

THE SABBATH RECORDER.

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THE BIRDS AND I.

A SONG OF SPRING.

BY LOUISE CHANDLER MOULTON.



THOUSAND voices whisper it is spring;
Shy flowers start up to greet me on the way,
And homing birds preen their swift wings and
sing

The praises of the friendly, lengthening day.

The buds whose breath the glad wind hither bears,
Whose tender secret the young May shall find,
Seem all for me—for me the softer airs,
The gentle warmth, wherewith the day is kind.

Let me rejoice, now skies are blue and bright,
And the round world pays tribute to the spring;
The birds and I will carol our delight,
And every breeze Love's messages shall bring.

What matter though sometimes the cup of tears
We drink, instead of the rich wine of mirth?
There are as many springs as there are years;
And, glad or sad, we love this dear old Earth.

Shall we come back, like birds, from some far sphere—
We and the Spring together—and be glad
With the old joy to hail the sweet young year,
And to remember what good days we had?

—The Independent.

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BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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

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

WILL not "our girls" read, with special attention, the article in this issue, "A Word to Girls," by "Lael Clarke"? They are words of truth and wisdom. Thousands of women today are living wretched lives because of the inexcusable folly of being connected, in the sacred marriage covenant, with drunken husbands. In most of these instances the habit was formed before marriage and was known to exist. But it was regarded as a light matter, and, blind to the great danger, these girls consented to the life union, and to a life of slavery, suffering and sorrow.

THIS week will witness the opening of our annual Associational gatherings, beginning in Salemville, Pa., and continuing in different localities for five successive weeks. Then, next fall the sixth session will occur in the Southwest. These occasions are often marked with special spiritual interest and great help to the people with whom they are held and to all who attend from other places. They seem to instruct, encourage, inspire, enlarge the field of religious vision and interest, and to unify and strengthen all lines of gospel work. May the blessing of God attend all these gatherings.

THE Methodist church is noted above any other body of Christians for its system of itinerancy of pastors. While that system may have its objections, still it has much to commend it. This fact is being recognized among other denominations, and the plan is being discussed in some of the religious journals among the older denominations. The practice of "candidating" has many objectionable features, and is very unsatisfactory. Bureaus of correspondence are in some instances established with favorable results. We clip from the *Literary Digest* an article which will be of interest to many, headed, "Shall Presbyterians Itinerate?" It will be found in another column.

THE blessing experienced in giving for the spread of the gospel, and in personal efforts to call men's attention to their need of a personal Saviour, is often so marked, that those who thus give and do feel amply rewarded. It is so blessed to give that people never want to stop. One finds such pleasure in making personal appeals to the sinner that he does not want to be discharged from the service. In a prayer-meeting in a former pastorate we asked for volunteers who were willing to try to speak to at least one unconverted person on the subject of his own salvation before the next regular meeting and report, in a general way, the results. Quite a number volunteered. At the next meeting a larger number than usual were present, eager to hear the reports. It was a very interesting meeting. One strong business man said his efforts had been such a blessing to him that he wanted to be continued in the service. How many professing Christians never know the joys of such personal appeals. Try it, and see if it will be barren of results. How many souls do you meet every day without an intimation of interest in their future welfare, or of consciousness of the great danger to which they are exposed? You do not have an oppor-

tunity to speak with many of them, it is true, but how many opportunities go by unimproved. Watch for the open door.

By reference to the program for the coming sessions of the Eastern Association, as published in the RECORDER, it will be seen that the Executive Committee has arranged for a Sabbath-school hour (45 minutes) on Sixth-day, May 28, at 3.30 P. M. This is by no means an unimportant addition to the usual services of an Association. The time thus set apart for the consideration of topics of vital interest to Sabbath-school work should prove of great interest and profit. But whether the hopes of the Committee will be realized or not will depend largely upon the Sabbath-school workers who may be present at that session. The conductor proposes to hold an "open parliament" for the presentation and discussion of questions of interest connected with our Sabbath-school work. There will be no one appointed to prepare papers on any given topic, but we cordially invite all who are interested to give the matter much thought before hand, and come prepared both to give and receive helpful instruction. Prepare your questions before you come to the Association. The hour will be devoted to a study of the Helps and Hindrances in Sabbath-school work.

TWENTY years ago last September our General Conference was held with the Walworth church, Wis. Among those in attendance were six pastors who were nearly the same age, most of whom had been associated together as students and who desired to cultivate a more intimate and helpful acquaintance. In an interview it was arranged that twice in each year there should be a circular letter, or budget, passing from one to another in this little circle, each one contributing a letter containing a history of his own work and suggestions for the general good. It is a remarkable fact that the circle has remained unbroken so long, and these helpful and pleasant messages have continued without interruption for more than twenty years. The last budget, starting with Bro. Davis, in Shanghai, was on its round in America when the first break occurred, in the departure of our esteemed Bro. Huffman. The budget reached his home in Farina when he was too feeble to even dictate his message. But his faithful wife wrote a few lines in his stead which are highly appreciated, and in a little while longer the dear and faithful Christian worker had finished his earthly toils and entered into rest. The budget now goes on its mission with one link in the chain broken. The others will drop out, one by one, as time goes on. But it is comforting to believe that each broken link again appears in the endless chain of heavenly companionships, welded, strengthened, polished, never again to be broken. This is the Christian's hope and sure reward.

IAN MACLAREN, in the *Outlook* for May 8, makes some very happy points concerning his American Impressions. He says: "Between a cultured American and an uncultured there is as much difference as between, say, Matthew Arnold and 'Punch's' 'Arry; and I would like to make a plea some day for the simple and unfinished American; but let one Englishman at least record his honest opinion that an educated American is the most courteous person he has met in his travels."

We regret that the writer did not also say, in the same paper, what he had in mind to offer on the "simple and unfinished American." But since he has already credited the educated American with being "the most courteous person he has met in his travels," we are left to the only alternative that, however courteous the uneducated man may be, his grade falls short of perfection. This is a statement worthy of careful reflection. Probably, however, the writer's experiences were not as extensive as those of many native Americans, or else he would need to define his terms, for others have found among some of the most thoroughly educated men those that were far from being as courteous as many a "simple and unfinished American." Still the rule holds that true education carries with it a certain refinement of manners that renders courtesy natural. It must be observed, however, that true education is not always found in the schools. Many men are thoroughly educated outside of college walls. The masses of Americans are not what may be called educated; but vast numbers of the uneducated are noted for their kindness, hospitality, courtesy.

On the subject of ease of manners and of speech Maclaren says: "An absolutely well-bred man in speech and deed allows you to know that he has a heart; he can shake hands like a man; he is perfectly affable, and does not speak a *patois* in which 'ah' separates each word from its neighbor, and 'don't you know' fills up the frequent interstices of thought."

Again: "The first point of good manners is chivalry, and a test of chivalry is a man's bearing to women. The reason one is suspicious of French breeding is that, though a Parisian—who is a Frenchman raised to the highest degree—may lift his hat on entering a shop, he would show the shop-girl no deference on the street, while French fiction is a standing insult to womankind. From end to end of America a woman is respected, protected, served, honored. If she enters an elevator, every man uncovers; in a street-car she is never allowed to stand, if a man can give her a seat; on the railways, conductors, porters, and every other kind of official, hasten to wait on her; any man daring to annoy a woman would come to grief." This may be a little overdrawn, but in the main is correct; though this general deference to women is not limited to educated people.

Speaking of the feelings of Americans toward the English he says: "One must sadly admit the fact that Englishmen are not greatly admired, or ardently loved, by the American nation, but the reason is not always realized. It is not the amazing folly of our government in the War of Independence, nor the unfortunate conflict of 1812, nor even the avowed sympathy of English society with the Civil War, although all those mistakes have lent a heritage of bitterness. What irritates Americans quite as much as any of our family quarrels, so it seems to one visitor, is the attitude of the individual Englishmen." In this particular he speaks somewhat at length of the objectionable ways and airs of the English which the American does not understand or relish. He is delighted with the simplicity of American manners. "No man of common sense tries to stand apart in the States, or hedge himself around with ceremony. One can speak to a Cabinet Minister,

or a millionaire, or a railway president—one of the most powerful functionaries in the land—or even an editor, without difficulty, and with no necessity for obsequious observances." "The chief dignity of democracy must always be its severe and august simplicity, the strength which comes from the mind and conscience of an intelligent and free-born nation."

BREVITIES.

THE bubonic plague in India still continues its destructive work. In one district 2,000 deaths occurred within two weeks. Those of the inhabitants who could get away have fled in terror.

QUEEN OLGA, of Greece, is a very efficient help in caring for the sick and wounded soldiers. It is reported that she can be found in daily attendance at the hospitals giving personal attention to the wants of the sick.

It is said that hundreds of Americans are in distress in Cuba, and President McKinley is urged to take immediate steps to relieve them. The Spaniards continue to report successes, both in Cuba and the Philippine Islands.

SUCCESSFUL experiments have been tried with the view to running passenger trains on the New England Railroad by electricity. A train was run 10 miles in 13½ minutes between New Britain and Hartford, Conn. The officials are pleased with the results and intend extending the service.

THE *Christian Cynosure*, Chicago, a most vigorous opponent of secret societies, begins its thirtieth volume with changed form and dress. The new issue bears date of May and is henceforth to appear as a monthly magazine, in covers, instead of its former weekly visits. We wish the *Cynosure* success in every good work.

THE debt of the American Baptist Missionary Union amounted to \$293,721, and that of the Home Mission Society was \$181,761, making a total of \$475,482. To meet these debts Mr. Rockefeller made his offer of \$250,000, provided the balance could be raised in other ways. Pledges of \$85,000 have been secured, to meet the condition, leaving \$151,000 to be raised before July 1.

SOME idea of the enormous business carried on in this country by liquor dealers can be gained from the statistical tables for 1895. For that year there were 232,295 liquor dealers; 359,284 bar-tenders; and 1,600,000 drunkards. The amount of money spent for liquor that year was \$962,192,864, or about \$13 for every man, woman and child in the United States. No wonder there is poverty, wretchedness and crime in all our land.

ACCORDING to statistics recently published by the German government, there have been some interesting changes of religious sentiment and connections in that Empire. There have been 2,088 converts from Judaism to Christianity, and 17,002 converts from Roman Catholicism to the Protestant faith in the period of four years, from 1890 to 1894. In Prussia 14,045 Catholics became Protestants. It is a great mistake to suppose that Catholics do not change their faith. The

leaven is working more powerfully in the papal church than is generally supposed.

THE New York State Sunday-school Association will hold its forty-second annual convention in Park church, Elmira, June 1, 2 and 3, 1897. All necessary arrangements are being made to care for the comfort and convenience of delegates. Many noted S. S. workers are announced on the program. Delegates will find good accommodations at hotels and private homes at reduced rates. All railroads will sell excursion tickets at one and one-third the regular rates. For further particulars write to Timothy Hough, State Corresponding Secretary, Syracuse, N. Y.

THE grasshopper or locust has become such a long continued and destructive pest in some parts of South America that great efforts are being made to repel and destroy these invaders. Prof. Lawrence Bruner, an expert entomologist of the University of Nebraska, has been employed to undertake a warfare against them. He has gone with the intention of employing all known agencies to destroy them. The Professor goes to Buenos Ayres to operate in Argentine and Uruguay, both of which countries have suffered constant destruction from these insects for the past eight or nine years.

GREECE has tired of war and sued for peace. It is no more than was generally predicted early in the struggle, because of the superior numbers, discipline and war-like spirit of the Turks. Greece felt her wrongs most keenly, and did not see how she could maintain her honor without at least attempting to repel the invaders. Probably, also, the Greeks counted upon aid from other powers, and complications between other nations and the Turks that would materially effect the outcome of the war. This aid did not come. No other nation seemed to court trouble with the Turks. The "Powers" have watched the struggle with undisguised interest and have simply held themselves neutral, since war was declared, and ready to mediate between the belligerents when asked. Greece has asked for such mediation, and the officials of the combined nations are now moving in the direction of a settlement of the troubles.

A CURIOUS movement is on foot among the Jews in one or two of the provinces of South Russia, which may result in an important religious revival. A number of pious and influential Israelites are establishing associations for the reading and study of the Scriptures, both in the homes of the people and in their public assemblies. Much attention will be devoted to the prophetic books of the Old Testament, and to investigating the claims of Christians that Jesus of Nazareth has in his life and work and death been the fulfiller of many utterances of the prophets which have for so long been stumbling-blocks to the Jews. It is further reported from Russia that a deeper religious feeling than has hitherto characterized them is noticeable among the Karaim Jews of the Crimea. This sect of Israelites reject the Talmud as in any sense binding on them, their only Sacred Scriptures being the Old Testament. They are only found in the Crimea in one or two isolated districts in Western Russia.—*The Independent*.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

A Special Privilege for Iowa Sabbath-Keepers.

That noble state has come forward with a law prohibiting anybody except Seventh-day Baptists and Adventists from playing base-ball on Sunday. The law has already been passed by the House of Representatives of that state, and, as we judge from the meagre press report at our hand, is awaiting consideration by the Senate.

The *Chicago Tribune* in a recent issue makes some incisive comments touching the "ethics of base-ball," and traces Sunday back to the "half-converted and not altogether excellent Constantine" in a manner calculated to make the blood of Sunday advocates run cold. "While they are discussing this subject," suggests the *Tribune*, let the clergy "take the trouble to explain to their hearers the difference between the two days of rest—the Sabbath of the Old Testament, the seventh day, or Saturday, when the Lord rested, and Sunday, the rest-day ordered by the half-converted Constantine. The distinction is quite important in general ethics as well as athletics." The *Tribune* thinks that the two sects thus excepted will be likely to receive quite an impetus; that Adventist base-ball associations and Seventh-day Baptist foot-ball clubs will spring up in profusion.

We are grateful for the exemption which our Iowa statesmen have been kind enough to make—but our gratitude is not based upon the grounds which they might expect. The conspicuous privilege of playing ball on Sunday, while others have but the poor consolation of looking on, will not be much of a prize to the Sabbath-keepers of Iowa. Those whom we know are not devotees of the national game, being more disposed to plow corn, teach school, wash dishes or engage in other similarly useful occupations. There are, however, two occasions for satisfaction in the exemption above stated.

1. It unwittingly gives a wide advertisement to the Bible truth which these two denominations hold in trust. When it is found that there are two honorable bodies of law-abiding citizens who observe the seventh day of the week as the Bible Sabbath, some people may be led to an honest and earnest investigation of its claims, which certainly is all that we can ask of any one.

2. The exemption throws the law into relief in its true light. The exemption is religious. The law is also religious. Why are not Seventh-day Baptists and Adventists covered by this prohibition? Because they religiously observe another day. Those who do not must toe the mark on Sunday. The law in purpose and intent is a religious law. This fact would be apparent without the exemption. The legislators are to be thanked for making it so plain that "a way-faring man, though a fool, need not err therein."

What are you after, good, sturdy citizens of the splendid commonwealth of Iowa? What is the animus, the gist of all this? Is it to protect religious people from the disturbance of their worship that you have brought forth the seal of your authority? It can hardly be that, for the laws you already have must be adequate to cover nuisances and disturbances of the peace. A Seventh-day Baptist inshoot, or an Adventist home-run, must be just as disturbing

to the peace as any other kind. There is no denomination in base-ball. Is it your purpose, rather, to promote the observance of a religious institution?

Men and brethren, it cannot be done. You cannot make people religious by law. It has been tried before. Puritanism has written a plain history, and the Constitution of the United States ought to count for something.

Starting Late in Life.

He leaned back wearily against the writing-desk which he had just finished crating and said, "Here I have spent three years digging and studying in this university, and what is the profit of it all? I am thirty-four years old, and there is not much chance of a man's making any great advancement in the world after that age. The great achievements of life have been wrought by young men."

You must not take too seriously what men (or women) say when they are in the midst of moving. In his heart he was not really despondent—only tired—but his words gave an opportunity for expressing some convictions which have grown in upon us from our observation of men. It is not a question of age, but of capacity for growth. There is as much difference between men as there is among trees. The ash-leaved maple comes up with wonderful rapidity, but breaks down in the first hard storm. The elm starts very slowly, but it grows on until it becomes supreme among the shade trees. Some men mature young and stop. Some start slow, but show infinite capacities for hard work and advancement. Watch them. They are the ones who grasp life's greatest prizes. Grant began his life-work after Alexander ended his. It is well to have an early start, but a brilliant beginning is of little account, unless a man "keeps everlastingly at it." No matter to what a man may have attained, the minute he stops growing he begins to drop out of the race. I have come to have great respect for the men who grow. A growing man of fifty is better than the thirty-year-old who knows all he cares to.

Is the World Growing Worse?

Someone appeals to the Western Contributor's own experience. That experience has been hardly wide enough or long enough to be a basis for conclusions. It must be confessed that we look in vain, just now, for such revival movements as those which swept the country in the '70s. Commonly enough, too, we meet the expressed belief on the part of Christian workers that it is growing harder to reach people with the Gospel. A divine healing evangelist answered the question the other day, by saying that professions were increasing, but conversions becoming more rare. These are not conclusive evidences, however, that the world is growing worse. Religious progress is never uniform. Great revivals come in tidal waves. The mighty movement of twenty years ago followed a time of religious depression, during which, no doubt, at the very time that the seeds of better things were germinating, many good people grew despondent and thought that everything was going to the bow wows. We shall see the tide rise again and reach a higher water mark than it has ever touched before. It is only in a temporary sense that the world can be said to be going worse. The steady march of the centuries is onward. Conversions take

place at an earlier age than formerly. We have our Y. P. S. C. Es., Juniors, etc., in which the boys and girls develop character and usefulness. This is not quite so picturesque a method as letting them sow their wild oats first, counting upon a great approval of their spiritual natures afterward, but it is safer and better.

The fact of the matter is, my friend, this never has been much of a world for goodness. It was desperately, hopelessly bad in Noah's time. It was rotten in Israel's day. Babylon, Nineveh, Greece, Rome have gone down into the common grave of ignominious decay. The Middle Ages were dark. Even yet "darkness is upon the face of the deep," but if you will read history with your eyes open to the bold, unidealized facts you will see that there has been advancement from age to age. The world is bad enough, but it has been worse. It still needs the Gospel—oh, how sadly; but a larger area of its surface is illuminated by divine light to-day, than ever was before since time began. Let us not become microscopically pessimistic. Let us take the larger look and work in its light of its splendid visions. After all, Bro. Saunders hit the nail on the head, as he has a way of doing. Some people growing better; some growing worse. It is a personal matter.

BE BRAVE, MY HEART.

BY ETTA COTTON CHASE.

Be brave, my heart, though numb with aching,
And the poor feet worn and weary;
Be brave, if smoother the rough path making,
Though the way be long and dreary.

Be brave, my heart, the clouds are looming,
For the sun will shine again;
The bright flowers will be blooming,
Though life seems now filled with pain.

Be brave, my heart, though all unworthy,
God, loving watch-care will renew,
And shed his blessings on the pathway
All the toilsome journey through.

Be brave, my heart, and cease repining,
Look up, have faith, be not cast down;
The darkest clouds have golden lining,
Then brave the cross and wear the crown.

MORE ABOUT THE GENESEE CONVENTION.

BY REV. S. S. POWELL.

The sermon by President Davis was listened to with great pleasure and undivided attention. He said many good things well worthy to be thought much upon by all Seventh-day Baptists. I shall not attempt a report of the sermon—that has already been given—but write some thoughts of my own that have been suggested by and in line with the sermon. Naturally, to keep the faith, as the speaker declared, we must have faith. He also insisted, as should be very evident to us all that Dr. Lewis cannot do our Sabbath Reform work alone. Workers need to be multiplied a hundred fold throughout all our ranks. Tract distribution that the Board is calling upon us to take up is work that all can do. Wisely and judiciously let us get into possession of as many names and addresses as we can that the attention of some of the best Christian people in the land may be called to the claims of God's long neglected Sabbath. But useful as this work of tract distribution must be, the movement among many of our people must go deeper than this. President Davis insisted that there must be reorganization among our ranks. I believe that this is true, and such reorganization as will lead to a deeper and broader faith, a more perfect and permanent hold upon the vast range of the truths of God to maintain and to disseminate. In other words, we need

more generally to know more of the Bible, to hold ourselves in constant, living communion with God through the truths of his sanctifying Word, and lovingly and persistently to press home these truths upon all who come within the sphere of our influence.

In unison with this thought of the sermon came a letter to the Convention from a sister in Florida. She wrote that the thoughts which she expressed had been burning in her for a year past. Quietly and unostentatiously the major part of our work should be done by many workers in all parts of our denomination. This can only be done through the "shut door" and a larger and more constant study of the Bible. A great deal is said about the Bible in our Sabbath controversies; but, brethren, how much of constant, loving and persistent Bible study do we maintain? It was in ready compliance with the sentiment expressed in this letter that the third resolution was presented by the committee on resolutions. It may be that the suggestion of the resolution may not be the best practical means for the carrying out of its sentiment; but, at least, it would be tangible, susceptible of an organized movement for Bible study, and might be a beginning leading to more thorough-going and satisfactory methods. Such a book could at least be a help. The topical method of Bible study, while if judiciously pursued is certainly good and rich in its results, nevertheless is not the best. Yet it may in a multitude of cases lead to the best methods. Many persons perhaps are ready for Bible study, but hardly know how to begin. They need the guiding stimulus of such a book as this for organized and thorough study, study that will be in exact accordance with the great truths which we as a denomination are called upon to defend. The system of Sabbath-school study now in vogue does not meet this want. It comes far short of it. Good in itself, it is not enough. During the fall and winter months with this book in hand we might organize and maintain every year Bible clubs, groups large and small for the study of the Divine Word. Rightly conducted there is nothing more fascinating than such study. But book or no book, let us all study the Word.

A large amount of work in the way of preparation on the part of those who had papers was expended and all had their reward in the consciousness of the good work done. May the seed sown in our Convention spring up and bear fruit a hundred fold!

S. S. POWELL.

RESOLUTIONS OF SYMPATHY.

WHEREAS, God in his infinite wisdom has called to a higher life our dear friend and co-worker, Mrs. I. L. Cottrell.

Resolved, That we, the members of the Shiloh Y. P. S. C. E., do express our love for her, our appreciation of her faithfulness and sincerity and our admiration for her successful labors in the cause of the Master.

Resolved, That while we realize that we have lost a leading member of our Society, one who was to us a source of great inspiration, yet we know her influence still lives and will continue to stimulate us to greater devotion and higher aspirations.

Resolved, That we extend our heartfelt sympathy to our Pastor and his family, and commend them to God with the prayer that he may sustain them in their great sorrow.

By order and in behalf of the Society.

WALTER G. DAVIS,
MAGGIE D. AYARS, } Com.
NELL TOMLINSON, }

SHILOH, N. J., May 10, 1897.

Tract Society Work.

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

SABBATH REFORM CONVENTION AT WESTERLY, R. I.

(Continued from last week.)

TRACT DISTRIBUTION.

After Mr. Utter's address, A. H. Lewis outlined a plan for securing a wide circulation of Sabbath literature, through the co-operation of the various societies of young people, a plan from the execution of which great good will come.

EVENING SESSION.

"Sabbath-observance and Spiritual Life," as presented by Pastor McLearn, of Rockville, followed the praise service at the evening session. He made these points: God's law, like himself, is spiritual. The highest and central purpose of the Sabbath is spiritual. Physical rest is a secondary means to the higher end of spiritual growth and culture. Life is full of remembrancers. They are demanded by our nature and our wants. The Sabbath represents God, and when we apprehend its spiritual nature and purpose we are helped to understand our spiritual needs and our relations with God. To lose sight of these spiritual truths and relations is to lose sight of God. Forgetting God we welcome sin. Baptism and Lord's Supper are related to new birth, as Sabbath is to continual spiritual growth. True Sabbath-keeping and spiritual life are cause and effect. To remember God as we ought in the Sabbath is to be uplifted and made strong in spiritual things. The Sabbath gives a perfect test of obedience, and such tests are the most powerful influences in promoting spiritual life.

INDOCTRINATING OURSELVES.

Pastor Crandall, of Ashaway, said God's direction to Israel in Deut. 6, and Christ's command, "Go, teach," etc., are universal commands to his people. They abide through all time. Those who teach must first know well and truly what they are to teach. Failure is certain if the teacher is not taught. All great epochs of reform are preceded by the indoctrination of the people upon the questions involved in the reform. This has been specifically true in the history of Christianity and of all periods of reformation. If we are now to enter upon a new era of Sabbath Reform, we must be re-indoctrinated as to our own faith, its meaning and importance; and the world must also be brought to a better conception of truth by being taught the fundamental truths which underlie the whole Sabbath question. That Seventh-day Baptists need such larger indoctrination is shown: (a) In that we do not think definitely and clearly on the issues involved—we are not definitely informed as to the deeper truths which underlie the future of Sabbath Reform and our work. (b) We need indoctrination lest we "drift" into the lax notions that abound. The whole Bible and the issues concerning it are involved in this new Sabbath Reform movement.

We need to be lifted into higher life in order to escape the swirl of the tides of worldliness that rise with the no-Sabbathism that is so popular. We must learn anew also the meaning of Christ's command: "Seek ye first the kingdom of God and his righteousness." Such re-indoctrination is an important part of our preparation for the events already at hand, and for those which are hastening on in the

field of Sabbath Reform. Pastor Crandall's paper was not long; it was clear and strong.

SABBATH-OBSERVANCE.

Missionary Secretary Whitford, of Westerly, set forth the "Power of Exemplary Sabbath-observance." God's thoughts are eternal laws, the behests of his own being. These are embodied in words—codes—that they may be revealed to us. Truth is taught in the concrete, more than in the abstract. We must make Sabbath truth definite and concrete by our consistent lives. Theories are comparatively powerless until they are transmuted into actions and embodied into character. "Which is most potent?" One may not make an universal rule, but since we read men more and easier than we read books, there is an unmeasured and comparatively irresistible power in Sabbath truth wrought out and exemplified in consistent and high-toned Sabbath-observance. The man who "argues" much for the Sabbath and observes it loosely contradicts himself; he better be silent. He who says less and lives better does most good. We need to be doubly careful as to consistent Sabbath-keeping, because of the lax and indifferent ideas and methods which are prevalent concerning Sunday. We cannot keep Sabbath nor maintain a high spiritual life, according to such low standards. In theory and in practice we must strive for higher standards of action, nobler conceptions of duty and more consistent living. What the world calls "good enough" when applied to Sunday is far too low for us when it is applied to the Sabbath and its observance.

METHODS.

S. H. Davis, the newly ordained pastor at Westerly, spoke on "Best Methods of Presenting Sabbath Truth." I, the youngest minister present, may not assume to know what method is the "best." All methods have been tried. Absolutely "new" ones cannot be found. I would inspire you to greater earnestness and persistency in carrying out methods already well-known.

TRACT WORK.

Literature in these days has great value and many advantages. We, the people, must do more to spread that which the Tract Society produces for our use. The Publishing House is our denominational arsenal, source of the supplies of war. We are the soldiers who must draw from the arsenal and use in the open field. Arsenals are not battle-fields, and heaped-up supplies are not war. We need to spread the truth among ourselves more, until we are better taught and more aroused. Our hearts, homes, lives, need to be more "afire" with Sabbath truth and love for it. The spread of Sabbath truth will enlarge and strengthen all forms of mission work and of denominational life. We need to place the truth everywhere. We are under special obligations to support the "new movement" which Dr. Lewis represents. We must pray for it and pay for it, and strengthen it by our personal work. It cannot go alone. The Tract Board and its Secretary will be comparatively helpless without the sympathy, support and active co-operation of all the people. To activity in spreading Sabbath truth we must add the largest and most "all-round" Christian living; loving and keeping all of God's laws; loving and defending all truth and righteousness.

We are too ignorant concerning our work, and the masses are densely ignorant as to the first truths which are involved in Sabbath Reform. We need such conferences as this, many of them. We must wake ourselves up, wake each other up, and so be prepared to wake the world up, on the Sabbath ques-

tion. Mr. Davis made a strong point in closing, by referring to a fact reported by Rev. Mr. Diaz, of his work in Cuba. A Baptist church in Cuba is as little understood as the true position of the Sabbath is in the popular mind. Since the Baptist church established in Cuba lately was under auspices of missionaries from the United States, thousands had sought baptism because they thought it might "give them citizenship" in the United States. This ignorance, said Mr. Davis, is equalled by the popular ignorance which holds the Sabbath to be "a Jewish institution" only. We must scatter truth and live truth, and overcome popular ignorance, until men come to see that the Sabbath law is one of God's universal truths, for all time and all people, and that keeping the Sabbath is no more a badge of "Judaism" than baptism in Cuba is the door to citizenship in the United States.

In the discussion which followed, A. H. Lewis called attention to the fact that if the Fourth Commandment is "Jewish" all the others are; that Christ and all the apostles were equally "Jewish"; and that the New Testament church was developed and organized on the *Old Testament alone*.

(Continued)

TRACT SOCIETY.—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, May 9, 1897, at 2.15 P. M.

President Charles Potter in the chair.

Members present: Charles Potter, J. F. Hubbard, D. E. Titsworth, L. E. Livermore, J. D. Spicer, W. M. Stillman, A. E. Main, J. G. Burdick, Stephen Babcock, C. C. Chipman, F. L. Greene, J. A. Hubbard, J. M. Titsworth, W. C. Hubbard, H. V. Dunham, A. L. Titsworth.

Visitors: J. P. Mosher, R. Dunham, H. H. Baker.

Prayer was offered by Dr. A. E. Main.

Minutes of last meeting were read.

The Corresponding Secretary reported having attended the Convention at Little Genesee, where he found the spirit and interest usually good, also having visited Independence, Nile, Richburg, Main Settlement, Portville, Hornellsville and the New England Convention at Westerly, R. I. In these places arrangements were made for a canvass for circulating literature. On May 6, went to Berlin, N. Y., and on the 18th leaves for the South-Eastern Association, at Salemville, W. Va.

The Committee on the Distribution of Literature reported having engaged Dea. Biggs, of Roslin, N. C., as tract distributor for three months, at a salary of \$10 per month and traveling expenses.

The Committee on will of the late Delos C. Burdick reported that there is nothing in the will of the testator to prevent a portion of the income being applied to the publishing of the *Eduth*.

On motion it was voted to send \$100, to be used in the publication of the *Eduth*, to Bro. Ch. Th. Lucky, through a committee consisting of A. E. Main, W. C. Daland and S. S. Powell, and that said committee report to the Board recommendations for the future in relation to this work.

Committee on the property of Joel Green reported progress.

Correspondence from L. R. Swinney was referred to Committee on Literature.

The Treasurer presented statement of funds in hand.

Minutes read and approved.

A. L. TITSWORTH, *Rec. Sec.*

Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

FROM R. S. WILSON.

I send report for the quarter ending March 31. You will find that I have not as good a report this quarter as I would like to have had, on account of so much rain and other hindrances. I went to Whiton on Friday before the first Sabbath in February to fill our regular appointment, but the school-house had burned down a few days before I got there. That was the house we held our services in, and the arrangements were made for me to preach at the house of brother Green Wilson, and when I arrived Sixth-day evening I found brother Wilson very low with pneumonia, and it was thought then that he would not recover, but before Monday there was a change for the better. I did not preach a single sermon while there. I held a prayer-meeting and talked with a good many people on the subject of religion while there. They talk of rebuilding the school-house this summer. I hope they will as I am expected to hold another protracted meeting there in July or August.

Bro. Belton and I made one trip to Mountainboro. Bro. Belton preached on the Sabbath question there to 40 or 50 people. One year ago when we made our first visit to County-line in company with Brother Walter Greene, we found two Sabbath-keepers there, Bros. Mason and Williams, and preached the first sermon that had ever been preached there by a Seventh-day Baptist the last Sabbath in March, 1896. Bro. Belton and myself have been back there several times and held meetings at different places, and now we have over a dozen Sabbath-keepers there, and the interest is still growing. The interest is as good as ever in our own church, and our services are well attended. You will see that I have not preached as much this quarter as I do commonly, but Bro. Belton has been staying in Attalla most of the last quarter, and we have had him preach all he would. I have been prevented from preaching several sermons on Sunday at other places on account of rain. It has rained here nearly all through February and March. We have a temperance movement on foot here now, and we held one meeting at the Court House in Gadsden, in this county, April 6. Committees were appointed to plan for a general move in the temperance cause. We are to have another meeting the 29th of April to take steps to drive the liquor business from our county, and I hope from the state. Bro. Belton is in the lead in this matter. Brethren, pray for us that we may have the guidance of the Holy Spirit in this and all other matters that would be to the promotion of Christ's kingdom upon earth.

FROM L. F. SKAGGS.

Another quarter has passed. I have only done nine weeks' work during the last quarter, owing to bad health. I have visited the Corinth church, in Barry county, twice. Religion at this place is at a very low ebb. Nevertheless, the little church here is contending for the faith once delivered to the saints. There has been no addition to the church the last quarter. One member has moved to Indian Territory; this leaves the five original constituent members. The Delaware church I have visited and preached there two days

in each month. The attendance there on the Sabbath has been better the last quarter than it has for some time, though the interest in religion is far from what it ought to be. The main reason of this, no doubt, is on account of the unfaithfulness of preachers to preach the whole truth as revealed in God's Word. You seldom hear God preached as a God of justice. Sin which is the transgression of his Law, is seldom presented in all of its soul-destroying power. God is represented as a weak being of love. Repentance is not preached as it once was. As a result the people excuse themselves for their sins, and the churches are being filled with baptized sinners. Oh, that ministers could look by faith at the Son of God, in his poverty and humiliation, and his sufferings on the cross, as portrayed by holy prophets and apostles! May God open their eyes, so they may see wondrous things out of his law.

The Providence church, in Texas county, I have only visited once the last quarter. I commenced meetings at this place March 20, continuing until the 28th, preaching eleven times. I tried to preach the perpetuity and immutability of God's law, and repentance toward God, and faith in our Lord Jesus Christ; with what result, eternity only will reveal. Bro. Owen and family have moved to Arkansas, so there is but one family here who are members of this church, viz. Eld. Rutledge and family.

BOAZ, Mo.

HARD TO SUIT.

So long as churches and preachers believe that the preaching of the gospel of Christ is to be a matter of merchandise and sale, so long men will examine the goods, make their bargains, and express their likes and dislikes as they would in any other business transaction;—the men who pay the money, of course, having their say about what shall be done with it. So long as ministers suffer themselves to go "candidating" and consent to be put through their paces like a jockey's horse, and then wait for the decision of the people regarding them, there will be vacant churches and unemployed ministers in abundance. If the whole matter is viewed as a commercial transaction, both ministers and churches will try to make the best bargain possible. The church wishes for a minister that will draw, and the minister must look out for his interests, care for his family, and make provision for his old age. Says Dr. Henry Van Dyke:

"A man came up to my study the other day from one of the churches near Murry Hill that is vacant, and said: 'I wish you could recommend us a minister for our church.' I said, 'I can recommend a dozen.' He seemed rather bluffed at that; as though that was a large number. 'Won't you suggest a name?' And I went on suggesting one after another. I suggested one man, and he said, 'I understand that man has not a very strong voice!' I suggested another. 'Well, I understand that man wears a black cravat in the pulpit!' Another man. 'Well, I understand that man is not a very good reader!' 'And another man. 'Well, I understand that man has a very stiff and formal delivery.' Finally he said, 'Well, what we want in our church is a minister that will draw.' 'Oh, no, my Christian friend, what you want is a church that will hold. You haven't got it. Twenty congregations have passed through

your church in the last twenty years, and they have passed through because you have not had a church that will hold. You want a church that will hold the people when they get into it. The minister cannot hold. Success depends not half so much upon the minister as upon you, the church.'"

Is it possible to imagine anything more absurd than that a man *really sent of God* should go into a pulpit before a people full of such notions as this man had, and there go through the forms of praying, posturing, and preaching with a view to a settlement? Is it possible to imagine a church with the slightest sense of their responsibility to God, sitting and listening to a message from Almighty God, and criticising, judging, and deciding upon the message and the messenger?

Imagine a king's messenger sent with a pardon to some guilty wretches who deserved to die, but who condescended to hear what the messenger had to say for once or twice, that they might decide whether they were pleased with the tones in which he addressed them, the clothes he wore, or the manner in which he read the proclamation of pardon to the guilty or the sentence of death to the rebellious.

When the Almighty *really sends a man* with a message to sinners, backsliders, and worldings, they will be likely to have something to think of besides his tones, his looks, his manner and dress; and when ministers are *really sent of God* to preach the gospel in all the world, and are willing to endure hardness as good soldiers, they will find that the Lord has plenty of work for them to do in places where men are not so critical and finical as they are in some of the gorgeous tabernacles of the present day.

Eight hundred millions of human beings have never heard that Jesus Christ came into the world to save sinners, and yet a vacant pulpit in a popular church will be besieged by fifty applications from men who desire the privilege of "candidating" and showing themselves off, that they may be put in a position where they can earn a piece of bread; and churches esteem it their privilege to examine and criticise, select and reject, hire and discharge these men, many of whom, perhaps, were never sent of God to preach, or if they have been sent they have never gone where he sent them; and this largely because churches instead of helping men to go and preach the gospel to a lost world, bribe them to stay and tickle their ears, and refuse to sustain them if they go to do the Master's work.—*The Armory.*

SLIP-SHOD work is unfaithful work. There are no little things in life; all things reach out and touch and influence all other things. We cannot therefore say of the slightest bit of work that comes into the day, "It is of no account; no matter how it is done, only so it is out of the way." Wendell Phillips made himself the foremost orator of his day, not because he knew more or was more brilliant than any other speaker; but because he insisted on the utmost exactness in every thought he expressed and every word he used. No architect ever planned his great marble building and the size and shape of each block of stone in it, better than did this master mind, the style of every sentence and the words that went into their building.

THE more intimate friends become, whether married or unmarried, the more scrupulously should they strive to repress in themselves everything annoying, and to cherish, both in themselves and each other, everything pleasing. I think each should draw on his love to neutralize the faults of his friend; it is suicidal to draw on his friend's love to neutralize his own faults.—*Gail Hamilton.*

Woman's Work.

By MRS. R. T. ROGERS, Waterville, Maine.

WE have only just learned of the "home-going" of our dear sister, Mrs. I. L. Cottrell. Our hearts go out in loving sympathy for the stricken household.

"What though to-day
Thou canst not trace out all the hidden reason
For his strange dealings through the trial season,
Trust and obey!
Though God's cloud-mystery enfold thee here,
In after life and light all shall be plain and clear."

When some great sorrow comes into our lives, after years that have been filled with a sense of God's unbounded goodness and mercy, we can only cling the closer to the hand that smites, remembering that God does not afflict unwillingly, but only to draw us nearer to himself. God's love is still abundant and most strong. "How unsearchable are his judgments, and his ways past finding out."

ACCEPTABLE SERVICE.

It is a precious thought that we may be doing some service for the Master that will be acceptable to him; that he will say of us, as he did of Mary, "She hath wrought a good work upon me." If we are working for his approval we shall put aside our own plans, our own self-will, so that when the Master's eye falls upon the work, it will be satisfying to him; and we shall find the joy that comes from service cheerfully and faithfully done, and our tired spirits shall find rest and refreshment in him. Martha, in her service for the Master, did not remember that, "In the light of the King's countenance is life," and her spirit was one of fretfulness and fault-finding with her sister, but afterwards she served and all was joy and happiness. She had seen another side of the character of her Lord; she had learned to love him more, and her heart was filled and satisfied with himself.

And is not this what we all need as workers for Christ, "More love to thee, O Christ"? And if our hearts are filled with love to him, we shall take more time to study his Word, more time to commune with him, and our work will be sweeter, it will be easier and we shall be less independent and lean more upon God; we shall be more like little children, trusting him more and have a more simple faith, oftener asking, "Lord, what wilt thou have me to do?" He may ask us to do some humble service when we are longing to do some great thing, but never mind, it meets with his approval and we should be satisfied. He may even tell us to stand aside and allow someone else to do the work that we were hoping to do; but let us be patient, for we are told that "They also serve who only stand and wait."

It is a wonderful thing to be in such close touch with the Master, that we shall be willing to let him work his will in and through us. Our needs are so many that we may go to him as often as we wish, and he is ever ready to bless and send answers of peace and joy. And what a blessed privilege he has given us in allowing such wayward creatures as we are to serve him. He never upbraids us if our work is poorly done, but is patient and forbearing and accepts our little service, if we are trying to show ourselves approved of him, workmen that needeth not to be ashamed. Let us put on the whole armor of God, that we may be better fitted to work for him, so that when we come to give our

account to him, what we have done may be acceptable in his sight, and we can come with songs of rejoicing on our lips and with sheaves in our hands.

E. H. MCL.

ROCKVILLE, R. I.

For the SHUT-INS.

A THOUGHT.

Seated by our window we watch the rain which has been falling for several hours. At times it has fallen gently, and at other times so heavily that the flowers, the shrubs, and the branches of the stately elms, have swayed and bent under the pressure.

We look and wonder when the storm will cease. That we may get the better view of a possible rift in the overhanging cloud we open the door. A change greets the searching eye. It is not in the weather, however, that the change has been wrought. It is in the elms, the shrubs and the flowers. Twigs are rounded and freshened, leaves unfolded and expanded; even the little grass blades are lifted and broadened.

How they have changed since the rain commenced to fall! Surely they have been absorbing and appropriating God's wonderful provision in the dark, overhanging cloud, and now, their manifest growth.

A moment more, and we catch the fragrance which they are exhaling in their renewed life. With the Psalmist we say:

Sing unto the Lord with thanksgiving;
Sing praise upon the harp unto our God;
Who covereth the heaven with clouds,
Who prepareth rain for the earth
And maketh the grass to grow upon the mountain.

We return to our room with a thought to us helpful, a thought of our many friends—Shut-Ins—whose interrupted plans and disappointed hopes are to them like an overhanging cloud, whose physical pain and suffering are like a storm. And if their bodies have bent and swayed under the physical pressure, the real, the spiritual life has expanded, grown; for their faith has been rooted and grounded in him who is the source of all life, as the trees and lilies were rooted in the soil, holding them secure.

In these shut-in times are wonderful provisions. They are blessed opportunities for learning his wisdom, for getting near to him, and for opening the door of our heart to let him come in; blessed hours for drinking at the fountain of life, of absorbing and appropriating his free gifts.

As we meet many of these Shut-Ins, we catch the fragrance of their renewed life in him, and we are helped. And if some cannot yet see through the physical mist, we know that back of the cloud the Sun of Righteousness still shines, and that Christ's love is as vast as the blue sky.

A. S.

WESTERLY, R. I.

HOW CAN WE IMPROVE OUR SABBATH-SCHOOLS, AS A DENOMINATION, AND INCREASE THE INTEREST?

BY ANNE L. LANGWORTHY.

When Bro. Cottrell sent me this question I thought it would be answered more appropriately by older and wiser heads, but since I have been in Sabbath-school from my earliest recollection, I ought to, and have, made some observations, which, I trust, may be helpful here.

It is a self-evident truth that as long as there is one person in our midst who does not study the Bible lessons, we must improve the Bible-school.

We will waken the interest of those without

and increase the interest of those within, not by saying arbitrarily, "It is your *duty* to attend Sabbath-school," for every one must have his own conviction of duty from the Spirit; but we must look to ourselves, the representatives of the Sabbath-school in the community. In proportion as we find it a joyful privilege, one which plainly gives us a clearer understanding of God's message to us, purifying and strengthening our lives, will we improve the Sabbath-school and increase the interest.

I believe that studying the Bible in the family is one of the most potent factors for improvement. It connects the lesson in the minds of older, as well as younger, members, in a way that cannot be done satisfactorily in the few moments devoted to the lesson at Sabbath-school; and at home many obscure things will be made plain to the sensitive child, who questions, but fears to voice it.

How much clearer any subject becomes when we study and discuss it with each other, looking for the special helps; though some questions may be difficult to answer, God has promised to reveal the truth to all who diligently seek it.

A glance at the verses in the *Helping Hand* just before starting for Sabbath-school is but a suggestion of what we get when we study the connecting links between the lessons, with the references; indeed, these are as necessary to an intelligent study as are the connecting links in arithmetic and physiology. If our Bible study is not as important, or as well done, as our school study, we need not expect others to see its benefits.

A gentleman who has long been an earnest Bible student and a faithful teacher told me how pained he was to see the boys in his class begin to look under the cushion of their seat for their lesson leaves when the time for class came, knowing, of course, *nothing* of the lesson and its bearings. Comparatively speaking, how much can a teacher do in twenty minutes? Is it any wonder that the young people so often drop out of Sabbath-school? On the contrary, if the fathers and mothers, sisters and brothers of these boys had always been in the habit of studying the lesson with them in the family circle, the lesson leaves would have been in their Bibles instead of in a state of preservation under the cushions of their class seat.

Besides increasing the interest of those already in the Sabbath-school, if there be those in the family who do not attend, *their* interest in the lessons will be awakened by the general study; and if only one is a student, he can interest the others; a little leaven, if it be good, leaveneth the whole lump. What is of great importance to us is of equal importance to those near and dear to us. There were few, if any, children who did not know where their fathers stood on the financial question in the last campaign, and they took an absorbing interest in the matter, too. We have so much enthusiasm, even zeal, about the things of this world; how much more should we have about that which is of vastly more importance, the Lord's work and his plan for us. If we are to impress it upon our children and those whose lives touch ours, it ought to be so strong a part of our lives that they will know without questioning where we stand.

As a denomination we need to know early our reasons for a peculiar belief. What bet-

ter time and place could there be than as we study the lessons at home and in Sabbath-school? We have no excuse for ignorance, for Dr. Lewis' catechism and tracts are simple enough, and explicit in direction as to where we may find authority in God's Word. There would be far less drifting away from the Sabbath, if young men and women knew from their youth why they keep the seventh day.

When it comes to the quarterly temperance lesson, are we wont to pass it by lightly, as representing a familiar evil? If so, I beg you not to do it, fathers and mothers. Your dear ones and mine are not safe from vice and intemperance when the saloon claims one boy from every fifth family. At Conference last summer it was recommended that a time be set apart to preach on this important subject, and I hope all of our pastors have planned for it. Do the children know—do we know, ourselves—the plain teaching of God through his Word, as well as through nature? If not, something has been neglected. I believe we would greatly improve our Sabbath-schools by having the temperance lessons taught regularly. In looking about the country I find the best Sabbath-schools to be those where temperance is taught, as it should be, from the Bible. Children are naturally interested in that which appeals to their present sight, and nothing could be plainer than God's Word, even to a child, as verified by the laws of nature.

I rejoice at the adoption of the Home Department work in Sabbath-schools, for I believe it will be the source of greater family growth in Bible study. Many who are tied at home by family cares, illness, or, more often, force of habit, will yet find an hour on the Sabbath for the study of the lesson, and experience has proven that many, after studying for weeks with increasing interest, desire to compare notes with others, and so become active members of the Sabbath-school.

Then, to improve our Sabbath-schools and increase the interest, bring in the Home Department work, keep up the temperance lessons, bring Sabbath truths and reasons why we keep the Sabbath plainly before all. Study the lessons from the Bible, with connections and references, and in all of our study of God's Word seek the co-operation of every member of the family.

THE TIME OF THE CRUCIFIXION AND RESURRECTION OF JESUS CHRIST.

BY J. T. HAMILTON.
(Concluded from last week.)

There is another line on which we can reach the same end as to the day of the crucifixion, and also of the resurrection. In Matt. 12: 38, 39, 40, we find the following words: "Then certain of the Scribes and Pharisees said, Master, we would see a sign from thee. But he said unto them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given it but the sign of the prophet Jonas: for as Jonas was inside of the great fish three days and three nights, so shall the Son of Man be three days and three nights in the heart of the earth. "Here he made a prediction as to the time he should lie in the tomb, and if that prediction was literally fulfilled, they might know he was just what he claimed to be—the Messiah. But if he remained in the tomb any longer or

shorter than that time, however long or short it might be, they might look upon him as a false prophet, entitled to no consideration whatever—as the Messiah. In speaking of the truthfulness of his words, he made this statement, when he was telling the disciples about the end of the world, on the last of those two days before the Passover on which he was crucified: "Heaven and earth shall pass away, but my words shall not pass away." Now let us examine the circumstances attending the crucifixion and resurrection, and see whether his prediction was literally fulfilled or not. On the supposition that he was crucified on Friday, sixth day of the week, and arose on Sunday morning, as is universally believed, it could not be fulfilled. Jesus lived after he was lifted up on the cross about three hours—from the 6th hour—12 M.—to the 9th hour—3 P. M., so there could not be more than 4 hours at the longest till sunset, and it would have taken all that time to get him down from the cross and prepare his body for burial. From sunset Friday, sixth day of the week, to sunrise Sunday morning, first day of the week, is only 36 hours, but he told the Jews that he must remain in the tomb just as long as Jonah was inside of the "great fish"—three nights and three days—making three whole days of 24 hours each, equal to 72 hours in all; but 36 is only half that number, and therefore does not meet the conditions of the prediction. But begin at Wednesday, at sunset, to make the reckoning, and the time is fully completed at sunset on Saturday, 7th day of the week. From sunset on Wednesday, 4th day of the week, to sunset Thursday, 5th day of the week—24 hours—from sunset Thursday to sunset Friday 6th day of the week, 48 hours, counting from Wednesday, and from sunset Friday, to sunset Saturday, 7th day of the week, 24 hours more, making just 3 times 24, equaling 72 hours precisely, no more, no less, and the prediction is fulfilled to a minute.

Now let us see if there is any fact recorded which will corroborate this calculation. In Matt. 28: 1, there is this statement: "In the end of the Sabbath, as it began to dawn (or draw near) toward the first day of the week, came Mary Magdalene and the other Mary, to see the sepulcher." They had no thought of finding him alive—they did not come there to embalm his lifeless body, for there is nothing said about spices—their great love for their crucified Friend and Saviour was what prompted the visit, they went there to shed tears of sorrow and grief at the tomb of him who had done so much for them, and whom they loved so much. Instead of finding the dead body of Jesus, they saw an angel there who had rolled the great stone away from the portal of the tomb, and was sitting upon it. This was unexpected, and it frightened them. The angel said, "Fear not ye, for I know that ye seek Jesus who was crucified. He is not here; he is risen as he said. Come see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead." Did that angel tell the truth or not? He certainly did not, if Jesus did not rise till the next morning, 12 hours after this time. And to make it still more certain, on their way back they actually met Jesus who saluted them with the cheerful greeting, "All hail," and they prostrated themselves at his feet, held them, and worshiped him.

KANSAS CITY, Mo.

Home News.

Rhode Island.

WESTERLY.—The Pawcatuck church rejoices over again having a settled pastor, as the delay asked for by Mr. S. H. Davis in accepting the call of the church to serve in that capacity terminated on Friday, April 30, by his ordination to the gospel ministry of the Seventh-day Baptist denomination.

The examining council met in the church at 3 o'clock in the afternoon of that date, and was composed of delegates from the sister churches in this vicinity, viz.: First Hopkinton, Second Hopkinton, First Westerly, Greenmanville, Waterford, Rockville, Pawcatuck, and the Rev. A. H. Lewis and the Rev. I. L. Cottrell, Committee on Ordination of the Eastern Association. The Rev. A. H. Lewis was elected moderator, and the Rev. I. L. Cottrell, clerk of the council. There were others present, some of them women, at the session of the council. The Rev. A. H. Lewis, of Plainfield, N. J., conducted the examination, which was sustained for two hours. At 5 o'clock Mr. Davis was excused and the council expressed its entire satisfaction by unanimous vote of the delegates.

The evening services were at 7.30 o'clock and were attended by a full house, many from the other churches of Westerly being present. The Rev. O. U. Whitford presided at this session, which was opened with an anthem by the choir, after which the Rev. O. U. Whitford offered prayer. The Rev. A. J. Potter, of Waterford, Conn., read the Scriptures, and the Rev. A. McLearn, of Rockville, R. I., offered prayer. The Ordination Sermon was preached by the Rev. Boothe C. Davis, President of Alfred University, and a brother of the candidate. His text was from Isaiah 6: 8, "And I heard the voice of the Lord saying, whom shall I send, and who will go for us? Then I said, here am I, send me." Mr. Davis presented Isaiah as a man of the time in his day, a statesman as well as a prophet, and ready to serve the need of his people. Because the world needs such men to-day, the audience was asked to consider "the call to the ministry as exemplified in the call of Isaiah." Those who listened and who had, during the term of which B. C. Davis was supply of the Pawcatuck church, formed high anticipations of his success as a preacher, were gratified to realize them fully in this sermon. At its close he expressed his conviction that all the conditions and requirements, as set forth in his sermon, had been fulfilled in the case of him who was at that time consecrated to the ministry. The Rev. O. D. Sherman, of Mystic, Conn., offered the consecrating prayer. The Rev. G. J. Crandall, of Ashaway, gave the charge to the candidate, and the Rev. A. H. Lewis and the Rev. L. F. Randolph, of Hopkinton, extended the hand of welcome to the ministry of the gospel. The service closed with the benediction by the Rev. Samuel H. Davis, pastor of the Pawcatuck church, whose ears are gladdened and whose hearts are cheered, that again the benediction may be pronounced upon its gathering by the voice of its own pastor.

On the Sabbath following, May 1, Dr. Lewis conducted a Sabbath Conference, whose sessions were well attended and much interest was manifested in them. The morning service was opened by the Rev. S. H. Davis, assisted by the Rev. A. McLearn and the Rev. A. J.

Potter. The sermon by the Rev. Dr. Lewis was from the text, Rev. 3: 2, 8, "Be watchful" and "Behold I have set before thee an open door and no man can shut it."

The afternoon session was under the direction of the young people. Allen C. Whitford, President of the Y. P. S. C. E., presided. A praise service was led by Mr. John H. Tanner. Miss H. W. Carpenter, of Ashaway, read a paper describing the manner of keeping a Sabbath in Jerusalem in Bible days. Deacon George H. Utter then spoke likening the Christian faith to the uniform of a soldier, Sabbath-observance being a part of that uniform. Dr. Lewis then suggested ways in which the young people could assist in the work of Sabbath Reform.

The evening session opened with praise service and was followed by a symposium on Sabbath themes. The Rev. Mr. McLearn took for discussion the subject, "What relation has Sabbath-observance to a spiritual life?" The Rev. G. J. Crandall discussed, "the better indoctrination of our people in Sabbath truth." "The power of exemplary Sabbath-observance" was the theme of the Rev. O. U. Whitford, and the Rev. S. H. Davis spoke upon, "The best methods of presenting Sabbath truth." A general discussion following was participated in by many.

On Sunday morning Dr. Lewis gave an address upon "Protestantism, Romanism and Sabbath Reform." The evening address was by the same speaker, on "Permanent Elements of Agitation in Sabbath Reform." The Conference, with its able, scholarly addresses and spirited discussions, ought to strengthen the convictions of every Sabbath-keeper and serve to give anyone wavering between expediency and duty the courage to obey convictions of the truth.

The First Baptist church was plunged in mourning by the sudden death of its pastor, the Rev. John Evans, who literally "died with harness on," as he preached three sermons and baptized a number of candidates on Sunday and the next Monday evening witnessed his call to the immediate presence of the Father. The churches observed his memory by a special service held in the Seventh-day Baptist church April 17, in which Mr. Davis was assisted by Mr. George H. Utter. The whole service was impressive and touching. No one who had ever received the hearty, cheery greeting of John Evans but felt that they had lost a warm, personal friend. The remark was made by members of his denomination, from another corner of the state, that "No one man would be so sorely missed, nor could be so illy spared, as John Evans from their Association."

The Annual Convention of the Rhode Island Y. P. S. C. E. was held in February, in Westerly, and was an unusually good convention, according to the popular verdict. The Rev. S. H. Woodrow, a former Westerly pastor, was elected president. The former president was also from Westerly, the Rev. W. C. Daland.

The Monthly Consecration-meeting of May 1, enjoyed a letter from its London members, and were made glad by its cheery messages and evidences of hearty sympathy and good will. A recent London paper commented very highly upon a sermon delivered by Dr. Daland at the opening of a mission in that city, and stated that its effect upon its hearers would likely cause them to attend upon his preaching whenever possible for them to do so.

The Bible-school of our church is largely attended, and the Home Department, under the superintendency of Miss Alzina Saunders, is an active and flourishing organization, with a large membership, some of whom live in distant states, but reports are regularly sent from all members.

West Virginia.

LOST CREEK.—Only next week and the first Association of the season will begin. By the time the readers of the RECORDER can generally get first sight of next week's paper, the introductory sermon will have been uttered at Salemville.

Will it not be well for each of the coming five Associations to take notice how many attend the first sermon. In corn-hoeing we used to think the first or outside row the hardest to hoe, and the poorest row, and sometimes the question arose, "What is the use of having any outside row?" It may seem a little that way about first sessions of Associations. If the people cannot arrange the farm work to attend the sessions, why have so much of it? Some people drive even twenty or thirty miles on Sabbath morning (rather big Sabbath-day's journey) to see the folks a little, but no time to really enter into the work of the whole meeting. Why? Well, let us lay it to the preachers. Not very long ago a prominent man was heard to say, publicly, that we do not need any more preachers, unless we can have better ones. I did not know who he wished to hit, but it seemed to be well taken, coming from one of us and really nobody could reasonably object to the statement. But is it also just as true that a good pew makes a good pulpit? Is there any Scripture for likeness of priest and people? It is the same road paved with truth, love and loyalty that must lead both pastor and people heavenward. If it be the duty of pastors and delegates to attend Associations and other church work, it is also the duty of Christians to have sufficient interest to attend the business sessions of the first two days, as well as Sabbath morning. If people really have no time for it, why not put it off until we get to heaven? We would appreciate it then; so with the rest of our church work.

Last Sabbath, May 8, was one of the lovely days, and a day which some, at least, will ever remember. It was our pleasant privilege to go to the baptismal waters with three boys of our Sabbath-school. These had made profession during our series of meetings in March. Our Christian Endeavor Society keeps up the Sixth-day night prayer-meeting at the houses with good interest. Our Sabbath-school has one special feature different from most schools. It is the same audience, with very little exception, that hears the preaching. It ought to be so everywhere. Christians ought to be of such good capacity that they can also be in all this Bible-work for usefulness in God's work. It is no good sign for a church-member not to stay with the brethren a little while for the Sabbath-school work; neither do I think it a good sign for our members not to take our own papers. "There is a brick loose somewhere."

The Roanoke church observed the Week of Prayer, by which it received some fresh vigor for church duty and growth. In proportion to the size of the church there is better attendance there than in many places. They are not so easily frightened at a little rain as many church-members are. There is some sickness of late, keeping some away, and a few are away attending Salem College. There is a vigorous little Christian Endeavor Society, organized there last year. There is, also, a fine class of First-day young people

that come in both to the Christian Endeavor, and more to the Sunday morning sermon. They are a little church struggling with these old hills for the necessities, and glad to get what they can and enjoy the privileges they have. I enjoy the monthly trip to that church very much, and I am happy in all the privileges of God's service that we have. May love, loyalty and obedience be in the lives of all our people for life and salvation.

M. G. S.

SHALL PRESBYTERIANS ITINERATE?

A fruitful subject of discussion in several of the Protestant denominations relates to the methods of changing pastors in the churches and of finding places for men who are desirous of entering upon the active work of the ministry. It is generally admitted that the practice of "candidating" followed in many of the denominations is highly objectionable, and that its results are often far from satisfactory, either to the pastors or to the people whom they serve. Among the Baptists, Presbyterians, and Congregationalists an effort has been made to solve some of the difficulties arising in this connection by the establishment of denominational agencies or bureaus, where churchless pastors and pastorless churches are brought together in a mutually agreeable and business-like way. The Congregationalists have such a ministerial exchange in Boston, and a Presbyterian paper in Philadelphia has established an agency of the same kind in that city during the last year. But these agencies are necessarily confined in their operations to a comparatively small area, and therefore can not meet all the needs of the denomination at large. An interesting contribution to the discussion of the problem under consideration is made by a writer in the *New York Observer*. This writer boldly makes the proposal that the Presbyterian church shall adopt the essential features of the Methodist itineracy by which the term of a pastorate is fixed at a maximum of five years. In arguing in favor of this change, the writer says:

The present system practically rules out every minister from the pastorate who is over fifty or fifty-five years of age. Congregations are unwilling to call a preacher who is up in years because they dislike to freeze him out in his old age, and there is no other way of getting rid of him. The old preachers would be more popular with the congregations than the young preachers, and they would always secure a good place if it were not for the unwise system of which they are the victims and to which they cling with such tenacity.

An occasional change of the pastor lends wonderful life to the work of the church. No argument is called for on this point. Actual experience has placed it beyond the domain of argument. If there is a poky or an inefficient pastor, it is well enough to let him stay in one place all his life, but our good preachers and successful pastors are needed so badly everywhere that we can hardly afford to let them stay in one place, even so long as one year. The eagle needs to stir up her nest. The idea of allowing one of our great preachers to spend all his life in one church is suicidal. Look at Dr. John Hall or Dr. B. M. Palmer, with his light hid under a bushel by the monopoly of a strong local church! Suppose either one of these men had spent two or three years in each one of a dozen different states. What an amount of useful information this would have given him about the work of the church at large. Such a course on the part of just these two men alone would have given us ten thousand more members than we have to-day in the Presbyterian church. They have done a good work, but it has been almost entirely local. The church at large has never seen them nor heard them preach.

The limited pastorate means a life of work and not a work of ease to the preacher, but it is a work that yields the largest amount of fruit, and one that ends only with death or physical inability. I believe if the proposition for limited pastorate were submitted to a vote of the laity in the Presbyterian church, it would secure the vote of nine-tenths of the people, though it would find unanimous opposition on the part of the ministers. I am certain such a change in our polity would remove a root of bitterness and would lend a wonderful impulse to the life and progress of the church.

Young People's Work

By EDWIN SHAW, Milton, Wis.,

MIRIAM'S SABBATH.*

BY HARRIETT W. CARPENTER.

The sun was hanging low above the western hills of a small village on the outskirts of Jerusalem, as a group of maidens loitered by the fountain, poising their pitchers on its mossy edge. The happy voices were mingled in chatter of the day's happenings, and made a pleasant sound in the quiet street.

Two small maidens stood a little apart from the others, earnestly discussing some matter of deep interest to one of them.

"But, Miriam," exclaimed the pretty Judith, "is it to be to-morrow, on the holy Sabbath, that the presentation will be made?"

"Yea, Judith, for the little one is now quite forty days old, and to-morrow my father and mother will take him to the temple to be redeemed. Thou shouldst see the fine white robe my mother hath made for him. And I am to wear my beautiful new dress which my mother's sister, the fair Rebecca, hath brought me from the great city. She came yesterday with her husband Simon, and my cousin, the young Joseph. We shall all go to-morrow morning at the early dawn to the great temple. Oh, will it not be a glorious, happy day! We have been counting the days till the holy Sabbath should come."

"Aye, Miriam, I am glad thou wilt have so joyous a Sabbath. We, too, are going to the temple service at the hour of prayer. But the sun has nearly set, and there are still some preparations to make before it sinks," and taking up their pitchers, the maidens left the fountain and rapidly wended their way to their homes.

Miriam entered the door of her father's house, and was soon busily making the simple preparations for the coming Sabbath, while her merry tongue continued to recite to her mother the anticipated joys of the holy day. She removed the brilliantly embroidered covers from the tables and substituted pure white linen, giving an air of festivity to the simple room. The supper was spread upon a low table in the center, and soon the family and their guests gathered to partake of the evening meal. Eli and Anna, his wife, the little Miriam and her baby brother constituted the family. To-night there supped with them Rebecca, the still handsome wife of Simon and the dearly loved sister of Anna, the young Joseph and his father. Before the feast was eaten, the family and their guests united in the usual evening service, returning thanksgiving to God for his mercy and providence. Young Joseph and the slender Miriam then quietly stepped to Eli's side, Anna brought the tiny boy, and all three children received the paternal blessing. Soon after supper, the night being warm, the company gathered on the housetop to watch the stars come out, and to enjoy the cool air of the evening. But not long did they tarry, for the morrow held promise of many delights and all desired to be fresh for the services of the day.

The Sabbath sun had scarcely touched the beautiful dome of the temple next morning when the family gathered once more on the housetop to offer their morning worship.

*Read at the Young Peoples' Meeting of the Sabbath Reform Convention held at Westerly, R. I., May 1, 2, 1897.

"Just as the first beams of the rising sun appeared, a startling peal of trumpets sounded from the walls of the temple, a thousand silver notes, as one mighty voice, shaking the very foundations of the city. Instantly every housetop was alive with worshipers, a hundred thousand men of Israel stood waiting. A second trumpet peal, clear and musical as the voice of God when he spake to Moses on Mount Horeb, caused every knee to bend, and every tongue to join in the morning song of praise. The murmur of voices was like the continuous roll of the surge upon the beach, and the walls of the lofty temple, like a cliff, echoed it back. Simultaneously with the billow-like swell of the morning hymn, a pillar of black cloud ascended from the midst of the temple, and spread itself above the court like a canopy. It was accompanied by a blue wreath of lighter appearance. This latter was the smoke of the incense which accompanied the burnt sacrifice and symbolized the rising of the prayers of the people."

Descending from the housetop, the family were soon upon the road to Jerusalem. They walked quietly along, the two men conversing of the day's services, the mothers sharing from time to time the burden of the little one, while the two children chattered happily as they went, hand in hand.

Young Joseph was telling his companion how he had been to the temple a year and more ago, on his thirteenth birthday, and was taken by his father before the doctors of the law, and received his examination in the doctrines and the Scriptures, and pronounced "a son of the law."

"And Rabbi Ben-Israel said I was well versed in the Scriptures," added Joseph, drawing up his boyish form to its full height, "for long and faithfully had my mother instructed me. Day after day had we searched the great rolls of the Holy Book and together had we learned the beautiful psalms of the sweet singer of Israel. Scarce can I remember when I did not love to repeat the songs of praise, learned at my mother's knee."

Miriam looked fondly into her cousin's face. "And didst thou have to tell about the sad wars in our ancient history?"

"Verily, that did I," replied Joseph, eagerly, his eyes kindling with the memory. "Those were grand times when the Lord led his people against their enemies. Strange indeed it is to me, that the nation could ever turn away from Him, when trouble always followed their wanderings."

"Aye, 'tis a sad story," Miriam answered. "But what of the law?"

"There was much to learn of that," said Joseph, "but I like best of all the laws of the holy Sabbath. Thou knowest we are told to make it a day of rest and gladness. No sticks shall be gathered, no fires kindled, no buying and selling done, no labor performed. The servants and the cattle shall rest, and the stranger within the gates shall also keep the day holy. The Lord promises a multitude of blessings to those who obey and remember the Sabbath-day to keep it holy."

"Verily the day is a happy one," said Miriam. "But see," she exclaimed suddenly, "we are nearing the holy hill. How the crowds are gathering, and all seem going to the temple too."

"It is always thus," replied Joseph. "On the Sabbath great companies of the devout repair to the temple to pray. We shall soon

be there, and thou wilt see the beautiful gate, and the priests and all the singers."

The little group of friends now drew together, and soon found themselves in the great outer court. Anna and Simon, followed by Miriam with Joseph and his parents, carried the little child to a priest called the Cowhine, who was a descendant of Aaron. The priest received the child in his arms, and like every first born son of an Israelite, he was consecrated to God. In the early history of the nation it was expected that the first born would become a priest or religious teacher. Afterwards God chose the sons of Aaron for a perpetual priesthood. So now the father might redeem his son to the family by the payment of five shekels. After the priest had consecrated the babe, Eli advanced and expressed his desire to redeem his son. At the same time he laid the customary sum in the priest's hand, and the child was returned to his father's arms. The redemption money was placed in a fund used for religious purposes.

Our friends now turned from the temple to proceed to the home of Rebecca and Simon to rest after the excitement of the morning. Had they been living a few years later in the nation's history, they might have spent some time in the synagogue in listening to the exposition of the Scriptures. But little Miriam's life was spent before the synagogue was established. Joseph and his father were to remain at the temple to witness the Sabbath service, and Miriam pleaded effectually to remain with them and behold the wonders of the day. Not many times had it been her privilege to come to the temple on the Sabbath, for the mother had thought it unwise for so tiny a maiden to take the long walk. But now she was growing tall and strong, and could soon come every Sabbath-day. And this was a great joy to Miriam, for every Israelitish child delights in the Sabbath, accounting it the precious jewel set in a ring of golden days. Although she might not pass in beyond the court of the women, Miriam found much to occupy her thoughts in the scenes about her. It was still so early that the smoke of the offerings, double on the holy Sabbath, was still rising from the altars. The stir of the crowd, the cooing of the doves and the flutter of their wings, the white-robed priests, the multitude of singers with sweet, strong, reverent voices, the beautiful temple with its great brazen sea borne on the backs of twelve brazen oxen, its glittering lights, its great altar with the burning sacrifice, its altar from whence rose the perfumed smoke of the incense, the wondrous curtain which separated the Holy Place from the mysterious Holy of Holies, inspired the little Miriam with awe. But more than all, to Miriam's music-loving soul appealed the glorious anthems of praise from the great choir. The majestic measures of the Hebrew poet reciting in stately splendor of imagery the mercy and goodness of God and his triumph over enemies, stirred her heart till the tears rose unbidden to her eyes.

"The Levites, which were the singers, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests, sounding trumpets, and the trumpeters and singers were as one, to make one sound in praising and thanking the Lord."

And this was the Sabbath psalm which Miriam heard:

1. *It is a good thing* to give thanks unto the Lord, and to sing praises unto thy name, O most High:
2. To shew forth thy lovingkindness in the morning, and thy faithfulness every night,
3. Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.
4. For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands.
5. O Lord, how great are thy works! and thy thoughts are very deep.
6. A brutish man knoweth not: neither doth a fool understand this.
7. When the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever;
8. But thou, Lord, art most high for ever-more.
9. For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.
10. But my horn shalt thou exalt like *the horn of an unicorn*: I shall be anointed with fresh oil.
11. Mine eye also shall see *my desire* on mine enemies, and mine ears shall hear *my desire* of the wicked that rise up against me.
12. The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.
13. Those that be planted in the house of the Lord shall flourish in the courts of our God.
14. They shall still bring forth fruit in old age; they shall be fat and flourishing;
15. To shew that the Lord is upright: *he is* my rock, and *there is* no unrighteousness in him.

When the morning prayers were ended, Joseph and his father with Miriam returned to the house where Rebecca, Anna and the infant were resting. After partaking of the mid-day meal, which had been carefully prepared by Rebecca's servants before the Sabbath commenced, that no labor need be done on the hallowed day, the family bade farewell to their kind friends and walked home through the pleasant fields.

The day had neared its close when they reached the house, and the last rays of the setting sun were shining with splendor on the temple dome in the distance. "Just as the sun dipped behind the hill of Gibeah, they heard a prolonged note of a trumpet blown from one of the western watch-towers of Zion. Its mellow tones reached the housetops of the village, where instantly every man raised his face toward the summit of the house of God. A deep pause, as if all held their breath in expectation, succeeded. Suddenly the very skies seemed to be riven, and shaken with the thunder of the trumpeters that rolled wave on wave of sound, from the battlements of the temple. The dark cloud of sacrifice ascended in solemn grandeur, and, heavier than the evening air, fell like a descending curtain around the Mount, till the whole was veiled from sight, but above it soared the purer incense to the invisible Jehovah, followed by a myriad eyes, and the utterance of a nation's prayers. As the daylight faded, the light of the altar, hidden from sight by the lofty walls of the outer court of the temple, blazed high and beacon-like, and lent a wild sublimity to the towers and pinnacles that crowned Moriah." The imposing evening sacrifice was ended, and as the stars came out one by one in the pure heavens, little Miriam drew a long sigh of happiness and fell asleep at her mother's knee.

FAULT-FINDING is in any light a foul spring in the heart-garden. It may sometimes merely change the tone of voice, or pucker the otherwise fair face; while in other cases it coins the hissing oath of blasphemy, or flings the sharp word that cuts deeper than blade of steel. Over against is the one only and sure cure, "In everything give thanks."

Children's Page.

RAY'S SUMMER DAY.

BY ANNIE L. HANNAH.

"Ray, dear, where are you going to-day?"
 "Up the river in my wherry, first, mother;" replied Ray looking up from his oat meal, "then, if Jack will go with me, I think I'll go over the mountain to see about those pigeons; and after that I'm going to fix up a house for them—that is, if I get them."

"Ray manages to get more out of one day than any boy that I ever saw before," said his Uncle Herbert with a smile, as he folded his napkin and pushed his chair back from the table.

Since his father had died Ray and his mother had come to live at the pretty parsonage with her younger brother, and nowhere, Ray was sure, was there a man to be compared with his Uncle Herbert.

"Well, you see vacation's so short," said Ray, as a sort of apology, "and there's such lots to do. Will you do me up a lunch, mother? Perhaps I may be at home in time, but I guess I can dispose of it even if I am; the river seems to make a fellow as hungry as a bear."

"It seems to me that this 'fellow' is always as hungry as a bear, river or no river," said his mother, looking into the wholesome, happy face of her boy with a fond smile.

"But, Ray, if you are going up the river will you stop and ask Mrs. Lane to come down here to-morrow to do some work for me?"

"Surely," replied Ray, "I'll stop on the way up so that I will be certain to remember."

It was a bright, beautiful summer morning, just such a day as fills one with the desire to do something a little out of the ordinary; and it was what Ray was planning as he jumped into his boat, and placing the basket and a book in the stern, pushed out into the sparkling river, waving his hand to his mother, who, with her brother beside her, stood on the porch watching him off.

"I intend going to call on Mrs. Lane myself this afternoon, but I let him take your errand fearing that something might happen to prevent," his uncle said, as they turned into the house.

Out on the river Ray was gliding along, his heart fairly dancing with boyish health and happiness, deftly avoiding sunken rocks and shallow places, on by the great pollard willows, past the island, resting a moment on his oars to toss a bit of bread with which he always came provided, to the greedy swans who made their home there, and so 'round the bend, and up to the tiny beach before Mrs. Lane's little cottage, standing near the bank, half a mile from any other dwelling.

Drawing the wherry well up, and casting the painter over the branch of a low-bending tree, Ray sprang up the bank and tapped at the half-open door. At first there was no answer, but he could hear the baby's fretful crying; after the second knock, however, a feeble voice bade him enter, and on pushing the door quite open Ray saw Mrs. Lane sitting in a rocking-chair, her head laid back upon the pillow, her eyes closed, and the baby on the floor tugging at her dress and crying to be taken up. The bedroom, he could see through the door-way, had been arranged, but in here all was confusion, the table standing just as it had been left after breakfast.

"What is it, Mrs. Lane?" he asked, going to her side, "are you ill?"

"Oh, it's just one of my dreadful headaches, Master Ray," she replied opening her eyes, "it came on all of a sudden after Tom left, and before I could finish up the work; I was up with baby half the night, he was so fretful getting his teeth;" and then her brow contracted with pain, and she grew so frightfully pale that Ray asked anxiously, "Is there nothing that you can do for it? Nothing that I can get for you?"

"No, nothing but sleep and rest will help me. O baby, baby, don't cry so!"

"Then why don't you go and lie down?" asked Ray, surprised that so simple a remedy had not been resorted to.

"Agnes went away yesterday to spend a week with her aunt, and I cannot leave baby, he might kill himself if he was left alone. No, I must just stay and do the best I can."

For a moment Ray stood looking down at the white face, pinched and drawn with pain, a little scowl of perplexity on his white forehead; then leaning forward as with a sudden impulse, he said:

"Go and lie down; go right away; I will stay with the baby."

The poor woman attempted to refuse so great a favor, but overcome with sudden faintness, she was glad enough to let Ray help her to her room, where, with a sigh of relief she laid her tortured head upon the cool pillow. Ray dropped the green muslin shade, closed the door gently behind him, and returned to his weeping charge, feeling very much as any other boy would have felt under the circumstances, utterly at a loss what to do next. But at all hazards the baby must be quieted. So, lifting the child to his knee, he pulled out his watch, and with a,

"Here, listen to that, you small fiend;" held it to the little pink ear. Instantly the crying ceased, and with great tears still standing on his cheeks, a radiant smile broke over the baby face. But the success had placed Ray in the power of a small tyrant, for from that moment baby claimed him as his own, and the great strong fellow, who thought nothing of running a mile, or rowing five, found himself at the end of an hour actually tired out with his unaccustomed labor. At the end of that time, however, he thought that he might venture upon clearing up the room, for it would, he concluded, be too bad for the poor woman to have it to do when she awoke; and it must have been a pathetic sight, watching the boy's earnest efforts, as, with serious, intent face, he piled the dishes in a disorderly heap and placed them in the sink, pushed the table, with the cloth all awry, against the wall, set the chairs side by side in a straight line, with the now-smiling baby toddling meanwhile close to his heels, and, when he had finished, viewing his handiwork with a look of pride and satisfaction which would have been funny had it not been so touching.

Then the baby must have something to eat, and on looking, Ray found bread and milk in the pantry with which he fed the eager little creature. But before the last mouthful was consumed the white lids began to droop, and taking the child in his arms Ray walked back and forth across the floor with one little arm clasped confidently about his neck. He did not hear the bed-room door softly open, he did not see the mother stand, the tears well-

ing up into her eyes, and with a smile such as only mothers give to those who are kind to their darlings, on her face, as she glanced from the tall figure with her baby in his arms, hastily about the room, and then, drawing back, closed the door again before he turned. She had meant to come out, but found herself still unable, but the feeling of deep gratitude, the restful quiet, sent her off into a deep refreshing sleep from which she never woke till the sun was casting long shadows, when overcome with shame and self-reproach at what she termed her selfishness, she came out, and taking the baby, who had long since wakened and insisted on his humble, and now very weary slave, amusing him again, overwhelmed Ray with thanks. Well, no matter what she said, only Ray will never forget it, or the warm feeling that lingered about his heart all the rest of that evening.

It was too late, when finally he turned the wherry's prow homeward, for more than a good wash and half an hour flat on his back on his bed-room floor, Ray's way of resting, before supper, to which he presently descended with not at all the look of a boy who had wasted a whole precious summer day out of the shortening vacation.

"Did you have a pleasant day, old fellow?" his uncle asked as he passed Ray the cold chicken, and there was a look on his face that might have set Ray to wondering if his glass of creamy milk had not come between them.

"A pleasant day?" Had he had a pleasant day? Ray had to stop a moment to consider. Yet on the whole he thought that he might answer in the affirmative, though marvelling a little at the same time that it was so.

"And did Mrs. Lane say that she would come to me to-morrow?" asked his mother.

Down went Ray's knife and fork. "Why, mother!" he exclaimed, the color rushing into his cheeks; "I never thought of asking her; I am so sorry!"

"Do not misunderstand Ray, Helen," said his uncle quietly, "he does not mean that he forgot to go to Mrs. Lane's; simply that other things put the matter out of his mind. But I can answer your question," with a smiling glance at the boy's startled, mystified face, "for I have just come from there. She will not be able to come to you to-morrow because she has had one of her dreadful headaches, and has been sick with it all day, which will unfit her for work. However she asked me to send her word what day next week you would be ready for her."

"Sick all day! Why, however has the poor woman managed? For I know that Agnes has gone away, and she is always so utterly helpless at such times," asked Ray's mother anxiously.

"She managed, you must ask Ray how;" replied her brother looking at the boy with eyes full of affection, awe, and respect, "you must ask our Ray how, for he has spent the day there, all this bright summer day. Ray can tell you, or the baby might, if he could speak."

Ah! Ray, you need not sit there looking so shame-faced and confused. May there never be a day in all your life to come for which you will have less cause for blushes and confusion, no day on which your mother's eyes shall be filled with more bitter tears than those through which she looks so lovingly at you as you sit there with your down-cast, blushing face.

A WORD TO THE GIRLS.

BY LAEL CLARKE.

I had just taken a seat in the train when I heard a sweet baby voice say, "Willie's so tired, mamma, Willie wants papa," and turned to see across the aisle a young woman with a lovely boy in her arms. On the seat beside her lay a sleeping babe. It needed but a glance to see that she had been a beautiful girl. Now the young face was white and worn, and even the divine light of mother-love could not veil its sadness. She seemed too slender to be traveling alone with the little ones, and I looked about for "papa." On the seat before her lay a man apparently asleep, and as the child continued teasing for "papa," she put him on the seat by the baby, and bending over the man spoke to him.

How hard to be traveling with a sick husband and two little ones, I thought. But when, after repeated efforts, she succeeded in arousing "papa," he made the attempt to rise. I saw that it was not the sleep of exhaustion or fatigue. Although he could not have been more than twenty-five, it was a drunken sleep from which he was aroused. There was no mistaking the flushed face and the blood-shot eyes. He sat the little fellow on his knee, attempting to put on his little coat and cap, preparatory to leaving the train. Twice the child nearly fell to the floor, and once the lurching of the rapidly moving car threw the little head with force against the hard window-casing. In a maudlin manner the drunken father kissed the spot, and attempted to rub the ache away. When the train reached the next station, they left the car. As my eyes followed them, the young mother with her babe in her arms, and the man, who had promised to cherish and protect her, staggering by her side, I sadly thought, "Only just past her happy girlhood," and still it is no wonder the beautiful face is worn and white. One shudders to think of the life of misery stretching before her. For if the past has not broken her heart the future will.

Girls, there is hardly a day passes that you do not see some drunken man. Do you ever stop to think that somewhere there is a woman for whose broken heart and ruined life he is responsible? That there are many girls, who, either carelessly or thoughtlessly, are binding themselves to the same sad fate.

Do you desire to be a drunkard's wife? If not, then you must shun the society of drinkers. Be brave enough, and firm enough, to exclude from your parlor an intemperate man, no matter if he be of good family, educated, talented and agreeable. If he have not self-respect enough for a sober manhood, have self-respect enough yourself to exclude him from your circle of friends. It is not the lack of your sympathy and society which makes a young man dissolute. It is his own sad lack of principle and self-respect. More than one man is a drunkard, today, because, when as a young man, he began his mistaken life, the girls thought he was "funny." The girls "were sorry he made mistakes, but he was nice when he was sober," and they treated him as if he were suffering from some disease which must be cured by petting and pitying. After a time, there was some girl who loved him, and was easily made to believe that to marry him was to save him. "When he had a wife and a home he would never go out with the boys."

Don't do it, girls. Don't condone and treat

lightly the drinking habits of young men. They are dangerous and degrading. *Don't* marry a man to reform him. The success a woman generally attains by that grievous mistake is a broken heart and wretched life for herself. If a man will reform for your sake at all, he will make his greatest effort to win you, not after you are won.

Dear girls, fair and bright, before you stretch your life, with its grand opportunities and glorious possibilities. Leaf by leaf its pure blossoms of love and duty are unfolding. Let nothing tempt you to dim its brightness, or soil its purity with the filth and grim of intemperance. Demand of young men, if they wish your society and friendship, the same truth and purity you, yourselves, possess. The result will be manlier men, more honest, earnest and true; men more worthy the respect and love of pure womanhood.

AN EVIL TENDENCY.

BY L. A. PLATTS, D. D.

For a long time there has been a noticeable tendency among religious teachers to speak lightly of the power of faith in the formation of religious life and character. This disparagement of faith has been accompanied by a stronger emphasis placed upon the moral life. The latter phase of this tendency is well illustrated in Dr. Watson's exposition of the Sermon on the Mount, in his "Mind of the Master." The disparagement of a possession and confession of a distinct religious faith may be met with almost everywhere. In a daily paper before me, a clergyman is reported to have discussed this subject on a recent Sunday, and to have said that Jesus nowhere taught people to believe, but everywhere he taught them how to live, and that it makes but little difference what a man believes, but that "character and destiny are the same thing."

Every thoughtful reader will not be slow to discover that there is but a step, and that a short one, between this sort of "religious teaching" and that irreligious bluster which many a profane and godless man, who is yet a kind neighbor and an honest business man, uses when he compares himself with some "Christian brother," who has his faults, and says: "I am as good as, or a little better than he." Every true shepherd of souls, be he pastor or evangelist, knows with what extreme difficulty the gospel message finds its way to the hearts of this class of unbelievers. From the days of Jesus's own labor with the unbelieving Jews to the Pharisees of to-day, no hearts are harder, none are more hopelessly joined to their idols. What then? Must a man be immoral in order to be religious? Is an honest, upright, neighborly life at variance with an humble faith in the Lord Jesus Christ as a personal Saviour? It would almost seem as though these questions ought to answer themselves; but it is for the sake of answering them that this article is written.

The objection to the too popular tendency of teaching on this subject is that it treats the questions of morality and of evangelical faith as if they were exclusive circles, and men are asked to choose which they will enter, with at least the implied teaching that if they enter one they cannot, by any natural order of things, enter the other. Nothing can be farther from the truth than this mode of representation, and every tendency toward it,

(Continued on page 317.)

Sabbath School.

INTERNATIONAL LESSONS, 1897.

SECOND QUARTER.

April 8.	Peter Working Miracles.....	Acts 9: 32-43
April 10.	Conversion of Cornelius.....	Acts 10: 30-44
April 17.	Gentiles Converted at Antioch.....	Acts 11: 19-26
April 24.	Peter Delivered from Prison.....	Acts 12: 5-17
May 1.	Paul begins his first missionary Journey.....	Acts 13: 1-13
May 8.	Paul Preaching to the Jews.....	Acts 13: 21-39
May 15.	Paul Preaching to the Gentiles.....	Acts 14: 16-22
May 22.	The Conference at Jerusalem.....	Acts 15: 1-6, 22-29
May 29.	Christian Faith leads to Good Works.....	James 2: 14-23
June 5.	Sins of the Tongue.....	James 3: 1-13
June 12.	Paul's advice to Timothy.....	2 Tim. 1: 1-7, 3: 14-17
June 19.	Personal Responsibility.....	Romans 14: 10-21
June 26.	Review.....	

LESSON IX.—CHRISTIAN FAITH LEADS TO GOOD WORKS.

For Sabbath-day, May 2, 1897.

LESSON TEXT.—James 2: 14-23.

GOLDEN TEXT.—I will show thee my faith by my works. James 2: 18.

LESSON SURROUNDINGS.

The epistle of James was written by James, "the Lord's brother," who is considered to be the son of Joseph and Mary, and hence younger than Jesus. After the ascension he became leader of the church in Jerusalem, and we find him referred to in many places in the New Testament as having a position of authority, as in lesson 8. He had a reputation among all classes of Jews for stern and ascetic sanctity. The letter which bears his name is addressed to the twelve tribes which are in the dispersion, and hence from its wide range it deserves to be called a catholic or universal epistle. The main object of the epistle is not to teach doctrines, but to improve the morals; to warn the Jewish Christians against the sins to which they were most liable and to console and exhort them under the sufferings to which they as Christians would be most apt to be exposed.

EXPLANATORY NOTES.

14. *What doth it profit?* Implying the answer that there is no profit at all. The Jewish Christians to whom this letter was addressed had fallen into the error of supposing that a faith which consisted in the mere acknowledgement of divine things and the claims of Christianity unaccompanied by the practice of good works could take the place of vital faith abounding in good works. *Say he hath faith.* The emphasis is on say. To have faith and to say to have it are two different things. *Works.* The apparent difference between this lesson and the teachings of Paul, in Rom. 3: 28; Eph. 2: 8, 9 and elsewhere, lies in the different meaning of the word works. Paul means the deeds which are done merely in obedience to law, while James means the deeds specifically belonging to and characteristic of faith. *Can faith save?* Can his faith save him, which is inactive and does no good? This does not oppose Paul's principle of justification by faith. Years before Paul wrote Romans, James saw that many were making a formal belief an excuse for neglecting moral obligations. A living faith must show forth the works of brotherly love. As Farrar says: "His letter shows some alarm lest a subjective dogmatism should usurp the place of practical activity, and lest phrases about faith should be accepted as an excuse, if not for antinomian license, at least for dreamy indifference to the duties of daily life."

15. This verse brings up a familiar example to show that a pretense to very great charity is insincere and of no value unless active efforts are made to relieve those in need, and thus to show by analogy the uselessness of faith which is not manifested by good works.

17. *Is dead in itself.* "If it does not show the life-sign of animating works, which are intrinsically its property."—Lange.

18. The picture is here of a conversation between a genuine Christian and one who merely professes belief in the articles of Christian faith. The Christian challenges the formalist to prove that he has any faith at all. The claim to possess faith cannot be made good without that which makes faith visible. *I by my works.* These works are the Christian's expression of his regard for God, the expression of that faith in him which is, on the human side, the ground of salvation.

19. The apostle having shown that faith cannot be proved without works, now proceeds to the proof that faith, even if granted in such a form, has an effect which results in the fear and terror of God. *God is one.* All Jews repeated daily this sentence: Hear, O Israel; the Lord our God is one Lord (Deut. 6: 8), and attached to the act the most extravagant value. *Doest well.* Well so far as it goes, but you must act upon that belief while there is opportunity to repent of past wrong-doing to have your faith of any active value to yourself. *The devils.* The demons in the demoniacs furnish perhaps

the most intelligible proof of this declaration, though these demons are not all that is here meant. The demons believe and shudder, but their belief is a mere intellectual assent, and brings only terror and not salvation. See Matt. 8: 29; Mark 1: 24.

20. James now produces the convincing proof of his argument by instances from Scripture, the source of all certainty. *Vain.* Foolish, empty as to faith. *Works.* The works on whose value James dwells are the fruits of faith; and the faith on whose value Paul dwells manifests itself in works. *Barren.* Without fruit or result.

21. *Our Father.* Our ancestor. This confirms the opinion that the epistle was written to believers belonging to the Jewish race. *Justified.* Freed from the guilt or penalty of sin, reconciled to God. *He offered up.* Abraham's deed showed his complete faith in God. See Gen. 22: 12. Paul refers to this incident in Romans 4: 1-4. Abraham is sometimes called the father of faith. *Isaac his son.* Emphatically describing the greatness of the offer.

22. *Thou seest that faith wrought with his works.* Faith was actively joined with his works. *Wrought.* Past tense of the verb worked, meaning the same as worked or was working. *Made perfect.* As a fruit tree when its fruit is ripened. It was made complete or consummated in the exercise of work.

23. *Scripture was fulfilled.* That is, the passage, Gen. 15: 6, here cited. *Imputed.* Reckoned. *Friend of God.* See 2 Chron. 20: 7; Isa. 41: 8.

An Evil Tendency.

(Continued from page 316.)

whether it be a teaching of faith to the neglect of morals, or an emphasizing of the moral life to the disparagement of faith, should be jealously guarded against as unscriptural and therefore as pernicious. A trusting, personal, evangelical faith and a pure and irreprouchable moral life not only *may go together*, but they *belong together*. A faith that does not bring forth a pure moral life is defective somewhere—is not a saving faith; a morality whose roots do not strike back into a simple trusting faith is a stony-ground growth, which will surely wither and die in the bright light of the sun of righteousness. The highest type of morality is born of a genuine faith; all others are either spurious or sadly defective. The apostle James found men in his day discussing faith and works as though they were separate things, and challenged a comparison of views in the expressive words: "Show me thy faith without thy works, and I will show thee my faith by my works." The apostle Paul, discussing faith and the "works of the law," with the Galatians, makes the statement still more emphatic when he says: "The life that I now live in the flesh, I live by the faith of the Son of God." And Jesus himself, who gave the incomparable code of morality known as the Sermon on the Mount, taught the supreme importance of faith. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." Thus, on the authoritative teaching of Jesus and his apostles, faith and morality—faith and works—are linked together in necessary and indissoluble relations.

If then it be true, as many modern teachers would seem to have us think, that the times call for a gospel of better morals, it is because there is a need of a purer, sweeter and more intelligent faith in Him who is able to create anew the heart, out of which are the issues of life. The demands of the day are not better morals, instead of faith, but better morals as the fruit of a better faith.

MILTON, Wis., May 5, 1897.

"SAVE me; then will I keep thy commandments," is the secret of the successful reformation.

Popular Science.

BY H. H. BAKER.

Pearl Fishing.

Pearls are found in oysters, in various parts of the world. They are of almost all colors and shades: pink, copper-colored, purple, gray, yellow, smoky brown and black. The finest white pearls are from Ceylon, the Persian Gulf and western coast of Australia. The yellow are from Panama, and the black and gray are mostly from the Gulf of California, which abounds in pearls along the entire coast.

The searching, or rather fishing, for pearls here has continued uninterruptedly since the country was first discovered, in the days of Cortez. Formerly, native divers were employed, and the depth to which they could descend did not exceed thirty-five feet, and the best divers could not remain under water more than two minutes. This gave but little time to search for the oyster, or to make selections.

Some years ago an English company was formed for pearl fishing in the Gulf of California, to which the Mexican republic granted a concession which gave them the control of the whole coast. This gave the company a monopoly of the pearl markets of the world.

The company at once commenced using the diving apparatus; this allowed the diver to descend thirty fathoms, or 180 feet, and a diver thought nothing of remaining on the floor at the bottom, and prosecuting his search for two or three hours.

He carries with him a bag attached to a rope, let down from a boat; and when he has found oysters, or a rare specimen of shell or coral, he places them in the bag, when, on signal, they are drawn to the surface, as the property of the company. Pearl fishing becomes almost the entire occupation of the natives throughout the coast. La Paz, containing about 2,000 inhabitants, is headquarters for the industry.

The business is one of chance, or luck, as it is called. Every oyster does not contain a pearl, and only at rare intervals is one found that contains a pearl of much value. Last year the value of the pearls taken in Lower California was \$350,000, and, in addition, a large amount of shells was exported, which were valued at more than the pearls.

Many black pearls are found, and are valued higher than the pure white. The largest pearl ever found was about three-quarters of an inch in diameter, and was sold in Paris to the Emperor of Austria, for \$10,000.

The value of a pearl depends entirely on its perfection of form, which must be either round, pear shaped or a perfect oval; also on its luster and its purity of color. Pearls are sold by the pearl grain, four grains constituting one carat. From 1880 to 1890 the price of pearls advanced from 250 to 300 per cent, the larger pearls advancing proportionately the most.

Pearl fishing at its best is more or less hazardous, and before the invention of submarine armor those engaged as divers were generally short-lived, and were liable to be destroyed by sharks. But since the diving apparatus has been in use, the casualties have not been of frequent occurrence.

The demand in the world's market for pearls is always greater than the supply.

USEFUL FLOWERS.

"Oh, how these nasty thorns do catch me! And the sun is hot! I hate picking blackberries, nasty, horrid things! Why can't the boys get them, if mother must make such a lot of jam? It is too bad to be set to do this on a holiday afternoon," grumbled Agnes, dolefully.

Jessie was picking, too, and the sun was just as hot, the thorns quite as sharp, and the basket as big to fill. But Jessie sang at her work, and looked as happy as possible.

"You've picked ever so many more than I have!" Agnes went on, fretfully, which was not to be wondered at, seeing Jessie had not wasted her time in grumbling.

"Pick away, Agnes; I'll help you when I've finished mine," she said.

"You are good, Jessie," said Agnes, when she saw both baskets full. "Don't you mind picking fruit?"

"I don't like it," owned Jessie; "but I put a flower in my basket before I began, and then I didn't mind at all."

Agnes peered into the baskets. "What flower? I don't see one!"

"A flower that can't be seen," laughed Jessie. "A 'please-mother' flower helped me fill my basket, and a 'please-sister' flower helped me fill yours. What useful flowers these are! Won't you try them?"—*Christian Commonwealth.*

"DAY by day," means also hour by hour, and moment by moment.

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucus lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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Sold by Druggists, 75 c.
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Special Notices.

WANTED.

A copy of "History of the Sabbatarians in America," by Rev. Henry Clark. Published about 1811.

Address, naming price, H. D. BABCOCK,
Clinton, N. Y.

ALL persons contributing funds for the Mizpah Mission, 509 Hudson Street, 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 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, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

THE next Quarterly Meeting of the Hebron, Hebron Centre, Shingle House and Portville churches will convene with the Hebron church, May 28. Prayer and conference meeting Sixth-day evening. Preaching as follows: Sabbath morning, Eld. J. Kenyon; Sabbath afternoon, Eld. George B. Shaw; First-day morning, J. Kenyon; First-day afternoon, Sabbath-school Institute work, by George B. Shaw. Evening services will be arranged at the meeting. A cordial invitation is extended to all.
GEORGE P. KENYON.

BRO. D. H. DAVIS, of the China Mission, requests that all correspondents in writing to any of our China Missionaries, address them as follows: West Gate, Shanghai, China.

THE Seventh-day Baptist church of New York City holds services each Sabbath at 10.30 A. M., in the Boys' Room of the Y. M. C. A. building, Twenty-third Street, near Fourth Avenue. Visiting Sabbath-keepers in the city are cordially invited to attend the services.

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

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.

SOUTH-EASTERN ASSOCIATION, Salemville, Pa., May 20-23.

EASTERN ASSOCIATION, New Market, N. J., May 27-30.

CENTRAL ASSOCIATION, Brookfield, N. Y., June 3-6.

WESTERN ASSOCIATION, Alfred Station, N. Y., June 10-13.

NORTH-WESTERN ASSOCIATION, New Auburn, Minn. June 17-20.

THE next Semi-Annual Meeting of the churches of Berlin, Coloma and Marquette will be held with the church of Coloma upon the first Sabbath in June. Rev. S. L. Maxson, of Walworth, Wis., is expected to be present and preach the introductory discourse. Misses Hettie Whitney, Nellie Hill, Laura Gilbert and Hattie Richmond were requested to prepare essays to be read in connection with the meeting. The first session to be held at 7.30 P. M., June 4. E. D. RICHMOND, Clerk.

THE next session of the Ministerial Conference of the Southern Wisconsin churches will be held with the church at Rock River, in connection with the Quarterly Meeting, May 21, 1897. The following programme has been arranged for that occasion:

1. Evangelism and the Pastorate. Geo. W. Burdick.
2. How can Sabbath-keeping be made a greater help to spirituality? R. B. Tolbert.
3. What is the Scripture doctrine of the person of Christ? L. A. Platts.
4. How can religious growth be best promoted in connection with intellectual culture? E. B. Shaw.
5. What is justification by faith as taught by Paul to the Romans? S. L. Maxson.
6. What is the meaning of the phrase, "Until the times of the Gentiles be fulfilled?" W. D. Tickner.
7. What are "The keys of the kingdom of heaven," spoken of in Matt. 16: 19? E. A. Witter.
8. Exegesis, 1 Peter 4: 8. D. K. Davis.

This appointment is made one week earlier than usual in order to avoid conflict with Decoration-day exercises.
L. A. PLATTS, Sec.

QUARTERLY MEETING of the Southern Wisconsin Churches will be held May 21-23, 1897, with the Rock River Church.

Sixth-day evening, sermon by Rev. Geo. W. Burdick. Sabbath forenoon, at 10 o'clock, Sabbath-school of the church, conducted by Chas. D. Balch, the superintendent; and at 11 o'clock sermon by Rev. E. A. Witter, followed by the communion administered by Rev. W. C. Whitford and Rev. Geo. W. Burdick.

Sabbath afternoon, at 3 o'clock, sermon by Rev. S. L. Maxson.

Evening after the Sabbath, at 7:30 o'clock, song service led by Chas. S. Sayre, and Conference Meeting under the charge of E. B. Saunders.

First-day forenoon, at 10:30 o'clock, sermon by Rev. L. A. Platts.

First-day afternoon, at 2:30 o'clock, exercises of the Young Peoples' Christian Union, conducted by Prof. P. L. Clarke, the President.

L. T. ROGERS, Church Clerk.
MILTON JUNCTION, Wis., April 22, 1897.

SOUTH-EASTERN ASSOCIATION.

The Executive Committee of the South Eastern Association submits the following program for May 20-23, 1897.

FIFTH-DAY MORNING.

10.00 A. M. Introductory sermon, M. G. Stillman. Alternate, D. C. Lippincott. Report of Executive Committee. Communications from churches and corresponding bodies.

AFTERNOON.

2.00 P. M. Appointment of standing committees. Annual reports.

3.00. Essay, A. L. Davis. Report of Committee on Resolutions, L. D. Seager, assisted by delegates from Sister Associations.

SIXTH-DAY MORNING.

9.00. Business.

10.00. Essay, Alice M. Lowther. Tract Society Hour.

11.00. Sermon, Delegate.

AFTERNOON.

2.00. Essay, A. J. C. Bond.

2.30. Missionary Society.

3.30. Woman's Hour, Mrs. C. R. Clawson.

4.30. Business.

SABBATH MORNING.

10.00. Sabbath-school, Supt. of Sabbath-school.

11.00. Sermon, Delegate. Joint Collection.

AFTERNOON.

2.00. Sermon, Delegate.

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

FIRST-DAY MORNING.

9.00. Business.

10.00. Education Hour, T. L. Gardiner.

11.00. Sermon, Delegate. Joint Collection.

AFTERNOON.

2.00. Sermon, Delegate. Unfinished business.

Delegates are requested to be at Bedford, on Wednesday, as Salemville is twelve miles from the railroad.

F. J. EHRET, Moderator.

J. H. WOLF, Secretary.

THE EASTERN ASSOCIATION will convene with the Piscataway church at New Market, N. J., May 27-30, 1897.

PROGRAM:

Fifth-day—Morning.

- 10.30. Devotional Services, Rev. G. H. F. Randolph.
10.45. President's Address, J. D. Spicer.
11.00. Introductory Sermon, Rev. Geo. Seeley.
11.45. Announcement of Standing Committees.

Afternoon.

- 2.00. Devotional Services.
2.15. Communications from Sister Associations. Reports of Delegates, Executive Committee and Treasurer.
3.30. Sermon, Rev. O. S. Mills.
4.00. Business.

Evening.

- 7.45. Praise Service.
8.00. Sermon, Rev. A. McLearn.
8.30. Brotherhood Hour, Rev. I. L. Cottrell.

Sixth-day—Morning.

- 10.00. Devotional Services.
10.15. Business.
10.30. Sermon, Rev. G. J. Crandall.
11.00. Educational Hour, Rev. A. E. Main.

Afternoon.

- 2.00. Devotional Services.
2.15. Missionary Society Hour, Rev. O. U. Whitford.
3.30. Sabbath-school Hour, Rev. L. E. Livermore.
4.15. Business.

Evening.

- 7.45. Prayer and Conference, Rev. J. G. Burdick.

Sabbath—Morning.

- 10.30. Sermon, Rev. A. H. Lewis.
3.00. Sabbath-school, L. T. Tittsworth.
4.00. Junior Y. P. S. C. E. Exercises, Mrs. H. M. Maxson.

Evening.

- 7.45. Young People's Hour, Prayer-meeting, Mrs. J. G. Miller.

8.15. Address, Rev. S. H. Davis.

Sunday—Morning.

- 9.30. Devotional Services.
9.45. Business.
10.00. Woman's Hour, Mrs. Anna Randolph.
11.00. Sermon, Rev. W. L. Burdick.

Afternoon.

- 2.00. Devotional Services.
2.15. Layman's Hour: "Denominational Loyalty," Corliss F. Randolph; "Business and Seventh-day Baptist Young Men," John P. Mosher; "The Golden Rule in Business," A. H. Burdick; "Some Benefits from Christian Companionships," D. E. Tittsworth.
3.00. Tract Society Hour, A. H. Lewis.
4.15. Business.

Evening.

- 7.30. Song Service, D. E. Tittsworth.
8.00. Sermon, Rev. T. J. Van Horn.
8.45. Conference-meeting, Rev. F. E. Peterson.
Delegates are requested to come via Central Railroad of New Jersey to Dunellen.

J. D. SPICER, Chairman.

A. W. VARS, Sec.

MARRIAGES.

DAVIS-SCHENCK.—At the Seventh-day Baptist parsonage, Marlboro, N. J., April 30, 1897, by Rev. G. H. Fitz Randolph, Mr. Luther Laverne Davis, of Shiloh, N. J., and Miss Katie Anderson Schenck, of Quinton, N. J.

RONAYNE-DARWOOD.—At the residence of the bride's uncle, Rev. Hamilton Hull, Milton Junction, Wis., April 29, 1897, by Rev. G. W. Burdick, Rev. E. Ronayne and Miss Elenor Darwood, both of Chicago, Ill.

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.

GREEN.—In Scott, Cortland County, N. Y., April 30, 1897, at the home of his daughter and son-in-law, Mrs. B. F. and Rev. B. F. Rogers, Russell Wells Green, in the 77th year of his age.

Further particulars of his life will appear next week. G. S.

HEWETT.—Elmer Hewett died at his home in Quinton, N. J., May 1, 1897, aged 53 years.

He was a soldier in the late war. His sickness was lengthened out week after week, and his suffering was very great indeed. He leaves behind a mother, sisters and other relatives. G. H. F. R.

DAVIS.—Martha K. Davis, wife of Hosea A. Davis, died at Shiloh, N. J., April 29, 1897, aged 67 years.

She professed a saving faith in Christ when quite young, and was a member of the Shiloh Seventh-day Baptist church at the time of her death. Her illness was of very brief duration. She will be greatly missed, for she always lent a helping hand in sickness. Her aged husband, with whom she has spent forty-six years of wedded life, is left in sad bereavement. May God tenderly lead. G. H. F. R.

GILLESPIE.—James E. Gillespie was born at Pottsville, Pa., May 18, 1846, and died at Shiloh, N. J., May 4, 1897.

He was married in Shiloh, N. J., Jan. 24, 1869, to Miss Ruth A. Keen, with whom he lived till death. There were born to them two children—a son, Mr. Francis E. Gillespie, of Shiloh, and a daughter, Mrs. Anna Belle Bowden, also of Shiloh. He was converted to Christ under the labors of Dr. A. H. Lewis, and united with the Shiloh Seventh-day Baptist church in 1874. He has been resigned in his lingering illness, and talked of going home, encouraging his loved ones to meet him in glory. G. H. F. R.

SHEPPARD.—Malissa B. Davis Sheppard was born at Shiloh, N. J., Dec. 13, 1812, and died at the same place, May 8, 1897.

On Feb. 25, 1834, she was married to Dickason D. Sheppard, who died about eighteen years ago. She made a profession of religion at the age of 14 years, uniting with the Shiloh Seventh-day Baptist church, of which she remained a member till death. This verse from her diary seems like words from her own lips:

"I ask thee not to let me see,
While thou wouldst have me here below;
But rather ask in thee to trust—
'Tis sweet to trust and wait to know."
G. H. F. R.

JAQUES.—In Little Genesee, N. Y., of consumption, Mrs. Harriet Wilbur Jaques, beloved wife of Elbridge W. Jaques, May 3, 1897, in the 30th year of her age.

She was born in Andover, N. Y. About twenty years ago she came with her parents to reside in Little Genesee, where she spent the remainder of life. In 1884 she was married. About five years after, she was baptized and became a member of the First Genesee church. A loving and devoted wife and daughter, a wise and conscientious mother, a faithful and earnest Christian,—her work is done, and well done. The influence of good from

her life will continue on forever. Two little children remain. The funeral was on May 5, 1897. The text was 2 Cor. 13:4. S. S. P.

WORDEN.—Fred L. Worden was born in Jeffersonville, Ind., in November, 1871, and died of tuberculosis in Brookfield, N. Y., April 28, 1897.

A young man of sterling character and much beloved by many friends,—one who was not afraid to meet death, whose calm resignation was a source of strength to those who remain. He was a consistent Christian, and a member of the Second Brookfield church. He was, at one time, on the RECORDER force, and had been, for a number of years, foreman in the office of the Courier of Brookfield. In February, 1896, he went to Westerly, R. I., to work on the Sun, but contracted a cold which brought into activity the dread disease from which he died. The funeral services were held at the church, Sabbath morning, May 1, in the presence of a large concourse of friends. His mother, brother and wife have the sympathy of the entire community in the great loss which has fallen upon them.

BABCOCK.—At Milton Junction, Wis., May 1, 1897, Mrs. Amy Babcock, from the effects of general debility.

She was born in Doddridge County, W. Va., Oct. 10, 1826, and was 70 years, 6 months and 21 days old at her death. Her parents were William and Mary Van Horn, the mother being an own sister to Eld. James B. Davis, of Salem, W. Va., and a half sister to Eld. Samuel D. Davis, of Janelew, W. Va. When an infant her people moved to Ohio, and lived first near North Hampton, Clarke County, and afterwards in the town of Stokes, Logan County. When about fourteen years of age she embraced religion and united with the church of that place. Subsequently, she became a member of the churches at Jackson Centre, Ohio, and Rock River, Wis. She was married Jan. 1, 1845, to Simeon Babcock, who became, eight years afterwards, a confirmed invalid, from the effects of malaria. For over twenty years she labored faithfully and efficiently in caring for her husband, and in raising to manhood and womanhood her eight children, except the eldest, who died when three years old; of her five sons and three daughters, six survive her, the youngest daughter having departed this life some years since, at North Loup, Neb. In 1890 she came to Wisconsin with her son, Joseph C., with whom she lived, in the towns of Albion and Milton, until her death. She had a loving and patient Christian spirit, and was most constant in her devotion to the Saviour. The funeral was held in the Seventh-day Baptist church at Milton Junction, and the sermon on "The Lasting Blessedness of the Spiritual Culture Imparted by Christ," was preached by Pres. W. C. Whitford, who was assisted in the service by Rev. G. W. Burdick, the pastor of the Junction church, and by E. B. Saunders, the evangelist. W. C. W.

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PEACE, PERFECT PEACE.

Peace, yea, perfect peace! What a heaven lies within! All gleaming with a heavenly light even in the midnight of this world of care! We cannot enjoy true peace as long as sin remains upon the conscience. As well might the ocean be quiet while the tempest is raging, or the sea bird rest on the wave when the storm is mixing earth and sky. The more the conscience is enlightened, the more surely will it forbid peace so long as sin remain, for its honest verdict is that sin deserves God's wrath, and must be punished. Every upright understanding assents to the justice of that dispensation by which "every transgression and disobedience received a just recompense of reward." To me, when convinced of sin, it seemed that God could not be God if he did not punish me for my sins. Because of this deep-seated conviction, that great Gospel truth, "The blood of Jesus Christ, his Son, cleanseth us from all sin," became a heavenly message sweeter than the music of angels' harps. Then I saw, with glad surprise, that God in Christ Jesus is "just, and the justifier of him which believeth." To me the glorious doctrine of substitution was a well in a desert; and it is so still. I believe it with my whole soul. An honest man, if he be in debt, will always be in trouble until the liability is removed; but when his debt is paid, he leaps into liberty and gladness. When I learned that my enormous debt of sin had been fully discharged by the Lord Jesus Christ, who did this for all believers, then was my heart at peace.—C. H. Spurgeon.

STRIKING PERSONAL SPIRITUAL EXPERIENCES.

We may not have them often, but probably everybody experiences them at times. They are not always easy to define or describe, but they are unmistakable and deeply impressive. They become the turning points of our lives. Whether they be bitter or gracious, they leave us different men or women. Some impart a new, keener, more overwhelming sense of our guilt before God. Some take the form of special mercies. Some afford new revelations of the divine goodness and love. Some teach us as never before the deep mean-

ing and beauty of human, spiritual sympathy and helpfulness. The particular power of such an experience lies in the fact that it emphasizes our individuality. It singles us out for the time from our fellow-beings and brings us face to face, so to speak, with our Creator and Lord. We perceive more clearly than ever our personal relation to him. We learn afresh that nothing can interpose between us and him, that it is he whom we offend by our sins, whom we cause to rejoice when we conquer temptation, and whose sympathy and aid are offered us freely.

Our striking personal spiritual experiences may have other features, but this is the secret of their impressiveness. They strip away our excuses and expose our self-deceptions. They reveal the strength of our actual righteousness and the true direction of our future Christian progress. They give us a new and corrected impulse in the spiritual life. Most of all, if we are truly and rightly receptive, we are made more tender and loving, more happy and winsome, in the quality of our piety.—The Congregationalist.

In the British Museum is a sun-dried brick, dug from the ruins of Babylon, which perhaps awakens more interest than any of the others. It was the custom to stamp the soft bricks with the insignia of the reigning king. But this one has the mark of a dog's foot in place of the royal stamp. While the bricks lay in the sun to dry and harden, it is evident some dog, perhaps loitering, or hungry to find a morsel of food, stepped on this brick, obliterating the king's stamp and leaving only the mark of the beast, and there it remains through these long centuries. It serves to illustrate the degrading process going on in plastic human lives, stamped in the image of the Great King, but so given up to self-pleasing and sinful passion, as to show only the mark of the beast. There is this difference, the brick must forever remain as it is or be destroyed; but the man can remain eternally as he is, or he can apply to the original Maker and have the beast mark removed and the image of the King fully restored.

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