

# THE SABBATH RECORDER.

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## FORGIVING.



FEEL a spirit stirring in my bosom, stirred of late,  
As boils the seething ocean round the grate of  
Etna; hate  
It seems not; yet it fires the blood through every  
burning vein;  
It flashes in my eye, my cheek, then restless in my brain,  
It rises like the swollen stream, beyond its proper bound,  
And pours a desolating flood the cultured fields around;  
It robs my waking hours of wonted calm and sweet repose  
And holds me a long captive, when my drooping eyelids  
close.  
Tell me, who can, pray tell, what means this deep and dark  
unrest,  
This passion, what, that storms the moated castle in my  
breast?  
Resentment, you say, it must base resentment surely be!  
I thought I must resent a wanton insult offered me;  
O earth, O deep, O sky, know ye no voice with power to still  
This tempest of emotion, and empower my flagging will,  
To seize the scepter and to hold the reins of self-control,  
Till peace prevail through all the chambers of my troubled  
soul?  
Has he not power who walked a-night the waves of Galilee,  
Whose mighty mandate calmed the wild winds and the  
raging sea?  
I cannot doubt; I hear the accents of that sweet voice now  
My name pronounce; he lays his strong hand on my fevered  
brow.  
O Gilead, I taste the precious yealing of thy balm;  
O Galilee, I know how deep thy Christ-commanded calm;  
Forgiving those who wronged me, I am now of God forgiven  
And live in love and joy and peace, with anchor-hold of  
heaven.—Lester Courtland Rogers, in Golden Link.

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PLAINFIELD N J

## Sabbath Recorder.

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We print elsewhere in this issue resolutions of the South-Eastern Association concerning Sunday legislation which are designed to show our attitude to that question as connected with prohibitory liquor movements. Our persistent and consistent friend, G. H. Lyon, of Sistersville, W. Va., is doing much in this direction. It would be well if each Association had joined with the South-Eastern in the passage of these resolutions.

THE many friends of Rev. J. L. Huffman and wife will be glad to read the following item, which we clip from the Salem correspondence in the *Clarksburg Telegram*, of June 5.

Rev. Huffman and wife returned the first of the week, after visiting three weeks at Jane Lew, where Rev. Huffman has been receiving treatment from the Indian doctor. His disease has been very severe and of a dangerous character, but he feels he is cured. He thinks Dr. Evans is a wonderful man, at least he has done a great thing for him.

Mr. Huffman and wife left Tuesday of this week for Farina, Ill., where he has accepted the pastorate of a large church. They have been residents of Harrison County for nearly ten years. He was the founder and has been the financial manager of Salem College. He leaves a rich legacy to the young people of Harrison, Doddridge and adjoining counties. They leave a host of friends, whose memories, good wishes and sympathies follow them to their new field of labor. They will be sadly missed in Salem. k.

From the *Alabama Baptist* of March 5 we republish an article on "Sabbath and Sunday," by the Rev. Geo. E. Brewer, of Opelika, Alabama. We are indebted to Rev. J. N. Belton, of the same state, who was present at the Eastern Association, for this clipping, as well as for the information that its author is a Baptist clergyman of acknowledged ability and good standing in his state, as would naturally be inferred from his well-written and thoughtful article. There is every reason for those who are loyal to the "law of the Lord" to take courage. The more persistently and unwisely the Sunday legislation zealots press their cause the more speedy and sure will be their defeat. God has never left his truth without witnesses; and when we see the multiplying evidences of the growth of the sentiment of loyalty to God's Word, we are reminded of our Saviour's words to the Pharisees and Saducees, "For God is able of these stones to raise up children unto Abraham."

We are glad to shake hands once more with the *Sabbath Outpost*, the worthy representative of the Sabbath cause in the South. For nearly a year it has been suspended because of the pecuniary embarrassments against which it has been contending. Its faithful and heroic editor-in-chief, Eld. J. F. Shaw, Fouke, Arkansas, and his daughter, who renders him valuable assistance, have both been so absorbed in the public school and other duties, that it was impossible to

carry on the work of publishing during the time of its suspension.

At the time of the South-Western Association last fall, our Missionary Secretary, Dr. O. U. Whitford, introduced the following resolution:

*Resolved, That we deem the publication of the Sabbath Outpost to be necessary to the establishment and growth of our cause in the South-West.*

We should be greatly pleased if our brethren and sisters in the North would render valuable aid to that worthy enterprise, by subscribing to the paper, (50 cents per year) and by contributing funds independent of its subscription price to help in its publication.

MANY readers of the RECORDER were doubtless pleased to notice in last week's issue the cheering article from E. H. Socwell concerning the progress of Sabbath Reform in Iowa. If any one failed to read it, please look it up at once. But the same thing that is going on in Iowa in this regard is apparent in other states as well. The spirit of inquiry, and a desire to stand on firm, Biblical ground is evidently on the increase. Among Baptists, who have hitherto thought they were standing upon the sure test, "Thus saith the Lord," for all their doctrines, there seems now to be much concern as they are compelled to admit that for Sunday-observance the test utterly fails.

We give an abstract of a letter just received from a very intelligent Baptist pastor in Massachusetts which is in the same line with others now frequently coming to hand. Since this letter was not intended for publication we withhold name and locality;

*Dear Sir and Brother:* For some years I have been troubled over the Sabbath question. Latterly I have come to the conclusion that there is no authority from the New Testament for changing the Sabbath-observance from the seventh to the first day of the week. Jesus has given us one memorial of his resurrection, and that is baptism. Whether I am justified in holding these views and retaining the pastorate of a regular Baptist church is a serious question. . . .

Will you kindly put me in possession of information where I can find out the generally accepted theological tenets of the Seventh-day Baptists?

"Straws show which way the wind blows;" but when the air is not only filled with straws, but also with limbs of trees, boards and timbers, then lookout for the sweeping tornado! Put yourselves in readiness to meet the emergency. The Sabbath cyclone is gathering force. The immovable rocks of divine truth, at times, are almost buried beneath the debris of human tradition and the confused attempts to compel all men to bow the knee to human authority while ignoring the divine. But God's law will stand, and all of his people who firmly resist such unwise and unholy perversions of his Word may have to spend a night in the lion's den, or stand in the fiery furnace; but they will not be harmed. These are God's interests that are at stake, not man's. God's Word will surely prevail, and all that stand loyally by it will be safe. We need to take our position by the Word, not so much that we may save it, as that we may be safe. The American flag is a grand protection to those who carry it. But if that flag is changed by plucking out here a star and there a stripe it is no longer the American flag and has no longer its recognized power to protect. Keep the flag intact and it will represent the government for which it stands, and that government will sustain it and all who are beneath its folds. Forsake it, de-

spoil it, change it so that it is no longer the flag of the United States, and it will no longer protect you. So keep the Word intact; be loyal and true to its authority and you will be safe.

### CENTRAL ASSOCIATION.

If you go from New York to DeRuyter by the Lehigh Valley R. R., you will be delighted with the scenery between Bethlehem and Wilkesbarre, Pa. As the train, with resistless sweep, winds up the valley, climbing with irresistible steps to the crest of the mountains, you enjoy the sense of successful fighting against obstacles. When the highest land is reached and your train glides along its sinuous path, as high as the highest peaks, while lower mountains, streams and plains stretch away in the distance, one exults as in the hour of victory, and faith takes new hold on the Divine Love through which we come to earth's last battle-field, from which we pass to the "Evergreen mountains of life." Mountains, rivers, "grades," "cuts," resistless engines and swift-gliding trains have helpful sermons for willing listeners.

The introductory sermon at the Sixty-first Anniversary of the Seventh-day Baptist Central Association was preached by U. M. Babcock, of Watson, N. Y., June 4, 1896, text, Matt. 28:19, 20,—“The Great Commission.” It was a plea for enlarged work along all lines of truth and duty which God has entrusted to Seventh-day Baptists.

In the afternoon the business of the Association was followed by a season of prayer and conference; theme, "Hearers and Doers." This was followed by a sermon by J. A. Platts of Leonardsville, N. Y., from Hebrews 4:12,—“The converting power of the Word of God.” This sermon did much to increase and intensify the spiritual tone with which the day began.

In the evening D. C. Lippincott, delegate from the South-Eastern Association, preached from Eph. 5:18,—“The power of the indwelling Spirit of God.” The sermon set forth the truth that power, wisdom and purity come to men and churches through the presence and help of the Holy Spirit. At the close of that sermon a testimony meeting, led by B. F. Rogers, of Scott, continued the consideration of the "work of the Spirit," and the day closed with much that was full of inspiration and help.

Communications from sister Associations and other corresponding bodies, and reports from committees, filled the morning hour on Sixth-day. At 11 A. M. a valuable essay on "Religion as a factor in education," by Miss Viola Davis of Adams Center, was read by A. B. Prentice. This was followed by the Education Society's hour, conducted by President Davis of Alfred University. He spoke of the work of the Society in general. A. B. Prentice discussed "Education as related to character; manhood and womanhood." O. U. Whitford spoke of "Education as related to evangelization." A. H. Lewis spoke of "Education as related to Sabbath Reform." J. A. Platts made a plea for "Our people and our schools." The hour was full of inspiring and helpful things for old and young.

The afternoon of Sixth-day was opened with devotional exercises, followed by the Missionary Society's hour, conducted by

Secretary Whitford, who spoke of the general work of the Society. President Davis discussed the duty and wisdom of giving evangelistic help to the smaller churches, which form important centers for Sabbath Reform work. B. F. Rogers spoke of the criticism heard in some quarters, that "our evangelists are fearful and slow to present Sabbath truth in connection with their work".

Miss Susie Burdick, of Shanghai, set forth the needs of the educational work, and especially of the Boys' School in China. She urged Seventh-day Baptists to be loyal and consistent and hopeful here for the sake of the work in China, saying that the workers there are quickly aware of the state of denominational life here. Mrs. C. S. Cossum, of Ningpo, who "five weeks since" was the guest of our missionaries in Shanghai, brought words of congratulation from them, and especially commended our school work as preparing the way for Christian homes, and thus for the success of future work in China. Secretary Whitford gave an outline of the steps already taken for advancing the interests of the Boys' School in Shanghai.

At 3.15 P. M. came a sermon by W. D. Burdick, delegate from the North-Western Association,—Exodus 20:7,—"Loving obedience the highest expression of reverence for God." We truly reverence him when we trust, honor and obey him; and do not bear his name "in vain."

Sixth-day evening was given to conference and prayer service, under the direction of J. A. Platts. The service was full of richness and help in spiritual things. The hopefulness and confidence which pervaded such meetings to-day are in strong contrast with the dolefulness and doubt which used to find expression in such hymns as:

"Tis a point I long to know,  
Oft it causes anxious thought,  
Do I love the Lord or no,  
Am I his, or am I not?"

That was bad grammar and worse theology, which it is well to leave far behind.

Sabbath-day found a crowded house of eager listeners and devout worshipers. A. H. Lewis preached in the morning from Matt. 24: 13—"Christ's coming to Seventh-day Baptists in the demands of the hour." The speaker made an earnest plea for watchfulness, bravery, and a fearless going forward, in order to meet the demands which now crowd upon us in the line of denominational work.

In the afternoon Miss Susie Burdick, of Shanghai, gave one of her interesting addresses on mission work and methods in China. This was followed by a sermon from Rev. Perie R. Burdick, on "Canal Christians and Ocean Christians." The central idea of the sermon was "Launch out into the deep."

The evening after Sabbath was occupied by the Woman's Board of the Association, under the direction of Mrs. E. L. Rogers, of Brookfield, Associational Secretary. The program included reports, music, a "recitation," the leading features being reports of the year's work; a paper on "Climbing," instructive and inspiring, by Mrs. H. C. Coon, of DeRuyter, and an address by Miss Burdick upon the Boys' School work in China. This included the answering of various questions put by persons in the audience. The reports showed that the women of the Central

Association are at work mainly along the line of foreign missions.

The closing day of the Association, June 7, opened at 9.30 with business; at 10 A. M., A. H. Lewis conducted the "Tract Society's Hour." He spoke of the value of our publications as an educating and unifying influence. Missionary Secretary, Dr. O. U. Whitford, spoke of the "Feature of our Sabbath Reform Work." The remainder of the hour was given to an "open parliament," in which many helpful and encouraging things were said, and facts were elicited showing a deep interest in the work of the Society.

After this hour came a sermon by President B. C. Davis, of Alfred University, from Gal. 6: 4. It was an inspiring presentation of the truths which cluster around the fact of our personal responsibility to God, and of the duty of testing ourselves and our work by his Word and Will.

At two P. M. came a sermon by Rev. Dr. Alexander McLearn. Rom. 8: 29. It was an able presentation of the doctrine of "Election," and its cognate doctrines, from the standpoint of Scotch orthodoxy, liberalized by the last years of the nineteenth century.

This was followed by an address by A. H. Lewis on "Sabbath Reform, as involving the second stage of the Protestant Reformation." Many observers of Sunday were present. The speaker showed that the future of Protestantism demands a return to the Bible and the Sabbath, and that the failure to do this will place Protestantism at the mercy of Roman Catholicism, on the one hand, and unfaith in the Bible on the other.

Despite the oppressive heat, a full house welcomed the closing service on First-day evening, and a sermon by Secretary Whitford from "Lord, what wilt thou have me to do." He sought to gather up the great truths which have been presented during the Association, and fasten upon the hearts of the people the duty of going home to do God's work in all things, because all duty and truth are "personal" and each must bear a part.

A season of conference followed, led by A. B. Prentice, in which the idea of the sermon was made prominent. This closing service was a sort of reconsecration to the work of the Master.

As a whole the Association has been strong, deeply spiritual, and well calculated to leave a lasting impression for good. The cause of Seventh-day Baptist Christianity in DeRuyter has been much strengthened. Eleven sermons were preached during the sessions and many "devotional" services have been interspersed through the sessions.

EN ROUTE, June 8.

A. H. L.

[From L. R. Swinney.]

DR. LEWIS will doubtless give you full notes of our late meetings, but I wish to add some points as they appeared to the pastor.

1. Our denominational work being so ably represented by denominational leaders; President Davis, of Alfred University; Secretary Whitford, from the Missionary Board; Miss Susie M. Burdick, from China; and Dr. A. H. Lewis, from the Tract Board, made it seem more like the General Conference than an associational gathering.

2. These leaders presented the great lines of denominational work not in debate or off-hand talks, but in rousing sermons and

addresses, founded upon the Bible and Christ, and built up in gospel doctrine and duty.

3. The whole business occupied but little over three hours out of the *four full days*, thus giving most of the time to preaching, prayer and conference. No less than eleven sermons were preached, full of the Bible, and love-laden for souls, while prayer and praise, song and service, kept the hearts aglow in spiritual fervor.

May the blessed Spirit go with those who go, and abide with those who remain.

L. R. S.

#### "PERSONAL RIGHTS OF CITIZENS."

To the Editor of the SABBATH RECORDER:

Enclosed you will find a clipping from this morning's *Chicago Tribune*. It is editorial. You may think it of interest enough to publish in the SABBATH RECORDER. Note the sentence, "Some persons call the first day of the week 'the holy Sabbath,' and insist that it be observed as rigidly as the Jews observe *Saturday, which is the Sabbath of the Bible*."

This late decision of the Supreme Court of this state seems to settle the question of the personal rights of Sabbath-keepers.

Yours very truly,

IRA J. ORDWAY.

The decision of the Supreme Court, handed down a few days ago, declaring the Sunday barber-shop law unconstitutional, is based primarily on the illegality of an attempt to deprive men of the right to work for a living on any day, if they want to. The court decided that to say a man shall not work on that day is to deprive him of property rights. For a man's right is his capital, says the court.

The decision is also of value as an interpretation of the Sunday law which is now on the statute books and has been there for a long time. That law declares that "whoever disturbs the peace and good order of society by labor (works of necessity and charity excepted) shall be fined not exceeding \$25."

Some persons call the first day of the week "the holy Sabbath," and insist that it be observed as rigidly as the Jews observed Saturday, which is the Sabbath of the Bible. They construe this law as meaning that no labor shall be done Sunday, works of necessity and charity excepted. They allege that Sunday labor, no matter how noiselessly and peaceably conducted, disturbs the peace and good order of society. They mean thereby their mental peace, which begins to be disturbed at Saturday midnight in this city and remains disturbed until Sunday midnight.

The Supreme Court declares the law does not mean what they say it does. The Court holds that "the business of operating barber shops as conducted is peaceable and orderly," and "the welfare of society is not affected by it." A barber shop may be open all day Sunday. It may be situated on one of the most traveled streets. Tens of thousands of people may go by and see the barbers busily cleaning men's faces, but "the peace and good order of society" are not disturbed thereby.

"Peace and good order" is a question of fact for the jury, says the Supreme Court. The feelings of men who think it is wicked for any sort of work to be done in this country on the first day of the week, called Sunday, and say they are disturbed when they see or hear of it being done, cannot be taken into consideration, says the court. Any business which is conducted peaceably and quietly and in such a manner as not to breed a disturbance can be carried on on Sunday as well as any other day, provided employers and employees desire to work on that day, says the Supreme Court of Illinois.

One of the incidental results of this decision of the Supreme Court will be the putting to an end the demands made occasionally on the Council to pass an ordinance making it an offense to open certain classes of stores, such as groceries, bakeries, fish or meat markets, or the delivery of fresh milk on Sunday mornings. That kind of intermeddling with people's personal rights, which the Legislature cannot do, even under the broad police power, the Council, with its limited powers, certainly cannot do. Personal rights to purchase a bath, a shave, a hair clip, or articles of food, must be respected on all or any days of the week.

SOMETIMES the biggest hypocrites are found in the highest price pews.

## CONTRIBUTED EDITORIALS.

THERE is a general prejudice against the words sanctification and holiness, on account of the way certain sects use the words to belabor the rest of Christendom. In Louisville last summer a woman rose in one of the meetings and said that she and her husband were living without sin, as all the neighbors would testify. She would not give the flip of her finger for a Christian who did not live a sinless life. Now she must have known that a majority of the Christians present did not accept the doctrine she was advancing. She must have known that even the leaders of the meeting made no claim of perfect holiness. Her remark was a direct slur upon them, and it did seem strange that a "sinless" woman should come in and say the unkindest thing that had been said within the tent since it was dedicated to its work.

Yet holiness and sanctification are Bible words and Bible doctrines. There has never been but one perfect man in this world, and there is no hope held out that there ever will be another until the Son of man comes in the clouds with power and great glory. But it is possible to get under the sheltering power of the Holy Spirit, so that the cares of this world and the deceitfulness of riches and the lust of the flesh shall lose their awful grip upon us. Not but what we can fall. We may send the Spirit away if we will. He will not remain where he is not a welcome guest. But so long as we are filled with his presence, temptation shall lose its strange mesmerism over us and we shall walk the earth free men, carrying the "savor of life unto life" to others. "Pure religion and undefiled," says James, "before God and the Father is this, To visit the fatherless and widows in their affliction"—ah, says many a man, that is the kind of religion I believe in—but don't stop, that is only a part of it—"and to keep himself unspotted from the world." It is our privilege to be in the world, but kept from the evil. O, for that baptism of the Holy Spirit!

At the mouth of a coal mine, amid the grime and dust from the hundreds of tons of coal which were dumped every day, a gentleman noticed a beautiful white flower growing. "How can that flower keep so sweet and fresh in this place?" he asked his guide. "Why," said the guide, "there is a very delicate enamel which covers the leaves, so that the dirt has no chance to stick." Some of the sweetest spirits this world knows are spending their lives in labor among the low and vile. I have watched them amid the gloom, of vice and despair, going along with the eternal sunshine upon their faces, untouched, unscathed. It is one of God's miracles. Yes, it is the very same Jesus, and he waits to-day to speak the word to the dead clay of our barren profession and make it live.

A LITTLE boy in the course of his reading lesson came to the word "widow," and called it "window," a word more familiar to him. The teacher who was acting as examiner, corrected the blunder, and then wishing to improve the occasion, put the question: "What is the difference between 'widow' and 'window'?" The boy's answer began, "You can see through a window, but—" and then stopped. The amusement plainly visible on the teacher's face prevented this miniature Sam Weller from completing the contrast.—*Blackwood's Magazine.*

## CORRESPONDENCE.

To the Editor of THE SABBATH RECORDER:

Your Prohibition correspondent in RECORDER of April 13 talks very well until he makes the following statements:

But in all solemnity I tell you that you cannot enact a law that will as nearly effectually suppress the saloons as our laws do now suppress gambling, stealing, adultery, perjury, murder, until you bring the popular mind to as largely condemn it.

That until men's minds, I fear until their hearts, become as nearly unanimous against the manufacture for any purpose of all intoxicants, as they are against murder, that your most earnest and persistent efforts for the suppression of the saloon and license will continue to be abortive. Nowhere has Prohibition obtained until the majority was converted to the propriety thereof; and as yet, no state has enacted such laws as have effectually reached every community. Just as long as drink is made it will be drunk; and as long as it is drunk so long will men sell it for gain.

The *Voice* says:

No more important lesson has been taught the American public for at least a generation, than that which recent events here in Greater New York have taught. Prohibitionists themselves, while maintaining that the liquor traffic could be pretty generally suppressed elsewhere, have staggered at the thought that stringent laws could be enforced in New York City. The cosmopolitan character of the population here, the political conditions resulting from overcrowding, the ultra conservatism due to tremendous vested interests, have made New York appear to us all as the last place in the nation where the drink devil would be routed and then only by the united power of the nation acting through federal as well as state courts.

And yet, as the whole world knows, the liquor dealers, here in their stronghold, under a state law of their own construction practically, have been thoroughly whipped out of their profitable Sunday trade by the four police commissioners, until they have by formal action resolved to shut up shop on Sunday and wait for a change of municipal administration.

Would it not be much easier to close the saloons all the time than on Sundays? The RECORDER correspondent continues:

Begin to persuade men of the enormity of the drink curse, convince them of its awfulness, and then you can induce them to abstain from drink, and then the work is done; the evil will cease for want of material to work on. This is as purely a moral, a religious, matter as exists to-day.

We have been doing this for a generation, and your correspondent says: "Evidence shows that the evil is alarmingly on the increase."

Again the *Voice* says:

The church has long since declared uncompromising war on the liquor traffic, holding that this traffic is a most deadly foe to the church, damning more souls than any other one evil, or than many other evils combined.

The New York *Tribune*, in its indictment of the liquor traffic, declares that "it silences the voice of religion." And says Canon Farrar:

"Important as great questions in English politics may be; such as the franchise and the land laws, they are matters absolutely infinitesimal compared with the urgency of the necessity of controlling and limiting with a strong hand this drink question."

Who will question that it is the business of the church to attack with all its might an evil of this nature and of these proportions?

But where attack it?

Where it is, or where it is not?

Certainly where it is.

But where is it?

It is entrenched to-day behind the ballot-box and party politics. It is then the business of the church to attack the liquor traffic in party politics. And it is the duty of the preacher to see to it that his people understand the nature of this war and how to make the attack by the church successful.

The RECORDER correspondent again says:

I always vote against license when there is barely reasonable prospect of success. But when there is no possible chance of success I elect to vote to secure, preserve and prosper such other interests as seem attainable.

No more misleading, deceptive argument

can be found. Can your correspondent tell us where or when any great reform was brought about either in religion or in politics by such help as he is giving the Prohibition cause, viz., when Prohibition triumphs then he will help? If the four million Christian voters in the United States would work together the saloons could all be closed in one year. If they fail to do it I believe God will soon punish us as severely as he did for the sin of slavery. Respectfully yours,

A. P. SAUNDERS.

## FROM LONDON.

LONDON, June 1, 1896.

To the Editor of the SABBATH RECORDER:

*Dear Brother:*—Your readers will wish to know something about our first services in London. On May 20, we arrived in London, and by the 22d were settled in our temporary lodgings, in Duncan Terrace, Islington, not far from the head of the New River, the source of so much of London's water supply, in a very central suburb.

On Sabbath-day, the 23d, we attended our first service in the chapel at Eldon Street. We were received into the church at a special church meeting at 2 o'clock, at which a hearty vote of thanks was passed to Major Richardson for his faithful service to the church for more than one year. In the face of many difficulties he has conducted the service, or provided for its conduct, every Sabbath. Dea. Molyneux, who has been living in Pembrokeshire, has returned to London to live, but is now quite ill. We hope to have him with us hereafter.

During last week we spent some time in visiting different parts of London, with a view to a residence. Yesterday was a pleasant Sabbath and there were 16 at chapel, six being members of the church. There was one stranger present, as also was the case the week before. One of the trustees of the Joseph Davis Charity also attended the service. I preached from Acts 1:8, on the "Power of the Holy Ghost." We have made no plans yet for any especial work.

*The Christian Life*, a Unitarian paper, bearing date May 2, said, after mentioning the coming of a new pastor to our church, that it "consists of about eighteen members, with a congregation of about half the number, but is well endowed. It now meets in the Welsh chapel, Eldon Street. By an ill-advised stubbornness it has lost the opportunity of adding another fine chapel to London. A large sum of money was paid into the Court of Chancery some years ago for the purchase of its melancholy little meeting-house. The judges decided that they would order its payment for a good Baptist chapel: the Seventh-day church to have the use of it on Saturdays and some evenings in the week. This was rejected, and the lawyers have melted away most of the cash."

Major Richardson wrote in reply to this a letter published the next week, in which after referring to a mistake in the article, he continued thus:

You also say, "by an ill-advised stubbornness it (the church) has lost the opportunity of adding another fine chapel to London." What would you say to a teetotaler or temperance society being compelled to allow a publican to put a thousand pounds to his, wherewith a hall shall be built that the teetotaler may use three nights a week as a temperance hall, and the publican three nights as a music hall and drinking bar, to say nothing of the probable ultimate object of shutting out the teetotaler altogether? Would you condemn the

teetotaler for entering his strongest protest? And could you feel anything short of utter disgust and contempt for a publican who would be party to such an act? This is a perfect parallel.

But in our case the church being utterly powerless has had to bear it, but has not shown any "ill-advised stubbornness."

The fact is that the trustees have rejected site after site proposed by the church, and also by the Trustees' Site Committee, till both the church and the said committee felt it to be utter waste of time to seek for further sites.

You must agree that this does not look like a rejection on the part of the church of this most extraordinary (this is putting it mildly) piece of justice!

You are probably aware that the "Mill Yard" church, for whom the trustees act(?) has not any power in the appointment of its own(?) trustees, while other (opposition) churches or bodies have.

It appears now that the trustees have not yet taken a final step in the disposition of the property, but are even raising again the question of building a chapel. But there is not much sympathy toward us on the part of other Christian bodies. We are an interesting relic, a good subject for an occasional newspaper reference, but our absorption into larger communions is awaited by our friends with the sympathetic interest that expectant heirs sometimes show at the bedside of a rich and eccentric uncle. However we are not yet dead, and I hope later to issue health bulletins from time to time to let you know how we fare. Pray for us.

Faithfully yours,  
WILLIAM C. DALAND.

#### DIVINE HEALING.

BY THE REV. GEORGE H. BALL, D. D.

Salvation in Christ includes both body and soul. "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ," certainly signifies this. God touches and quickens all three departments of our being. The same truth is taught in Rom. 8: 10, 11—"And if Christ be in you the body is dead because of sin, but the spirit is life because of righteousness. But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit which is in you." The sense is clear. Though Christ be in us we shall die, yet the Spirit dwelling in us quickens and puts new life into the body, adds to its health and vigor, and delays the work of death.

Why should it not? The mind exerts tremendous power over the body, as all physicians know. It has far more to do in warding off and recovery from disease than medicine. Why, then, may not the Spirit of God add life and vigor to the body? He certainly does, to those who believe. He works through the mind, and hence faith is needful, for faith makes the mind receptive and co-operative. Unbelief limits the Spirit; faith opens the door to his entrance and welcomes his help. It is a misfortune not to believe in the power of the Spirit over the body. We pray for the sick, and faintly believe divine help will be given them; but faith that the Spirit helps to keep us well and to prolong our lives is scarcely known. Yet this help is a part of his mission and an inducement to become a disciple and be filled with quickening power. A Christian's chances for good health and prolonged life are far greater than those of others, and those Christians who have the most lively faith in bodily help from the Spirit are the most favored of all.

But quickening by the Spirit does not imply that neglect of care for the body is allowable. It is quite as much one's duty to feed, clothe, nurse, protect and sustain the body as it is so to seek and expect the help of the Spirit. In all departments of life it is our duty to do all we possibly can for ourselves, while looking to God for assistance. We cannot do all, nor can we do very much, but what we can do we must, or the Spirit is quenched, grieved and declines to help. He is sharply opposed to indolence, carelessness and neglect, for these are sins. "The prayer of faith shall save the sick, and the Lord shall raise him up," but he must use remedies if there are any. Water or oil on the outside and fit remedies inside are divinely appointed helps, just as truly as the Spirit direct.

"Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." Oil is a leading remedy in dry climates, and for that reason it was used in such cases to denote attention to sanitary measures. Prayer for the sick avails nothing without spiritual cleanness; and oil has no significance on the head of one who violates physical law or neglects to use remedies God has put in his reach. We pray for daily bread, but shall surely starve if no effort is made to earn or get bread. The significance of the bread and wine of the sacred supper comes from both the food value of those staples of Oriental life, and the nurture of the soul in Christ, and imposes the duty of industry as well as that of trust and devotion. In matters of life in both the physical and spiritual realm, the law is the same, and enjoins trust and work, work and trust; "work out your own salvation," inspired by believing "it is God who worketh in you to will and do." The old saying is pat, "Work as if all depends upon your own efforts; trust as if everything depends upon God." So doing, our bodies will be quickened by the Spirit and our souls renewed day by day.—*The Morning Star*.

#### ONE SIN.

"There was but one crack in the lantern, and the wind has found it out and blown out the candle. How great a mischief one unguarded point of character may cause us! One spark blew up the magazine, and shook the whole country for miles around. One leak sank the vessel and drowned all on board. One wound may kill the body. One sin destroys the soul.

"It little matters how carefully the rest of the lantern is protected, the one point which is damaged is quite sufficient to admit the wind, and so it little matters how zealous the man may be in a thousand things, if he tolerates *one darling sin*; Satan will find out the flaw and destroy all of his hopes. The strength of a chain is measured, not by the strongest, but by its weakest link, for if the weakest snaps what is the use of the rest? Satan is a close observer, and knows exactly where our weak points are; we have need of very much watchfulness, and we have great cause to bless our merciful Lord who prayed for us that our faith fail not. Either our pride or our sloth, our ignorance, our anger, our lust would prove our ruin, unless grace interposed; any one of our senses or faculties might admit the foe, yea, our virtues and graces might be the gate of entrance to our enemies. O Jesus! if thou hast indeed bought me with thy blood, be pleased to keep me by thy power even to the end."—*C. H. Spurgeon*.

#### THE TENDERNESS OF GOD.

I was very much struck one summer with the effects of the unusually long continuance of dry weather. The streams everywhere shrank to the lowest; but I noticed that there was on the surface of the deepest pools an exceptional quantity of green scum. Most people would call this a filthy thing; but in reality it consists of the most beautiful threads of plants under the microscope. And its purpose is to *purify the water* and make it fitter for the use of the creatures that live in it. In spring this green scum lies in long, silken plumes at the bottom of the clear, full, rejoicing streams; but in summer, when they shrink under the hot sun, the scum floats on the surface. Thus it protects the water from too rapid evaporation, and prevents, as far as it can, the shrunken stream from sinking still lower, so that the creatures in it may be preserved.

Now is not this a striking proof of God's tender mercies over what many people would call the meanest of his works? And shall he deal less tenderly with the beings he has made in his own image, and redeemed by the blood of his own Son? "When thou passest through the waters, I will be with thee." He will not go round on your sheaves with his heavy dispensations oftener than is required to separate the chaff from the wheat; and you may be certain that not one grain of good in you will be destroyed, not one element of lasting benefit will be injured; only the chaff will be blown away and the straw removed.—*Dr. Macmillan*.

#### ASKED TO BE SPANKED.

In wrath and tears Edith Howlett had gone to bed. She had been tucked in once, given a drink twice, kissed good night three times, but the spark of rebellion still burned in her childish soul.

"Mamma," she cried.

"Go to sleep, Edith," her mother said, sternly; I shall not come in there again."

"I want a drink, mamma," Edith pleaded.

"You've had two drinks already; now go to sleep."

There was a brief silence, and then Edith cried again:

"Mamma, come and kiss me good night."

"You've been kissed good night, dear, and I shall not come in again, so go to sleep at once like a good girl."

There was another pause, while the lonely child cudgeled her brain for a new experiment.

"Mamma," she cried at last, "please come in; I'm so hungry."

"You cannot have anything to eat tonight, and if I come in there again," the mother said, with rising color, "it will be to give you a good spanking."

There was a longer pause, and just as it began to look as if the evening's battle were over, the child's voice was heard again.

"Mamma," she pleaded. "I'm so lonely in here. Please come in and spank me."—*Editor's Drawer of Harper's Magazine for March*.

A MOTHER'S EYES.—A dear little child, about two and a half years old, was lying in bed one morning, looking into her mother's face, who in turn was gazing fondly on the child. Neither spoke for a while, when the little one smilingly said:

"You is talkin' to me, mamma."

"No, darling," said her mother, "I did not say anything."

She quickly replied: "Yes, mamma, you is talkin' to me wiv your eyes, and you say, 'Oh, you dear little girl, how I do love you!'"

We must always remember that our eyes speak for us.—*Ex.*

## Missions.

THE Missionary Hour in the Eastern Association was conducted by Missionary Secretary Whitford. After singing "Preach the Gospel," prayer was offered by Rev. J. N. Belton, of Hokes Bluff, Alabama. The conductor in beginning the exercise of the hour remarked that the life and growth of a church and a denomination were according to the measure of its missionary spirit. He had been in a community where a meeting-house had gone to ruin and a large church had become extinct because the church did not believe in Bible-schools and missions. The ruins and death were logical and inevitable.

Dr. A. E. Main followed with a masterly address upon: "What can evangelism do for our people?" Our people may expect from a real spirit and work of evangelism a seven-fold blessing: (1) of being in line with God's plan for the world's redemption; (2) of obedience; (3) of showing our gratitude; (4) of being in an advancing work; (5) in an economical work; (6) a work that has brought blessings to missionary peoples; (7) one that has brought blessing to the workers on all of our mission fields, home and foreign.

In a more specific way he showed with power of thought and illustration: (1) how earnest and devoted evangelistic work made a people spiritual minded, and gave them spiritual power, and that would wonderfully equip them to successfully work for the salvation of men; (2) it would bring enlargement of heart, of numbers, and of influence to a people; (3) that it was the best source of success in our work of Sabbath Reform. We could never bring the Christian world to the Sabbath of the Bible and of Jehovah by making people who conscientiously believe that Sunday is the Sabbath, feel that they are willful and condemned law-breakers and sinners and will go to eternal ruin. But if we can make them feel that Christ came to save, to lead them to a loving obedience, and into the higher righteousness and joy of obedience, we will better and more surely win them to the Sabbath. The evangelistic spirit and love will prepare the heart and mind to accept Sabbath truth and make a soil fertile and receptive for it and productive of blessed Sabbath fruitage.

Rev. J. A. Platts spoke in his easy and inspiring way upon: "How can pastors increase the missionary spirit in their people, and their contributions for missions?" He said that the missionary spirit is the life of any people. If we have any future at all, it is because we are built on the broad foundation of a missionary Christianity. Every true pastor is, from the necessities of the case, a leader of his people along all religious lines. Hence he must be missionary in his every spirit and purpose. To reach the enthusiasm essential to leading a people to the highest attainments in such work, requires a thorough knowledge not only of one's own missions at home and abroad, but of the whole field of missionary operations as carried on by the Christian church. Full of a zeal according to knowledge, by having missionary days several times in a year; by missionary concerts under the leadership of the young people; by going out into the neighboring communities and holding evangelistic meetings; and by missionary conversation in his pastoral work, the pastor can transmit his own

missionary spirit, work, and inspiration to the hearts of his people.

After the singing of a soul-moving duet by Brethren J. A. Platts and J. G. Burdick, Pres. W. L. Clarke, of the Missionary Society, presented the work and needs of the Boys' School in Shanghai. (1) He gave the history of the school from its beginning and how it had been moved about. (2) How important a factor it was in the evangelizing work of our mission and in preparing and providing native workers for missionary effort. (3) The present urgent needs in properly providing for the school a building and a teacher.

Treasurer Geo. H. Utter spoke with convincing power upon Christian Giving. He believed that there was a danger of emphasizing Christian deeds and doing so much as to make people think that they constitute Christianity. They are but the effects of a cause back of them. Faith must be the cause of the works of faith. Among the many things to be done to advance the kingdom of Christ in the world there must be a giving of one's substance into the treasury of the Lord. It is giving to him his own. But that giving must be from the heart to be acceptable to the Lord and bring to us a blessing. No one must mistake the giving to be religion itself. In these times of large benevolence no one should think that the making of large fortunes by doubtful methods can be atoned for by large benefactions. God looks at the heart, the life, and the purpose of a man. It is blessed to give when it is prompted by a genuine love of Christ and his work in the world. It brings a great blessing to the work and to the giver. After singing "Throw out the Life line," Rev. J. G. Burdick presented with a map the needy fields in West Virginia. The remainder of the time was given to a general discussion of the topics and thoughts brought out thereon by the several speakers. This missionary hour was full from beginning to end of interest and inspiration. May it be used by the Great Head of the church to the advancement of world-wide evangelization and to the glory of God.

COR. SEC.

### CHRIST CALLS YOU!

BY THEODORE L. CUYLER, D. D.

The three sweetest words that have ever fallen on human ears are these three spoken by Jesus Christ, "Come unto me!" There is the gospel in three syllables. All the libraries of human philosophy, if boiled down to their essence, cannot compare with them. To whom is this cordial invitation addressed? It is to everyone; and if, my dear reader, you have never come, it is to you directly. Observe how short and simple and summary is the call. It is the urgency of love. Come! cries the hospitable Master of the gospel feast; my supper is prepared, and all things are ready. Come! cries the voice of yearning affection; you have staid away too long; I have a great gift for you; whosoever cometh unto me *hath* eternal life! Love is always urgent, and divine authority has a right to be. As if it were not enough for Jesus Christ to have uttered the gracious invitation himself, the closing words of your Bible re-echo the call—"the Spirit and the bride say, *come!* And let him that heareth say *come!* And let him that is athirst *come!* and whosoever will, let him take the water of life freely." These last words sound like a melody from the music of heaven.

There are many other invitations that you are constantly accepting. There are business appeals to you that you never think of putting aside. Books open their inviting pages, and your thirst for knowledge or entertainment leads you to them. A cordial invitation to the table of a hospitable friend would command your instant attention. You admit the strong inducements in all these cases, and yield to them willingly. No less a personage than the Son of God presents to you the most pressing invitation, and holds out to you the supreme inducement of sins forgiven, heart purified, and a *new life* imparted which will go on enlarging and brightening to all eternity. Jesus Christ does not present to you a system of doctrine and ask you to study it; he does not paint for you an ideal and ask you to admire it; he offers you *himself*. Jesus Christ is Christianity. It is a person, not a system, that you need; a person who atones for your sins, a person who teaches you how to live, a person who is able to help you; yea, a person who will enter into your inmost soul and abide there as a constant presence and an almighty power. Jesus says to you, "he that hath the Son hath life." The most extraordinary man in the first century, and whose trail of light has illuminated all the subsequent centuries, declared, "I live; yet not I, but *Christ liveth in me*, and the life I live is by faith on the Son of God."

Perhaps you attend already some Christian church, and enjoy a good sermon, and read often your Bible and accept it as the inspired Word of God. You may often pray, and even intend to become a Christian before you die. But churches, sermons, Bible-reading, prayers and good intentions do not save your soul. Jesus Christ makes the Christian. He says, "Come to me." The Holy Spirit saith, "Come;" and of all the multitudes who were seen by John as praising God in the white robes of heaven, it is declared that they had "washed their robes and made them white in the blood of the Lamb." The Christ whom they praise in heaven is the Christ whom they obeyed and followed on earth. That life is only the continuation, enlargement and consummation of the life begun here when they received Jesus Christ into their souls.

"Just *how* shall I come to Christ?" To this proper question I would reply that "coming" implies action on your part; it is more than an opinion, a feeling or a desire. It is a positive step. The only faith in Christ that is of the least avail is the faith that *acts*. In two ways your faith may act—*prayer* and *practice*. Your sins lie as a heavy score against you; pray fervently for forgiveness; your heart is unclean; pray for cleansing. You are morally weak, deplorably weak; pray for strength. All this prayer will not avail if you do nothing toward the answering of your own petitions. *Obey* Christ! Begin to do what he bids you. This touches the very core of character and conduct. This means the putting the knife right through your besetting sins. This means a radical change of conduct, and a ready, sincere conscientious obedience to a new Master. The first thing you do, simply to obey Jesus Christ marks the change; that is the first evidence of conversion.

Christ is very gentle and patient and kind with new beginners who are sincere in coming

to him. He says, "Learn of me," in very much the same way that a kind teacher overlooks a boy who is attempting his first "pot-hooks" in writing, or a loving mother directs and helps her baby who is making his first attempts at walking. The help he will give you is direct spiritual help acting on your will and your affections. Remember that you are dealing with a divine all-powerful Person who can act and does act directly on you and me in a *supernatural* fashion. If you do not accept that great fact, you reject the A, B, C of Christianity. Jesus Christ when he calls you promises his supernatural help to you in the coming; and when you begin to obey him, he tenderly says to you, "My burden I will make light; my yoke is lined with love; my grace is sufficient for you." The admission of Jesus Christ into your soul brings a new and a divine power.

"If I come to Christ must I not deny myself and take up a cross?" Yes, you must deny *sinful self*. There is hardly a noble deed to be wrought in this world but requires self-denial of some sort. Jesus Christ does not make Christians simply to make them comfortable; he provides no palace cars for transportation of self-coddling disciples. It is what you and I give up for Christ and our fellow-men that makes us rich. Rejoice that he who bore our sins on the cross seeks to have us "bear one another's burdens," and so fulfil the law of love. Do not, I entreat you, bargain for a cheap and easy religion. Following Christ brings some uphill climbs, but victory and holy joys await us at the top; crosses then will turn into shining crowns. Coming to Christ must not end with the coming; it is those who *follow* his leading and endure to the end who will be saved. "Abide in me, and ye shall bear much fruit;" and that is the one sure way to be delivered from the curse and infamy of a barren life.

His gracious promise is, "Come unto me, and I will give you rest." Don't misunderstand that pregnant word. It does not mean idleness or heaven in advance. There is no such crushing load of bondage as sin. The Redeemer Christ at infinite cost, died to relieve you of that load of damning guilt; you can only find relief by accepting him as your substitute, your sacrifice and your Saviour. The rest that is promised you is a soul-rest. Money or fame cannot purchase that. The sweet sense of forgiven sin, the peace with God which conversion brings, the repose which you will feel when conscience tells you that you are *right*—just as the compass needle is at rest when it points to the pole—the satisfaction of doing good under the inspiration of Christ within you, the glorious assurance of heaven at last; all these are held out to you in that loving hand that was wet with tears and red with atoning blood. Can you refuse such a call as that? On your "Yes" or "No" to Christ hangs your destiny to all eternity.—*The Independent*.

"THE most difficult thing in the world for a man whose eyes are open is not to believe in God, for God is everywhere. He is the necessary hypothesis of the existence of the planet around you. You look at some beautiful shell you pick up on the sea-shore; you open it and find it is tunneled and chambered just up to the best known engineering laws of the present day, and you see there is a mind behind it; in every direction you may see God, and you cannot do without him."

IS AMERICA MENTIONED IN THE BIBLE?

I was much interested in the article by W. J. Wallick in the RECORDER of May 25. I quite agree with him that Dr. Talmage's view of the subject was deplorably superficial, and I cannot but wonder that a man of such great abilities should "darken counsel with words without knowledge." But it seems to me that our Bro. Wallick is also in error, and that he too readily accepts, as an admitted fact, that the United States government is the two-horned beast of Revelation 13: 11-17. I dissent from this view because it is a *sheer assumption*. Not a particle of direct evidence has ever been brought to its support. It is not accepted by the best scholarship, and the only argument is that such a theory is the best explanation of an otherwise obscure passage. But other explanations are just as plausible, and none of them ought to be assumed to be true. Second, this theory is intrinsically improbable. All prophecy was given for the edification of the church and ought, at all times, to be susceptible of explanation. Is it reasonable to suppose that the Spirit of inspiration would have communicated a fact that could not be understood for more than 1,600 years, and for all that time must have been an inexplicable riddle? Third, the theory rests on another assumption that is wholly untenable. It not only remains to be proven that the beast of Revelation 13: 1-10 represents the papal church, but there is abundant evidence that it does *not*.

(a) This beast had ten horns. This is true of the divisions of the Roman Empire, but is not true of the Roman church. There has been no such division of its ecclesiastical power.

(b) The scarlet woman of Revelation 17: 1-15 was not the beast, but she rode upon him, and gave him for a time his directing and persecuting power, but it is said that "the ten horns that thou sawest upon the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh and burn her with fire." Rev. 17: 16. Now if this scarlet woman means the papal church, or any other corrupt church, it is evident that the beast and the false church are *not identical*, since the former destroys the latter.

Fourth, the United States government does not correspond with the description of the two-horned beast. Rev. 13: 11-16.

(a) Two horns indicate a dual government. There is nothing like this in our constitutions or laws. If it is held that these represent Protestantism and Catholicism, still neither of these have any connection with the government. Such connection is inhibited by the Constitution.

(b) The two-horned beast is a persecuting power. The United States government has never yet persecuted anyone for his religious convictions, and there is great reason to hope that it never will. The persecution of Sabbath-keepers has been by some of the states. These state laws are relics of Colonial days, and are fast losing their power under pressure of public indignation.

(c) The two-horned beast made an image to the first beast, and required all, under penalty of death, to worship that image. This is held to be the creation of a national church and a national law punishing with death all who do not keep Sunday. I need

not say that such a movement is not only improbable, but that the drift of public sentiment is in exactly the opposite direction. What this two-horned beast really is, I may consider in another article.

H. H. HINMAN.

BELOIT, Alabama, June 2, 1896.

DRAWING TOWARD RELIGIOUS LIBERTY.

To the Editor of the SABBATH RECORDER:

The resolutions respecting protection for the Sabbath, adopted by the National Prohibition Convention, last week, before the bolt, and which was retained by the bolters, evinced a drawing toward religious liberty more than ever before. It evinces a preference to use the language of protection rather than compulsion.

I objected to it however because it did not give assurance of equal protection. Also, in view of the general thought that protection involves compulsion to observe the day; that the resolution was not sufficiently clear of that imputation. I preferred the action of the other faction, to say nothing, rather than make a declaration that has lurking in it the possibility of a civil Sabbath. I made efforts to have the following amendment substituted:

Every man should be protected equally in his right to one day of rest in seven, whichever day he holds; not by compulsory Sabbath laws, but in freedom to worship God.

Several who favored this thought that the one reported by the committee on resolutions was substantially the same. The intense interest in the question that divided the convention held every one from giving a scrutiny to the matter of Sunday legislation; that may be secured for it when free from such pressure.

The National Reform Association members are generally Prohibitionists. They are however a much smaller factor in the party than the friends of religious liberty have usually supposed. The utterances by the party voicing their views have been made because of the organized persistent effort on their part, and default of effort on ours to thwart it. There is a much larger proportion of the party that is opposed to any union of church and state, and ready to assert it as soon as recognized. Wherever there has been a small protest from our side, in Prohibition conventions, it has generally modified or wholly thwarted the efforts against religious liberty.

G. H. LYON.

SISTERVILLE, W. Va., June 3, 1895.

RESOLUTIONS OF RESPECT.

Adopted by the Farina Sabbath-school.

WHEREAS, Daniel B. Irish, for thirty years a faithful member of this Sabbath-school, and much of this time one of its teachers, a worthy deacon of the church, an exemplary Christian and highly respected citizen, has recently answered to the call of the Master: "Come up higher;" therefore,

*Resolved*, That, while we greatly miss him from his accustomed place in the Sabbath-school and church and social circle, and mourn the loss of his genial presence among us, yet we rejoice in the gain that comes to him by his transference in the ripeness of old age, from the toils of earth to the rest in heaven; and that we cherish with thankfulness the memory of his upright Christian life.

*Resolved*, That we deeply sympathize with his widowed companion and other members of his family in their great bereavement.

*Resolved*, That a copy of these resolutions be presented to the family of the deceased, and that a copy be sent to the SABBATH RECORDER for publication.

C. A. BURDICK,  
ALICE E. ROGERS, } Com.  
S. C. SMITH,

## Woman's Work.

### HOW TO INTEREST THE CHILDREN IN MISSION WORK.

Whether we are conscious of it or not, we are an example to our children as well as to the world beyond the home, and the first and most important way to interest our children in mission works is to be *actively* interested ourselves. Children are very apt to follow the example of their elders.

Are we teaching them by precept and example "the field is the world," "The seed is the Word of God," and that we are to sow "Beside all waters?"

The command is to "Go into all the world and preach the gospel to every creature." "How can we do that?" I hear some onesay. "I cannot go to China or India." No, but you can sow the gospel seed in your own land, and can send the seed, and help as the Lord prospers you, to pay some one who has the ability and the desire to go and sow the precious seed.

Parents, do we tell our children of the heroic lives of missionaries? Have we read to them such lives as that of the heroic and devoted man, Adoniram Judson, the earliest of American foreign missionaries, of their trials and their fruits? How he was confined in prison for two years, every day expecting to be called forth to meet death; how he must have walked with God in those days of trial, and leaned upon his almighty arm? Is it any wonder that after such an experience as this, his twenty-five years of labor in the Karen jungles was rewarded by the conversion of twenty thousand people to Christianity?

Tell them of Wm. Carey and his efforts in England to awaken interest in foreign mission work, and how it resulted in the organization of a foreign missionary society that sent him to India in 1793 as one of its first missionaries. He was faithful and untiring in his efforts to preach the gospel among the heathen. Besides preaching the Word he mainly performed the Herculean task of issuing 200,000 Bibles and many other religious works in 40 Oriental languages and dialects. His literary works, and above all, his heroic Christian devotion, are still having an incalculable influence for mission work both in England and America.

C. N. Andrews tells us "The earliest missionary to India of whom we have any authentic information was Pantænus, of Alexandria, who visited the churches there in 190 A. D., being appointed preacher of the gospel to Oriental nations."

Tell them of our own Seventh-day Baptist missionaries in India to-day, how the Lord led Brother and Sister Van Der Stuer into that land, and their love for poor outcast children, of their self-denial in order to save and provide a home for them.

Have any of us ever denied ourselves sufficient food to support our strength day after day that we might thereby give home and food to another? Yet Bro. Van Der Steur has done this and when he could no longer care for so many himself, his sister Miss Marea, went out to him and together they are giving Christian home and tender care to forty or more children who otherwise must have grown up in the deepest degradation and sin. Besides this work for children he is doing a great work for the soldiers of his country.

When I think of the devoted heroism of these two young people and what they are doing for Christ and humanity, my heart is moved and I pray God bless these dear young hearts, and that his people awaken to see the needs of the hour and realize the value of a human soul, and work as never before that old and young may feel that we each have a work to do.

Tell them of our work in China, of dear Bro. and Sister Davis, and their co-workers, two of whom, Miss Dr. Swinney and Miss Susie Burdick, returned to this country last year. The medical mission work is continued by Miss Rose Palmberg. All these have sacrificed the social privileges of home and friends for the love of souls in darkness, and have gone obedient to the call of the Master.

Secure the pictures of our missionaries and let the children come to feel better acquainted with them in that way. We may not all be permitted to meet our missionaries personally, but if we may have their pictures we come to feel acquainted with them.

It was never my privilege to meet Dr. Swinney, but I have learned to love her just from looking at her pleasant face on paper, and perhaps I am not so very different from the children in this respect. Secure a picture of the boys' and girls' school and tell the children about these little brothers and sisters they have over there in China. There is a vague and indifferent idea of the relation that exists between us and these little folks in our mission. We have a habit of thinking of them as "little heathen." Let us teach the children to think of them as our "children in the Lord," and our little brothers and sisters who have not had the privileges that we have to know about the dear blessed Saviour, and to remember that their souls are just as precious to God, and that he loves them just as much as any little boy or girl in these United States.

Teach them also that they can find many things to do, and many little ones to help here in our home-land. Show them that it is real mission work to get those who do not go to the Sabbath-school to attend regularly.

There are children who have never been to a Bible-school in their lives—a sad thing to think of here in this land of Bibles and Christian people. Oh, there is plenty of work for the children, even here. When once they are interested, they are full of zeal and earnestness.

Children often have a very indefinite and unreal conception of the geography of our missions as well as of the Bible lands, and it is very helpful to take the geography and let them find the places on the maps. Somehow, in my childhood, a map of the Holy Land was not associated with the map of Asia.

There are many ways in these days to interest. There is the Junior Endeavor with its Missionary Committee, all kinds of "Mission Bands," "Baby Bands," and "Cradle Rolls." The women of our denomination are recently doing more in this line. Mrs. Albert Whitford, the Secretary of the Woman's Board, suggested this line of work at the beginning of the present Conference year, and we have been trying to do something in this line of "Cradle Rolls." The plan, as suggested, is to secure the names of children, babies and all, up to a certain age, whose parents are willing that they should give ten cents per year, or, if children too young to

earn it, pay it for them, the money to be used for the Boys' School. The list of names is kept by the Secretary of the Ladies' Aid Society and reported to Associational Secretary annually with any correction needed in the rolls. Anything the leader may think wise may be done to keep the children interested in the work.

We ought to teach them by precept and example that a tenth belongs to the Lord, and that we have only done our duty when we give the Lord that which is his own. Give them a little box or purse. In it they are to put their tithe and whatever they want to give for mission work, both home and foreign. Children earn money often and sometimes they have money given them. Let us help them to really love the dear Saviour that they may want to do something to help carry the news of Christ and salvation to those who do not know and love him.

Let me tell you of one little boy eight years old who wanted to make his little baby brother a life member in the Baby's Band in Colorado. He says, "I earned the dollar selling old bottles, paper rags, old iron. I found some and earned the rest drawing in coal."

One dollar, and only eight years old. Truly where there's a will there's a way. Only a boy, as a result of a whole year's work by a faithful pastor, may seem like a scanty harvest to those who look only at the present, but if, like the old Scotch minister, we can look forward through the years to the possibilities of the boy, we may be able to say as he did, "I have great hopes of that one boy."

Children soon grow up and become men and women. Oh, let us win them for Christ that we may have what the world needs above all else, more Christlike men and women.

MRS. M. MARCELLA STILLMAN.

LOST CREEK, W. Va., May 20, 1896.

### REPORT OF LADIES' AID SOCIETY OF ADAMS CENTRE.

Owing to a misunderstanding of the committee, the Ladies' Aid Society of Adams Centre, N. Y., have delayed in making and sending their report to the Woman's Board for several months, but trusting to the old adage, "Better late than never," will endeavor to give a short account of what we have been, and are doing.

Our Society has a membership of about 40 ladies, who have from time to time been in the habit of meeting at the home of some one of its members, and giving a ten cent tea every two or three weeks until the latter part of the past year, when arrangements were made to meet in the basement of the church instead. In November, the children, assisted by a few young ladies, rendered a short programme in connection with a Harvest supper, by which we realized about \$25. Our ten-cent teas have amounted to about \$15. In February, the story "The Way to Heaven" was presented in the church and was an "exceptionally fine entertainment. The story, full of pathos and moral beauty, was very clearly and impressingly rehearsed. At frequent intervals the rehearsal was interrupted and the story illuminated with appropriate singing by a quartet. The singing was beautiful and inspiring, a complete concert of itself." But owing to inclement weather and snow-drifted roads, the attendance was small and therefore the receipts were also.

In addition to these ways of obtaining funds we have secured dollar pledges to the amount of about \$42. The money is dis-



tributed as follows: Miss Burdick's salary, \$35; board expenses \$6. And all other money is equally divided between the Tract and Missionary Societies, unless otherwise requested by the donor.

I do not know as anything I have written will be of any interest or help to encourage anyone else; but if it should I shall feel amply repaid.

MAY 17, 1896.

FINANCES OF SOCIETY.

Received from Harvest supper.....	\$ 29 00
" " ten cent teas.....	15 00
" " entertainments.....	13 00
" " pledges.....	37 00
Amount from last year above expense.....	32 36
<b>Total.....</b>	<b>\$126 36</b>

EXPENDITURES.

For native helpers (China).....	\$ 5 00
" Rev. Lippincott.....	5 00
" Board expenses.....	6 00
" Susie Burdick.....	35 00
" Tract.....	20 00
" ".....	32 00
<b>Total.....</b>	<b>\$103 00</b>

We have also had some expenses of church and society to meet at home.

BY ORDER OF COM.

WOMAN'S BOARD.

May Receipts.

Ritchie Missionary Society, Berea, W. Va., M. S.....	\$ 5 00
Ladies' C. A. M. Society, Alden, Minn. M. S.....	1 00
King's Children, Milton, Wis.: Nanie Burdick, Mattie Brown, Mabel Crosby, Laura Stillman, Lydia Furrow, Nellie Maxson, Nellie (Campbell) Shaw, Myra E. Campbell, Lillian Wheeler, Mrs. Albert Whitford: for Sian Mae.....	10 00
Mrs. E. D. Bliss, Milton, Wis., Boys' School.....	25
Mrs. A. K. Witter, per J. F. Hubbard, Tract Society.....	10 00
Ladies' Aid Society, Shiloh, N. J., Boys' School, \$5 00; Susie Burdick, \$5 00; Board expense fund, \$1 00.....	11 00
Woman's M. A. Society, Brookfield, N. Y., Tract Society, \$20 00; A. H. Lewis, \$9 00.....	29 00
Young Ladies' M. Society, Brookfield, N. Y., Susie Burdick.....	5 00
Prof. and Mrs. H. W. Rood, Washburn, Wis., Thank-offering, Boys' School.....	5 00
Ladies' Aid Society, Westerly, R. I., Helpers' F'd. Mrs. C. H. Chipman, Hope Valley, R. I., Susie Burdick.....	9 00
Mrs. Arline Langworthy, Hope Valley, R. I., Susie Burdick.....	1 00
Mrs. J. E. S. Crandall, Rockville, R. I., Susie Burdick.....	1 00
Mrs. A. McLearn, Rockville, R. I., Susie Burdick.....	1 00
Mrs. E. J. Palmer, " " " ".....	50
Mrs. Amelia Burdick, " " " ".....	50
Mrs. M. F. " " " ".....	25
Mrs. Abel Kenyon, Rockville, R. I., Board fund.....	50
Mrs. J. R. Edwards, Canonchet, Susie Burdick.....	1 00
Ladies of Garwin church, Garwin, Ia., Susie Burdick.....	2 00
Ashaway Sewing Society, Ashaway, R. I., Board fund.....	5 00
Woman's Evangelical Union, Chicago, Ill., Tract Society, \$5 40; Home Missions, \$5 40.....	10 80
Miss Sarah Langworthy, Dr. Swinney.....	2 00
Ladies of Pawtucket church, (solicited) Susie Burdick.....	40 00
Mrs. Mary A. Babcock, Phenix, R. I., Susie Burdick.....	3 00
Miss J. Stillman, Phenix, R. I., Susie Burdick.....	2 00
Mrs. Wm. A. Rogers, Waterville, Me., Tract Society.....	10 00
Ladies' Benevolent Society, Milton, Wis., Tract Society.....	10 00
Ladies' Evangelical Society, Alfred, N. Y., Boys' School, \$31 20; Susie Burdick \$25 00; Board fund, \$7 00; Yung Yung support, \$30 00.....	93 20
Ladies' Missionary and Aid Society, Boulder, Col., Home Missions, \$2 00; Susie Burdick, \$2 00.....	4 00
Mrs. C. A. Britton, Marquette, Wis., Boys' School.....	3 00
A friend, Milton, Wis., Boys' School, 50c, Home Missions, 50c.....	1 00
Ladies' Aid Society, Berlin, Wis., Tract Society, \$1 65; Helpers' fund, 32c; Susie Burdick, \$1 18; Home Missions, \$1 65; Board expense fund 20c.....	5 00
<b>Total.....</b>	<b>\$283 00</b>

Mrs. Geo. R. Boss, Treas.

MILTON, Wis., June 4, 1896.

WHEN we are alone we have our thoughts to watch; in family, our tempers; and in Society our tongues.—Hannah Moore.

PROHIBITION CONVENTION NOTES.

BY G. H. LYON.

The question of intense interest was the one which ultimately culminated in the bolt, and the nomination of a separate ticket.

In the rivalry to control the organization of the convention, both factions were claiming a large majority. Dickie, chairman of the National Prohibition Committee, was recognized as a strong and efficient leader for a single issue platform. The silver faction, for two days preceding the convention, sounded a cry of treason against Dickie because of his work contrary to the instructions of his state, to its delegates. Both Dickie and Russell, of Michigan, however, emphatically protested to their State Convention as soon as instructions were made, asserting that they would not obey them. The writer does not know whether they came as district delegates, or delegates-at-large, from the state. If district delegates, the state would probably not have authority to bind them. If delegates-at-large, the suffering them to come as such, after they had stated refusal to obey, and while others might yet be substituted, perhaps might be construed to absolve them from it.

As chairman of the National Committee, Dickie would largely control the preliminary organization. After that his voting would end unless he should be a delegate. His work in the party and efficient leadership have been such that the State Convention would naturally be unwilling to set him aside. If the state chose to send him, knowing his protest, and taking the risk perhaps in the hopes to muzzle him, should it not abide the result of its risk? However much feeling was generated, when the convention work was on, both Dickie and St. John were accorded warm, cordial recognition throughout from both factions.

The rivalry for choice of permanent chairman was hotly contested. The withdrawal from the contest of A. A. Stevens, the choice of the single issue men, was followed, on the motion of Dickie, by the election of Stewart, the choice of the silver faction, by acclamation. The choice proved a good one. Stewart is a wonderfully able presiding officer. The facility to expedite business, and the fairness and impartiality of his ruling was conceded by all. The bolting faction having had their choice for chairman, and the most cordial and fair treatment throughout, are certainly placed at a disadvantage in bolting under such circumstances.

It was about five P. M. Thursday when the test of strength between the factions was decided. For the silver plank, 387; against it, 427. Immediately after adjournment, till eight o'clock in the evening, a call was made by the defeated side, for a meeting in an adjacent room. When the delegates were returning for the evening session, near eight o'clock, those from this meeting were just filing out to go to their suppers. There were rumors of a bolt, but to most of the delegates reconvening, there was doubt as to the reliability or positiveness concerning that word. Knowing how late the caucus of the silver faction were going to their supper, the return to their places was not looked for promptly on time. About 9.40 one of the vice-presidents called the convention to order. Two hymns were sung, in which the large gathering joined to fill the immense

hall with the melody. Soon after business was resumed, permanent chairman Stewart returned, and was welcomed with hearty cheers. Some of the silver delegates returned to their places, but the continued vacancy in many of their seats began to make it manifest that many would not return. The business continued to be transacted without any reference or mention of bolting until nearly eleven o'clock, when one of the silver delegates, in seconding the nomination of Levering, said, "If we cannot stand defeat, we do not desire success." Joshua Levering of Maryland was nominated about eleven o'clock by acclamation. In his acceptance he quoted the words given to Joshua of old, "Be strong and of good courage. Be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest."

It was about fifteen minutes after midnight when Hale Johnson, of Illinois, was nominated for vice-president. He is a man of fine presence, the present candidate for Governor of Illinois on the Prohibition ticket. In accepting the nomination, he said, "This is emphatically a cold water ticket. It is the Prohibition party, having a nominee for President who is a Baptist, and a nominee for Vice-President who is a member of the Christian church. Paul, my son, met Mr. Levering Friday morning and received the assurance from him that he would read carefully the plea which my book makes respecting Sunday legislation and Sabbath-observance. Mr. Johnson gave me the same promise as he was departing to his home."

THE DEAD PRAYER OFFICE.

The dead letter office is a very important part of the postal department. Letters are sent out without direction, incorrectly addressed, lacking name, place, or something necessary for prompt and safe delivery; and to this dead letter office multitudes of such letters, from one cause or another, find their way.

We have sometimes wondered if there is a dead prayer office. Multitudes of prayers are started, which never seem to get anywhere: at least, they bring no answers. They are misdirected, deflected from their course, lost in transit, or in some way fail to reach the mark, and to bring back the answers desired.

Many a man inquires for the unanswered letter, but who ever investigates dead prayers? Who asks why we do not get an answer? Who sends another message after the first, and watches and waits for its return?

Beware of the dead prayer office. See that the prayers come from a prepared heart, and be sure that they are rightly directed, that they go to God in the name of Jesus Christ our Lord; that we ask in faith, nothing doubting, and expect that answers in peace will return to our waiting souls.—Sel.

Not long ago a Russian judge was called upon to decide a knotty point relating to a promissory note, which the debtor had made payable on "Saint Henry's Day." Now, it happens that there is no such saint's day in the Orthodox Russian calendar. Hence, how could the court give judgment on a bond in which it could not be said that the debtor had made default? Yet justice evidently required that the lender of the money should be repaid. Then it occurred to the judge, who had a share of the shrewdness of Sancho Panza or the wit of Joe Miller, that the festival of "All Saints" must necessarily include even the dubious saint in question, and he gave judgment accordingly for payment on that day.—The Observer.

## Young People's Work

Do not steal.

Do not steal anything.

Do not steal your neighbor's time.

Do not stop him on the street when he is evidently going somewhere, doubtless to meet some appointment, and delay him five, ten, fifteen minutes. If he has the time and disposition to stop and talk, why, then it is all right. If you have something of importance to say, which will require some time in which to tell it, then simply make an appointment to meet him at a given time and place. Perhaps your time is not very valuable; his may be.

Be fair always.

Be fair always in all things.

Be fair always in making quotations from a man's words, oral or written. So many of us are prone to be unfair in this respect. Some speaker or writer has expressed something with which we do not agree. To prove our point we quote from the speech or writing, beginning where we please, and ending where we please, and leaving out what we please; and the result is that we make the person to say that which was never in his mind at all; we prove our point, perhaps, in the minds of those who have never known the whole thing, but at the price of unfairness. Don't do it.

### NEWS.

THE latest enlargement in Christian Endeavor is the Senior Society. It is composed of older Christians and graduates from the Young People's Society. The pledge of the Senior Society is made applicable to the mid-week prayer meeting. The society holds no meetings of its own, and its purpose is wholly to strengthen the mid-week church services, and to retain the interest of the older Christians in active church work.

THERE is a Christian Endeavorer in the West who is a railroad conductor. In his train he has placed a paper rack which he keeps supplied with religious literature. These papers have afforded him an opportunity for personal work with the passengers. Fellow-workmen and a number of passengers, including several traveling salesmen, have been led into the better life. All but one of the members of the crew on this train are Christians, and among them is a male quartet. While the train is waiting for orders at stations the men have gospel song services, which many persons gather to hear.

SOME Colorado Springs (Col.) Endeavorers went to the circus the other day. But they took the gospel with them and left the circus a purer, sweeter place after they had departed. Seeing that no effort was being made for the spiritual welfare of the men connected with the circus, some two hundred Endeavorers gathered with a gospel wagon at the circus grounds after the close of the church services one Sunday. The meeting, which was large and spiritual, resulted in some thirty persons expressing the desire to lead the better life. All the New Testaments in town were purchased by the Endeavorers the next morning and distributed among the men, who received them gladly.

W. T. E.

A MAN who can hold his tongue when angered, always comes out ahead of him who lets his tongue run with his temper.

### LETTER FROM N. I. DEW TO A WHINER.

*My Dear Friend:*—Not so very long ago I was walking across a vacant lot in a large city, when my eye was attracted to a clean-looking card lying near the edge of the path. Without much effort, and with no delay in my on-going, I stooped and picked it up. As I turned the card over these words, in large, distinct type, came to view:

I have troubles of my own.

I was at first puzzled to make out the meaning of such a card, but soon came to the conclusion that some shrewd fellow had formed the idea of getting rid of unpleasant callers at his office, by displaying such a card, perhaps tacking it to the wall near the door, or handing it to the troublesome visitor.

Now, dear friend, do you know, I have been tempted to get a bundle of such cards and carry a few in my pockets, and I have sometimes thought that if I had such a card with me, I would hand one to you when you begin to whine and relate a long story about your troubles, how you have been abused and slighted, how fortune has forever refused to smile upon you, how your friends in whom you had placed the utmost confidence have betrayed you; and the worst of it is you enter into all the little details so that it becomes exceedingly irksome, except to one who has lots of time to spend and a ravenous appetite for gossip.

It is not characteristic of a truly courageous man to whine. No doubt you have troubles; we all do. Then do not saddle off your load on to some one else, who may for all you know be carrying a heavier burden than yours. Your complaints seem to me to be childish; you remind one of a baby with a sore finger that must be shown to all visitors. I suspect that you will say that I am unkind, unsympathetic, unbrotherly. If you do, it will prove what I have been saying, that you are a whiner. If you go to complaining about what I have said, it will indicate very clearly that the "coat fits you." And really, dear friend, you do yourself an injury by your whining, in your own estimation and in the estimation of others, who would respect you much more if they did not know that you were such an abused, down-trodden, misunderstood person.

Your friend, N. I. DEW.

### SUGGESTED SUBJECTS OF PRAYER

For the World's Christian Endeavor Prayer Chain.

#### Covenant.

Trusting in the Lord Jesus Christ, and realizing the untold blessing of fervent, united prayer, we, the individual links in the World's Christian Endeavor Prayer Chain, covenant and agree to make it our practice to offer a petition for one another and for the cause of Christian Endeavor every day. We also promise to endeavor to bear in mind at the usual time of our daily devotions the particular cause which is brought to the attention of the Prayer Chain each month as the object of our united petition.

[Signed.]

[Date.]

July.—For World-Wide Christian Fellowship.

Pray that the fellowship typified by the Christian Endeavor movement, based on fidelity to Christ and loyalty to one's own church, may prevail, and that it may be greatly promoted by the International Convention at Washington.

August.—For Young Christians Away From Home.

Pray that as they are scattered by the vacation season, the knowledge of Christ may be spread abroad by

them, and that their consistent lives may everywhere tell for the Master.

September.—For the Christian Sabbath.

Pray that it may be preserved to those that come after us as a day of rest and worship and spiritual refreshment.

October.—For Our Missionaries on the Field, Both Home and Foreign.

Pray especially for those laboring in hard, discouraging and perilous fields. Pray for the "volunteers," who are making ready to go to the front.

November.—For Our Country.

Pray for the nation of which you are a citizen, whichever that nation may be, that it may be a God-fearing, law-abiding, Christian land. Pray for every wise effort of the young people to advance true Christian citizenship.

December.—For More Complete Consecration.

Pray that the month celebrated, the world around, as Christ's natal month, may be marked by the gift of a multitude of young hearts to him, and by the more complete consecration of all his people to his service.

### GOOD INTENTIONS.

There are many kind words that we mean to say sometime, but which are likely to remain forever unsaid. There are many things we plan to do, and are never likely to do them; and some of these things may well be left undone. But there are other things which we may do and do promptly. If we have faults to confess, forgiveness to ask, apologies to make or faults to amend, the sooner we do it the better.

Life is fleeting, the days are passing away, and in a little while others will have gone beyond the reach of our praise or blame; and we, too, may have passed beyond all mortal scenes of honor or of shame. If we have anything to do which ought to be done, let us do it quickly. We shall feel all the better when our work is done, and the time that remains to us can be better improved when certain needful things are done with and off our minds.

How many times there comes to us the news that someone whom we have known has passed beyond our reach; and sometimes we regret that the things we intended to do or to say were left undone till it is too late to do them. "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, device or knowledge in the grave, whither thou goest."—*Se1.*

THE difficulty in the way of believing the resurrection of Jesus is not found in the head, but in the state of the heart which is deceitful above all things, and desperately wicked, and is in itself enmity against God.

### OUR MIRROR.

THE first reports for the year's work were received from the Eastern Association, on June 1.

A JUNIOR Society has been organized at Smyth, S. D., holding their first meeting May 16, with Darwin E. Maxson, Superintendent, and Lizzie M. Fuller, Assistant Superintendent.

THE Milton Junction Society hold missionary entertainments frequently, consisting of songs, recitations, reading, etc., charging five cents for the entertainment. This society is in a growing condition and not only contributes toward the state work and general support of the young people's work in the denomination, but gives \$160 yearly toward the support of Miss Van der Steur upon the India field.

## Children's Page.

### GRANDPA'S DARLING.

A golden head, and a pair of eyes  
Blue and merry as summer skies;  
Dimpled cheeks and a dimpled chin,  
Where many kisses have tumbled in,  
That's grandpa's darling! And where is he?  
Enthroned, as usual, on grandpa's knee,  
Searching pockets in coat and vest,  
With mischievous fingers never at rest.

'Tis grandpa ever finds time to play  
With his "troublesome comfort" every day;  
Never too tired, never too sad,  
To make the little one merry and glad.  
There are kisses for every bruise and tumble,  
Kisses for even a scowl or a grumble,  
And a host of secrets, I will confess,  
Which nobody ever is able to guess.

So dear old grandpa, with silver hair,  
And "grandpa's darling," without a care  
To shadow the joy of his little heart,  
Are rarely each from the other apart.  
And e'en when the twilight comes at last,  
And drowsy blue eyes are closing fast,  
From grandpa's arms and from grandpa's breast  
Mamma must bear her boy to rest.

—Harper's Weekly.

### HER GIFT.

BY GERTRUDE MANLY JONES.

The minister's eyes swept with intense searching the apathetic faces of his stylish, worldly congregation. He had made an impassioned appeal for help in the support of a little mission church among the mountains—a section where rough men and women knew scarcely anything of God and the religion of Christ. He had hoped to inspire the people with the spirit of giving, to make them feel that it was a sweet, blessed privilege, and—he had failed. A sense of desolation crept over him.

"God help me," his lips murmured mutely. He could not see the bent figure of little crippled Maggie in the rear of the church—a figure that was trembling under the fire of his appeal.

"Lord Jesus," the little one was saying brokenly, "I ain't got nothin' ter give; I want the people in the mountains ter hear 'bout my Saviour. Oh, Lord, I ain't nothin' ter—"

What was it that made the child catch her breath as though a cold hand had taken hold of her heart? "Yes, you have, Maggie," whispered a voice from somewhere; "you've got your crutch, your beautiful crutch that was give ter you, an' is worth a lot of shining dollars. You can give up your best friend what helps you ter git into the park where the birds sing, an, takes you ter preachin' and makes your life happy."

"Oh, no, Lord," sobbed the child, choking and shivering. "Yes, yes, I will! He give up more'n that fer me."

Blindly she extended the polished crutch and placed it in the hand of the deacon who was taking up the scanty collection. For a moment the man was puzzled; then comprehending her meaning, he carried her crutch to the front of the church and laid it on the table in front of the pulpit. The minister stepped down from the rostrum and held up the crutch with shaking hand. The sublimity of the renunciation unnerved him so that he could not speak for a moment.

"Do you see it, my people?" he faltered at last; "little Maggie's crutch—all that she has to make life comfortable. She has given it to the Lord and you—"

There was a moment of silence. The people flushed and moved restlessly in their cushioned pews."

"Does anyone want to contribute to the

mission cause the amount of money this crutch would bring, and give it back to the child who is helpless without it?" the minister asked gravely.

"Fifty dollars," came in husky tones from the banker.

"Twenty-five."

"One hundred."

And so the subscription went on, until papers equivalent to six hundred dollars were lightly piled over the crutch on the table.

"Ah, you have found your hearts—thank God! Let us receive the benediction," almost whispered the minister as he suddenly extended his hands which were trembling with emotion. Little Maggie, absorbed in the magnitude of her offering and the love that prompted it, comprehended nothing that had taken place. She had no thought of the future, of how she would reach her humble home, or of the days in which she would sit helpless in her chair as she had once done. Christ had demanded her all, and she had given it, with the blind faith of an Abraham. She understood no better when a woman's arms drew her into close embrace, and soft lips whispered in her ear: "Maggie, dear, your crutch has made six hundred dollars for the mission church among the mountains, and has come back to stay with you again. Take it, little one."

Like a flash of light there came the consciousness that in some mysterious way her gift had been accepted of God, and returned to her, and with a cry of joy the child caught the beloved crutch to her lonely heart; then smiling through her tears at the kind faces and reverential eyes, she hobbled out of the sanctuary.—*Christian Observer.*

### BESSIE'S QUESTIONS.

My little sister Bessie is always turning over some grave subject in her wise little head, and asking no end of questions. Mamma says she doesn't know what she will ask next. The other day she came running in from the children's Christian Endeavor Society, and had hardly hung up her hat before she began:

"Mamma, did you ever see a real live Home Missionary?"

"Why, yes, my child, many times."

"What are they like?"

"Like! Why, like any minister—like our Dr. M."

"Aren't they kind of low people, not nice like Dr. M.?"

"What can you mean, child, by such questions? Of course they are educated, refined people, like other ministers. Some of them are among the noblest people I ever knew; and their wives are very sweet, cultured ladies, graduates from our best schools and colleges. But what makes you ask such strange things?"

"Why, when we came out of our Christian Endeavor meeting, the ladies were just beginning to pack a barrel for a home missionary, and some of the things looked just like those you give to old Joe Saunders, who cleans out our ashes. I'm sure none of our people would give them to Dr. M. What do they give such things to nice Home Missionaries for?"

"Score one for Bess," said papa, laughing. He had just come in without our seeing him, and heard the talk. "But really, wife, I do sometimes wonder, whenever I think soberly

long enough, whether being away from home, friends, and doing the hardest kind of frontier work, wouldn't be the missionary's share of self-denial, without having to starve and freeze, and wear old clothes that Christians at home, who never do any good, don't want any longer. But you know best about such things, I suppose." (Papa isn't a Christian, and leaves the religion of the house to mamma.)

Mamma sat thinking a few moments after papa went out, and then went upstairs. She didn't come down again for some time. I thought her eyes very red, but she looked very sweet and happy.

"Johnnie," she said, "I wish you'd run down to the church and ask the ladies to put this letter into the barrel, and on your way stop at Joe Saunders and leave this bundle.

"Yes, you may read it before I seal it," she said, seeing, I suppose, a curious look in my eyes.

This was what it said: "Inclosed please find two ten-dollar bills. I was intending to spend them for some new jewelry for myself, and to send you some old clothes; but my little girl asked me some questions which set me to thinking. I am ashamed that I have been willing in the past to let the missionaries do all my self-denial. Please buy with this money something nice and beautiful, just such as Christians at home have. With new interest in your work, and prayers for your success, A CHRISTIAN WHO IS ASHAMED OF HERSELF."

I think it was just splendid in mamma; and when I get to earning my own money I'm going to do lots of such things. I'll send a good big contribution every year to the Home Missionary Society, so as to be sure the missionaries can have their salaries paid promptly, and then I'm going to send some extras; but I won't send anything that wouldn't be good enough for our Dr. M.—*The Work at Home.*

### FAMOUS BOYS.

A Swedish boy fell out of a window and was severely hurt, but with clenched lips he kept back the cry of pain. The King Gustavus Adolphus, who saw the fall, prophesied that that boy would make a man for an emergency; and so he did, for he became the famous General Bauer.

A woman fell off the dock in Italy. She was fat and frightened. No one of the crowd of men dared to jump in after her; but a boy struck the water almost as soon as she, and managed to keep her up until stronger arms got hold of her. Everybody said the boy was very daring, very kind, very quick, but also very reckless, for he might have been drowned. That boy was Garibaldi, and if you will read his life, you will find these were just his traits all through—that he was so alert that nobody could tell when he would make an attack with his red-shirted soldiers; so indiscreet sometimes as to make his fellow-patriots wish he was in Guinea, but also so brave and magnanimous that all the world, except tyrants, loved to hear and talk about him.

A boy used to crush the flowers to get their color, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist, Titian.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said: "That boy will beat me some day." So he did, for he was Michael Angelo.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself: "Now, this will never do. I get too much excited over it; I can't study so well after it. So here goes!" and he flung the book out into the river. He was Fichte, the great German philosopher.—*Our Dumb Animals.*

## SABBATH AND SUNDAY.

BY GEORGE E. BREWER.

I am glad that in your editorial of January 16 you concur with me in opposition to religious persecution of Sabbatarians or others for conscience sake. This is a Baptist heritage we cannot fail to maintain. But you arraign me on some things, and say other things in support of the arraignment, which justice requires you to allow me to notice in your paper in vindication of myself, for many of your readers who have not studied the subject will classify me, as you have done, as disloyal to Baptist faith.

The point of difference between us is as to whether the seventh or first day of the week is the Sabbath. By universal consent among Baptists their fundamental creed is "that the Bible is the only rule of faith and practice religiously, and the final source of appeal on all contested points of religious belief. To the law, then, and to the testimony on our differences.

You demur to my statement, "the seventh day is the Sabbath of the Lord our God, having never been repealed, abrogated, or changed by divine authority." You must admit that it was the seventh day, just following the six days of creation, on which God rested and which he hallowed and blessed. In the fourth commandment he says, "Remember the Sabbath-day to keep it holy. The seventh day is the Sabbath of the Lord thy God." That same Lord is our God and the Father of our Lord Jesus Christ. No one will deny the seventh day being the Sabbath until the establishment of the gospel. If changed under it the evidence is lacking in the New Testament, which closes divine revelation to man. Now, Bro. Editor, unless you can show this statement false by referring me and your other readers to the chapter and verse where the law was repealed, or the day changed, why do you say I ought "to be classed with the Seventh-day Baptists, or to locate at Sinai and join the Jews?" If I stand on Scriptural ground it is also Baptist ground, for they claim to believe and practice nothing, as Baptists, but that for which they have a "thus saith the Lord." It was this position of theirs that brought me from a pedobaptist fold to theirs, and has kept me there. Whenever they, by authoritative utterance, abandon it and adopt common usage instead, you need not invite me out, for I will go of my own accord. Why any believer in the Seventh-day Sabbath should be said to be Jewish would be hard to show, for the Sabbath was not instituted for Jews, as such, but for man as a race, more than three thousand years before Judaism was brought into existence, and the Jews were to obey it only in common with other men. Jesus reiterates the universal obligation when he says, "the Sabbath was made for man," that he might rest and worship. Because God gave it to Moses for his people does not make it any more Jewish than the other commandments given with it, not to take God's name in vain, nor to lie, steal, kill, or be guilty of adultery. God wrote these upon stone, they were of obligatory force from the first, and will be to the end, for Jesus says, "they shall never pass away even when the heavens and the earth do pass away." He sums them up as being "love to God and love to man."

You say "my assumption that the Sab-

bath was established as a perpetual monument against scientific skeptics and infidels, carries with it its own refutation." Why so? God gives as his reason for hallowing the Sabbath, "For in six days God created the heavens and the earth, and all that in them is, wherefore he rested on the seventh day and hallowed it." If this arbitrary division of time into weeks of seven days, the first six of which are to be given to labor, and the seventh to rest and worship, does not stamp falsehood, with each recurrence, upon so-called scientific teachings of a mode of creation different from that which says "God spake and it was done, he commanded and it stood fast," and upon the infidel who says "there is no God," then I am unable to judge of what would be a monumental memorial of God as a personal being, self-existent, and by whom all things exist. The Bible, all its teachings, the religion of the Old and New Testaments, all hang upon this single truth.

You speak of "the Sabbath and the Lord's-day, or Sunday, as both being divine institutions." The Sabbath is a divine institution, grand and wonderful in its significance, but Sunday is not, and no one has a Bible right to call it "the Lord's-day." There is a period of time called once in the Bible "the Lord's-day," but there is not one word in the passage, the context, or elsewhere in the Bible giving the shadow of a right to apply the name to Sunday or any other day of the week. It means the same time as that called "the day of the Lord," and this objective form of the expression occurs about thirty-seven times in the Old and New Testaments, and every time the context requires us to apply it "to the second coming of Christ in his power and glory for final redemption." John, in Rev. 1: 10, uses the term "Lord's-day," the only place where it occurs, and evidently uses it for the name of the period of Christ's coming, for the whole book of Revelation is a series of visions attending that great event. As John's hat, and the hat of John mean the same hat, so the Lord's day, and the day of the Lord mean the same time, and it is not Sunday or any other day of the week.

Having shown that the first day of the week, or Sunday, is not the Lord's day, I now add that there is not from Matthew to Revelation one word which indicates any change of the Sabbath from the seventh to the first day of the week, not even an intimation that there is any sacredness given to it by either Jesus or the apostles, but that on the contrary both Jesus and the apostles observed throughout their lives the seventh day as the Sabbath, and that Jesus gave it his full endorsement by word when he said "the Son of Man is Lord also of the Sabbath," just as he had endorsed it by his observance. The first day is mentioned seven times in the New Testament, Matt. 28: 1; Mark 16: 2; Luke 24: 1; John 20: 1 and 19; Acts 20: 7; and 1 Cor. 16: 2. Now it must be remembered that the earliest of these books was written A. D. 38, and the last A. D. 96, and the others at different periods between, and yet in not one place in either of them is there the slightest intimation of any sacredness attached to this first day or Sunday, or the name "Lord's-day" applied, but still some folks would read a man out of a Baptist church because he can-

not take it in lieu of God's blessed Sabbath (!) In three of these references the women came to do work not lawful on the Sabbath. In these the old Sabbath is mentioned in connection, and is still called the Sabbath. On two others of them there was no design to commemorate the resurrection, for they did not believe then Christ was raised. In one other there was a religious service, and the only time there was, and this was not because of any custom of worshiping on the day, but because Paul and his company were going to start when daylight came on a journey of several hundred miles. This meeting was at night and not in the day, and in A. D. 60. The remaining reference is about laying up money for the poor suffering saints in Judea, that Paul wanted to carry for their relief as he went to Jerusalem. This could not have reference to a collection taken in a congregation assembled for worship, for it was to be kept by each individual, out of the proceeds of the first day's labor of the week. These cover every mention of Sunday in all these books, and not one word to indicate a "divine institution," or any change from the seventh to it. Against that one service at night, in the "Acts of the Apostles," we have statements in the same book, in six different places, covering hundreds of times, showing the observance of the old Sabbath as their regular custom. Paul was the apostle to us Gentiles, and he never taught us a change; he always observed the day himself; and took a most solemn vow that he never taught or walked contrary to it.

Your quotation from Col. 2: 16, as made, is misleading, for the text and context show that the sabbaths and festivals alluded to there pertained to the ceremonial law, and not to the Sabbath of the ten commandments, for this Sabbath, as declared by Jesus, is not "against us," as that was, but "for us," and was not to be taken away.

The only authority for the observance of Sunday was the decree of Constantine of March 7, 321, when as the Pagan Emperor of Rome he set it apart in honor of the Sun, his principal divinity—therefore its name, "Sunday." Four years afterwards he became a nominal Christian; united church and state, and through councils called by him and subsequent rulers of Rome, these councils decreed this day to take the place of God's Sabbath. Sunday therefore rests upon the same authority which gave sprinkling its place for baptism, and babies as proper subjects for its reception.

It would be well to remember the words of Jesus when he said, "In vain do ye worship me, teaching for doctrines the commandments of men."—*Alabama Baptist*.

## DO NOT SPOIL YOUR CHILDREN.

It is not well to love your children so much that you will make everyone else hate them. "Thousands of kind-hearted parents are unconsciously educating their children in habits of selfishness. The boy for whom everything is done, and who is not required to do anything for himself or for anybody else, is effectually spoiled for all the higher uses of life, unless, indeed, his natural disposition is so kindly as to neutralize the effects of his vicious training. The same remark may be made of the ordinary girl. Let the parents who are working and worrying themselves to death in order to exempt their children from the necessity of toil, bear this thought in mind. Such a policy is essentially cruel. Whatever the difficulty of the task, children should be taught from their earliest years that they owe something to other people, and should be required, according to their ability, to discharge the claim."—*Sel.*

# Sabbath School.

## INTERNATIONAL LESSONS, 1896.

SECOND QUARTER.

April 4.	Warning Against Sin.....	Luke 13: 22-30
April 11.	Parable of the Great Supper.....	Luke 14: 15-24
April 18.	The Lost Found.....	Luke 15: 11-24
April 25.	The Rich Man and Lazarus.....	Luke 16: 19-31
May 2.	Faith.....	Luke 17: 5-19
May 9.	Lessons on Prayer.....	Luke 18: 9-17
May 16.	Parable of the Pounds.....	Luke 19: 11-27
May 23.	Jesus Teaching in the Temple.....	Luke 20: 9-19
May 30.	Destruction of Jerusalem Foretold.....	Luke 21: 20-36
June 6.	Warning to the Disciples.....	Luke 22: 24-37
June 13.	Jesus Crucified.....	Luke 23: 33-46
June 20.	The Risen Lord.....	Luke 24: 36-53
June 27.	Review	

### LESSON XII.—THE RISEN LORD.

For Sabbath-day, June 20, 1896.

LESSON TEXT.—Luke 24: 36-53.

GOLDEN TEXT.—The Lord is risen indeed. Luke 24: 34.

#### INTRODUCTORY.

EVENTS. Certain wonderful manifestations accompanied Christ's death on the cross, and when the excitement was over Joseph, of Arimathea, begged the body and laid it in his own new tomb, which was securely sealed and guarded by the Romans. The women prepared their spices and ointments and rested till "the end of the Sabbath." But, in spite of all precautions, when they approached the tomb, "very early in the morning upon the first day of the week," they found Christ not rising, but *already risen and gone*, leaving a message in the mouths of the angels. Early on this morning he revealed himself to Mary Magdalene in the garden; a few moments later to the other women. Toward evening he walked to Emmaus with two of his followers, who hurried back to the city to find the disciples eagerly discussing a visit he had just made to Simon. While they talk he himself stood in their midst. The first part of our lesson is Luke's account of this meeting. A week later he appears to them again and convinces Thomas of the reality of his presence. Later on he meets seven of them on the shores of Tiberias, still later he keeps his appointment with the eleven on the mountain in Galilee; then he appears to upward of five hundred at once; still again he appears to James, probably at Jerusalem; and finally leads the eleven to Bethany for the final appearance and ascension. This last forms the closing portion of our lesson. Hence, the lesson actually divides itself into two parts.

#### EXPLANATORY.

- v. 36. "They thus spake." The two from Emmaus. "Peace be unto you." The common Jewish salutation.
- v. 37. "Terrified . . . spirit." As a sensitive person now would feel supposing he saw a "ghost."
- v. 38. "Why." Have ye forgotten the promises?
- v. 39. "I, myself." Intensive form of statement. The same Jesus who was crucified.
- v. 40. See to Thomas a week later. John 20: 24-29.
- v. 41. "Believed not for joy." Too good to be true.
- v. 42, 43. Thoroughly proving the reality of his presence. Acts 10: 41.
- v. 44, 46. Every part of the Old Testament had foretold the event; he himself had foretold it. This was the inevitable fulfillment.
- v. 45. Cleared away prejudice, error and doubt for-
- v. 47. "Repentance and remission." Always repentance first. "All nations." World-wide evangelism—home and foreign missions—beginning at home.
- v. 48. "Witnesses." You have seen, now testify.
- v. 49. "Promise of my Father." Promise of the Holy Spirit. Wait for him and his power, else all effort will be vain. Acts 1: 8.
- v. 50. "As far as." Over against.
- v. 51. "Was carried." Christ was being carried. Even while ascending to his home in heaven, he continued to pour out blessings upon his own. So he does to-day.
- v. 52. "Great joy." No sorrow of earth could dull this spiritual blessing.
- v. 53. Obedient to the command in v. 49.

"I WILL bet you a hat that you will come down off that chair before I ask you twice," said a gentleman. "Done!" exclaimed his friend. "Come down," cried the other. "I will not," cried his friend with much obstinacy. "Then stop till I ask you a second time," said the other. Perceiving that he would never be asked a second time, the gentleman in the chair came down in a double sense.—*Christian Work.*

# Popular Science.

## Aluminum for Cooking Utensils.

In Germany, lately, the Imperial Health Bureau made a practical test in order to determine whether aluminum would impregnate food with salts of a poisonous nature, such as are given off by tin, lead, copper, etc. This test was made by two physicians, who volunteered as subjects. To each of these were given with their food fifteen grains of the tartrate of aluminum, daily, for one month. At the end of the month neither of them lost flesh, appetite, or experienced the slightest effect. The object of this test was to determine the safety of aluminum for cooking vessels, possessing such valuable qualifications for such uses, being remarkably light, a splendid conductor of heat, non-corrosive and peculiarly adapted to culinary purposes.

This remarkable metal by the aid of science has become vastly cheapened. I had occasion some years since to purchase a piece, when it cost me its weight in gold; now when weight is taken into the account, it is cheaper than bar steel. It is being manufactured into great numbers of articles, from telescopes to drinking cups, especially in articles where lightness is a consideration.

## Bauxite. (Pronounced bo-zite.)

This remarkable and peculiar kind of clay takes its name from having been first discovered at La Baux, in France. It is the source of all alum, and one-half of its weight is composed of alumina, the other half of iron, silica and water as impurities.

Sir Humphrey Davy, the great chemist, who died at Geneva, in May, 1829, while analyzing this clay, was the first to discover that it contained the metal now known as aluminum. In consequence of the great difficulty existing at that time in separating the metal from the impurities, it was only obtained in a sufficient quantity to determine its qualities.

It was found to be white like silver, of a brilliant lustre, about as hard as zinc, malleable, ductile, highly sonorous, and a good conductor of electricity; would not tarnish nor oxidize, and in weight not more than one-third that of iron.

Since its discovery but little attention has been given to the working of bauxite until within a few years, when scientists began to devise means for separating the iron, silica and other impurities from the metal. At first the progress was slow, until it was discovered that it could be done by electricity. Since that time its progress has been very rapid, until now there are several plants for its reduction in this country, the largest of which is at Pittsburg, Pa.

No sooner had these discoveries been made than this country was explored for bauxite, to supply the world's consumption. It is evidently associated more or less with all clays, but not in paying quantities. So far in the United States, only in three localities has bauxite been found possessing commercial value. The first is in the Coosa Valley, southwestward from Adairsville, in Georgia, to Jacksonville in Alabama, a distance of about eighty miles. Here the deposits are found from 850 to 950 feet above the level of the sea, and are irregularly distributed. Another section very rich in bauxite is west

of Adairsville and north of the Etowah River, and covers about fifty square miles. The Georgia Bauxite Mining Company are working deposits in this section, and shipping to the Reduction Company at Pittsburg; also shipping to the extracting works at Niagara Falls. Within the past few weeks they have made a shipment of bauxite to Germany.

A plan is now being considered to establish reduction works at the mines and save transportation. Within four miles of the clay beds now being worked is a water power sufficient to supply electricity for several plants, which when carried into effect would not only increase the value of the land, furnish employment for many people, but greatly cheapen the aluminum metal.

Mr. Edison, in using some aluminum rods in connection with his experiments, has found that although soft and pliable in the start, by the action of the electrical current they have become as hard as steel.

There is not the least question but that among the clays so widely distributed throughout our whole country sufficient beds of bauxite may be found to supply the whole world with this new and useful metal, and ere long its manufacture into useful articles will become an industry that will favorably compare with that of iron. H. H. B.

## THE PRAYING INFIDEL.

It has been observed in storms at sea that there was no danger as long as officers and men continued to swear—when they stopped swearing it was a token of peril. But sailors do stop swearing sometimes, and infidels sometimes do pray.

I remember, says the Bishop of Saskatchewan, many years ago listening with great delight to a story I heard from a missionary in North Canada. He said that some years before, a humble missionary was traveling through the Canadian backwoods. He lost his way, but presently was rejoiced at the sight of a glimmering light. Soon reaching it, to his surprise he found a large congregation of settlers gathered around a fire listening to an able discourse. To the horror of the missionary he found the man was trying to prove that there was no God, no heaven, no hell, no eternity. A murmur of applause went through the audience as the orator ceased. The missionary stood up and said:

"My friends, I am not going to make a long speech to you, for I am tired and weary, but I will tell you a little story. A few weeks ago I was walking on the banks of a river not far from here. I heard a cry of distress, and to my horror I saw a canoe drifting down the stream and nearing the rapids. There was a single man in the boat. In a short time he would near the waterfall and be gone. He saw his danger and I heard him scream, 'O God, if I must lose my life, have mercy on my soul!' I plunged into the water and reached the canoe. I dragged it to land and saved him. That man whom I heard when he thought no one was near, praying to God to have mercy on his soul, is the man who has just addressed you, and has told you he believes there is neither God, nor heaven, nor hell!"—*The Christian.*

TOMMY went fishing the other day without the permission of his mother. Next morning a neighbor's son met him and asked, "Did you catch anything yesterday?" "Not till I got home," was the rather sad response.

## AGAINST SUNDAY LAWS.

Seventh-day Baptists' Deliverance on the Rum Traffic.

The Association of Seventh-day Baptist churches of West Virginia, including one church from Salemville, Pa., held a convention at Greenbriar, W. Va., May 21 to 24. G. H. Lyon, of Sistersville, who is an alternate delegate to the Prohibition Convention, reported that the following resolutions relating to Sunday laws and the rum traffic had been adopted:

*Resolved*, That it is the duty of every Christian to labor earnestly to secure and sustain effectual prohibitory laws and, further,

*Resolved*, That the license of the liquor traffic is wrong, and that whoever favors license or votes with any party sustaining the license system, is culpably responsible for that evil; and that we, as Christian voters, will not be guilty of that sin.

*Resolved*, That we believe that the Sabbath is a divine institution, the appointment of the seventh day of the week to be kept holy unto the Lord; and that it is not the providence of the civil law to determine or enforce its observance.

*Resolved*, That we ask the legislatures of states to repeal existing Sunday laws, because of the encroachments thereby of the state upon matters which men owe alone to God; and because the simulation of the Sabbath imposes a hindrance to the discernment and observance of the day we are commanded of God to keep holy.

*Resolved*, That we esteem the blessings of the Sabbath to be a great good, but that the compulsory idleness which the attempted supervision of civil law presumes to interpose is subversive of that good; that it gives, and can only give, a holiday instead of a holy day; and that the enforced idleness intended for aid of the church is, instead of that, a corraling of the world in the interests of the saloons.

*Resolved*, That we will have nothing to do with laws for prohibition of the liquor traffic one day in seven, because it is such a compromise as implies a tacit admission for it to continue the other six days; because it diverts from efforts for entire prohibition, and that it absorbs largely the efforts in behalf of prohibition, engaging its friends in a very much harder task than it would be to maintain entire prohibition.

The resolutions state some things with reference to the Sunday laws that are not ordinarily expressed. If a compulsory holiday operates in favor of the saloon, rather than against it, it behooves prohibitionists to modify their action respecting the Sunday laws.—*Pittsburg Press, May 27, 1896.*

"SINNER, if you think of yourself and your duties to your fellow-men and to God, do not neglect to turn to the service of the Lord Jesus Christ."

**Beware of Ointments for Catarrh that contain Mercury,** as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by druggists, price 75c. per bottle. Hall's Family Pills are the best.

## Special Notices.

## ASSOCIATIONS.

NORTH WESTERN, June 18-21, Albion, Wis.

ALL persons contributing funds for the Mizpah Mission, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.

THE Seventh-day Baptist Mission Society of South Dakota will assemble for its Yearly Meeting with the Big Sioux church, Moody Co., on Friday, July 3, and continue over Sabbath and Sunday. Teams will be at Dell Rapids Friday to meet people coming on the train. Those coming at other times please inform N. P. Nelson, Box 303 Big Sioux, Moody Co., S. Dakota. The evangelist and tent are expected here at that time. A cordial invitation is extended to all. C. SWENDSEN.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath. M. B. KELLY, Pastor.

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, care of Mr. C. B. Barber, Sion College, Victoria Embankment, London, E. C. Sabbath-keepers and others visiting London will be cordially welcomed.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 509 Hudson St.

ALL who purpose attending the Association at Albion, June 18-21, are requested to send their names to the undersigned, that we may not only arrange for stopping places during the Association, but may also know how many teams to send to the depot. Please notice that Edgerton (our station) is on the C. M. & St. Paul R. R. Those coming by way of Chicago will find their trains to leave at 11:30 A. M. and 10:30 P. M., also one at 3 P. M. These trains arrive at Edgerton, 3:10 A. M., 5:30 and 7:45 P. M. Any coming by the North-Western lines will have to lie over at Milton Junction, Madison, or Janesville, from three to six hours to get a train to Edgerton. E. A. WITTER, Pastor.

ALBION, Wis.

## WANTED.

By the Tract Board's Committee on Distribution of Literature, to complete files of Seventh-day Baptist periodical publications, the following:

The S. D. B. *Missionary Magazine* Aug. 1821 to Sept. 7, 1825.

*Protestant Sentinel*, April 14, 1830 to Dec. 19, 1837, and May 3, 1838, to May 21, 1839.

*S. D. B. Memorial*, three volumes, entire.

*S. D. B. Register*, March 10, 1840, to Feb. 1844.

SABBATH RECORDER, June 13, 1844, to Jan. 1, 1890.

Those having the above mentioned publications, any or all, bound or unbound, which they are willing to dispose of for the purpose indicated, are requested to correspond at an early date with the undersigned sub-committee. CORLISS F. RANDOLPH.

Great Kills, P. O., Staten Island, N. Y.

## COMMENCEMENT WEEK OF MILTON COLLEGE.

June 25 to July 1, 1896.

Thursday Forenoon and Afternoon, June 25, Field Day Exercises.

Friday Evening, June 26, Exercises of the Christian Association, Commemorative of its Fortieth Anniversary.

Seventh-day Evening, June 27, Public Session of the Philomathean Society.

Sunday Evening, June 28, Baccalaureate Sermon, by President Whitford.

Monday and Tuesday, Forenoon and Afternoon, June 29 and 30, Examination of Classes.

Monday Evening, June 29, Public Session of the Iduna Lyceum.

Tuesday Evening, June 30, Concert by the classes in Music, under the charge of Dr. J. M. Stillman.

Wednesday, July 1, COMMENCEMENT DAY. Forenoon, at 10 o'clock, Graduation Exercises, with Orations by Six of the Seniors, and Master's Oration, by Rev. George B. Shaw, of Nile, N. Y. Afternoon, at 2:30 o'clock, Annual Meeting of the Alumni Association, with brief Addresses, by the President, John Barlass, of Rock Prairie, by the Vice-President, Miss Nellie M. Brown, of Milton, and by Six other Prominent Graduates. Afternoon, at 4 o'clock, Class Exercises by the Seniors and other Students. Evening, at 8 o'clock, Senior Concert, by the Imperial Quartette, of Chicago, Ill.

MILTON, Wis., June 8, 1896.

## PROGRAMME FOR THE YOUNG PEOPLES' HOUR

at the North-Western Association.

PRESIDING OFFICER, E. B. Saunders, President of Permanent Committee.

SECRETARY, Edwin Shaw.

Song Service, led by Eli F. Loofboro, Welton, Iowa. Scripture reading, David C. Ring, Big Springs, S. D.

Prayer, A. Lovelle Burdick, Coloma, Wis.

Music.

Junior Exercise, Albion Juniors.

Some practical Suggestions, Reta I. Crouch, Secretary of Permanent Committee.

Music.

What Advantage is the Permanent Committee to Our Denomination? Discussion opened by W. D. Burdick, Jackson, Ohio.

Music.

Prayer-meeting Topics—What shall we use? Discussion opened by D. B. Coon, Berlin, Wis.

Music.

Denominational Loyalty. Discussion opened by D. W. Shaw, New Auburn, Minn.

Music.

Secretary's Report, Edwin Shaw, Milton, Wis.

Benediction, L. C. Randolph, Chicago, Ill.

Music furnished by the Albion Society.

## NORTH-WESTERN ASSOCIATION.

FIFTH-DAY MORNING, JUNE 18, 1896.

10.00. Devotional exercises, led by Rev. H. D. Clarke.

10.30. Words of welcome by Rev. E. A. Witter, pastor of the Albion church, and response by the moderator.

10.45. Call to order by the Moderator, and report of the Executive Committee.

11.00. Introductory Sermon, Rev. L. C. Randolph.

12.00. Adjournment.

## AFTERNOON.

2.30. Communications from the churches. Appointment of Standing Committees. Communications from Corresponding Bodies.

3.30. Devotional exercises.

3.45. Sabbath-school hour, conducted by Rev. H. D. Clarke. Adjournment.

## EVENING.

7.45. Praise service, conducted by Eli Loofboro.

8.15. Sermon by delegate from South-Eastern Association.

## SIXTH-DAY MORNING.

9.30. Annual reports and other business.

10.15. Devotional Exercises.

10.30. Memorial Address, Rev. Wm. C. Whitford.

12.00. Adjournment.

## AFTERNOON.

2.30. Miscellaneous business.

3.00. Tract Society hour.

4.00. Woman's hour. Adjournment.

## EVENING.

7.45. Praise, Prayer and Conference service, conducted by Revs. J. H. Hurley and T. J. Van Horn.

## SABBATH-DAY MORNING.

10.30. Sermon, Delegate from Eastern Association. To be followed by a collection for the Tract and Missionary Societies.

11.30. Sabbath-school, conducted by the Superintendent of the Albion Sabbath-school.

## AFTERNOON.

3.00. Junior hour, conducted by Miss Angie Langworthy.

4.00. Sermon by Rev. Clayton A. Burdick, delegate from the Central Association.

## EVENING.

7.45. Praise service, conducted by Rev. D. B. Coon.

8.15. Sermon by Rev. Geo. B. Shaw, delegate from the Western Association.

## FIRST-DAY MORNING.

9.30. Business.

10.30. Missionary Hour,

11.00. Sermon by Rev. A. H. Lewis, of Plainfield, New Jersey, followed by a collection for the Tract and Missionary Societies. Adjournment.

## AFTERNOON.

2.30. Business.

3.00. Y. P. S. C. E. hour.

## EVENING.

7.45. Praise service, conducted by Rev. L. C. Randolph.

8.00. Sermon by Rev. Stephen Burdick.

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.

LARKIN.—In Niantic, R. I., May 31, 1896, Mr. Ashiel G. Larkin, aged 70 years.

Bro. Larkin was a well-known and respected citizen, who had lived many years in the vicinity in which he died. He was an esteemed member of the Second Westerly Seventh-day Baptist church. He was an honest man, firm in his convictions of right, kind-hearted, and devoted to the interests of his family. He leaves an aged father, a wife and three children. "Blessed are the dead which die in the Lord." H. S.

GREEN.—In Berlin, N. Y., June 1, 1896, Elizabeth H. Jones, daughter of Benjamin and Hannah Jones, aged 68 years, 6 months and 23 days.

In early life she united with the First-day Baptist church. December 30, 1845, she was married to Hampton Green, and united, Jan. 2, 1857, with the Berlin Seventh-day Baptist church. She leaves four children and a large circle of friends to mourn her departure. The funeral was largely attended, and in the absence of the pastor-elect, the Methodist pastor officiated, June 4. J. B. S.

HILL.—Mrs. Nora K. Hill, daughter of Justin and Mary Stewart Hill, and grand-daughter of Rev. O. P. Hill, was born in Albion, Wis., March 3, 1866, and died in Milton Junction, Wis., May 26, 1896.

December 24, 1891, she was married to Mr. Charles R. Hill, who, with her mother, a brother, two little children, and other near relatives, mourn her early removal from them. She was of retiring disposition, revealing her real self only to those nearest to her. Until the revival meetings last winter she had never taken an active interest in religion. She expressed a desire to become one of Christ's followers, and during her long sickness she seemed to enjoy, most of all, frequent religious conversations with her pastor, and to be comforted by the prayers offered at her bedside. G. W. B.

THE KIND OF GIRLS WANTED.

Let me enumerate a few of the girls that are wanted. In the first place we want home girls—girls who are mother's right hand; girls who can coddle the little ones next best to mamma, and smooth out the domestic skein when things get twisted; girls whom father takes comfort in for something better than beauty, and the big brothers are proud of for something that outranks the ability to dance or to shine in society.

Next, we want girls of sense—girls who have a standard of their own regardless of conventionalities, and are independent enough to live up to it; girls who simply won't wear a trailing dress on the street to gather up microbes and all sorts of defilements; girls who won't wear high hats in public places, or lacerate their feet and endanger their health with high heels and corsets; girls who will wear what is pretty and becoming, and snap their fingers at the dictates of fashion when fashion is horrid and silly.

And we want good girls, girls who are sweet right straight out from the heart to the lips; innocent and pure and simple girls, with less knowledge of sin and duplicity and evil doing at twenty than the precocious little school-girl of ten has all too often; girls who say their prayers and read their Bibles, and love God and keep his commandments.

And we want careful girls and prudent girls, who think enough of the generous father who toils to maintain them in comfort, and of the gentle mother who denies herself much that they may have so many pretty things, to count the cost and draw the line between the essentials and non-essentials; girls who are unselfish and eager to become a joy and a

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

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comfort in the home rather than an expense and useless burden. We want girls with hearts, girls who are full of tenderness and sympathy, with tears that flow for others ills, and smiles that light outward their own thoughts.

We have lots of clever girls and brilliant girls and witty girls. Give us a consignment of jolly girls, warm-hearted and impulsive girls, kind and entertaining to their own folks, and with little desire to shine in the garish world.

With a few such girls scattered about, life would freshen up for all of us, as the weather does under the spell of soft spring rain. Speed the day when this sort of girl shall fill the world, overrunning the spaces where God puts them, as climbing roses do when they break through the trellis to glimmer and glint above the common highway, a blessing and a boon to all who pass them by.—Selected.

DANDY; OR A NIGHT WITH A DOG.

Bow-wow-wow! wow-wow! wow! What is the matter with Dandy? I do wish that dog would stop barking—he may be sick—well, if he is, some one will probably look after him.

Bow-wow-wow! Strange that no one goes down to see what the matter is with Dandy. Surely some one ought to.

Bow-wow-wow! "Poor brute; everyone caresses him in the daytime, but at night he moans and wails with pain, while those who call him "darling" stay in their comfortable beds—" Here I jump out of bed, get hastily into my wrapper and slippers, and start to light a candle.

The clock strikes; I look to see the hour—half-past two of a chill winter's morning. A better hour to return in gay spirits from a ball than to creep down stairs to tend an ailing dog.

Dandy is delighted to see me; he jumps toward me, he fawns upon me, and he runs up stairs directly to my room, where he seems well contented to stay. I smile upon him, call him downstairs, look to see if there is water in his bowl, and give him an old cushion on which he used to sleep before he was promoted to a basket. I then returned to bed.

Bow-wow-wow! I had just dropped off into dreamland, when I was roused by an extra loud bark from Dandy: and by a knock at my door, followed by the words, "Dandy is all right. I went down and gave him some water, and father went down to let him out. I felt his nose, he's—all—right." I slept.

The next morning at breakfast Dandy was greeted with sharp words.

At ten the door-bell rings; my next door neighbor is announced. Morning calls are not formal, so I asked her up stairs. She seems excited, suggests that I should close my chamber-door; then in a low voice says to me, "Did you hear anything last night—about three o'clock this morning—yes, just at three, for I looked at the clock?" I describe our night. "Well, I heard Dandy bark terrifically, then I heard a rattling on your steps. I knew that some one was trying to get into our two houses. I looked out; I saw nothing, so suppose the man was skulking in the shadow."

We go downstairs, we examine the window-sills and door, we see a place where the paint has been flecked off, we hold each other's hands. "That must be the mark of a jimmy. We call Dandy to us, we caress him, we tell him that he can bark every night if he will only keep the burglars out.—Our Dumb Animals.

THE WISH OF A MOTHERLESS BOY.

Four years ago a pastor's wife died, leaving a little boy three years old looking for his mother. His father told him that mamma had gone to heaven. He did not know where heaven was, but was told it was far, far above the sky, a bright, a beautiful place, where mamma would never be sick and always be happy.

But he longed after her. He had always cried for mamma when he felt bad, and as soon as he learned to creep he crept after her, and was as proud as he could be when he could walk to her and climb into her lap; and when mamma told him to try to run, and he found he could do it, and she told him he did so well, he was as happy a little boy as ever lived.

But now he could not find her. And one beautiful Sunday morning in May, as he was sitting very still, all full of sorrow and grief, he was heard to say, "Could the angels come down and bring mamma to see us?" He knew she would never come back to stay, but he would have been so happy if she could make even a little visit.

But that cannot be. None that go to heaven ever come back. But some day the angels may come down and take him to be forever where his mamma is.—Christian Advocate.

WHAT TOBACCO DOES

1. Tobacco used to excess lessens the natural appetite. A great smoker is seldom a great eater. 2. It impairs digestion, causes dyspepsia, besides other derangements of the digestive system. 3. It causes inflammation of the mouth and throat, destroying the purity of the voice. A smoker is rarely a good singer. 4. It is a cardiac

irritant, causing palpitation and "tobacco heart." 5. It causes nervous depression, diminished virility, melancholy, and impaired memory. 6. It injures the sight and hearing. This follows more often from smoking than from chewing. 7. It is hostile to the most perfect development of the body; an athlete in training is not allowed to use tobacco. 8. Its most marked effects are in the young, in whom it arrests development of the highest nervous centers and stunts the growth. 9. Its use is an expensive habit. 10. It is offensive to many. Have we the right to make ourselves disagreeable? 11. It creates a thirst which in some may be satisfied with alcoholic drinks. As this subject is in the direct line of my observation for several years, and as I have used tobacco for twelve years until recently, I write only what I know and have seen.—Edwin P. Gleason, M. D.

Two sorts of Christians make most of the trouble in the church. They are like the waiters in a certain restaurant who stumbled into each other and smashed some crockery. One was absent-minded and the other was cross-eyed. The cross-eyed man said angrily, "Why don't you look where you're going?" The other retorted, "Why don't you go where you're looking?" Such people always run into each other—the man who blunders through life without looking ahead to see what influence his conduct may have, and the man who gazes fixedly at an aspiring height of ideal perfection without even starting out to reach it.—The Standard.

FAITH is the hinge on which salvation turns; it is that without which all knowledge and all impressions, and all convictions, and all duties will leave us short of heaven at last. It is the saving grace, or in other words, that state of mind with which salvation is connected. Being brought into this state, you would be saved though you died the next hour; without it you would not be saved, even had you been for years under the deepest concern.—John Angell James.

WHETHER happiness should come or not, one should try to prepare one's self to do without it.

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Leave New York, foot of Liberty street, at 4 30, 6 00, 7 15, 8 00, 8 40, 9 10, 10 00, 11 45, a. m.; 1 10, 1 30, 2 30, 3 30, 3 45, 4 00, 4 30, 5 00, 5 15, 5 30, 5 45, 6 00, 6 15, 6 30, 7 00, 7 30, 8 00, 8 30, 9 15, 10 00, 10 15, 11 30 p. m. 12 15, 1 00, night. Sunday, 4 30, 7 15, 9 00, 9 15, a. m.; 12 m.; 1 00, 1 30, 2 30, 4 00, 5 30, 7 00, 9 00, 10 00 p. m.; 12 15, night, 1 00 a. m.

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Leave Somerville at 6 00, 6 30, 7 00, 7 30, 7 55, 8 19, 9 10, 9 48, 11 45 a. m. 12 50, 1 48, 2 05, 3 25, 4 25, 5 28, 6 08, 8 07, 8 45, 11 05 p. m. Sunday 8 25, 9 45, 10 45 a. m.; 12 08, 1 20, 5 10, 6 35, 8 03, 8 05, 9 40 p. m.

PLAINFIELD AND EASTON.

Leave Plainfield at 5 45, 8 16, 9 54 a. m.; 12 46, 2 11, 4 58, 6 38, 8 21 p. m. Sunday at 5 45, 8 28 a. m.; 2 03, 6 35 p. m. Leave Easton at 6 05, 7 00, 8 54 a. m.; 12 32, 4 04, 7 00 p. m. Sunday at 7 15, 10 52 a. m.; 6 40, 7 30 p. m.

ROYAL BLUE LINE.

Leave Plainfield for Philadelphia, 5 17, 5 45, 8 44, 9 46, 10 44 a. m.; 2 17, 6 48, 8 21, 10 53, 1 17 night. Sundays—5 17, 5 45, 9 55, 10 44 a. m.; 2 25, 4 55, 6 48 p. m. 1 17 night. For Trenton, 5 17, 5 45, 8 44, 9 46 a. m.; 12 46, 2 17, 5 34, 6 38, 8 21, 9 37, 10 53 p. m. 1 17 night. Sunday, 5 17, 5 45, 9 55 a. m.; 2 25, 4 55, 5 14, 6 35 p. m. 1 17 night.

For Baltimore and Washington at 5 17, 8 44, 10 44 a. m.; 5 34, 6 48 p. m.; 1 17 night. Sunday, 5 17, 10 44 a. m.; 5 14, 6 48 p. m.; 1 17 night.

For Buffalo, Chicago and all points West, week-days at 9 54 a. m., 8 21 p. m. Sunday, 6 35 p. m.

Plainfield passengers by trains marked (\*) change cars at Bound Brook.

Through tickets to all points at lowest rates may be had on application in advance to the ticket agent at the station.

J. H. OLHAUSEN, General Superintendent. H. P. BALDWIN, General Passenger Agent.

A HUSBAND was complaining to his wife, who was of a sunshiny disposition.

"Life is a burden," he sighed. "Yes, dear," she answered, "but you know we couldn't exist very well without it."

Then he smiled and took a new hold.

YOUNG JOURNALIST.—"Do you keep all kinds of pens?"

SALESMAN.—"Yes; which kind do you prefer?"

Y. J.—"I've been advised to use a trenchant pen. I'd like a small box of them, and you may put in some caustics, too."

"You are all the world to me," affectionately remarked Noah, as he surveyed his menagerie.

OFTEN woman, who inspires us with great things, prevents us from accomplishing them.

RELIGION is not a theory but a fact.