toward the sliding-door leading to the stairway. So fierce was the impetus of the crowd that the door was twisted off its tracks and turned half-way around. Miss Agnes Carlton, the teacher, was unable to control the children, for they had swept past her before she really understood what had happened. She stood helpless, half fainting, fearing that the heavy sliding-door would fall and crush her pupils.

At the moment of the explosion and panic the boys and girls of the Grammar Department on the top floor were almost panic-stricken. They heard the loud report beneath them, the hissing of steam, the screams, and the swift trampling feet. Every one was scrambling up from his desk, when Robert Bain jumped out into the aisle, and cried:

"Keep your seats! There's no danger if you stay where you are!"

Those words stopped the rush like magic. Seeing Bain's coolness and courage, all the others were ashamed to show themselves cowards. It was not so much the words he uttered as his manner in saying them that swayed the crowd. His tone not only showed that he was not frightened, but the order rang out sharply and confidently, as if the boy knew he would be obeyed.

What would have happened if young Bain had not spoken at the right moment? Very likely the children would have rushed out, like Miss Carlton's pupils, before they could be checked. A steep stairway lay before them, and probably many of them would have been badly hurt, if not killed, in the wild downward flight.

Robert Bain is fourth sergeant in one of the two cadet companies of the Marion Public School. He was very happy, but also full of blushes, when Mr. Du Rie, the principal of the school, complimented him before all his friends. If every boy who reads of his brave act will make up his mind to keep cool in any panic near him, he will have paid the best possible compliment to Robert Bain.

THE MADE-OVER GOWN.

"How do I look, grandma?"

Grandma White now turned around and looked at shy little Ruth in her pink wool gown. "You look good enough to eat," she said; "just as pretty as a pink."

"Does the dress really look well?" asked Ruth, earnestly. "Wouldn't you know that it was Aunt Mary's old dress that she had made over twice for herself? And it's pieced and pieced, O you don't know!"

"Dear me! I never should dream of it. Your mother has pieced it so nicely it doesn't show at all."

"I'm so glad," sighed Ruth. I wouldn't care if it wasn't for Belle Brooks, but she always has such nice clothes, and always makes fun of mine. The other girls laugh at the things she says, though sometimes they tell me afterward that they are sorry."

"Never mind Belle Brooks," said grandma. "Be kind and pleasant to everyone, and pay no attention to rude speeches; that's the best way."

"I know it, and I try to do so; but when Belle says such things I can't help crying sometimes."

Grandma kissed the little girl good-bye. "I hope you'll have a good time at the party," she said.

When Ruth reached Mrs. Rand's where the party was, she was sent upstairs to take off her wraps; then she came down to the parlor, and there was Belle Brooks in a gay new silk gown, the only silk among all the girls. She did not speak to Ruth, or appear to notice her, but presently said loud enough for all to hear: "If I had come to a party in my Aunt Mary's gown, I should expect they'd think I was Aunt Mary herself."

Some of the girls looked shocked, some laughed. Poor Ruth's cheeks flamed up as pink as her gown, and she went quickly out of the room and upstairs.

Mrs. Rand was in the back parlor and heard Belle's cruel speech, but the girls did not know it. She came now, opened the *portiere*, and said very quietly, and without looking at Belle: "If I had come to a party in a dress once worn by worms, I would try and not act so people would think I was a mean little worm myself." Then she went upstairs to find Ruth.

The girls all looked scared, and no one said anything. Belle's face was very red at first; then I think her good angel must have whispered to her, for she arose and went upstairs too.

And I think they must have had a piece-making up there, for when the girls came down soon after they came smiling, hand in hand.—*The Mayflower.*

RAINY-DAY SUNSHINE.

"Seems to me this isn't a very nice world?"

"Why, Kitty?" said mamma.

"It's very nice for mammas and big people who can do as they please, but when children have to sit in the house and just look at the rain it isn't very nice."

"It seems to me," said mamma, "if a little girl I know would just look around this big nursery and see all the things provided for her amusement, she might be happier."

"I'm tired of every one of them. All my dolls are naughty and all my toys are horrid."

"Please, Mrs. Brown," said nurse, coming into the room, "Mrs. Dickson has sent her two children home with the clothes, and they are so wet I want to know if I may keep them and get them dry before they go home?"

"Let them come up here. Do, please,

mamma!" exclaimed Kitty, all the clouds gone from her face.

"Very well, nurse; find some dry clothing and then send them to me."

"I'll show them all my things," said Kitty, "and they shall hold my very best doll."

Soon the two shy little girls were led by nurse to where Mrs. Brown was sitting.

"This is Annie, and this is Jennie, ma'am," said she, presenting them in turn.

"I have seen you before," said Mrs. Brown, taking little Jennie by the hand.

"I saw you when your mother was ill. Now go and have a nice time."

"Come," said Kitty; "I want you to see all my dolls."

Never had they seen so many, except in the store windows, and then they could not touch them.

"Are these all your very own?" asked Annie.

"Yes, haven't you so many?"

"We've only one between us, and she has only one arm," replied Jennie.

"Oh, my!" said Kittie, "you shall each have one of mine."

"Really!" whispered Annie.

"May I, mamma?" said Kitty, running up to her mother.

"May you what, dear?"

"Give Annie and Jennie each a doll. They have only one."

"Will you let them choose?" said mamma.

"Only—" said Kitty, and then she stopped.

"Yes, I will," she went on, "even if they want Louise."

Annie chose one dressed in blue, and Jennie one dressed in red. Both had real hair. Such happy little faces!

"It seems to me," said mamma, "that the sun is shining indoors now."

"They didn't take Louise," whispered Kitty; "but I truly would have let them have her."

As Kitty showed the little girls her doll-house and all her treasures, their shyness wore away, and soon happy laughter came from the corner of the room where Kitty had been sitting so forlorn. The nurse came and said it was time for the children to go.

"Will you come the next rainy day?" said Kitty.

"May we?" said Annie, looking at Mrs. Brown.

"Indeed, you may," she said; "for you have scattered the clouds to-day."

"Why, there comes the sun," laughed Kitty, as she came back from seeing her little guests off. It isn't a bad world any more. I guess I was the bad one.—*Harper's Young People.*

THE PROUD FROG.

It was a moonlight night, and the water was so bright that a great green frog was using it for a looking-glass. He thought he was a very fine fellow.

"Ker-chug! ker-chug!" said he. "What a nice big frog I am, and not a bit like that little bird that sits over there on the bush. I wouldn't be so small for anything. Just hear what a weak little 'chirp' it has, while my voice is loud enough to be heard away over at that farmhouse. I think I will sing them a song. Ker-chug! ker-chug!"

The little bird, awakened by the noise, hopped about on the branch and began to sing.

"Why, he can sing, too!" said the frog. "I am not sure but that he sings a little better than I do. But he's a poor thing, afraid of the water. I believe I will take a dive."

He plunged into the pond and came up again; but the splashing he made so frightened the bird that it flew away up into the sky. The frog now looked after it in wonder.

"I can't do that," he said. "I can go into the water, but I can't go into the sky. After all, it isn't good to be proud of one's self, for some can do one thing better, and some another; and no one is smart enough to do them all."

THE VENERABLE DAY OF THE SUN.

BY CHARLES E. BUELL.

According to the most eminent Hebrew commentator and exegete, Rashi, who lived in the eleventh century, the 26th verse of Genesis 4 is rendered to show that in the days of Seth the name of a god was used in denominating men and objects in false worship. From this departure from the worship of the true God anarchy resulted; "the earth was filled with violence," and in the days of Noah God destroyed the earth. In the centuries after the flood nation after nation filled the measure of their iniquity and were destroyed, a failure to obey God being the revealed reason for destroying them.

The Hebrew tribes, under the constant and careful guardianship of Moses, departed from the worship of Jehovah, and entered upon the worship of the Sun-god which was the Egyptian worship; "and Israel joined themselves unto Baal-peor." Numbers 25: 3.

Abraham, after contending with idolaters for a time, left the city and became a herdsman on the plains.

Violence and a persecution of those who would not join the Sun worship prevailed to the time of the establishment of the Christian Church in an open warfare against the commandments, and particularly the observance of the Seventh-day Sabbath. This is indicated as late as B. C. 167, in the II. Macabees 5 and 7.

To profane the Sabbath of the Lord gave exemption from pagan persecution.

In the book of Daniel there were shown four distinct forms of sovereignty of world wide sway that were to come on the earth, and the fourth was to be different from previous powers, more relentless, and to pay particular attention to persecution for religious belief. There were to be ten distinctive eras of this fourth form of authority, and as a whole it would devour the earth, and tread down, and grind it up.

In speaking of the representative head of this power, Daniel wrote: "And he shall speak words against the Most High, and the saints of the Most High will he oppress, and purpose to make them transgress the Sabbaths, festivals, and the law; and they will be given into his hand until a time and times and half a time." Dan. 7: 25.

In Constantine's time the Christian Church entered upon a time of persecution which began under the guise of Christianity itself, an apostate growth, but different from any previous persecutions.

The pagan leaders were more subtle than the Christians, and they began an apostate growth by interweaving the festivities of sun worship with the growing belief. Justinus urged the erroneous doctrine that the first day of the week was most sacred of all, for the reason that on that day the world and light were created, and on that day Christ rose from the dead and appeared to his disciples.

Eusebius, a bishop, and the friend and advisor of Constantine, willing to flatter the emperor, enlarged upon the sophistry of Justinus and taught that the Sabbath should be transferred to the "morning light." That Christ, by rising from the tomb on the venerable day of the sun, had made that day more illustrious than the Sabbath.

With the stern Roman law enforcing the observance of Sun Day, and those high in the church pointing the way, the Christian

Church, now largely made up of Christianized pagans, gradually accepted the change; those who refused to do so were persecuted, and the homes of the keepers of the true Sabbath were desolated.

There may have been other motives for seeking to change the day for Sabbath-observance than merely to exalt a pagan day; for it is found that vast amounts were realized from the confiscation of the property of those who were persecuted, and the desire to drive Sabbath-keepers, and particularly Jews, to lose two-sevenths of the week, and be thereby outclassed in wealth production, may have prompted the rigor of the law.

The Christian Church was cultivated to have nothing in common with the Jews until they chose to reject the Sabbath of the Lord, and to accept the more convenient and popular festival of the pagans. The infatuation to have nothing in common with the Jews became so strong that they never questioned the propriety of the change from the sanctified day to a pagan day. Constantine popularized the sentiment against the Jews by saying: "It becomes us to have nothing in common with the perfidious Jews." Victorinus urged: "Let the day become a rigorous fast lest we should appear to observe any Sabbath with the Jews." The Western churches, that they might not seem to Judaize, fasted on Saturday. ("History of the Sabbath," by Andrews).

The hatred of the Jews, seemingly cultivated among the common people for purposes of gain to the ruling class, appears to have had more to do with the change of Sabbath observance from the seventh to the first day of the week, than a desire to celebrate the resurrection of the Saviour did.

Constantine exalted the pagan day by his powerful influence. The Council of Nice decided against anything in common with the Jew, as the Emperor urged: "Let us have nothing in common with the most hostile rabble of the Jews." By his edict, in 321, this emperor made the attempt to force upon the world a pagan day; for there is no mention or reference in the edict about Christianity. The language of this edict is known, as the original is in a library in this country.

The claim that is sometimes made, that Constantine was a Christian, does not accord with facts. Within a year from the time of the issuing of the famous edict exalting the pagan day in place of the true Sabbath, he murdered his own son and his own sister. This edict was followed by another on the next day, that commanded, that if any royal edifice should be struck by lightning the soothsayers were to examine the entrails of an animal that had been killed in pagan sacrifice, and determine what the awful portents were. This does not indicate that he was a Christian.

Constantine exempted agricultural laborers from Sun Day observance by his edict in 321. In the ninth century, another Roman emperor, Leo VI., known as The Philosopher, commanded that agricultural laborers should observe the venerable day of the sun, thus making the edict of Constantine apply to all. The character of this ruler is shown by the fact that the Greek Church, which could overlook much in an emperor, refused to administer the sacraments of the Church to Leo VI. (See American Encyclo., vol. 10, art. Leo VI.) The next enactment bearing upon the civil

enforcement of Sunday observance, as it affects modern laws, was by James I., King of England, who authorized the version of the Scriptures bearing his name. The historian says of him: "He early exhibited that fondness for masculine favorites which left a cloud upon his name. His death was caused by a tertian ague, acting upon a constitution that was undermined by intemperance." (American Encyclo., vol. 60, art. James I).

The laws in Great Britain that relate to Sunday observance, and upon which the laws in the United States for the same purpose have been based, were enacted by Charles II. in 1661 and 1663. Of him the historian says: "His life was most dissolute; his adulteries, and the profligacy of his court are scarcely paralleled in British history." (Chambers' Encyclo., vol. 2, Charles II).

Aside from State legislation, the latest attempts to enforce an observance of Sunday by act of Congress is doubtless House Bill, No. 3,854, of the Fifty-first Congress, 1st Session, 1890. This measure originated in a joint effort by various organizations to reform by civil law, and the bill was introduced in the House of Representatives, and championed by "Breckenridge of Kentucky," as appears upon the bill in its printed form.

This, in brief, is the *status* of the civil enactments relating to Sunday observance.

No comment is necessary to lead the thoughtful to contrast the edicts of profligate emperors and kings, and the bills of bogus reformers, with the commandment written by the finger of Omnipotence in tables of stone, and repeated in words by the pure lips of Deity, in sanctifying the Sabbath-day to be kept holy. To contrast the true Sabbath-day with the pious fiction now called "The American Sabbath!"

FROM THE REV. W. C. DALAND.

U. S. M. S. "PARIS," Atlantic Ocean, Lat. about 50° N., Long. about 20° W., 2,500 miles from N. Y., May 14, '95.)
To the Editor of THE SABBATH RECORDER:

Perhaps you and your readers may like to hear from a voyager on the trackless deep. Therefore I venture a few jottings which I vainly hope you may be able to decipher.

The "Paris" left her dock in New York at 5 minutes past 11 Wednesday, May 8th. The day was fine, and everything promised a pleasant voyage. After we passed Sandy Hook, however, we ran into a fog which lasted till Friday morning and delayed us somewhat. Friday was a fairly pleasant day, but in the afternoon there arose a storm which lasted until late Sunday night. Since Sunday we have had cloudy and windy weather. The sea is rough and the voyage on the whole is pronounced disagreeable so far as the weather is concerned. Sunday the steamer pitched and tossed like a canoe.

The "Paris" is a fine boat, a twin screw steamer of 10,500 tons, said to be 620 feet long. She is fitted up with every convenience for the comfort of the passengers. In spite of her size and steadiness when on Sunday she plunged forward till her screws came out of the water, the effect produced by their sudden rapid revolution was anything but reassuring to timid voyagers.

There are on board 213 first cabin passengers. We have five clergymen, "sky pilots," as they call them, one Roman Catholic, two Episcopalians, one Congregationalist, and one Seventh-day Baptist. There are two counts, a German one and a French one. The

German thinks he can sing, and renders "Sweet Marie," and other classics, to the extreme enjoyment of his auditors.

I have made several pleasant acquaintances. My *vis-a-vis* at table is Mr. A. A. Robinson of Topeka, Kansas, now President of the Mexican Central Railroad, which runs from El Paso to the City of Mexico. He was a student at Milton College in the earlier days and is known to many of your readers. Some who attended the last Conference at Nortonville will remember his courtesy to a group of sight-seers in Topeka on their return trip.

Last Thursday night we met the "Lucania," of the Cunard Line on her way to New York. She passed quite near us and we signalled each other. Friday night we passed an out-going steamer at anchor. She was stopped for some reason, but we went coldly by without a word or sign of sympathy. How like human nature!

For the first few days everybody was happy save a few ladies who were ill. But from Friday till Sunday night the majority of the passengers were in misery, among them your correspondent. I managed to attend divine service on Sunday. It was read by the captain. He did not see fit to call in the aid of any of the "sky-pilots." The stewards sang quite well. Not many of the passengers attended. The most of them were ill.

We are behind time on account of the storm. Have not made more than 439 miles any one day, the average being about 425 or 430. Yesterday noon we had made altogether 2,117 miles. It is so windy and rough I fear we shall not increase our speed any. Yesterday morning we had a little sunshine, but it only lasted a few hours.

There is to be a concert to-night. There are some good pianists on board and one or two singers. The "Count" is to sing! There are signs that we are nearing the other side. Announcements are posted in regard to disembarking, etc.

God be praised for a safe voyage! May he who slumbereth not keep us who sail and you in the home land till we meet again! Will write from London and keep your readers informed as to my mission to the dear mother church in the great city of London. My address will be in care of Messrs. Brown, Shipley & Co., Founder's Court, London, E. C.

P. S.—Tuesday evening, May 14th. There has just been held a concert for the benefit of the family of the 3d engineer of the "Berlin," who was killed at his post of duty two months ago. All of us who could took part in it, and the proceeds amounted to £28, 8s, 2d. The evening was enjoyed by all. We are all going to bed, hoping to see England's shores tomorrow.

RESOLUTIONS.

The Christian Endeavor Society of Milton adopted the following resolutions:

WHEREAS It has seemed best to our Heavenly Father to call home our faithful and loved member, Miss Cordelia A. VanHorn; therefore be it

Resolved, That in her early death we recognize the hand of an all-wise and loving Father.

Resolved, That we deeply mourn the loss of an earnest, consecrated, Christian worker.

Resolved, That we extend our heartfelt sympathy to the bereaved.

Resolved, That a copy of these resolutions be presented to the family, and that they also be recorded in the minutes of the Society and published in the local papers.

CORA HURLEY,
E. F. LOOFBORO,
MAMIE WHITFORD, } Com.

The following resolutions were ordered by the Welton Sabbath-school, and requested that they be published in the SABBATH RECORDER and *Our Sabbath Visitor*:

INASMUCH as it has pleased our Heavenly Father to remove by death from our school our much esteemed Brother Oliver L. Hurley, and Sister Cordelia A. VanHorn, who were studious members of their respective classes; therefore,

Resolved, That we as a school feel deeply the loss of these young workers, and hereby express our sorrow that they were so soon taken from us. Yet we would bow in humble submission, hoping that we may be faithful till we are called to meet them, "in heaven above, where all is love."

Resolved, That we hereby extend to the bereaved families our sincere sympathy, and commend them in their sorrow to him who doeth all things well.

J. O. BABCOCK,
LAURA A. ROGERS, } Com.
SADIE LOOFBORO,

Sabbath School.

INTERNATIONAL LESSONS, 1895.

SECOND QUARTER.

April 6.	The Triumphal Entry.....	Mark 11: 1-11.
April 13.	The Wicked Husbandmen.....	Mark 12: 1-12.
April 20.	Watchfulness.....	Matt. 24: 42-51.
April 27.	The Lord's Supper.....	Mark 14: 12-26.
May 4.	The Agony in Gethsemane.....	Mark 14: 32-42.
May 11.	Jesus before the High Priest.....	Mark 14: 53-64.
May 18.	Jesus before Pilate.....	Mark 15: 1-15.
May 25.	Jesus on the Cross.....	Mark 15: 22-37.
June 1.	The Resurrection of Jesus.....	Mark 16: 1-8.
June 8.	THE WALK TO EMMAUS.....	Luke 24: 13-32.
June 15.	Peter and the Risen Lord.....	John 21: 4-17.
June 22.	The Saviour's Parting Words.....	Luke 24: 44-53.

LESSON X.—THE WALK TO EMMAUS.

For Sabbath-day, June 8, 1895.

LESSON TEXT.—Luke 24: 13-32.

GOLDEN TEXT.—And they said one to another, did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

INTRODUCTORY.

Jesus had risen near the commencement of this day, and had appeared to several women and also to Peter. The story that Jesus had risen was being circulated among the disciples, and was received with a mingling of faith, hope, and incredulity.

EXPLANATORY.

"Two Disciples Conversing." v. 13. "Two of them." Cleopas. The other is not known. "Threescore furlongs." About eight miles. v. 14. "These things." The things which had transpired and the reports being circulated, furnished a theme of all absorbing interest.

"Jesus joins them." v. 16. "Eyes were holden." Jesus would not have them recognize him until he had quietly instructed them. v. 17. He sympathized with them in their trouble.

A Statement of the Circumstances. v. 18. "Stranger." Cleopas was surprised that even a stranger had not heard of the terrible things which had happened. v. 19. "What things?" Jesus knew, but would draw out their opinions. "Prophet." A teacher. One who interpreted the Scriptures, and sometimes foretold events. "Mighty in deed and word." Powerful in working miracles and teaching truths. v. 20. Leaders in the church and civil officers united in condemning Jesus. v. 21. "Trusted," etc. Hoped that he was the Messiah. "These things." Sealing the tomb and setting the guard may be included. Perhaps they had in mind the prophecy that after three days he would rise. v. 22. "Certain women." The Marys, Salome, etc. v. 24. "Certain." Peter and John. John 20: 2-8.

Light from the Bible. v. 25. "O fools." Foolish men. R. V. "Slow of heart." "Christ points out the two fruitful causes of religious errors. (1) Lack of personal, individual, independent thought. (2) Reluctance to receive truth which is opposed to time and prejudice."—Abbott. v. 26. "Ought not Christ to have suffered?" Is it not revealed in God's plan? Heb. 2: 10. "His glory." Place at the right hand of the Father, as the Saviour of the world.—v. 27. "Moses." The writings of Moses. The Pentateuch. "All the Scriptures." "As in the ancient Roman Empire, all roads led to Rome, where a golden mile stone was placed, so the prophecies from every age, the types of every ceremonial, the guiding hand of providence in all history, center upon Jesus Christ."—Peloubet.

"Jesus Made Known." v. 28. "Made . . . further." He would have gone on had they not urged him to abide with them. v. 29. A good example of hospitality. v. 30, 31. "Meat." i. e., the evening meal. As Jesus asked the blessing, they knew him. v. 32. "Heart burn." Glow with feeling and interest. "Opened." Explained.

BABYLONIAN MYTHOLOGY.

Mr. W. St. Chad Boscawen delivered the second of his series of lectures on Babylonian mythology in the British Museum recently, the subject being the Week of Creation. The set of Creation tablets discovered in the Royal Library of Assyria were, in all probability, copied from original documents in the library of Borsippa. The system of arranging tablets in groups was universally followed, and the Creation series seems to have consisted of seven tablets. From six of these we possess portions. In the first of the tablets we have, as the lecturer had already pointed out, a very close resemblance to the opening chapters of Genesis. The creation of the heavens and earth is followed by the self creation of the three great gods of the Babylonian Pantheon. Anu, the god of heaven; Bel, the god of earthly things; and Ja, the god of the water and the great ocean in which the earth floated. These gods, of course, were but deifications of the elements which they ruled. But each was god and creator in his own sphere.

The fifth tablet of the series, which corresponds to the work of the fourth day in Genesis, describes the creation of the heavenly bodies. This tablet is in many respects the most important in the series, as it enables us to institute a direct comparison between the Hebrew and Babylonian accounts, for, while presenting striking resemblances between the two, it at the same time reveals differences of great importance. The lecturer here gave a translation of the tablet in question. In the Babylonian document we have a product of a race of astronomers. The heavenly bodies are appointed as time measures, not to make error of any kind. But the sequence in the tablet is exactly the reverse of that in the Hebrew. In Genesis it is sun, moon and stars, in the tablet, stars, moon, and sun. First of all, the year is established by the appointing of twelve groups of stars, called Muzartu, or watchers—the Mausaroth of Job 38: 32, the signs of the zodiac. These are then divided into groups of three constellations each, marking the seasons of the year, and special crossing stars, called the ferry-boats, are placed to mark the equinoctial and solstice points.

The moon is next created, first to regulate the night, then the month by the nights. The creation of the month, and the moon, and the phases of the moon are the origin of the week. Lastly, the sun is created, who journeys along the path of heaven.

The order of the heavenly bodies, the priority of the moon over the sun, and of night over day, indicate that this portion of the creative week had its origin with a nomadic people who counted by nights and not by days, and who, like the Hebrews, used the expression, "The evening and the morning were the first day." The tablet was extremely interesting, as showing that the signs of the zodiac were certainly to be attributed to the Chaldeans. This Mr. Boscawen proceeded to illustrate by the Babylonian calendars. The Babylonian calendars were extremely interesting, as we have traces of two of these calendars—one a religious calendar, the other an agricultural calendar. The one commenced with the vernal equinox, the other with the autumnal, corresponding with the double calendar of the Hebrew people. The Sabbath was an established Babylonian insti-

tution. The restrictions of the Sabbath were as strict as those in post-captivity times. No fire was to be lit or food cooked. The king might not ride in his chariot, which implied a restriction on a Sabbath day's journey. The most interesting restriction of all was that it was unlawful to administer medicine on the Sabbath day, and this was probably the origin of the question put to Christ, "Is it lawful to heal on the Sabbath day?" Mr. Boscawen then proceeded to describe the other creation tablets, and said that the creation of man was attributed to the god Ja. On the important question of date, he said there were clear indications that the tablets had been composed during the great literary period between B. C. 2300-2000, and belong to the same age as the Deluge legends. Mr. Boscawen's next lecture will deal with the Babylonian belief in the future state.—*The Echo* (London).

NOT WANTED.

There is one place in this world where *The Golden Rule* is not a welcome visitor. More than that, there is one place where it is positively disliked, and where its pointed editorials, its brilliant contributed articles, and its long array of helpful writings in every part of the paper, have no attraction for the reader. It is even counted as pernicious literature, and is not allowed to be read. Of course there is only one place in the world where such a state of affairs can exist, and that is in the realm of the unutterable Turk. There has just come to our notice a repetition of a rather old story. One of the missionaries in Turkey informs us that her papers have been regularly examined by the Turkish officials to see if they contained anything against the government. "I am happy to say that they found a great deal," writes this plucky American. "When the issue of *The Golden Rule* containing those missionary pictures, and such a strong editorial article against Turkish outrages, reached this city it was entirely too much for the authorities, so they branded my paper with a heavy red mark, and filed it away in the archives of the government offices. I hope they will be able to absorb the good there is in it." This missionary no longer receives her paper, and will not until it is directed in the care of the United States consul. It seems that the Turkish authorities have some slight respect for the United States government. Will the time ever come when Christian nations will stand up and assert the rights of their subjects? When shall we cease to bear the insults and outrages of this worse than barbarian nation? It is a shameful fact that missionaries writing from Turkey dare not affix their own signatures to their letters, lest the writings should fall into the hands of the government, and cause the author's further persecution, and even death. We hope for the day when love of truth will predominate love of territory in the hearts of nations. Then shall we see justice done in the East.—*Golden Rule*.

Special Notices.

ANNIVERSARIES.

EASTERN ASSOCIATION, Marlboro, N. J., May 23-26.
CENTRAL ASSOCIATION, First Verona, May 30 to June 2.
WESTERN ASSOCIATION, Alfred, N. Y., June 6-9.
NORTH-WESTERN ASSOCIATION, Jackson Centre, O., June 13-16.
COMMENCEMENT, Alfred University, June 15-20.
COMMENCEMENT, Milton College, June 15-19.
COMMENCEMENT, Salem College, June 12.
GENERAL CONFERENCE, Plainfield, N. J., August 21-26

CENTRAL ASSOCIATION.

Programme of the Central Association at First Verona Church, May 30th to June 2d.

FIFTH-DAY—MORNING.

Praise. Sermon by A. B. Prentice. Report of Programme Committee. Communications.

AFTERNOON.

Communications. Appointments of Standing Committees. Annual Reports. Conference and prayer, subject "Family Worship."

EVENING.

Praise. Sermon by the delegate of the North-Western Association.

SIXTH-DAY—MORNING.

Report of Standing Committees. Miscellaneous business. Essay, "Personal, Practical, Christianity," L. R. Swinney. Conference and prayer, subject, "Bible Study."

AFTERNOON.

Missionary Hour. Sermon by the delegate of the South-Eastern Association.

EVENING.

Conference and prayer, subject: "Prayer-meeting." A. B. Prentice.

SABBATH-DAY—MORNING.

Conference and prayer, subject, "Public Worship." Sermon by the delegate from the Western Association.

AFTERNOON.

Sabbath-school, Verona Superintendent. Young Peoples' Hour.

EVENING.

Praise. Essay, "Primary Methods of Sabbath-school Work," Miss Agnes Babcock. Educational Hour.

FIRST-DAY—MORNING.

Business. Tract Society Hour. Sermon by delegate from the Eastern Association.

AFTERNOON.

Business. Woman's Hour. Prayer.

EVENING.

Praise. Evangelistic service.
Teams will meet delegates at Green's Corners on New York Central going West, 11.42 A. M., 2.07 and 5.05 P. M., going East; 12.38, 4.15, and 6.19 P. M., both Wednesday and Thursday.

O. S. MILLS, Sec.

PERSONS west of Chicago who wish to attend the General Conference at Plainfield, N. J., will do well to confer by letter with Ira J. Ordway, 205 West Madison St., Chicago.

ALL persons contributing funds for the New Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is the Treasurer. Please address her at Plainfield, N. J.

THE next Semi-Annual Meeting of the Seventh-day Baptist Churches of Minnesota will be held at New Auburn, beginning Sixth-day before the first Sabbath in June, 1895. W. H. Ernst to preach the Introductory Sermon; A. G. Crofoot, alternate. Mrs. W. W. Bigelow, New Auburn; Mabel Clarke, Dodge Centre; and C. L. Sweet, Alden, to present essays.

R. H. BABCOCK, Cor. Sec.

ALL persons expecting to attend the North-Western Association at Jackson Centre will confer a favor by sending their names as soon as possible to the undersigned. Those coming by the way of Lima, Ohio, will change there, taking the Ohio Southern, either at 8 A. M. or 3.20 P. M., and arriving at Jackson Centre about forty minutes later.

W. D. BURDICK.

JACKSON CENTRE, Ohio.

THE next Annual Meeting of the churches of Berlin, Coloma, Marquette will be held with the church of Coloma at Coloma Station, Wis., on the 1st Sabbath in June, and continue over First day. Prof. Edwin Shaw of Milton, Wis., was invited to be present and preach the introductory discourse on Sabbath evening of May 31st at 7.30, and Bro. E. A. Witter as alternate. Dr. A. L. Burdick, Mrs. Ora Winchel, Miss Nellie Hill and E. D. Richmond have been requested to prepare essays for the occasion.

E. D. RICHMOND, Clerk.

THE Sabbath-school Board of the Seventh-day Baptist General Conference through its Secretary requests the Vice-President for the North-Western Association, H. D. Clarke, to arrange for Institutes in said Association during the present Conference year. Will the Sabbath-schools of the North-Western Association act upon this matter, and through their Superintendents or Secretaries communicate with Rev. H. D. Clarke, Dodge Centre, Minn., in regard to time when they would like such an Institute. Two or more schools near each other might unite in such a profitable convention.

For Sale or to Let.

House and Lot in North Loup, Nebraska. Has plenty of room for garden. For terms and particulars, address

C. B. MAXSON,

138 Main St., WESTERLY, R. I.

HIS LAST BATTLE.

BY MRS. J. B. LUMMIS.

The November wind whistled shrilly through the streets, driving the leaves in frightened crowds before it. On the corner of a city park stood an old man, surrounded by a crowd of laughing boys. His gray, tangled hair was covered by a hat as worn and battered as its owner. His eyes were bleared and dim, his face flushed, his voice thick and hoarse.

"It's a glorious country, boys," said the old soldier, with an all-embracing sweep of his right arm. "We must fight for her. 'Land of the free and home of the brave,' you know. Mustn't have no more Bull Runs, boys. March to victory. Grant's the boy for me. 'We'll fight it out on this line if it takes all summer.'" And he attempted a feeble "hooray."

The boys cheered. "Give us a speech, Billy," cried one. "Sing us a song," suggested another.

"What ails your regimentals?" asked a third, suddenly catching at a fluttering portion of the old man's coat. And then the laughing group shouted together, "Come, Billy. A song! A song!"

The old man smiled, violently cleared his throat, and sung in a cracked and trembling voice the song over which strong men wept and women sobbed in anguish thirty years ago.

It's just before the battle, mother,
And I'm thinking now of you,
While upon the field we're lying
With the enemy in view.

It was a strange scene—the jeering boys, the drunken soldier in his shabby coat, singing a song of a past generation.

Farewell, mother, you may never
Press me to your heart again,

groaned the old man in the sad refrain.

What tender memories from the past stole across his heated brain with their soothing spell it is impossible to say, but the singer paused, choked, buried his face in his hands and wept. The laughing boys grew very still.

"Come, I say, don't do this," said one awkwardly at last, touching the shabby sleeve. "It won't do any good to cry."

"You're right," said the soldier, turning fiercely around. "It won't. It's too late for that or anything else. But when I marched away in my blue uniform at the very first of the war I didn't expect that some day I'd be hooted at by the town boys. I was nothing but a boy myself, and I dreamed of glory and honor and a nation's gratitude. I done my duty, boys. I never flinched in a fight yet. I tramped through rain and slush and mud, and never give up. I ate my rations and drank bad water and bad whisky, and made the best of it. Three months in a hospital and six months in Libby most finished me, but I pulled through. I never thought the folks I was fighting for would forget all about it, and that the boys would call me names if I got a glass too much.

"O, I know it's the liquor done it. But tramp all day through the mud, with the rain drizzling

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

down and chilling you through and through, and perhaps you'll want something to warm you, and if there's nothing but whisky perhaps you'll take that, though you'd a thousand times better die and be done with it.

"I know I ain't respectable, but if a man had saved my life and risked his own by doing it, seems to me I shouldn't say, 'O, he's nothing but a seedy old tramp. I don't owe him anything.'"

"I don't want any of your pensions. The war didn't do nothing but make me a drunkard, boys. I hain't lost no limb, nor got a bullet in me. So hoot away. If it does you any good I guess I can stand it. But sometime, if you happen to be old and friendless and wicked, just think of the old soldier.

"Well, I've made my speech, boys, and it ain't the Fourth of July, either. But I love the old flag, and I'd do what I've done right over again, I believe." And with that he limped away.

The boys watched him in silence. "Well, I never felt quite so mean in my life," said Fred Jones at last. "I don't see what we've been thinking about."

And I don't see what our fathers have been thinking about not to thrash us for such actions," said Will Brown, fiercely. "If I ever catch a boy of mine"—and he made a significant motion with his right hand.

"I am as ashamed as any of you," said Paul Weeks, earnestly. "And, I say, boys, let's go and tell him so. I don't want him to think we don't know enough to be grateful now."

An hour later the same boys stood bashfully before the old soldier in the bare little room where he ate, slept and lived. In a blundering fashion they expressed their sorrow, and begged him to forgive them. And in a broken voice he answered them and bade them a kind good-bye.

"I say, boys," said one, as they lingered at the crossing, "let's do all we can to make it pleasant for the poor old fellow." And the suggestion found a welcome in every heart.

And so the good work began. The elders soon caught the spirit. Little kindnesses, respectful greetings and even invitations reached the lonely soldier. Bright young faces looked in upon him. Fresh young voices spoke kind words to him. It was curious to watch the effect. He walked straighter, grew more cleanly and tidy in his habits, and at last electrified his young friends by the announcement that, "live or die, not another drop of liquor would he drink."

And he kept his word. The battle that was fought in that bare little room was fiercer than the conflict of the Wilderness. It

was more than a seven-days' fight. But out of it at last came an old man victorious, though white and haggard and weak.

And when, a few years later, his marching orders came, strong young arms bore him tenderly to his last resting place, and young eyes were not ashamed to weep for the soldier who had fought and won the victory.—*The Congregationalist.*

"COME unto me!" "Let not your heart be troubled!" How graciously soothing are these words to the poor, storm-tossed sinner! How indescribably comforting to the believer when laid upon a bed of languishing! O Thou blessed, sympathizing, almighty Saviour. We thank thee for that invitation, for those soul-soothing words.

AGENTS! AGENTS! AGENTS!
The grandest and fastest selling book ever published is
DARKNESS IN DAYLIGHT
OR LIGHTS AND SHADOWS OF NEW YORK LIFE
By Helen Campbell, and Supt. Byrne, with introduction
By Rev. Lyman Abbott.
It overflows with pathos, humor, fact and story, splendidly illustrated with 250 superb engravings from flash-light photographs of real life. Ministers say "God speed it." Everyone laughs and cries over it, and Agents are selling it by thousands. \$7-1000 more Agents wanted—men and women. \$100 to \$200 a month made. Send for Terms to Agents, and choice specimens of the beautiful engravings. Address HARTFORD PUBLISHING CO., Hartford, Conn.

STILLMAN RAILWAY SYSTEM.

Saves One-half

In iron and steel; above one-quarter in wood over the common T rail system, and has the advantage not only of greatly reduced cost but increased

Durability and Safety.

By this new device the rail is held in a simple manner and with the greatest firmness in the most complete alignment, and is practically jointless, which means smooth riding, a saving of motors, and rolling stock, and easier traction.

Proved by
Three Year's Trial.

H. L. STILLMAN, AGENT.
Kenyon, R. I.

I LIKE MY WIFE TO
Use Pozzoni's Complexion Powder because it
improves her looks and is as fragrant as violets.

PATENTS

CAVEATS, TRADE MARKS, COPYRIGHTS.

CAN I OBTAIN A PATENT? For a prompt answer and an honest opinion, write to MUNN & CO., who have had nearly fifty years' experience in the patent business. Communications strictly confidential. A Handbook of information concerning Patents and how to obtain them sent free. Also a catalogue of mechanical and scientific books sent free. Patents taken through Munn & Co. receive special notice in the Scientific American, and thus are brought widely before the public without cost to the inventor. This splendid paper, issued weekly, elegantly illustrated, has by far the largest circulation of any scientific work in the world. \$3 a year. Sample copies sent free. Building Edition, monthly, \$2.50 a year. Single copies, 25 cents. Every number contains beautiful plates, in colors, and photographs of new houses, with plans, enabling builders to show the latest designs and secure contracts. Address MUNN & CO., NEW YORK, 361 BROADWAY.

TRADE MARK REGISTERED
DYSPEPSIA FLOUR.
Also Special Diabetic Food, Borley Crystals, and Patent Blowing Salt, and Pastry Flour. Unrivalled in America and Europe. Pamphlets and Baking Samples Free. Write Farwell & Shinn, Westport, N. Y., U.S.A.

MARRIAGES.

RAYMOND—GAVITT.—At the home of the bride, by the Rev. A. J. Potter, Mr. Chas. M. Raymond, of Niantic, R. I., and Miss Bertha E. Gavitt.

CAMPBELL—EMERSON.—At Marlboro, N. J., by Rev. J. C. Bowen, May 8, 1895, Samuel B. Campbell, of Cohansey, and Miss Rachel F. Emerson, of Bridgeton.

DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

NOYES.—Gideon Hoxie Noyes was born in Westerly, R. I., Oct. 4, 1814, and died May 14, 1895, in the 81st year of his age.

In early life Brother Noyes became the subject of the saving grace of God, and united with the First Westerly Seventh-day Baptist Church. May 14, 1855, he was married to Lois B. Dickins, of Stonington, who died April 25, 1891. One sister, one brother, three sons, two daughters and two grand children are left to mourn his loss. He is spoken of, by his neighbors and friends, as being a cheerful and agreeable companion for men, women and children, as an earnest and faithful reader of the Bible, the teachings of which he earnestly strove to practice. He lived for a time in Farina, Ill., and united with the Seventh-day Baptist Church of that place, afterwards he removed to Westerly and became a member of the Pawcatuck Seventh-day Baptist Church, in the fellowship of which he died. He was instantly killed while attempting to cross the railroad.

G. J. C.

BURDICK.—Sheffield W. Burdick died at his home in Olean, N. Y., May 6th, 1895, of paralysis, aged 82 years.

He leaves three daughters, Mrs. May Wheaton, Mrs. Alice Staley, and Mrs. Addie Wilson. He was born in the town of Berlin, Rensselaer Co., August 29, 1813; was the son of Elias G. and Zeruah Burdick. Two brothers survive him, John C., of Hornellsville, and Halsey M. Burdick, of Alfred. He was married to Nancy M. Black in 1838, at which time he removed to Andover and engaged in the wool carding and cloth dressing business, also was a successful wool buyer. He enlisted in the War of the Rebellion in 1864 as musician, and was honorably discharged in 1865, after which he came to Olean and engaged in painting, which business he followed until it was necessary to discontinue his work on account of poor health. The deceased was a man whose word was to be relied upon; always kind to the poor and afflicted, remembering them substantially. To know him was to be his friend, as was attested by the many beautiful floral offerings, and thus we laid him to rest. Soldier of the cross, soldier of his country, and we can say the world in which he was known is the better for his living.

M. S. B. W.

BROWN.—Drowned in Sweetwater Lake, North Dakota, May 7, 1895, Wm. Robert Brown, of Milton, Wis., aged nearly 22 years.

He was the son of Robert W. and Mary A. Brown. The latter died nearly two years ago. In company with a school mate he went to that region March 26th to obtain birds in the interest of their amateur occupation as taxidermists. Deceased was born in Utica, Wis., afterwards lived in Hebron, Ill., and then with the family moved to Milton. He was a member of the Sophomore class in college, an active worker in our Christian Endeavor Society, and withal very gifted as a student and gave great promise of future usefulness and success. His remains were brought to Milton on the 13th, where the funeral exercises were held in the presence of a vast assembly. The next day the body was taken to Hebron, Ill., and interred beside that of his mother. A numerous company composed of the members of his class besides relatives and friends accompanied the remains to their place of burial.

E. M. D.

Catarrh Cannot Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO., Props., Toledo, O.

Sold by Druggists, price 75 c.

Don't Worry Yourself

and don't worry the baby; avoid both unpleasant conditions by giving the child pure, digestible food. Don't use solid preparations. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

