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ADDRESS TO THE OCEAN.



THOU vast Ocean! ever-sounding Sea!
 Thou vast symbol of a drear immensity!
 Thou thing that windest round the solid world
 Like a huge animal, which, downward hurled
 From the black clouds, lies weltering and alone,
 Lashing and writhing till its strength be gone.
 Thy voice is like the thunder, and thy sleep
 Is as a giant's slumber, loud and deep.
 Thou speakest in the east and in the west
 At once, and on thy heavily laden breast
 Fleets come and go, and shapes that have no life
 Or motion, yet are moved and meet in strife.
 The earth hath naught of this: no chance or change
 Ruffles its surface, and no spirits dare
 Give answer to the tempest-wakened air;
 But o'er its wastes the weakly tenants range
 At will, and wound its bosom as they go:
 Ever the same, it hath no ebb, no flow;
 But in their stated rounds the seasons come,
 And pass like visions to their wonted home;
 And come again, and vanish; the young Spring
 Looks ever bright with leaves and blossoming;
 And Winter always winds his sullen horn,
 When the wild Autumn, with a look forlorn,
 Dies in his stormy manhood; and the skies
 Weep, and flowers sicken, when the summer flies.
 Oh! wonderful thou art, great element:
 And fearful in thy spleeny humors bent,
 And lovely in repose; thy summer form
 Is beautiful: and when thy silver waves
 Make music in earth's dark and winding caves,
 I love to wander on thy pebbled beach,
 Marking the sunlight at the evening hour,
 And hearken to the thoughts thy waters teach—
 Eternity—Eternity—and Power.

—Proctor.

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Sabbath Recorder.

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BUT while it is true that the triumph of the truths of the Bible is assured, and their ultimate victory does not depend upon any one man, as we said of Sabbath Reform last week, it is equally true that God works through human agencies. Men must and will do God's work. If some who can and ought to do it fail, for any reason, others will surely take their place, and the work which God favors will go on. But those who fail in the doing will be likely also to fail in the blessing. A man who did not believe in foreign missions once asked a missionary if he thought all heathen would be lost if Christian missionaries did not go to teach them. The missionary replied that it was not so much a question in his mind whether the heathen would be saved without the gospel as it was whether Christians would be saved if they failed to preach the gospel to the heathen as commanded. So with all truth. It is not only the duty of those who are in error to hear and be convinced, but it is just as certainly the duty of those who have the truth to proclaim it. If they fail in this duty they cannot claim God's blessing and his "Well done, good and faithful servant." "Ye are my witnesses." But if a witness withholds his testimony when it is needed, of what benefit is he as a witness? Our people stand, in an emphatic sense, for loyalty to God's Word, the Bible. We believe human authority has no right to add to or take from that which God has commanded. This is our great grievance with the Christian people of to-day. A corrupt Roman Emperor changed one of the vital commands of God, and the Protestant church has accepted this sacrilegious innovation. We are to lift our voice in protest until Christian people will see and abandon the error. Some laugh at the apparently impossible task, and say it can never be done. So they did in the days of Christ and his few disciples. So they did in the early days of the Protestant Reformation. But the work went on nevertheless; and it is going on now. The error is being undermined and the way is preparing for a rapid and great change in this matter of Sabbath-keeping. Many thousands are now considering the question who a few years ago would scarcely give it a thought. It is now discussed in secular and religious journals, which a few years ago closed their columns against the truth. Many are embracing the Sabbath of the Bible and openly advocating it who a few years ago were opposing it. Then what have we to expect in the future? Simply this: God stands pledged to see that his Word "shall not return unto him void, but shall accomplish that whereto it was sent." He has warned against any changes in its nature or teachings. The Saviour has said that "heaven and earth shall pass away, but one jot or tittle of my word shall in no wise pass away till all be fulfilled." Hence his Word must stand and his long-neglected Sabbath must be re-established.

NORTH-WESTERN ASSOCIATION.

June usually brings joy and beauty to Wisconsin. This year it brings great advancement as to growth and maturity in field and woodland. The "early spring" has become the fast maturing summer. The "drowth" of the last two or three years has passed, and the promise of abundant harvests is seen on every hand. Albion, where the Association opened on the 18th of June, was resplendent in sunshine and comfort because of an easterly breeze which came with such coolness as "poor relations" are greeted with—in story books. The house of worship in which we convened has undergone such changes in the line of convenience and adornment within a few years, that with new seats, new pulpit furniture and the like, it would need an introduction to its former self lest it seem another place as it welcomed the delegates to the opening services on Fifth-day-morning. One does not need to be told that Pastor Witter and his people are "working together" for the upbuilding of the Master's cause.

The opening service of the 50th anniversary of the Association, praise and devotion, was led by Rev. H. D. Clarke, of Minnesota. Words of Welcome by Pastor Witter, of Albion, and response by Moderator S. H. Babcock, of Walworth, Wis., followed.

The opening sermon was by H. D. Clarke, alternate; Pastor Randolph, of Chicago, being at home ill. 1 Peter 2: 17. "Obedient service in Christian brotherhood." The church is brought into unity and power through service; truth is above all else. "Spongy" Christianity is to be avoided. Seventh-day Baptists are called for these times to show forth stalwart faith and devoted service as "Light Bearers." They ought to be "specialists" in all that lifts the world. The reaction of earnest service, like the draft which a locomotive creates for its own fire, will carry to success and victory. The sermon was well fitted to the occasion.

The afternoon session was given to business mainly. The extent of territory and the large number of churches in this Association demands more time for the "communications" than is required in other Associations. These showed a good state of religious life, of Sabbath-school work, and of denominational interest.

The Commencement Exercises of Albion Academy, now a private enterprise owned and conducted by Prof. Hendrickson, was held in the church from 2.30 to 4 P. M., the Association holding its business session in the chapel of the academy. Both sessions were well attended. A. H. Lewis made a brief address at the Commencement.

At 4 P. M. the Association re-convened in the church for the Sabbath-school hour, conducted by H. D. Clarke. He spoke of the high grade of the Sabbath-school work of our people throughout the Association. Geo. W. Burdick spoke upon the Home Class Department. Clayton A. Burdick upon the Value of Institute Work. G. B. Shaw upon How Shall Teachers be Trained? O. U. Whitford upon How to make Sabbath-school music more devotional, and A. H. Lewis on How to secure Better Denominational Lesson Helps. After this the conductor opened a "Question Box," through which many interesting and valuable suggestions were made.

On Thursday evening, after a praise service led by W. D. Burdick, D. C. Lippincott

preached from Phil. 4: 8. Theme, "Thinking on Christ a Source of Support and Safety." Thinking on Christ is faith in Christ; it secures victory. Peter walking the waves sank when he forgot Christ. All Christian experience emphasizes the truth that spiritual growth and strength, safety in temptation and support in trial, are attained only when our hearts and minds are "stayed on Christ."

Sixth-day morning was occupied with business, communications, reports of committees, etc. One sad feature was the report of the Committee on Obituaries, presented by L. T. Rogers. E. M. Dunn was chairman of that committee, and the report was made up mainly of the story of his life, his efficient work for twenty years in this Association, and his triumphant home-going. The uncertainty of human life, the nobility of faithful service and tributes from grateful hearts were fully commingled in this report.

The main feature of the forenoon was a memorial address by President W. C. Whitford. It was an accurate, well-digested and well-told history of the Association for one-half century. We can give only a few salient points. In Sept., 1846, the church at Milton, Wis.—the first Seventh-day Baptist church west of the Lakes—sent a proposition to the churches of Albion and Walworth looking toward the organization of an Association. First regular session was held July 8, 1847, with 17 delegates from these three churches. J. M. Todd, now pastor at Nortonville, Kas., was secretary, and the only one of the delegates at that session now present. A few others, not official delegates there, are still living. Milton then had 97 members; Albion 69, and Walworth 15; total 181. During the first decade seven churches were added; the second decade ten; the third decade fifteen; the fourth decade sixteen; the fifth decade thirteen. There are now 38 churches located in 11 states: Ohio and Kentucky on the east, Colorado and Oregon on the west. At the end of twenty-five years the membership was 2,143. It is now 2,545. A system of Quarterly and Yearly meetings was inaugurated at an early day. These continue, though now without organic connection with the Association. They have been of great good in promoting fellowship and spiritual life in the Association. Not least of these subordinate organizations is the Ministerial Conference, organized in 1866.

Interchange of delegates was begun by the older Associations as early as 1850, and by the North-Western in 1854. This interchange has been of great good in many ways. The Association has sent out many who have become pastors in the other and older Associations.

The Association united with the General Conference in 1849. In all departments of denominational and reformatory work, the Association has been earnest and prominent. In local missionary and tract work, it has done more as an organization *per se*, than any other of the Associations. It used a tent for a few years in Mission and Sabbath Reform work. It has had an Associational Tract depository, and for many years its Missionary Board was a prominent feature. In education these churches have always been active. Milton (Wis.) Academy was started in 1844. Farmington Academy (Ill.) in 1849, and Albion (Wis.) Academy—as an Associational school, was opened in 1854. In

1857 Academies were started at West Hallock (Ill.) and Walworth (Wis.). In 1859, an academy was started at Alden (Minn.). All these have been merged into the common schools, except Milton and Albion; the latter passed wholly out of the hands of Seventh-day Baptists in 1894. Milton became a college in 1867.

On questions of moral reform, temperance, and the like, the Association has spoken many times, and with no uncertain sound. There has been in it for many years a strong element of opposition to "secret societies." Before the war, the utterances of the Association on the question of slavery were intense and frequent. And on civil and religious liberty, its history presents an enviable record.

The records of the Association by the "engrossing clerk," L. T. Rogors, are such as delight the heart of the historian, and the address formed from the material furnished by such records is a summary of the work, the characteristics and the workers, well worthy of the occasion.

In the afternoon, after a business session, the "Tract Hour" came from three to four o'clock. A. H. Lewis spoke of the revised tracts and other publications; of their value, the need of re-reading on the part of the people, etc. O. U. Whitford spoke of the "future of our work;" he urged the carrying out of the plans for Sabbath reform work which were initiated at the last Conference. In the "open parliament" which followed, H. D. Clarke, I. J. Ordway, and others continued the discussion. Many important suggestions were made, and many pertinent questions were asked.

From four to five-thirty, the time was filled by the "Woman's Hour," conducted by Mrs. J. W. Morton. Mrs. O. U. Whitford spoke of the home field, and Miss Burdick of the school work in Shanghai. A full report of this session will appear in the Woman's department of the RECORDER.

Sixth-day evening found a full house, for the praise and prayer meeting, led by J. H. Hurley and T. J. Van Horn. More than one hundred and fifty took part in the service. Especial prayer was offered for lone Sabbath-keepers and little churches. Much sympathy was expressed for such. This Association has abundant cause to hold the scattered but faithful members in loving remembrance. The meeting was one of much spiritual enjoyment and power.

Sabbath morning dawned with an eager June sunshine which promised to emulate July in wilting power. At 11 A. M. a packed house listened to a sermon from Dr. McLearn. Mark 11: 22, 23, "The power of faith." Faith brings us into touch with God and fills us with divine power. We have ample ground for faith in Christ because of the power he manifested; through faith we come to know Christ in personal experience; truth is God's thought and purpose, and that purpose cannot fail. The success of the Sabbath as fundamental truth, and our success as its advocates, are parts of God's eternal and un-failing purpose; go forward, undoubting and without fear.

Miss Burdick followed, applying the doctrine of the sermon to our work in China. At the same hour, Missionary Secretary Whitford preached to an "overflow meeting," at the chapel. 2 Cor. 5: 18, "The ministry of

reconciliation." God's work is saving men; it is accomplished through human agencies; individual work, church work, denominational work; preach Christ, live Christ; God gives us all things, and keeps the world running for the sake of saving men; he has no other purpose; we should enter into that and work with him.

Wisely, the Sabbath-school was omitted. In the afternoon a crowded house listened to an excellent program at the Junior Christian Endeavor hour, conducted by Miss Angie Langworthy. Children from Walworth, Milton, Milton Junction, Rock River, and Albion took part. The hour was full of interest. A fuller notice will appear in the Young People's department.

A threatening shower was gathering at four o'clock, when the crowd left the church and joined the people outside, to listen to a sermon from Clayton A. Burdick, who spoke from the steps of the church. Rev. 3: 11. "Hold fast thy crown." Power comes only through growth. A flying maple seed becomes a tree, the helpless babe a mighty man; "from strength to strength" is God's law for souls and bodies. In these days of new demands and new "isms" we must hold all of truth we have and push on; "no retreat," our watchword. The lightning pointed his periods, and the thunder added emphasis, as the bursting shower cut the service short while the people were eager for what was left unsaid.

At evening Geo. B. Shaw had a full house to listen to his words. John 4: 35. "The Waiting Harvest." Spiritual want covers the world like an over-ripe harvest; opportunities are everywhere; our resources are abundant; we can work if we will; no time to discuss which is the best machine; "Get yours out of the shed, into the field;" save the grain and talk of methods and technicalities afterwards; glean, if no more. The sermon closed with an earnest appeal to the unsaved. It was a sermon to make lazy Christians ashamed.

Sunday, A. M., came business, resolutions, etc., followed by the Missionary hour. Secretary Whitford spoke of the evangelistic work since its inception in 1892, and announced that the North-Western Association would receive especial attention along this line during the next year. A. H. Lewis urged that the pastors are the legitimate leaders in bringing the churches into denominational and missionary work, and that success and failure depend largely on the pastors. E. H. Socwell urged that the strong churches are under obligations to the smaller ones, to aid them in every way, particularly by sending their pastors to labor with those which are pastorless. He also urged the truth that we preach an incomplete gospel when we teach that men can be brought to Christ without teaching them with equal plainness the duty of accepting the Sabbath; coming to Christ includes coming to the Sabbath of Christ.

At 11 A. M., A. H. Lewis preached from Esther 4: 14. "Thou art come into the kingdom for such a time as this." He taught that the Sabbath question now involves the fundamental point at issue between Protestantism and Romanism: that the issue is broader and deeper than denominational lines; that Seventh-day Baptists have been kept through all Christian history to uphold the truth now, after two great errors have

been tested: the abrogation of the Sabbath, and the change of the Sabbath,—and found wanting, and the Christian church, through error is on the verge of holidayism and its evils.

The main feature of the afternoon was the Young People's Hour, Christian Endeavor, conducted by E. B. Sbunders. The program was good, including report of work. An account of this session will appear in the Young People's department of the RECORDER.

In the evening Stephen Burdick preached the closing sermon. Phil. 3: 13, "Forward to a better future." Seek to know yourself; be consecrated that God may give strength; be filled with faith that God may guide; learn wisdom by failures, and hope by successes. Bury the past, and face the better future with joy and confidence; fall in with God's plans and go on to victory.

A. H. Lewis spoke a few closing words in harmony with the theme of the discourse.

One new church, Farnum, Neb., was added to the Association. Next meeting at New Auburn, Minn. Attendance was large and continued to the last session. The apparent results at the closing hour gave much joy to all. Pastor Witter and his people were unceasing in the service of the delegates and friends, in spite of heat and weariness. The young men and women of the Northwest were largely and worthily represented.

A. H. L.

THIRTEEN MONTHS IN A YEAR.

One of the most novel ideas that have been advanced in some time is the suggestion made by one John S. Brooks, that on January 1, 1900, a new division of the year into thirteen months, be instituted. This is not so preposterous as most people would be likely to consider it at the first thought. In a letter which Mr. Brooks wrote to the New York *Herald* he says that if such a division were made, the first twelve months would have just twenty-eight days, or four weeks each, and the new month twenty-nine, to make 365, and thirty in leap years. After a few days there would be no need to refer to calendars, as the same day of the week would have the same date throughout the year. If in the four years to come this change could be adopted by all countries, and January 1 were, say, Monday, every Monday would be the 1st, 8th, 15th, and 22d; every Tuesday the 2d, 9th, 16th, and 23d, and so on throughout the year. The changes of the moon would be on about the same dates through the year, and many calculations, like interest, dates of maturing notes, Easter Sunday, and many other important dates would be simplified. Mr. Brooks says in conclusion: "The present generation would have to figure new dates for birthdays, and all legal holidays, except New Year, would be on different dates. Would not the gain be more than the loss, as that would be permanent, and the objections imaginary or trifling? I wonder that this has not been advocated before, and yet I have not heard of it. I am sixty-five years old, but I can never tell the days in each month without repeating the usual verse that we learn in childhood. What excitement we could have over naming the new month. I would call it Lunar." Mr. Brooks certainly has no fear of the unlucky number. The advantages which he points out are worthy of consideration, but it is not likely that they will receive it.—*The Albany Express*.

CONTRIBUTED EDITORIALS.

A Vision of Benefits.

Once upon a time a farmer was driving across the Dakota prairie homeward. Though but a young man, his hands were callous with toil and his face was furrowed with care. It was a hard life to live and nothing to enjoy. He was sick of it all.

The wind began to sigh and sob and moan. A sudden chill came into the air. He looked anxiously round. The sky had a weird look and a strange mist blurred his vision. He knew what it was before the fine swirling snow began to fly about him. Home was a long way off still—and there were no fences. The horses plodded wearily on, but he felt that he would never see the cottage again.

There drifted before his eyes then the brightest, sweetest vision that he had ever seen. Over and over again in after years its witching memory charmed him. Nothing only the brown-haired young wife, standing as he had last seen her, at the wash-board, unconsciously humming a scrap of a song as she worked. The fire was blazing cheerily in the range. John and Bessie were playing help mamma, and baby Harold was catching merrily at the rays of sunlight that flickered in through the window. It was heaven to the weary man, and he longed with an inexpressible longing, as the cruel snow sifted down thicker and thicker, to be one of that little group once more.

The horses stumbled and fell, the wagon stopped short against a boulder, and he awoke from his noon nap by the kitchen fire. The brown-haired wife was still singing, half hidden by a cloud of steam. The children were playing about the room as he saw it all in his dream. It was only a foolish trick of the imagination; yet he staid in his chair with tears running from his half-closed eyes. An angel voice sounded in his ears, and he knew now that it was true. "It is the same home that looked so dear and precious to you through the mists and snows of death. It will be the same home to-morrow and next year. It is no less wonderful because it is always with you."

The wife looked wonderingly into the face of her farmer as he came and put his arms around her and pressed her to him again and again. What a strange look in his eyes! Whatever had got into John? Something had, surely, for from that hour he was a changed man. Often and often the children gather round him when the twilight deepens in the sky and he repeats with a world of tenderness in his voice: "Blessed be the Lord who *daily* loadeth us with benefits."

Political Fairness.

From the standpoint of independent voter and general observer there are a number of gratifying features in the work of the St. Louis Convention which may properly be mentioned. In whatever esteem Mr. McKinley's statemanship may be held, one must be glad that the presidential nominee of a great party is a man of high personal character—one in whom young men may find much to admire and imitate, a man who has convictions and who is willing to bear the responsibility of them. For the downfall of the allied bosses and the triumph of the people, for a platform more than usually clear and definite, we are thankful. But we have been especially struck by a certain spirit of fairness which was manifest

in connection with the Convention, and which is all too rare in the sphere of mundane politics. We are glad to place on record here—not as indicating in the slightest degree our own financial views—the comments of the leading gold paper of the West on the bolt of Senator Teller and his associates from the Convention after the defeat of the free silver plank. "If Senator Teller does leave, he will go with the respect of every man that remains behind, for of his honesty and earnestness there is not anywhere the slightest doubt. Though thus driven by the force of circumstances to become an aspirant to the presidency through rebellion, no one suspects for a single moment that ambition has swayed him, or that there was the slightest lack of sincerity in the tears which he shed to-day upon announcing to his fellow-Republicans that henceforth their paths lie in different directions."

We hope that these manly words will be remembered in the heat of the coming campaign, and that the spirit thus manifest will prevail.

"About as Good and Some Cheaper."

The deacon who thought that the public schools were "about" as good as our denominational colleges "and some cheaper" is not without his counterparts still. It was a good point scored by one of our rising young men at the Young People's hour of the North-Western Association that we need such gatherings to promote acquaintance with and interest in our own people and institutions. We wish the deacon had been at Albion and heard Dr. Lewis's masterly discourse—the best we have ever heard him give—on the present stage of the Sabbath question and the duty of Seventh-day Baptists. If he might only have seen the Mongolian boys and girls through the radiant eyes of a woman who loves them and whose voice the Holy Spirit touched that day, if he could have felt the thrill of Christian fellowship which pervaded the groups of chatting friends as they gathered under the trees or sat down at the ample tables, yes, I think he would have felt as we all did that last night after the sermon was over and we sat, reluctant to go, reluctant to leave the singing throng with uplifted faces, the beautiful shady village streets which in these few days had taken on such a look of old friendship. Deacon, come to Association next year.

WHAT IS TRUE RELIGION?

BY J. T. HAMILTON.

It does not consist in forms and ceremonies, however orthodox they may be; nor in creeds or doctrines, however nearly they accord with the teachings of the Bible; nor in conformity to this or that style of worship, as performed by the different churches of the present day; but it does consist in that radical change wrought in the moral nature by the power of God, through the agency of the Divine Spirit, in the exercise, on the part of the sinner, of true repentance toward God, and real faith in the atonement made by our Lord Jesus Christ, producing the "born again" process, which Jesus told Nicodemus he must experience; the said experience resulting in that transformation of the heart, by which all the motives of volition and action are reversed, so that the human will is brought into perfect harmony with, and complete subjection to, the divine will. In this

blessed state the desires and affections are regulated and controlled in such a manner that they will be directed toward none but right and proper objects; all this resulting in a life of conformity to the divine will as it is made known in the Word of God.

In connection, also, with the real impressions which the Holy Spirit makes upon the minds of those to whom it is given, and who are willing to be prompted and guided by its sacred influence, true religion will make a total separation from any, and everything sinful and wrong in the world. It will deny self of every harmful gratification, however pleasurable it may be; and make an obedient performance of every duty, both toward God and man—cheerfully and willingly rendered—a matter of paramount importance, which cannot be neglected for any consideration whatever. It changes carnality to divinity, turns the "old man of sin" out of the heart, and lets Jesus, "the new man," come in and rule and reign there without a rival. It produces hatred of sin and love for holiness, turns the feet into the path of righteousness, and makes them walk in the way of God's commandments.

It is quite a prevailing idea with multitudes, that all that this kind of religion is good for, is to prepare them for death and fit them for heaven. Hence they flatter themselves that they can live in the enjoyment of sinful pleasures and follies till very near the close of life, and then, by repentance and faith, just before they go out of this world, make sure of an admission into heaven, thus making sure of the enjoyment of all the pleasures of sin they can get in this world, and then be admitted to all the bliss of heaven hereafter. But there never was a more mistaken idea that ever entered the minds of men or women. Why the religion of the Bible—true religion is the very best thing that any one can have to live by in this world, even if there was no punishment for sin hereafter, or any reward for a godly life in heaven. Godliness is better than ungodliness, for it has the promise of this life even, as well as that which is to come. Holiness is better than sin—honesty better than dishonesty—a pure and chaste life is better than one of licentiousness and debauchery—and, on the whole, the service of God is infinitely better than the service of the devil. The fear of the Lord is true wisdom, and the way of the just the best pathway of life.

CLEANLINESS THE FIRST LAW OF HEALTH.—Cleanliness covers the whole field of sanitary labor. Cleanliness means purity of both air and water; cleanliness in and around the house; cleanliness of person; cleanliness of dress; cleanliness of food and feeding; cleanliness in the habits of the individual man and woman; cleanliness of life and conversation; purity of life, temperance,—all these are in man's power.—*Sir B. W. Richardson.*

DON'T teach the little ones to worry. Don't expect them to be as far-seeing as yourself. Don't overburden their undeveloped brains with "don'ts" and "mustn'ts" that only a grown-up could remember. Don't forget that force of example is worth a bookful of exhortations.—*The Home Queen.*

"SWEETNESS and light." That is the whole sum and substance of successful child culture. Children, like flowers, thrive best in the air and sunshine; and as for sweetness—did you ever know a really happy-tempered baby that was reared in an atmosphere of austerity?—*The Home Queen.*

PROHIBITIVE LEGISLATION--POLITICAL.

"Remembering that unwavering fidelity is a better weapon than open denunciation."

How impressive those words appear to my mind after more than forty years since I first heard them in the "Division of the Sons of Temperance!"

After a careful reading, and then laying me down and sleeping over Bro. Saunder's review of my communication, published in the RECORDER of April 13, I am yet more convinced that "nothing but the grace of God can save men from the drink curse, and scarcely that," as I heard a venerable life-long prohibitionist (a Presbyterian minister) remark in the then Tenth Congressional Prohibitionist (district) Convention, in the city of Alton, Ill., in the winter of 1864.

My critic, quotes the *Voice's* bombastic boast that, "the whole world knows the liquor dealers here in this stronghold, under a state law of their own construction, practically, have been thoroughly whipped out of their profitable Sunday trade by four Police Commissioners," etc. "Thoroughly whipped." Lets see! They have by formal action resolved to shut up shop on Sunday and wait for a change of municipal administration. Could human intellect conceive, or mortal fingers write, a more complete corroboration of the conclusion I draw from my half century of practical prohibition, 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?"

By what cause, or causes, was the Sunday liquor law referred to by the *Voice* made possible? By what reason was such law enacted? Because, for the time being, the popular mind, the conviction of its necessity, prevailed in the heart of a large, very large, majority of the people of the state of New York. Pardon a digression here, while I ask, Whose legislation is this state law? Not of, or by, the Prohibition Party, by any means; but by the party, par excellence, the *Voice* so loves to denounce as a "whisky party."

But to return to the point at issue directly, i. e., "prohibition legislation," the *Voice* claims what? Just this, and nothing more, that four police commissioners, entrenched behind a state law, have forced the liquor dealers of Greater New York to give up their "profitable Sunday trade"—one-seventh of the liquor trade—until a change in or of municipal administration! Nothing more. That is very thorough indeed! If this were the whole truth of the case, it proves me correct six days in seven; and altogether true after a change of administration. But there are thousands of facts that corroborate my conclusion. Every fact in the history of prohibition legislation, yea, and of prohibition agitation also, unmistakably prove my conclusion well formed. Nowhere in the whole world have the liquor dealers thoroughly surrendered a single state,—not even Maine, after long years of the most thorough prohibitive legislation known; but are selling openly, in such localities as the cosmopolitan character of the "popular mind" permits, in city, town, and village! I can remember many instances where "moral suasion" has effectually "whipped the liquor dealers out of their profitable Sunday trade," and their all-the-week-trade. But they "wait for a change"

of the popular mind! Yes, but they never wait for prohibition laws to be repealed; but go right on selling, tens of thousands of times, clandestinely selling, just as larcenies, adulteries, murders, etc., are committed. But convert the minds, regenerate the hearts of the children of men, on this question, and the saloon ceases to devastate the homes of our people, because the people will not buy their wares.

But my critic replies to his chosen authority, the *Voice*, with "Would it not be much easier to close the saloons all the time than on Sundays?" (I think so.) And then he quotes me thus: "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." Then my critic responds.

"We have been doing this for a generation"—I add for thousands of years—and your correspondent says: "Evidence shows that the evil is alarmingly on the increase." And then he quotes the *Voice's* strained confession that the "gates of hell" have "prevailed against" the church; quoting the New York *Tribune* and Canon Farrar. To this I answer, that right here is the key to the situation. "The church has long since declared uncompromising war against the liquor traffic," etc. So it has against all other sins, and forms of sin, except, practically, pride or idolatry, and covetousness; and confronting its inability to persuade men that Sunday is the Sabbath and that the resurrection is now to be commemorated in Sabbath-observance instead of God's rest from the work of creation, the church has asked for Sunday legislation; the church prosecutes men for not conforming to such legislation!

My critic further quotes the *Voice* thus: "It is entrenched behind the ballot box," etc. Admitted. And who dragged it into politics? Prohibition advocates.

Bro. Saunders quotes your correspondent again: "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." And then he denounces my views as the most "misleading," and "deceptive" that "can be found," etc. That is denunciation, "nothing more." He perverts the logic of my words. I help prohibition all the time, and everywhere I can by living it; by preaching it, by aiding in the enforcement of prohibition laws (as I did on yesterday, by sending the name of one of the violators, and names of witnesses, too, to a United States District Attorney! Yes, the United States prohibits when the "popular mind" sustains it!) But I am trying to imitate Jesus, who, when he could do no mighty work, by reason of their unbelief, laid his hands on a few sick folk and healed them. Thus I am trying, in company with more than "four million voters," to find employment for our more than twenty millions of people, who have nothing to do, and consequently little to eat, by doing all I can "to secure, preserve and prosper such interests as seem attainable."

And I am content to leave my motives, my arguments and my actions, to the deliberate

consideration of my fellow readers of the RECORDER, and the scrutiny of Omniscience.

Yes, my dear critic, I am to-day more than ever convinced that my communication, as a whole, or any one paragraph separately, will stand the strongest light of the facts in the case.

The village where I reside has "no license," but drunken men are often seen on our streets, because "drink is made," and is "drunk," and "men sell it for gain." I am such a teetotal prohibitionist that I would stop the manufacture entirely. Are you?

That God may move the hearts of the children of men to desist from evil, and learn to do well, is my hope. * * *

THE HOLY SPIRIT.

The Holy Spirit is a person. He can speak and be sinned against. When he speaks to men he uses human language. His present message to men is found in the New Testament. He directed the apostles in making known the life, character and will of Jesus Christ. All the arguments, motives and truths necessary to beget men to a holy life and lead them into obedience to Christ are found in the Spirit-inspired gospel. To reject Christ and the gospel is to sin against the Holy Spirit. The Holy Spirit has never withdrawn himself from the truth, the message of salvation found in the New Testament.

The Holy Spirit also abides in the church, the body of Christ. Persons having faith in the Christ, and having obeyed his command to be baptized, come into his body, the church, where they enjoy the promises of God and the comforting influences of the Spirit. The baptism in Holy Spirit occurred in the apostolic age, and was for inspirational and miraculous purposes. The enlightening influence of the Spirit accompany the truth, and men are begotten to the Christian faith, and the obedient believer enjoys the sanctifying and comforting influences of the Spirit. "To-day if you will hear his voice harden not your hearts." Every disobedient sinner has the power to harden his heart, and not yield to the arguments and motives indicted by the Spirit. All baptized persons receive him as their guest to abide with them forever. The fruits of a Christian's spirit under the dominion of the Holy Spirit are "love, joy, peace, longsuffering, gentleness, goodness, fidelity, meekness and temperance" (against such there is no law).

The Bible sets forth the work and mission of the Holy Spirit. That is the book to study and obey, that men may come to the enlightening, sanctifying and saving influences of God's Spirit.—A. W., in *Christian Standard*.

THERE was no small stir among Congressmen when Representative Morse of Massachusetts, toward the last of the sittings of the late Congress, reported a bill to prohibit the sale of liquors in the Capitol building. The report says that "The committee is of the opinion that the sale of liquor in the Capitol gives offense to a large and respectable number of citizens of the United States, and is a just cause of scandal."

FRANCES WILLARD once said: "Never forget that the only indestructible material in destiny's fierce crucible is character. Beauty, money, fame cannot be carried beyond the horizon line that shuts around this cradle of a world; but love, joy, peace, gentleness, goodness, faith, meekness, temperance, are jewels which by their very nature will survive the transit to the world invisible."

Missions.

EVANGELIST E. B. SAUNDERS is now at his home, Milton, Wis., for a vacation, arriving there June 11. He and Bro. Seager labored with the Middle Island church, West Virginia, until the convening of the South-Eastern Association, at Greenbrier. There are many young people at Middle Island, and some very good workers. The meetings were a great blessing to the church and community. There were some twenty converts. As yet only one has been baptized and joined the church. Nearly all of the converts have become active workers in the Christian Endeavor Society. It is hoped more will go forward and become members of the church.

The Association at Greenbrier was followed with a series of meetings, which were blessed with the presence and quickening power of the Holy Spirit. The church was very much revived, and several found Christ as their precious Saviour. One has been baptized and joined the church, and others were to be, if not already, baptized. Mr. Saunders being about fagged out with continuous labor for several months, went home for rest, and the meetings were continued by Bro. Seager. On this West Virginia field evangelistic meetings have been held at Salem, Ritchie, Conings, Roanoke, Middle Island and Greenbrier, during the winter and spring, with varied results. What is most needed in these churches is pastors to follow up these meetings to organize and establish the results.

EVANGELIST GEO. W. HILLS reports the attendance to the Gospel tent meetings at Viborg and Big Springs, So. Dakota, as very good and much interest manifested. It was planned by our Scandinavian brethren to hold these Gospel tent meetings from the 15th of May to the 15th of July, at three places. This causes too short a time at a place to get the most complete and best results. Much good has already been accomplished. The tent is, probably, at this writing, at Smyth, So. Dakota, where our Pleasant Grove church is located. May the meetings be so blessed by the Holy Spirit that not only the membership shall be quickened and strengthened, but many be brought to Christ and the truth as it is in him.

THE Western Association convened at Little Genesee, N. Y., opened with a perfect day. The weather was delightful all the way through. The attendance was good from the beginning and increased as the sessions advanced. Sabbath morning the meeting-house could not hold the people. At the business meetings the attendance was better than at the other Associations, and all the churches in the Association were represented by both communications and delegates. Great interest was taken in all lines of our denominational work. That which received the most earnest consideration was the Sabbath Reform work and the Boys' School in China, with its needs. If the other Associations are as earnest in regard to employing Dr. A. H. Lewis in Sabbath Reform work the rest of his active life as they are in the Western Association, his employment will be assured soon after Conference.

The time given for the Missionary hour was one hour and a half, the same as given to the

Tract hour. It was well occupied in an open parliament on our various missionary interests at home and abroad. There was greater freedom in discussion and remarks than there was in the Central Association. The following points were quite widely brought out and emphasized:

1. Evangelism is one of our most important lines of work. We should push it as a people to the extent of our ability and means. It is our hope for life, power, growth and extension.

2. Within ourselves the small churches, with their meeting-houses and the surrounding communities make excellent points for evangelistic work. The work should be prosecuted at such places with energy and power. They should have the preference, and we can reasonably expect, under the blessing of God, not only the strengthening of the things which remain, but the growth and enlargement in every way of our small churches.

3. Evangelistic work should bring the people to the truth of the Sabbath. It should not only prepare the soil for the reception of that truth, but beget an earnest inquiry for it. We should not only go into all the world and preach the gospel to every creature, but should teach them to observe all things which Christ had commanded them to do. Our evangelists should teach the Sabbath truth with a wise and loving spirit as well as preach the gospel. Evangelism as a rule should precede Sabbath Reform work.

4. Christian giving was emphasized, and its mode should be systematic. We should either tithe it or use the envelope system. If thoroughly adopted and practiced by our people it would furnish us means for our denominational lines of work beyond that we have ever yet received.

5. The Boys' School in Shanghai must not be abandoned, but must be maintained and properly provided for as soon as it can reasonably be done.

After the presentation of the work being done by our Boarding Schools in Shanghai, by Miss Susie Burdick, and the needs of the Boys' School, one of the well-to-do and liberal-hearted workers in Little Genesee thought they ought to there and then pledge money for that object, and started it by pledging \$20. Others followed with their \$10, and \$5, aggregating \$140, a good part of which was paid before the Association closed. The spirit and earnestness of the many thoughts and words uttered in the Missionary hour and the practical turn which they took were very encouraging, especially to those who have to do with such weighty matters. SEC.

THE CUBAN SITUATION.

The healthy season is past, the rains have begun, and the rebellion in Cuba is not put down. It was to have been a short and sharp campaign. Spain poured in her troops until a hundred thousand had been sent to the island, and a good start made on the second hundred thousand. The General in command did not make satisfactory progress in restoring peace, and Weyler was appointed to succeed him—Weyler, the cruel, merciless man, who had shown his terrible qualities in the Cuban war of a quarter of a century ago. What has Weyler done?

He had all the troops he needed, he said, when he entered upon his campaign. He would end the rebellion quickly, even before

the season was ended. The conflict would be short, sharp and decisive. He issued energetic proclamations, designed to encourage the loyalty, to force the vacillating to decide, and to terrify those who should give aid or sympathy to the rebels, or even speak kindly of them. Severe punishment was to be meted out to all who would not at once declare their loyalty, and certain classes were to be treated as bandits.

This was his plan. But he soon found that there was an outside world scrutinizing his every movement, and that he could not safely outrage the feelings of humanity. He had to observe some rules which he had hoped to defy. He could not openly use the extreme measures he had devised to terrify the people. It has not been altogether a barbarous warfare, though it has been bad enough.

Weyler's work in the field has been indecisive. He has fought no great battle and won no notable victory. His great strategic plan of a fortified line across the island has proved of little use. It has not weakened the rebels or seriously interfered with the freedom of their movements. They have had the run of perhaps two-thirds of the island, and have been enabled by a series of sorties to inflict more injury than they have received. The Spanish fighter has never yet been able to pen them up, or force them into battle. If he has gained anything at all in these months it would be hard to say what it is, apart from a bitter and humiliating experience.

The Spanish gunboats have scarcely been more successful in guarding the shores against the approach of expeditions with men, arms and ammunition. Our own government has prevented some from starting, the Spanish cruisers have intercepted a few; but more have landed, and it is certain that the moral sympathy of the people of the United States has been a source of great encouragement to the rebels. Everybody here wants to see the beautiful island free from the Spanish yoke.

Now, a more deadly foe than the rebel army has attacked the unacclimated Spanish troops. Yellow Jack is among them; and it is safe to say that the summer heat and rains will disable and destroy more soldiers than the alert Cuban patriots.

What is to be the outcome? Our government has wisely refrained from interference thus far. We have had no sufficient excuse to recognize either Cuban belligerency or Cuban independence. But it is not unlikely that it may be our duty to intervene for the protection of our own citizens—those, for example, who were arrested on "The Competitor" and have been tried by court-martial and sentenced to death. The testimony taken before the Senate Committee, at Washington, shows that the condemned men had no fair trial. The trial was a farce, held in a tongue unknown to the prisoners who could not understand one word of the evidence of the Spanish officers, upon which they were convicted. Our new Consul-General Fitzhugh Lee arrived in Havana last week and has taken up the case, and we shall soon know what the facts are.

If Spain would only allow Cuba to purchase her freedom how happily would the devastating warfare which is despoiling one of the fairest islands of the world, be ended. National pride, not national profit, is what stands in the way of honorable settlement.—*The Independent.*

Woman's Work.

TRUST.

The clouds hang heavy round my way;
I cannot see;
But through the darkness I believe
God leadeth me.
'Tis sweet to keep my hand in his
While all is dim,
To close my weary, aching eyes
And follow him.
Through many a thorny path he leads
My tired feet;
Through many a path of tears I go,
But it is sweet
To know that he is close to me,
My God, my guide.
He leadeth me, and so I walk
Quite satisfied.
To my blind eyes he may reveal
No light at all;
But while I lean on his strong arm,
I cannot fall.

—Selected.

GOD'S TENTH.

BY ELIZABETH POWELL.

The problem of the financial administration of our church activities, both at home and abroad, is a grave one. Too often questionable means are resorted to, to raise money to do the Lord's work.

There is one solution of this whole question that would greatly facilitate the doing of all our service as churches, and at the same time expand our activities to a most gratifying extent, namely—the general adoption of the *tithe system*. It would not only replenish our treasuries by adding continually to them, but a constant reserve fund would thereby be established, enabling the church immediately to enter many of the open doors, through which we now wistfully look, saying, "No, we cannot." I believe the Bible teaches that the duty of paying to God a tenth of all our increase is as incumbent upon us as that of keeping the Sabbath. Both have come down from that primitive time when marriage and sacrifices and the distinction between the clean and unclean were established. Both are *God's law*, never repealed, and both are alike founded upon our highest moral obligation.

The first mention of the tithe in the Bible is in the story of the life of Abraham, who paid tithes to God's minister—Melchizedek.

The second is in the account of Jacob when, after God had revealed himself to him in a dream, Jacob solemnly vowed as a part of his entire consecration of heart and life to God, to pay ever after to him the tenth of "all that God should give him." Jacob evidently had not been doing his duty in this matter of tithing, but now he determines ever to be obedient to this ancient and seemingly well-understood command.

And shall it not be that when God reveals himself to us through his Holy Spirit, and we prostrate ourselves before him in glad submission to his blessed will, when we promise him the obedience of a complete consecration, shall we not also joyfully say, "My Lord and my God, of all which thou shalt give me I will surely give the *tenth* unto thee."

In Moses' time, the paying of the tithe came plainly into view as a part of God's great system for preserving his worship in the earth, and supporting his faithful servants who devoted their time and ability to his cause. It was God's own plan for the people he loved. Are we who are also sons and daughters of Abraham, through faith in Jesus, to be exempt? Nay, it is our duty, our privilege, our glory, to also pay our God for the praise of his name in the earth, this that he in his infinite wisdom has commanded.

In the times of the prophets, when the tithes and offerings were withheld, God's priests were forced to leave their sacred calling and to follow secular occupations. At such a time Malachi, the last of the prophets, was raised up to call the people back to their sacred obligations, and to promise great blessings upon compliance.

Jesus never set aside the command of the tenth. On the contrary, he renewed it, and plainly declared its obligation. This is what he said, "Woe unto you scribes and pharisees, —hypocrites—for ye pay tithes of mint, anise and cummin, and have omitted the weightier matters of the law—judgment, mercy, and faith. These ought ye to have done and not to leave the other undone." In this passage we plainly see that our Saviour recognizes the obligation of tithing in the smallest particulars.

Oh! for a baptism of "this grace also," as Paul calls the grace of giving, that all our churches may be rendered more efficient in their service, that our Missionary Society may be able to go unhindered into the regions beyond, that the work of our Tract Society may be increased a hundred fold in diffusing the distinctive and blessed truth which God has entrusted to us.

I quote here the following from Dr. Bushnell: "The great problem we now have on hand is the *Christianizing* of the money power of the world; what we wait for and are looking hopefully to see is the *consecration* of the vast money-power of the world to the work and cause and kingdom of Jesus Christ. For that day, when it comes, is the morning, so to speak, of the new creation. That tide-wave in the money-power can as little be resisted when God brings it to us, as the tides of the sea, and like those also, it will flow across the world in a day."

Delightful prophecy! Will not the regular payment of the tenth by God's people hasten the day? Certain it is that our time and our money are both from God. He asks us for our good and for his glory to devote to him a *seventh* of the one and a *tenth* of the other. Six-sevenths of our *time* he graciously allows us to provide for our needs in all honest labor, but the seventh day is for him. On it we shall rest and worship, not doing our own ways. So with our money. Nine-tenths of its increase we may use as we please, but one-tenth *God* demands as *his own*, and to withhold it, the Bible certainly teaches, is robbing God.

The nine-tenths which we keep are blessed of him with the one he accepts, and are lifted above being ordinary money, and so do us far more good.

Let no one say he cannot afford to pay the tithe. Those who do obey God in this matter, can testify to the rich blessings which follow such obedience. There is, indeed, a double blessing; yea, blessing after blessing follows the obedient child of God.

In the first place, superabundant spiritual blessing is sure to follow such faithful and proportionate giving. And, in the next place, abundant temporal prosperity is assured. Saith the Scripture, "Honor the Lord with thy substance, and with the first-fruits of all thy increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Finally, hear God speak through his servant Malachi: "Will a man rob God? Yet ye have robbed me. But

ye say, wherein have we robbed thee? In tithes and offerings ye have robbed me. Bring all the tithes into my treasury and prove me now herewith, said the Lord of hosts, if I will not open you the windows of heaven and pour out a blessing that there shall not be room enough to receive it."

Do we not want this blessing? Are not our churches languishing for it? Let us obey God. Are not the hearts of many of us continually crying out for the living God, for fresh and abundant baptisms of the Holy Spirit? Why such leanness of soul as many of God's children suffer? "Prove me now," saith our God; "bring the tenths in." Obey me in this also, and you shall have such blessing of soul that there will not be room in your own heart for it, but it will overflow into many other lines, causing exultant unceasing praise to God in your own soul and in theirs.

"Christianity is the *fruit* of the grace of *giving*. The Father gives his Son, the Son gives himself for our sins. The Spirit gives the Christ-life. Giving to the point of unspeakable sacrifice, the root of our gospel is also the fruit of the Spirit by whom is shed abroad in our hearts the love of God."

It was during the visit of Adoniran Judson to this country in 1845 that the story of his own sufferings, as well as his account of the Karen people, led the women of the Gloversville, N. Y., Baptist church to organize the Karen Association, with their pastor's wife as leader. The primary object was to support a native missionary among the Karens. The sum needed was \$35. This band of 15 women set about earning the money by sewing on gloves. At the end of the year the needed sum was secured and forwarded to the Missionary Union. A few years later the sum was increased to \$50, and still later to \$100. Twenty-five years before the organization of the Woman's Baptist Foreign Missionary Society the women of the Karen Association pledged themselves to pay three pennies per week into the treasury. This is believed to be the first society on record whose members were pledged to a certain number of pennies per week for missionary purposes.—*Missionary Review*.

A CHRISTIAN lady, a chance acquaintance at a summer hotel, said that she never went into a hotel or house to spend a few days without praying to God that he would make her helpful to some soul there. "And God," she said, "has always answered that prayer. While I have been in this very house, two persons have knocked at my door desiring to talk with me about their need of Christ." Would that all Christians were equally on the alert for opportunities to do good.—*Congregationalist*.

WHEN our war broke out, men went around the country saying that the war would be over in ninety days. Jesus Christ makes no mistake of that kind. When he enlists a man in his service, he shows him the dark side, he lets him know that he must live a life of self-denial. . . . Do not think that you will have no battles if you follow the Nazarene, because many battles are before you. Yet, if I had ten thousand lives, Jesus Christ should have every one of them. Men do not object to a battle if they are confident that they will have a victory; and, thank God, every one of us may have the victory if we will.—*D. L. Moody*.

MEANING OF THE SABBATH LAW.

The cessation from business which the Sabbath requires brings many minor blessings. But these come only when the cessation is induced through the behests of religion and conscience. Holidayism without religion results in dissipation, which is worse, as a whole, than honest and legitimate work. The true meaning of the Sabbath-law has been greatly perverted and obscured by too common and superficial definitions, namely, that the primary meaning of the Sabbath is "Rest," and its primary purpose to "Commemorate the work of creation." These are such imperfect "half-truths" as to be practically falsehoods. Such conceptions are even below the Jewish interpretation, and immeasurably below the teachings of Christ, the "Lord of the Sabbath." This narrow and superficial idea was fostered, after the second century, by those pagan philosophers who gained the ascendancy in the church, in order to cultivate prejudice against the Sabbath as the representative of the "God of the Jews," whom they represented to be an inferior deity, whose laws were of no account outside of the Jewish people. It was the echo of Persian Dualism, which taught that all evil was inherent in "matter," and because Jehovah created material things, both he and his Sabbath were of no account. This was the origin, so far as philosophy is concerned, of the anti-Judaism which continues to this day, and still scoffs at the Jewish Sabbath. The same pagan-born philosophy led to the idea that "Redemption is a greater work than creation," and therefore to the call for another day to commemorate the work. The following brief analysis of the Sabbath-law will show how inadequate the popular notion is.

As the "chosen people of God," the Jews were assailed by polytheism and atheism on every hand. Hence God revealed himself over against those idol gods which were created by men, as the "Creator of the heaven and earth." He based the Sabbath-law on his example as Creator, that it might more fully represent himself to men, and draw them to that which is highest and best. Hence the command to do in their sphere of action as he had done in his, acting as the Creator of the universe. Thus God wove himself into the Sabbath-law as he did not into any other. It is the only law among the ten which bears his signature: "Creator of heaven and earth." All this is logical and just, for the idea of Creator involves all else which we can know of God. Creatorship involves Fatherhood. The two cannot be separated. Fatherhood carries with it love, care, help, pity, compassion, forgiveness, *redemption*. It was the all-loving Father "Who so loved the world that he gave his only-begotten Son, that whosoever believeth on him might not perish, but have everlasting life." It was he who created us for himself, who could and must redeem us unto himself. None but the Father could do this, and a "Father" could not do less. Logically and historically, Creator, Father and Redeemer are one. The Sabbath which represents one, represents all. Watchcare, help, tenderness, guidance, instruction, everything that we know of God as revealed in Christ and in the Holy Spirit, was enfolded in God whom the Sabbath represents in our lives. Light, heat and color pour out from the sun; far more do creatorsliip, fatherhood and redemption flow out from the great, all-

creating, all-loving, ever-compassionate GOD. The no-Sabbathism and anti-Judaism which have for so long asserted that the Sabbath commemorates only the creation of the material universe, and demands obedience from the Jews only, exhibit more of ignorance and prejudice than of Christlikeness and the spirit of obedience. Whatever God is, that his Sabbath stands to represent.

It is equally narrow and inadequate to define the Sabbath as mainly or primarily "physical rest," as so many do when they seek to prepare the way for casting it aside. Physical rest and release from worldly affairs form the lowest factor in Sabbath-observance, and yet an indispensable one. As a man must drop one kind of business that he may take up another, so men must cease from their personal work in order to devote themselves to God's work in an especial manner. Thus the lower serves the higher end, and prepares the way for that spiritual communion with God and good which it is the real purpose of the Sabbath to obtain. This communion is the largest factor in our spiritual life, and no genuine growth in grace can be without it. Leisure which does not draw men into communion with God by strong and direct agencies, draws them away from God in like proportion. It is therefore true that any form of "Ecclesiastical holiday," or "Weekly rest-day," which is not based on the Sabbath idea and the historic facts which the Sabbath rests upon, cannot rise above holidayism. Out of this fundamental principle that a stream cannot rise higher than its source, the much condemned "Continental Sunday" has grown. Civil-law cannot create religious conscience.—*Evangel and Sabbath Outlook*.

SEMI-ANNUAL MEETING.

Meeting opened with singing, portion of Scripture read by Rev. A. G. Crofoot, prayer by Rev. H. D. Clarke, followed by sermon by Rev. A. G. Crofoot, from John 14:21, "He that hath my commandments and keepeth them he is it that loveth me."

Business session opened and the following officers were elected:

Moderator—Mr. Harry Sweet.

Secretary—Mrs. Lottie Langworthy.

Programme Committee—Mr. John Wilson, Mr. Joel Tappan, Mrs. E. A. Sanford.

Voted that the Moderator appoint a committee to arrange the time and place for the next meeting, also essayists, and to nominate a delegate for the Iowa meeting. Report of Programme Committee. Voted to adjourn.

Sabbath evening, June 12.—Prayer and conference meeting led by Rev. A. G. Crofoot.

Sabbath morning, June 13.—Praise service followed by Scripture lesson by Rev. H. D. Clarke, prayer offered by Rev. A. G. Crofoot, sermon by Rev. H. D. Clarke from Heb. 4:11, "Let us labor therefore to enter into that rest," in which he explained that the promised rest was a symbol of the future eternal rest. The promise still remains in force. The rest is of that kind found only in unceasing work, which being the accomplishment of God's will would be delightful and never cause weariness. There are obstacles in the way of reaching this rest and certain conditions of entrance into it. We are to "labor," make it a life-long business of being godly; obedient to God. Sabbath-school conducted by Rev. A. G. Crofoot.

Sabbath afternoon.—Praise service led by

Rev. H. D. Clarke, portion of Scripture read by Rev. A. G. Crofoot, prayer by Rev. H. D. Clarke followed by a sermon by Rev. A. G. Crofoot; text Job 1:1, "And that man was perfect and upright and feared God and eschewed evil." In which he referred to Job as a *real* person, likening our cares to his and teaching that our trials are not ordained by God but permitted to test our faith. As Job was perfect in the eyes of God, so ought we to be perfect in his sight. Bringing out the thought that to be perfect is to be true to God. To love God is to fear him in a sense of reverence and love and to worship him, making it plain that if we eschew evil, as did Job, we must literally hate evil. Sermon followed by an essay on Charity by Mrs. Lottie Langworthy. Closed with singing.

Evening service opened by praise service led by Rev. H. D. Clarke, Scripture lesson, Psalm 17, and prayer offered by Rev. A. G. Crofoot. Sermon by Rev. H. D. Clarke, whose text was "A Christian during his vacation," suggested by Psalm 139:7. "Whither shall I go from thy spirit, or whither shall I flee from thy presence?" We are reminded that wherever we go or whatever we do we cannot get away from the searching eye of the Almighty. In the light of this truth we observe, (1) That "Christianity is a law of life." Christian life is not only seen at home and in religious assemblies, but everywhere in business transactions, in social life and amid our lawful pleasures. Religion is everywhere and a living principle. (2) Relaxation from business and absent from home restraints may be a means of spiritual culture. Attractive retreats and resorts should combine pleasure, sociability, literary and religious culture. (3) Our recreations may open up avenues of usefulness. Closed with singing.

First-day, June 14.—Praise service led by Mrs. Mary Heffernan, Scripture lesson by Rev. A. G. Crofoot from Psalms 1 and Romans 14, prayer offered by Rev. H. D. Clarke, sermon by Rev. A. G. Crofoot; text, Romans 14:12, "Everyone of us shall give an account of himself to God." Explaining that we must give an account of ourselves whether we want to or not, whether we are ready or not. Never trust in your own strength. Teaching if we cannot with sincerity look into God's face and give an account of ourselves we are not ready. If we had the right conception of God's Word we would not feel it such a burden to render our account to God.

AFTERNOON SESSION.

Praise service led by Rev. H. D. Clarke.

Paper—"Christ as a soul winner," Miss Mabel Clarke.

Song—A little talk with Jesus, Eva Churchward.

Question box on C. E. work.

Paper—How to study the Sabbath-school lesson,

Miss Clara Cummings.

Singing.

Paper—Qualifications of a Primary teacher,

Mrs. Mary Heffernan.

Question box on Sabbath-school work.

BUSINESS SESSION.

Report of Committee—Time for next meeting at 2 o'clock on the sixth day before the third Sabbath in October; place, New Auburn; preacher of introductory sermon, the delegate from Iowa Yearly Meeting. Delegate to Iowa Meeting, H. D. Clarke; Essayists, Mrs. Carrie Green, of Freeborn; Miss Florence Clarke and Mr. Arthur Ellis, of Dodge Centre; Miss Nellie Coon, of New Auburn.

A. G. CROFOOT,
R. U. DAGGETT, } Com.
JOHN WILSON, }

Church letters read. Voted to adjourn.

Evening service.—The closing session was conducted by H. D. Clarke, who also preached

from Luke 12:32, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Words of encouragement for the few who were loyal to God and truth were spoken. The difficulties of life and dangers to Christians were revealed. Human wisdom was shown to be folly, and our need of Divine support made clear. The world away from Christ gets no such sympathy and encouragement as this text affords the humble believer. The kingdom was explained and the promise of possessing it made a source of great comfort and inspiration.

The closing conference brought out many testimonies to the riches of God's grace. Brethern were strengthened, and declared new and stronger purposes to be faithful and possess the kingdom.

Mrs. LOTTIE LANGWORTHY, Sec.

TRENTON, Minn., June 12, 1896.

PARTS OF HIS WAYS.

(Job 26: 8-14.)

BY MARY E. FILLYAW.

The face of God's most glorious throne
Shineth above the stormy cloud;
Whose darkened side we look upon,
While angels view the other side.

We see the lightnings dart and flash,
Like rays of glory darting through,
We seem to hear a mighty voice,
Which thrills and awes our very souls.

We walk in darkness, and we cry,
O, for the light, the glorious light,
That shineth from the throne on high,
Veiled now to us it shineth bright.

The silver sheen we see not yet,
But still we know it glistens there;
A brightened edge we sometimes get,
And know the sun is overhead.

"At evening time it shall be light,"
The darkest cloud shall pass away;
The rainbow span the dome of heaven,
And harps shall ring where thunders play.

When walking o'er the fields of light,
Where storms and shadows never come,
We then shall know all things have wrought
For good to those who've reached their home.

THE DAY OF CHRIST'S RESURRECTION.

BY REV. NILES KINNE.

The purpose of what is herein written is to conclusively prove on what day of the month Nisan, and also on what day of the week the crucifixion of Jesus, the Nazarene, occurred; and also the day on which he rose from the dead. By divine prescription the annual feast of the Passover was observed on the fourteenth day of the first Jewish month, at even. Ex. 12; Lev. 23: 5. The day following was the first day of unleavened bread and an annual sabbath. Lev. 23: 6-8. Jesus ate his last Paschal meal in an upper room in Jerusalem, with the apostles, at the prescribed time. Luke 23: 14; Mark 14: 17. Thence he and the disciples went forth into Gethsemane, where he was betrayed by Judas, was seized, bound and taken to the house of the high priest. John 18: 1-12; Luke 22: 54. And as soon as it was day he was brought before the Jewish council for trial; and, after a travesty of judicial proceedings, was charged with blasphemy, condemned, bound, and delivered to Pilate, the governor, (Luke 22: 66) who having examined him, declared, I find no fault in this man; and still to satisfy the clamor of the Jews, gave sentence for his crucifixion. Luke 23: 14, 24. Accordingly, at about twelve o'clock, M., he was led forth and fastened to the cross, on which he hung until the ninth hour, when he uttered a loud cry and said, Father, into thy hands I commend my spirit, and expired. When it became known that he was dead,

Joseph of Arimathea asked permission to take away the body; and he and Nicodemus took the corpse, and prepared it with the spices, as is the custom of the Jews, for burial, and laid it in the rock-hewn tomb of Joseph, and rolled a great stone against the door. That the above events occurred on the fourteenth day of Nisan, in connection with the crucifixion of Jesus the Nazarene, and that the burial was late in the day, are as certain as that the inspired narratives of the evangelists are reliable testimony. Now, the declarations of Jesus at Matt. 12: 39, 40, and at 16: 21. and 17: 22, and 20: 18, 19, and that Paul (1 Cor. 15: 3, 4) fix the date of Christ's resurrection on the third day subsequent to that of his crucifixion, and as it has been shown that he was crucified on the fourteenth of Nisan, it necessarily follows that he rose on the seventeenth day of the same month. Now, the sign of Jesus (Matt. 12: 40) proves that he rose, late on that third day, after seventy-two hours detention in the tomb; and this harmonizes with the testimony of Matthew, as given in the 28th chapter of his gospel narrative, as follows: "Now late on the Sabbath-day, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary to see the sepulchre. And, behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled away the stone, and sat upon it. . . . And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which hath been crucified. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples he is risen from the dead, and lo, he goes before you into Galilee," etc. Let the reader bear in mind the fact that the first fifteen verses of this 28th chapter of Matthew's gospel disclose events and facts which occurred late on the weekly Sabbath, and which are not narrated by any other evangelist. According to the testimony here given, an angel from heaven, late on the Sabbath-day, announced to the Marys that Jesus was risen, even as he said, and if he had risen as he said, he rose on the third day subsequent to his crucifixion, and at the termination of three days and three nights' detention in the tomb. According to the testimony of Matt. 28: 1, the seventeenth of Nisan was the weekly Sabbath, and if so, the third day prior thereto was the fourth day of the week, now called Wednesday. The expression in Matt. 28: 1, "As it began to dawn toward the first day," is supposed to contain some support for Sunday believers. This is a mistake. The language rightly understood shows that the first day had not begun. It indicates proximity to that day, but that it was still future. Christians who revere the character of Jesus Christ should know that all their efforts to prove that he rose on the first day of the week, are attempts (of course unwittingly) to discredit and invalidate every declaration of the Son of Man, that he should be raised up on the third day; and would also show that Paul when he wrote his first letter to the Corinthian church and declared not only that Christ died for our sins, but that he hath been raised up on the third day according to the Scriptures, uttered an untruth. Now this may be regarded as harsh, unkind, and possibly an un-Christian characterization of the position and views of Christian

men. But, it is the truth as we see it, and the facts on this question demand and justify very plain utterances, inasmuch as we have herein presented indubitable inspired truth establishing these facts, viz., that Jesus the Nazarene was crucified and buried on the fourteenth day of Nisan, which in that year was the fourth day of the week, now called Wednesday, and that he rose from the dead on the third day thereafter, and which was the seventeenth day of the same month, and was the seventh day of the week. Now, the next first day after the crucifixion was the fourth day thereafter instead of the third; and could not, therefore, have been the day of his resurrection. The most conclusive proof that the Scriptures herein adduced are truly applied is seen in their perfect harmony. There is no strained interpretation of language. Every word is allowed its common, most obvious meaning, and thereby the truth is clearly seen. Sunday-observance is not only anti-Biblical and anti-Protestant, but the chief reason offered in its support is based on a grievous error, which, by implication, virtually puts Jesus the Christ in the role of false prophets; inasmuch as, according to Romish tradition, which Protestants accept, he did not fulfill his prophecy, recorded in Matt. 12: 40, that he should be in the tomb three days and three nights, which, if true, would shatter and destroy the very citadel of Christianity. Papists and Protestants claim that the day of Pentecost occurred on Sunday, and hence assume its sanctity; but that claim, like every other offered in its support, has what the imagination puts into it—that and nothing besides. The Biblical direction to find the day of Pentecost is in Lev. 23: 15, 16, which, if followed, proves that the fiftieth day after the 16th of Nisan, was the Sabbath of the Lord our God. The sabbath spoken of (Mark 16: 1) after which certain women brought spices, etc., was the annual Passover sabbath, and that mentioned in Luke 23: 56, before which the women who viewed the sepulchre and how his body was laid, and returning, prepared spices and ointments, and on the Sabbath-day they rested according to the commandments, was the weekly Sabbath, the former occurring on the fifth day of the week, and the latter on the seventh day of the same week, Friday intervening, on which it was lawful for the women to do their work, and there is no conflict between these Scriptures.

BARRY, Ill., June, 1896.

RAILROAD REPARTEE.—A very smart young man wishing to supply amusement for a group of young ladies that accompanied him, accosted the conductor of a railroad train as follows:

"My dear conductor, what—er—do you call an up train?"

"Why, a train that blows up, explodes, goes to smash—anything of that sort."

"Ah, yes, to be sure. And—er—what do you call a down train?"

"Down train?—why, that's a train that goes down an embankment, or through a trestle-work; has some sort of a fall, you know."

The young ladies were laughing heartily at these answers, which embarrassed the young man, and desperately pointing to the train they were about to board, he asked, "And where might this train be going?"

"Oh," replied the conductor, "we never agree to answer those questions beforehand." —Harper's Round Table.

"The best investment any man can make is to give as God expects him to."

Young People's Work

FORGET the wilderness
Through which thy feet have come,
And bless the rod that comforts thee,
The staff that bears thee home.

—Mary A. Lathbury

FELLOW-WORKERS, let us make our watchword for the summer months, "Christ's will my will," and see what a wonderful spiritual strengthener it will be.

ONLY a few more weeks remain before closing the Treasurer's books for the year. It is very desirable that all money be paid to him at once, in order that the pledges for the past Conference Year may be met. Attend to it at once!

JUNE 13 was a pleasant Sabbath for Milton Endeavorers, for Mr. E. B. Saunders had just returned from his evangelistic trip in the East, and gave us one of those enthusiastic reports and appeals which he does so grandly. Nothing so unites our societies as this intermingling of reports by our earnest Christian workers.

THE society at Grand Junction, Iowa, are doing nobly in maintaining their regular appointments. There is usually a good attendance at every meeting, and very interesting and profitable services are held. A few of their associate members are becoming more faithful and the active ones are more encouraged than heretofore. We feel to rejoice with them and unite our prayers with them, that the much needed showers of blessing may fall.

SOME people seem to think they can store away enough of the Spirit during the active weeks passed in school and church work to suffice them the entire summer vacation. Do not try to do this, we beg of you; renew your supply as often as you satisfy your physical needs at least; try and find more to do, and then once having found the tasks to perform them and see if you cannot say, when fall again returns, "It has been my most blessed summer."

THE 7th Annual Convention of the Dodge County Union Y. P. S. C. E. convened June 8, at Claremont, Minn. Rev. H. D. Clarke opened the Convention by conducting a song and praise service. Rev. Mr. Barackman made an address of welcome. The usual business was transacted. About a dozen Christian Endeavor Societies were represented, the largest having seventy members. The Seventh-day Baptist society was third largest on the list.

Among the subjects presented in papers and discussions were "Christ and Bible Study;" "Christ Preparing for his Work;" "Christ as a Committee man;" "Christ as a Junior," etc. The State Secretary, Miss Carrie Holbrook, gave an address on "Christian Endeavor Standards."

The following officers for the ensuing year were elected: President, Rev. C. A. Waller, Congregationalist, of Manterville; Vice President, Sarena Jenson, of Karson; Secretary, Mabel Clarke, Seventh-day Baptist, of Dodge Center; Treasurer, Mabel Elliot, Presbyterian, of Claremont.

The next Convention will be held at Manterville. Although the day was very rainy, quite a delegation was present and a harmonious meeting held.

THE first of a series of studies on Seventh-day Baptist Missions was conducted by the Y. P. S. C. E. of Ashaway, Saturday afternoon, June 6, at the hour of their regular service. An invitation had been extended to the church and community, and the society were gratified by the interest and attendance. The subject of the meeting as announced was "A 'Tail' of the East," probably with some slight reference to the "pigtail" of the Celestials, in whose Empire the missions under consideration are situated. The service opened with hymns, "Coronation" and "Onward, Christian Soldier." Miss Anna M. Bellamy read Psalm 2, and prayer was offered by Rev. A. E. Main. Rev. I. L. Cottrell then spoke of the medical mission in Shanghai. It was established in 1883 under the care of Dr. Ella F. Swinney, a physician of Smyrna, Del. Dr. Swinney was consecrated in her childhood to mission work by her mother, and for ten years labored with devotion and zeal for the benighted women of China, entering the homes of the poor and the rich, the low caste and the titled, carrying healing to body and soul. A brief year spent in the home country recruiting her health and studying new methods in her profession, was followed by a return to her station. A well-nigh fatal illness made a return to America imperative last summer, and she is now at the bedside of her dying mother, having regained a measure of health. Upon her full restoration she intends to resume her work in China. Meantime, Dr. Rosa Palmborg has gone out to Shanghai to carry on this branch of the mission work, and is devoting every energy to the cause she loves so dearly. There is a hospital connected with the mission which accommodates about twenty patients.

It had been expected that Mr. George H. Utter would present the interests of the Boys' School, but illness prevented his presence, and Mr. George B. Carpenter was asked to speak upon the same subject. He said that every heart in civilized lands that had felt the cleansing, healing power of the Holy Spirit desired to send the same blessing to others less fortunate. This feeling had first moved the people to establish the Seventh-day Baptist Mission in Shanghai more than half a century ago. Years of work and experience had convinced the Board of Managers that one of the most powerful agents to build for the future was the boarding school. A girls' school had been established for several years. Girls were given to the missionaries to be educated, trained and cared for till they should be married, the missionaries being expected to make the contract of marriage for each girl. Some of the girls have already been betrothed to young men of other missions, as there were no young men of suitable age in the mission. So desirable is it that the homes soon to be established by these girls should be Christian homes that much anxiety weighed upon the hearts of the missionaries, to bring this about. In 1889, a boys' school, similar in character to the girls' school, was established. About eighteen boys have been given to the missionaries for care, education, training, etc. Their ages now average about twelve or fourteen. For two years the boys' school has been badly broken up by various causes, and it is now found necessary to equip the school anew this summer with buildings and teachers, at an estimated cost of \$3,000. The children are taught sciences, classics and the Bible.

The addresses were listened to with closest attention, and after them two little Juniors dressed in Chinese costume gathered the offerings for the boys' school, one using a Chinese basket of quaint pattern, and the other a Chinese woman's shoe. The collection amounted to \$5, and two persons offered to pledge \$1 each per year for the school. Another Junior passed among the audience a collection of curious Chinese pictures for inspection. Mrs. A. E. Shaw sang a solo, "Adore and be still," and the meeting closed with singing "Bringing in the Sheaves" and repeating the Christian Endeavor benediction. A beautiful blue silk banner, with the Lord's Prayer embroidered in Chinese characters upon it, hung at one side of the pulpit. The other decorations included the stars and stripes and the yellow Chinese flag with its hideous blue dragon.

Next Saturday afternoon Dr. A. E. Main will speak, and other interesting exercises will be given by members of the societies. The collection next week will also be devoted to missions.

COR. SEC.

TEN HINTS

To Those Who Would Live While They Live.

1. Fix deeply in mind the grand truth that life power rules the body, and that it alone can cure disease.
2. Life power lives upon air, water, and food only; all else is hurtful.
3. Few starve for food, but many for air. Breathe deeply a hundred times daily. Wear no tight clothing. Above all, ventilate your sleeping room.
4. Beware of gluttony. If the appetite is dull, eat fruit only, or eat nothing. Use no fiery condiments, but live chiefly on natural grains, vegetables and fruits. Never ask your stomach to chew your food—employ your teeth. Adorn your table not only with viands, but with flowers and smiles and kindly words.
5. Shun stimulants and drugs as you do pestilence. For tea and coffee, drink hot water; and in illness let the same magic fluid be your physic.
6. Thick blood causes colds and countless other diseases. Keep the lungs active by deep breathing, the skin by baths and friction, the kidneys by free drafts of warm water, the bowels by correct eating; and the blood will be pure.
7. Make cleanliness your motto, and watch against filth in both house and grounds.
8. Deformity is not awkwardness only, but danger. A high chest will give freedom to breathing and digestion, and help to cure many diseases.
9. Spend part of each day in muscular work, part in study, and part in good deeds to men and in the worship of God.
10. You are a triune being—mental, moral, physical. A sound mind and pure morals depend much upon bodily health. Therefore make health a part of your study and of your religion.—Frederic M. Heath, in "Why do Young People Die?"

GIVING is educative of our higher nature. The habit of hoarding grows, till miser or monopolist is the end of such development. We benefit ourselves most of all when we seek to elevate others. It is as the Arab proverb says: "The water you pour on the roots of the coconut tree comes back to you in the milk of the coconut which falls from the top." Yes, and sweetened besides.—Sel.

Children's Page.

MARJORIE.

"Oh, dear!" said Farmer Brown one day,
"I never saw such weather!
The rain will spoil my meadow-hay
And all my crops together."
His little daughter climbed his knee;
"I guess the sun will shine," said she.

"But if the sun," said Farmer Brown,
"Should bring a dry September,
With vines and stalks all wilted down,
And fields scorched to an ember"—
"Why, then, 'twill rain," said Marjorie,
The little girl upon his knee.

"Ah, me!" sighed Farmer Brown, that fall,
"Now what's the use of living?
No plan of mine succeeds at all"—
"Why next month comes Thanksgiving,
And then, of course," said Marjorie,
"We're all as happy as can be."

"Well, what should I be thankful for?"
Asked Farmer Brown. "My trouble
This summer has grown more and more,
My losses have been double,
I've nothing left"—"Why, you've got me!"
Said Marjorie, upon his knee.

—Wide Awake.

HOW MOLLY LED HIM.

"O Miss Winslow, I do wish that I could help some one to be a Christian! It must be beautiful; but I never shall, I know," and Mollie sighed despondently.

"Why not?" asked Miss Winslow.

"Why, because I couldn't. I never could say anything, and what could I do to help any one that way?"

"I do not know, Mollie. Perhaps none of us know just which acts of ours may help. We can only do 'ye next thyng' faithfully and leave the results to him. It may be we should all help others more if we thought less of doing them good and more of being found faithful in that which is least as well as great. Strive earnestly to do just as you think Christ would want you to do in *everything*; Mollie, and I feel sure some day you will find that you have helped some one."

Mollie's merry face was unwontedly grave as she bade her Sabbath-school teacher good-bye and went her own way alone. There were so many she wanted to help—her brother Tom particularly. She knew mamma and papa were anxious about him; he was beginning to like to go down street evenings, and be round with fellows they did not like. Oh, if she could only help him! But she couldn't; he would never pay any attention to her, she knew.

"Well," she thought rather sadly, "if I cannot help any one, I will try to do as Miss Winslow said, though I think she is mistaken. I could not possibly help any that way."

Just behind Mollie, unknown to her, was Tom.

"I wonder what the midget is thinking of?" he said to himself. "She looks as sober as a deacon. Something to do with that silver cross business, I presume. It wont last long probably; still, the little puss is so sweet and earnest about it now that it makes me feel ashamed of myself. I shouldn't like to have my mother or her hear the boys talk sometimes," and Tom sighed more gloomily than Mollie had.

She had very little idea how closely her brother was watching her; she never dreamed that he saw her efforts to do every little duty faithfully. He was in the kitchen eating apples when she put the oatmeal pail up only half clean, because she was in a hurry to get out with Annie Smith. He gave a little low whistle when he saw her hesitate, and then

take it out and wash it clean. He knew in some way that she gave up going on a little picnic with the girls because she found mamma had planned to go away that day, and could not unless she stayed at home with Robby.

One afternoon when Tom and Mollie happened to be at home alone, Will and Clara Marshall, who lived across the street, came over to call. Will was home from the city on his vacation, and both Tom and Mollie felt rather in awe of him.

"Tell you what it is," he said, presently, "let's have a game of cards to pass away the time. Play, don't you, Tom?"

Tom colored and hesitated.

"I—know how a little," he said.

"All right! Come on, Mollie! We can show you in a trice. I've cards in my pocket."

Poor little Mollie! How her heart beat, and how she did wish that they had not wanted her to play. For one instant she hesitated. What harm could it do to play just once? Will would be sure to make fun of her if she did not, and it was so hard for her to be laughed at. Then she remembered her talk with Miss Winslow. She was to do everything *just* as she thought Christ would have her. That settled it. He would never have her do what she knew mamma would disapprove.

"I can't play cards, Will," she said bravely.

"Mamma does not like them."

Will looked up with a half laugh, but Tom stopped him.

"It is so, Will, and I ought to have been man enough to have said so myself; but if my little sister will brace me up I'll try to be more courageous hereafter."

"I say, Mollie," said Tom when they were alone, "I want to try with you. Couldn't you take hold of hands and help a fellow along a little?"

"O Tom! sobbed Mollie. "I am so glad, but I couldn't help you. I would if I could."

"Well, you *have*, and just keep on, please," answered Tom rather huskily. "You have made me ashamed of myself forty times a day. I haven't been just the kind of fellow I ought to be lately, but I'll turn over a new leaf if I can."

"I'm so thankful," said Mollie again; "but, Tom, you must ask God to help you, wont you?"

"Yes," whispered Tom, as he kissed Mollie and then ran off up-stairs to his own room.

"O Miss Winslow," said Mollie, next Sabbath, "it doesn't seem possible, but Tom says I did really help him just by trying to do everything, even the little bits of things, faithfully as you said. He said he wouldn't have paid any attention if I had tried to talk to him; but he watched me, and those things made him think I was really in earnest, and now he is trying. Oh, I just can't tell you how happy I am!"—*Zion's Herald*.

CAPTAIN SNARLEY.

His right name is Wilfred Henry Alton, but he is not called by it very often. When he is good and pleasant and sweet his mamma and grandma call him Birdie or Sunbeam. But when he is naughty he is called Captain Snarley.

One morning he came down stairs looking like Captain Snarley. He put his finger in his mouth. "I dess I've dot a headache," he said.

"Have you? I'm very sorry," said his mamma. "Where does it ache?"

"Way round de back of it," snarled the captain.

"I guess that you slept too long," said the mother. "You will feel better when you are washed and dressed and have your hair combed." So she brought his striped stockings and the little slippers with rosettes and a new plaid frock which she had finished only yesterday. But O how he snarled and fussed all the time she was dressing him!

When his mother had made him look nice and neat she said, "Now come and have your breakfast."

But the naughty boy growled, "I don't fink I can eat anything 'cept a piece of mince pie."

"I have not any mince pie in the house," said his mother, "and you know that I never let you eat it for breakfast. Here is some nice bread and milk in your little China bowl, and the cookies that grandma sent you."

"If I tan't have some mince pie, I tan't eat anything," said Captain Snarley.

"Very well," said mamma. So she put the things away and sat down to her sewing.

Wilfred pulled his little rocking chair near the fire, and sat a long time scowling at the stove. Presently he began to kick with his foot. He knew that his mother disliked the noise, but he did not care. She did not ask him to stop, and after a while he was tired of it himself.

Wilfred was very unhappy, and he began to be ashamed of himself. Besides, he was getting hungry. He wished his mother to speak to him, but she didn't. She was sewing on a little coat, and was singing softly to herself.

Wilfred knew that the little coat was for him. Usually he liked to hear his mother sing, but now he wished that she would not look so happy when he was so miserable. The more he thought about it the worse he felt. He began to cry, but his mother took no notice. Pretty soon he said: "O dear! I wish that I could have the nose-bleed or some-fu', so somebody'd care."

"People don't care much for Captain Snarley, anyway," said his mother. "I should like to hurt him myself, so he would stay away and let me keep my little boy all the time."

"Should you prick his nose with your needle?" asked Wilfred.

"Yes, or I could whip him. I think that it would be better to whip him."

Wilfred thought it over. He and Captain Snarley had a little fight by themselves by the stove. In a little while his mother felt two soft arms around her neck and two sweet kisses on her cheek.

"Why, here's my little rosebud again," said she, looking down at the bright little face close to her own.

"Captain Snarley's gone," said Wilfred, "and he isn't ever tomin' back adain."

"I hope not," said his mother.

Then Wilfred had his breakfast, and he was so hungry that he never once thought of the mince pie. Afterward he sat down at his mother's feet, and she talked to him a long time about his naughty temper. Wilfred promised to try hard to be a good boy, and he is keeping his word.

The last time I saw his mother she said that she had not seen Captain Snarley for so long a time that she had almost forgotten him.—*Southern Churchman*.

Home News.

West Virginia.

SALEM—Salem has been highly favored this spring. We had Bro. E. B. Saunders with us five weeks, and enjoyed a gracious season of refreshing under his labors; this has added to our numerical and spiritual strength. Dr. Lewis stopped with us as he came to the Association. It is needless to say that to see him is an inspiration to Seventh-day Baptists. Miss Susie M. Burdick spoke to a crowded house on Monday night following the Association. Her every word, attended by the Divine power, carried the impression to all our hearts that her work is of God; doubtless more tangible proofs will follow.

Mrs. Eva Alberti attended our commencement exercises, occupying Tuesday evening with an entertainment that spoke its own praises. The college now closes its most successful year.

We need two pastors in West Virginia, to carry on the work in Ritchie county and on the Middle Island field. May the Lord of harvests send forth laborers.

All prospects for West Virginia are more flattering than usual. The earliest season known, plenty of rain so far, and good health in general.

L. D. S.

THE SABBATH AS GOD'S REPRESENTATIVE,

And as a Celebration In Honor of His Presence, Is the Great Promoter of True Worship.

The superficial views of men who do not enter into the deeper meaning of the Sabbath, lead them to say: "I can rest and worship on one day as well as another." As an animal, a man may rest at one time as well as another, if the physical surroundings are the same. This is only the animal conception. As a thinking and worshiping child of God, the case is wholly different. To such an one, *the reason for resting* is the determining factor. What he will do when he ceases from worldly affairs will depend on why he ceases. If rest is the only, or the main, purpose, he will seek quiet, as the tired ox does, or such change of occupation, or form of recreation, as will accord with his tastes and surroundings. The lower impulses of the animal will control in these choices. Herein lies the deeper philosophy of choice and action which makes holidayism and debauchery inevitable when leisure is sought without religious conscience, or is made obligatory by law. Men say: "We do not propose to make men worship by law, but we must make them rest by law." All experience shows that when men are thus compelled to be idle, not in a religious, they will be dissipated, according to tastes and surroundings. The purpose of the soul determines what men will do when they have leisure. Hence it is clear that they will not worship on any day, unless the soul is controlled by the Sabbath idea, and by love for him whom the Sabbath represents.

But this truth goes deeper still. God is the source and center of all spiritual life. True worship has its dwelling in the soul. Spiritual life and growth spring from the soul. True worship is not forms and ceremonies, but communion with God, and such thoughts, acts and deeds as spring from this communion. It is the outward manifestations of the soul which is loving God and living in him. The recognition of God's presence is a fundamental element in worship. Knowing him

to be present, men draw near to him with pure hearts fervently. True worship brings men to the fountain of spiritual life. It begets strength, faith, power, rest, sanctification, peace. The Sabbath, as God's day, draws men to him and promotes such communion and worship. The influence of the Sabbath also goes out into the week, holding men nearer to God, and, in a greater or less degree, continuing this communion, and repeating this worship. But since the earthly life of the week must be filled with things which are more specifically earthly, the weekly Sabbath must continue. "Universal Sabbathism" is not for this life, although he who "keeps the Sabbath holy" realizes more and more the ideal and unending Sabbath toward which we come, in heaven. Argument does not need to go farther to show that true worship and God's sacred day are inseparable.

Another invaluable result of the Sabbath and the true worship which it develops and cherishes, is that we are made to be like God. All outward things: forms, ceremonies, surroundings, are powerless to do this, though they aid it in so far as they bring us into communion with God. Communion begets likeness. We become like that which we love. We grow into the lives of those whom we love. Christ unloaded the burden of formality and ritualism from the Sabbath, that its true spiritual character might appear and take hold upon men. Paganism sought to be made right with the gods by outward actions and material agencies. Imperfect Judaism sought to be right with Jehovah by sacrifices and ceremonies, which often took the place of "the sacrifice of a broken and contrite spirit." Christians fail much along these lines, and in no point so much as in the low estimate they have placed on the Sabbath. Indeed, the comparative ruin of the spiritual life of the Christian church came when it cast the Sabbath aside under the lead of Paganism, and attempted to fill its place with Sunday, and its associate holidays. The Sabbath, and the worship which it induces, makes men attentive and teachable, as in the presence of God.

Judaism welcomes the Sabbath as a bride, with the "Sabbath lamp," at the setting of the sun on Friday. So Christians ought to welcome it with the light of obedient love shining out from their devout hearts. It is indeed the "Queen of days." With it the King cometh to his own to enrich, enlarge, and sanctify all life with spiritual blessings.

Thus apprehended, the Sabbath rises above formalism and ritualism, and infinitely above the low ground of "a weekly rest-day." It becomes the point of living contact between God and his people. It is God revealed in time. All lower conceptions rob the Sabbath of its power and meaning. The holiday robs men of spiritual communion and of consequent blessings. And since the Sabbath question is primarily a Biblical one, just as the history of Christ is a Biblical one; and since the Bible fixes the Sabbath on the seventh day of the week, all efforts to remove or to destroy it have resulted in holidayism, and the comparative or actual destruction of true spiritual worship. Christ is the distinct and only "Son of God," according to the Bible. He is not an indefinite man among six other men, any one of whom is as good as he, "if you only think so." In the same way,

according to the Bible, the Sabbath is not an indefinite day, scattered somewhere, anywhere, "if you only think so." Genuine and honest scholarship has never attempted to make it any other than the last day of the week. Polemic theology, seeking to find some escape from its claims and some excuse for following popular customs, has attempted to make it an indefinite "one day in seven," as men please. God has answered all such efforts by the facts of history, showing that however his mercy blesses men as far as possible when they hold error honestly, nevertheless, the final fruitage of every form of departure from the Sabbath has been holidayism and Sabbathlessness.—*Evangel and Sabbath Outlook.*

IN MEMORIAM.

Mrs. Calvert B. Cottrell.

A well-worn Bible lies where she left it; it is made sacred by the touch of her hand, for now her mortal sight has failed, and lo! the sun has set on earth for her forever more, and with its setting the shadows gather and creep, enveloping the many, many friends who had been so strongly influenced by the noble elements of her character.

Now out from the gathering night of sorrow, memory like a shining light holds up to view the story of her life.

From the threshold of womanhood she rested unswervingly upon the Christian faith and this faith was confirmed by her living. Goodness was to her essential and it was neither hard to attain or difficult to keep. The poor were her tender charge; the erring she guided aright, patiently, persistently, never losing hope.

During the final months of life when great fortitude and courage were her dependence, her thoughts were looking forward to the time when she might again enter into the joys and sorrows of others.

Mrs. Cottrell possessed a mind of great intellectual strength; the soundness of her judgment was unquestioned; perhaps the leading characteristic was her absolute sincerity; in her beliefs she was immovable, but her convictions were the result of thought and prayer and never lightly come by. All her great qualities of heart and mind combined to make her the ideal wife and mother; she was a faithful, devoted wife, a pitiful, a tender, self-sacrificing mother, with a marvelous gift of attracting while she guided her children, and she was to them always a being to idolize.

Home was her kingdom, her family her loving subjects, and she knew the happiness of living contentedly in her home throughout the varying incident of a long married life.

Mindful of her modesty, of her distinct aversion to self-emulation, much to which the heart would gladly give utterance in words, will be left unsaid. Her life is now a tale that is told; its pages full of clean, unblemished facts; there is no need for their rehearsal, for all who knew her know the story.

She is at rest.

"I will lay me down in peace and sleep; for Thou, Lord only makest me dwell in safety."

And for those who wait for reunion:

"Ah! when the infinite burden of life descendeth upon us, crushed to earth our hope, and under the earth, in the graveyard,—then it is good to pray unto God; for his sorrowing children turns he ne'er from his door, but he heals, and helps, and consoles them."

E. L. S.

Sabbath School.

INTERNATIONAL LESSONS, 1896.

THIRD QUARTER.

July 4.	David King of Judah.....	2 Sam. 2: 1-11
July 11.	David King over all Israel.....	2 Sam. 5: 1-12
July 18.	The Ark brought to Jerusalem.....	2 Sam. 6: 1-12
July 25.	God's promises to David.....	2 Sam. 7: 4-16
Aug. 1.	David's Kindness.....	2 Sam. 9: 1-13
Aug. 8.	David's Victories.....	2 Sam. 10: 8-19
Aug. 15.	David's Confession and Forgiveness.....	Psa. 32: 1-11
Aug. 22.	Absalom's Rebellion.....	2 Sam. 15: 1-12
Aug. 29.	Absalom's Defeat and Death.....	2 Sam. 18: 9-17; 32, 33
Sept. 5.	David's Love for God's House.....	1 Chron. 22: 6-16
Sept. 12.	David's Gratitude to God.....	2 Sam. 22: 40-51
Sept. 19.	Destructive Vices.....	Prov. 16: 22-33
Sept. 26.	Review.....	

LESSON I.—DAVID, KING OF JUDAH.

For Sabbath-day, July 4, 1896.

LESSON TEXT.—2 Sam. 2: 1-11.

GOLDEN TEXT.—The Lord reigneth; let the earth rejoice.

INTRODUCTORY.

REVIEW.—David's whole life thus far has been a preparation for his great life work. Early life among the sheep has given strength of body and developed the spiritual side of his nature as well. His anointing by Samuel has given a serious trend to every current that has flowed into his life. His victory over Goliath has given him confidence in himself as moved and helped by God.

His life at court has given him an insight into the essential qualities of a successful ruler of Israel, and has won for him the confidence and love of the people. His experiences in exile have taught him the secret of leading men and moving them to action as he could wish. And thus thirty years or more in which little seems to have been accomplished are really the key to the successes of his wonderful public career now practically beginning.

EXPLANATORY.

v. 1. "After this." The defeat of Israel, the death of Saul and Johathan, and David's period of lamentation. "Enquired." Sought and received divine guidance. He knew he was the successor of Saul, but wished to make no rash mistakes. "Hebron." The capital of Judah, a priestly city, well fortified, and a city where David had many friends.

v. 2. "His two wives." Michal, the daughter of Saul, had been taken from him and given to Philate. See 1 Sam. 25: 39-44.

v. 3. "His men." His six hundred veterans. "Cities of Hebron." The towns and villages in that section of the country.

v. 4. "Anointed David." A public ratification of his divine anointing years previous. See also Saul, 1 Sam. 10: 1: 11, 14, 15. "Men of Jabesh-Gilead." 1 Sam. 31: 7-13.

v. 5. "Sent messengers." David was doubtless prompted by two motives: gratitude, as he was a true friend to the Lord's anointed, and policy in rewarding and conciliating so valiant a band of warriors.

v. 6. David's policy is to be one of peace, winning hearts by generous kindness, rather than compelling outward allegiance by force.

v. 7. "Saul . . . dead . . . me king." They had performed the last possible act of loyalty to Saul, and were a people without a king. Now says David, "I, who am your friend, am a king regularly anointed, and would be glad of your allegiance."

v. 8. "Abner . . . took Ish-bosheth." This would make Abner practically king, as Ish-bosheth was too weak-minded to govern himself. "Mahanaim." Near where Jacob wrestled with the angel.

v. 9. "King over Gilead . . . Ashurites . . . all Israel." This gradual extension of domain covers a period of five and one-half years.

v. 10. "Two years." The period of reign over all his kingdom, coinciding with the last two years of David's reign in Hebron.

RULES FOR BATHING.—The committee of the Royal Humane Society has published the following cautions for the benefit of bathers: "Avoid bathing within two hours after a meal. Avoid bathing when in any way fatigued. Bathe when the body is warm, provided no time is lost in getting into the water. The vigorous and strong may bathe early in the morning on an empty stomach. Those who are weak would better not bathe until two or three hours after a meal."—*Sel.*

A HELPING hand to one in trouble is often like a switch on a railroad track—but one inch between wreck and smooth rolling prosperity.—*Beecher.*

LOOKING HEAVENWARD.

BY L. CRAIG WALDRON

As through this broad expanse of earth we travel,
And meet with all the ups and downs of life,
Its cares and sorrows, its weary struggles,
Its heartaches, pains, and never-ending strife;
Then, weary wanderer, look heavenward,
To him who says, Come unto me and rest.
On him your cares and heavy burdens lay,
In him you'll find yourself forever blest.
For all our sorrows he is pledged to share,
And give us peace the world can never know.
He'll make us to lie down in pastures green,
And lead us safely where still waters flow.
And when the struggle here on earth is o'er,
The battle fought and won, by his good grace,
How sweet 'twill be, our hand in God's, to soar
Up to his everlasting dwelling place.

IS THIS "A CHRISTIAN NATION?"

BY W. H. WALLICK.

One class of reformers claims "This is a Christian Nation." Another class call it a "Godless Nation" because God is not mentioned in the Constitution. Which claim is correct? We answer neither.

To be a Christian Nation it would have to be a nation of individual Christians. The acknowledgement of God in the constitution cannot change the character of the individual, hence the Nation cannot be made Christian in that way.

Neither is it a Godless Nation, in the sense of being atheistical, for it recognizes the existence of God in many ways, in its oaths, on its coins, etc. But this is not to say it is God-like or Christian, and no amount of legislation can make it such.

Legislation may control the conduct but cannot change the character of the individual.

If this is a Christian Nation we are led to inquire what "brand of Christianity it possesses?" And we refer for our information not to the "books on our shelves," but to the "inspired books."

It is agreed among "learned and consecrated men" and admitted by Mr. Talmage, a representative of orthodoxy (and is he not also of the above class, although they read the "inspired books" more and understand them better while he reads "the books on his shelves?") that the "beast of Rev. 13: 11 means this country." If it does, how widely different is Mr. Talmage's ideas, the idea of the Reformers, and in fact the idea in general, from John's idea concerning it? Mr. Talmage thinks this nation can be "captured for God." His idea, and also that of the Reformers, seems to be that "Washington is the place to begin." If they can get the head in the halter then of course it is "captured," but not for God. After he is captured his true character is revealed. And what is that character, according to John's idea?

John saw this nation at its rise, coming up out of the earth, and he had two horns like a lamb." A lamb denotes youth, also innocence; but a lamb soon develops, then it ceases to be the emblem of innocence and begins to assert himself by the use of his horns in upsetting everything that crosses his path. This nation is just entering upon this stage, in fact has already asserted himself through the use, or influence of his two horns by speaking in the matter of Sunday closing at the World's Fair. His youthful effort failed, however, to upset that enterprise, and his horns were somewhat hurt and sore from the efforts—especially the Protestant horn—nevertheless his disposition was revealed in the attempt. And what does John say of him at this stage, that is, when he begins to

assert himself? John tells us (Rev. 12: 9) that the Dragon is that old serpent called the devil, and satan, which deceiveth the whole world. He also tells us (Rev. 13: 2) that the Dragon gave his power and his seat and great authority to the first beast, making the first beast his agent. Then John says he beheld another beast (v. 11) and he spoke as a Dragon or as his agent too. Could anything be more foreign to the prophetic idea than the idea of the so-called Reformers?

Re-formers—to form again—would be more appropriate, for are they not restoring or reviving the first beast's powers and methods, and thus are the very agency of carrying out John's idea of forming this nation into an image—or copy or likeness—to the first beast.

This is the brand of Christianity, or rather religion, falsely called Christianity, national Christianity, this nation possesses and is parading before the world (the World's Fair display for instance) according to John's idea.

America is the scene of the grandest religious farce the world has ever witnessed. In this phase—its religious phase—it is the subject of a prophetic picture which, if understood, furnishes a complete programme of all the scenes of this great play or farce.

We have but to turn on the many jettied chandelier of prophecy, (2 Pet. 1: 19) the footlights of current events and roll up the curtain of revelation (Apocalypse unrolling) to behold the great play already being performed dating from the World's Fair, that being the grand introductory scene.

CONFIER, Colo., June 13, 1896.

HOW TO MAKE A CUP OF TEA.

Having good tea to begin with, next be sure that you have freshly drawn, pure and filtered water of which to make the beverage. The water must not have been standing for hours exposed to the weather or simmering on the range, and growing flat. It must be fresh, and then if you have a brisk fire, or the hot flame of an alcohol lamp, bring it quickly to the boil. A flat-bottomed kettle is to be preferred, as it has a broad surface to expose to the heat, and the boiling is soon accomplished. Water is boiling when it bubbles and jumps merrily about, and the steam comes in white puffs from the spout of the kettle. It does not boil when it begins to simmer and to sing. That is only the sign that it is near to boiling. You must make your tea when the water has just boiled, not when it has been boiling a long time. A kettle which has been standing on the back of a stove all day, filled up now and then by a dipper or two more of water added when some has been taken out, will not make good tea. You must boil the water on purpose.

An earthen pot is better for tea than a metal one. Pour a little boiling water in the pot to heat it, and after a minute or two pour it out. Now put a teaspoonful of tea for every cup of hot water—an even, not a heaping spoonful—and add an extra one for the pot. Pour on as much water as will fill the number you wish to make. Let it stand two minutes, then with a long-handled spoon stir the leaves once through the water, then instantly cover the pot again. Three minutes more and your tea is done. Never let tea steep or boil, or stand a long time. It is a quick, neat, nice process from beginning to end.—*Harper's Round Table.*

Popular Science.

Tin Ore.

This mineral is very widely distributed, and like gold and silver, seems to belong to a lower strata of rocks, as it is only found along the lines of the great upheaval of mountains and always in connection with the granite formation.

It is found in Greenland and in several countries in Europe, also in a belt starting from the Straits of Malacca and passing through Australia, to the Island of Tasmania. The two greatest deposits in Europe are at Wales and Cornwall. It is also found in the Andes in South America.

In the United States tin ore crops out in various places along the whole length of the Appalachian chain of mountains. It is found in Maine, New Hampshire, Massachusetts, Virginia, West Virginia, North Carolina, Alabama, and the Black Hills of Colorado.

Two of these tin mines, one at King's Mountain and the other at Irish Creek, in Rockbridge Co., Virginia, have been brought into prominence by the geological survey of the United States. Although the ore is widely scattered, yet the places where there are any great deposits are very few. Deposits of tin ore have been found in California, yet not of any great value. The mines in Wales and Cornwall evidently furnished the tin spoken of in the Bible by Moses, Isaiah and Ezekiel, for it is known that the Romans imported tin from those mines.

Very little attention has been paid to the mining of tin in this country for the reason that there were no plants here for rolling the terne-plates; hence most of the tin plates used have been imported. There are now three or four rolling mills that roll the iron plates that are to be coated with tin. This will give an impetus to the tin mining industry.

The only section that appears to have an inexhaustible supply for future use is that passing through the Dutch Islands and Australia. There are now being used in the world about 40,000 tons per year, mostly in the coating of terne-plates. It melts at 442 degrees, and readily amalgamates with copper as an alloy, forming bronze, the use and durability of which was well understood by the Egyptians at the time of the building of the pyramids.

Aluminum.

We have spoken of this metal before, but we wish to refer here to some of its uses, now that electricity has greatly cheapened its production. Its lightness, flexibility, and tensile strength are truly wonderful.

As it is non-corrosive, it is taking the place of gold in dentistry, and silver in lettering and paper ornamentation. The oil cups for crank pins on all the best railways are made from it, being only one-third the weight of those made of copper. The centrifugal force is by so much reduced, and therefore aluminum cups will stand the strain.

I am informed that large steamships, as the Paris, St. Louis, New York, St. Paul and others have aluminum fittings; that air ports and dead light covers are made of this metal. It is now being introduced into bicycle manufacture.

The newest use to which it is applied is that of making the metal part of cartridges, and other appendages worn or used by the

soldier, such as his cup, his comb, his brush, his buttons on his coat, and even to the pegs in his shoes, as all will lighten the load he has to carry.

Aluminum lessens danger in handling powder, as no sparks can be made from it. Baggage and other checks, and also firemen's helmets are made of it. From twenty-five to thirty tons are used every month in making cooking utensils in this country alone.

In lithography it is taking the place of those costly imported stones, on which the print is made.

Aluminum by its lightness and cheapness will surely take the place of many things in common use. For lightness, cheapness and flexibility it certainly excels the Derby hat I wear, or the stiff starched collar around my neck. Aluminum is as cheap as steel when its weight is taken into account, and within the next decade many a house will be clap-boarded, shingled and decorated with aluminum.

If New York and New Jersey's Commissioners were wise, they would, for all time, construct the great cantilever bridge over the Hudson River from this magnificent and indestructible material.

H. H. B.

GRAINS OF GOLD.

Golden opportunities do not travel by a time-table.

Success in anything requires singleness of purpose.

He who would enjoy the fruit must not gather the flower.

A good day does not always begin with a bright morning.

Character is something that cannot be burned up or buried.

How ready some people are to sell their souls for spot cash!

Hard work is only hard for those who do not put heart in it.

Sympathy is something that is not learned from books.

Murder is committed in the heart before it is done with a gun.

Success that is not planned for and worked for is never enjoyed.

There are men who like to speak well of others—on a tombstone.

The things which do the most to make us happy do not cost money.

It is remarkable how many virtues can be seen in people who have money.

Is the woman who talks about her neighbors any worse than the one who listens?

If you want to be strong in adversity, don't forget to pray when you are prosperous.

Put this restriction on your pleasures, be cautious that they injure no being that lives.

Only a little of the best sermon can be remembered, but an act of kindness is never forgotten.—*Selected.*

How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O. WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.

Hall's family Pills are the best.

Special Notices.

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 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 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 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 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.

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 Oration 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.

MARRIAGES.

CLARKE—RAYMOND.—At the parsonage, in Berlin, Wis., June 13, 1896, by Rev. D. Burdett Coon, Charles Fremont Clarke and Miss Lulu Belle Raymond, both of Berlin, Wis.

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.

DAVIS.—In Hammond, La., May 21, 1896, of cholera infantum, infant daughter of L. A. and Alice Davis, aged 6 months lacking a day.

Services were held at the house on the following day. Brief remarks were made by the pastor from 2 Kings 4:26, and Mark 10:14. "Suffer the little ones to come unto me," says Jesus.

G. W. L.

EATON.—In Ulysses, Pa., June 3, 1896, of cancer, Adency Eaton, wife of Charles Eaton, deceased, aged 77 years.

Her sufferings near the close of life were severe, but she endured them like a Christian, as she was, having learned of Christ in her younger days. She could appreciate his power to comfort and save. For a great many years she was a faithful member of the Seventh-day Baptist church of Independence, and one of her missions was to make all happy who came within her influence. She has left four children and many relatives to mourn their loss. Her remains were brought to Independence for funeral and burial.

J. K.

NEWTON.—Near Fayetteville, N. C., June 12, 1896, Mrs. Anne Newton, relict of Deacon George Newton, aged 88 years, 3 months and 8 days.

At about the age of 17 years she united with the Wells Chapel Baptist church, in what was then New Hanover county, N. C. In November, 1887, she became one of the constituent members of the Cumberland Seventh-day Baptist church, and remained until the last a firm believer in the Bible Sabbath, and as opportunity offered a constant advocate for its observance. The funeral sermon was preached by the Rev. Mr. Bain, a Baptist minister, who, in sympathy for the occasion, kindly called in one of his own appointments. The deceased was a church member 71 years. During that period times changed and methods changed, many ran too and fro, and knowledge was increased, but over her character and reputation as a good Christian woman no cloud ever passed.

D. W. N.

Literary Notes.

General Harrison On Our Finances.

Ex-President Harrison will discuss our national finances in an article on "The Secretary of the Treasury," which will appear in the August issue of The Ladies' Home Journal. He will tell briefly of the origin of our financial system; its expansion or development; how the nation raises its revenues, and disburses its moneys; and detail the faults of our system of financing. Referring to the methods necessary to maintain our gold reserve General Harrison expresses himself with evident disapproval, and says that "the present situation would be absurd if it were not so serious." The increase or the diminution of the gold reserve the ex-President asserts, powerfully affects every interest, and the "mending of existing conditions will be a task for the wisest and strongest statesmanship."

The ex-President clearly intimates that successful financing is extremely difficult by the present methods. Upon this point he says, "If fifty dollars would suffice to hold \$50,000,000 in the Treasury the Secretary could not expend that small sum. He must stand by until the gold is gone, and then sell bonds to get it back. The result is that the banks and the brokers are often able to make play of the Treasury. A financial institution whose board transacts its business in public is at a disadvantage."

The only Alternative of Success

BY G. H. LYON.

Some Condition of Success in the Prohibition Party is Wanting. What Is It?

Note the absolute condition stated by Prohibitionists themselves in the first plank of their National Convention twelve years ago. Pages 7 and 8.

That condition persistently refuses to be modified.

The Prohibition issue has become involved with the Sabbath issue in a way to which we have given little heed.

See page 15; A Compulsory Holiday works evil. See page 16; The Difference.

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KEEPING BACK A PART. BY S. JENNIE SMITH.

"Say, Ted, let's earn some money."

"How?"

"Don't you see that coal on the sidewalk?" and Jim pointed down the street to a place where a ton of coal had just been deposited. "That's in front of Mrs. Lange's house, and we can go and offer to put it in for a quarter."

"But likely the man himself is going to put it in."

"Oh, no he isn't! Can't you see that he's getting ready to go away? Come, let's hurry," and Jim rushed down the street, followed quickly by his companion.

They paused to take breath in front of Mrs. Lange's door, and then Jim ventured inside of the house with his offer.

"Why, yes," said the lady, pleasantly; "I'll be glad to have you put it in. I thought the man himself would do it, but I see he's gone off."

So, armed with shovels and pails, the boys set to work to get in the ton of coal. It was hard work for such little fellows; they had to carry the coal around to the back of the house where the coal-shed was, but they went at it bravely, and before long the pile on the sidewalk had grown considerably smaller.

Once Ted looked up and said; "Say, Jim, that quarter won't divide even."

"No more it won't," was the reply.

"Twelve for you, and twelve for me," Ted went on; "but what about the other cent?"

"I don't know," Jim said, thoughtfully; "we can't divide a cent, and it don't belong to one any more than to the other."

"There's your baby," suggested Ted.

"Yes, but there's yours too, and they both can't have it, and giving it to one more than to the other wouldn't be even."

"I say, Jim!" Ted suddenly exclaimed, as if a new and bright idea had occurred to him, "there's the old blind man corner Manhattan Avenue."

"That's so," assented Jim, "and he's both of ourn. He don't belong to me any more than to you, nor to you any more than to me. We both kinder own him,—don't we?"

"Yes, we both helped him pick up his money the day he slipped,—didn't we?"

"Of course; so he'll have the extra cent."

Having arranged that important matter, the two little fellows went to work again with such a

will that inside of an hour the coal had entirely disappeared from the sidewalk.

"Now we're done," cried Jim, triumphantly.

"Yes, we're done," echoed Ted. But had they finished? Down in the gutter was lying at least half a pail of coal, and Jim asked himself this question as he happened to glance at it.

Ted came along, and saw too. Looking at Jim, he read his thoughts, and said:

"Oh, pshaw! let's don't bother about that little bit; we're both too tired."

"There's the dust on the sidewalk too," remarked Jim, slowly; "the putter-in always cleans that off."

"But we're not regular putter-ins," argued Ted, as he straightened up to rest his aching back.

But Jim stared at the gutter, and did not reply.

"What's the matter? What are you thinking of?" asked Ted.

"Why, I was thinking about that story that we heard down to mission-school,—that one about the man and woman who was struck dead for lying."

"Nias and Sophia?" asked Ted.

"Ananias and Sapphira," corrected Jim, who was two years older than his companion, and could more easily remember hard names, "Yes, that's them."

"Well, what have we got to do with them? We ain't lying, nor we ain't keeping anybody's money back,—are we?"

"No, but"—and Jim looked as if he scarcely knew how to express what he meant.

"But what?" said Ted, with wondering eyes.

"You see, it's just like this," Jim went on, thoughtfully.

"That man down to mission-school said it was the same if you kept back anything, even some of the work that you ought to do, and we're going to be paid for this, Ted, and it ain't done."

"Well, then, let's take up the coal," and Ted started for his shovel.

"All right, and I'll get the broom to sweep the sidewalk. It's better that way—ain't it, Ted?"

And Ted gave a wise little nod by way of reply.—S. S. Times.

It is a good thing to be with the majority, only when the majority is right.

To do God's will is the enjoyment of his angels; it should be the employment of his people.

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