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JUNE 15, 1896.

WHOLE NO. 2677.

FORGIVING.

FEEL a spirit stirring in my bosom, stirred of late,
As boils the seething ocean round the grate of
Etna; hate
It seems not; yet it fires the blood through every
burning vein;
It flashes in my eye, my cheek, then restless in my brain,
It rises like the swollen stream, beyond its proper bound,
And pours a desolating flood the cultivated fields around;
It robs my waking hours of wonted calm and sweet repose
And holds me a long captive, when my drooping eyelids
close.

Tell me, who can, pray tell, what means this deep and dark
unrest,
This passion, what, that storms the moated castle in my
breast?
Resentment, you say, it must be resentment surely be!
I thought I must resent a wanton insult offered me;
O earth, O deep, O sky, know ye no voice with power to still
This tempest of emotion, and empower my flagging will,
To seize the scepter and to hold the reins of self-control,
Till peace prevail through all the chambers of my troubled
soul?
Has he not power who walked a-night the waves of Galilee,
Whose mighty mandate calmed the wild winds and the
raging sea?
I cannot doubt; I hear the accents of that sweet voice now
My name pronounce; he lays his strong hand on my fevered
brow.
O Gilead, I taste the precious yealing of thy balm;
O Galilee, I know how deep thy Christ-commanded calm;
Forgiving those who wronged me, I am now of God forgiven
And live in love and joy and peace, with anchor-hold of
heaven.—Lester Courtland Rogers, in Golden Link.
SABBATH RECORDER.

REV. L. R. LIVERMORE, Editor.
REV. C. RANDOLPH, Chicago, Ill., Contributing Editor.
CORRESPONDING EDITORS.
REV. W. C. WEERTMAN, D. D., Milton, Wis., Hibernian.
REVEREND EVERETT STAY, Milton, Wis., Young People's Work.
MISS R. T. ROOKER, Watervliet, Maine, Woman's Work.

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

Entered as Second Class matter at the Plainfield, N. J. Post Office, March 11, 1883.

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

The many friends of Rev. J. L. Huffman and wife will be glad to read the following item, which is from the Salem correspondent in the Clarksburg Telegram, of June 5.

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

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

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

We are glad to shake hands once more with our Page thirty-seventh Representative of the Sabbath cause in the South. For nearly a year it has been suspended because of the pecuniary embarrassments against which it has been contending. Its faithful and heroic editor-in-chief, Eld. J. F. Sherrill, of Clarksburg, the daughter, and all who renders him valuable assistance, have both been so absorbed in the public school and other duties, that it was impossible to carry on the work of publishing during the time of its suspension.

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

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

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

Many readers of the Recorder were doubt­less pleased to notice in last week’s issue the following letter of E. E. Shedd concerning the progress of Sabbath Reform in Iowa. If any one failed to read it, please look it up at once. But the same thing that is going on in Iowa in regard to this is apparent in other states as well. The spirit of inquiry, and a desire to know the truth, is日益 evident on the ground. Among Baptists, who have hitherto thought they were standing upon the sure test, “Thus saith the Lord,” for all their doctrines, there seems now to be much concern as they are compelled to admit for Sunday-obsecration the truth utterly fails.

We give an abstract of a letter just received from a very intelligent Baptist pastor in Mas­sachusetts which is in the same line with others now frequently coming to hand. Since this latter was not intended for publication we withhold name and locality; Dear Sir and Brother: For some years I have been troubled over the Sabbath question. Lately I have come to the conclusion that there is no authority from 4: 12,—though I avoid to notice in other states and have been the �Pagan Church, or in other words, the Church of Rome. I am not only filled with confidence, but I feel that I have been carry on the work of publishing during the time of its suspension.

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CENTRAL ASSOCIATION.

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

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

In the afternoon the business of the Assoc­iation was followed by a season of prayer and con­ference; theme, “Hearers and Doers.” This was followed by a sermon by J. A. Platts of Leonardsville, N. Y., from Hebrews 4: 13,—“The converting power of the Word of God.” This sermon did much to increase and intensify the spiritual tone with which the day began.

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

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

The hour was full of inspiring and helpful things for old and young.

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

REV. W. C. WEERTMAN, D. D., Milton, Wis., Hibernian.
REVEREND EVERETT STAY, Milton, Wis., Young People’s Work.
MISS R. T. ROOKER, Watervliet, Maine, Woman’s Work.
Secretary Whittford, who spoke of the general work of the Society, President Davis ac-
used the duty and wisdom of giving evan-
gelical help to the smaller churches, which form important centers for Sabbath Refor-
mwork. B. F. Rogers spoke of the criti-
cism heard in some quarters, that our evan-
gelical work is too consistent and hopeless in its effects. Miss Susie Burdick, delegate from China, thus giving most of the time to preaching, prayer and conference. No less than seven sermons were preached, full of the Bible, and love-laden for souls, while prayer and praise, songs and devotional exercises, kept the hearts aglow in spiritual fervor.

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

L. R. S.

"PERSONAL RIGHTS OF CITIZENS."

To the Editor of the Sabbath Recorder:

Enclosed you will find a clipping from this morning's Chicago Tribune. It is editorial.

You may think it of interest to publish in the Sabbath Recorder. Note the sentence, "Some persons call the first day of the week 'the holy Sabbath,' and insist that it be observed as rigidly as the Jews observe Saturday, which is the Sabbath of the Bible."

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

J. J. ORDWAY.

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

The decision is also of value as an interpretation of the Sabbath law, which is written on the statute books and has been there for a long time. The law declares that "whoever disturbs the peace and good order of society or his works of necessity and charity excepted) shall be fined not exceeding $25."

Some persons call the first day of the week "the holy Sabbath," and insist that it be observed as rigidly as the Jews observed Saturday, which is the Sabbath of the Bible. They construe this law as meaning that no labor shall be done Sunday, works of necessity and charity excepted. They allege that Sunday labor, no matter how "personally and conscientiously conducted, disturbs the peace and good order of society. They mean thereby their neighbors, who beg to have the Sabbath observed."

The Supreme Court declares the law does not mean what they say it does. The Court holds that "the right of operating barber shops as conducted is peace-
able and orderly;" and "the welfare of society is not affected."

A barber shop, along my street or on my day. It may be situated on one of the most traveled streets. Tons of thousands of people may go by and see the barbers busy cleaning men's faces, but "the peace and good order of society" are not disturbed thereby.

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

One of the incidental results of this decision of the Su-
preme Court will be the putting to an end the demands
made occasionally on the Council to pass an ordinance making Sunday an offense to public decency, such as groceries, bakeries, fish or meat markets, or the delivery of fresh milk on Sunday mornings. That kind of interfering with people's work, which the Legislature cannot do, even under the broad police power, the Council, with its limited powers, certainly cannot. People who wish to purchase a bath, a shave, a hair cut, or articles of food, must be respected on all or any days of the week.

Sometimes the biggest hypocrites are found in the highest price pews.
There is a general prejudice against the words sanctification and holiness, on account of the way certain sects use the words to belabor the rest of Christendom. In Louisville last summer a woman rose in one of the mayor's meetings and said that the Power of the Holy Spirit had been denied and were living without sin, as all the neighbors would testify. She would not give the slip of her finger for a Christian who did not live a sinless life. Now she must have known that a majority of the Christians present did not accept this denial, and she was advancing. She must have known that even the leaders of the meeting made no claim of perfect holiness. Her remark was a direct slur upon them, and it did seem strange that a "sinless" woman alluded to and said the most heinous thing that had been said within the tent, since it was dedicated to its work.

Yet holiness and sanctification are Bible words and Bible doctrines. There has never been but one perfect man in this world, and therefore we have no hope held out that there ever will be another until the Son of man comes in the clouds with power and great glory. But it is possible to get under the sheltering power of the Holy Spirit, so that the cares of this world and the deceitfulness of riches and the lust of other things shall not lose their awful grip upon us. Not but what we can fail. We may send the Spirit away if we will. He will not remain where he is not a welcome guest. But so long as we are filled with his presence, temptation shall lose its strange mesmerism over us and we shall walk the earth free men, carrying the "savor of life unto life" to others.

"Pure religion and undefiled," says James, "before God and the Father is this, To visit the fatherless and widows in their affliction ... this is the kind of religion I believe in—but don't stop, that is only a part of it—"and to keep himself unsnared from the world." It is our privilege to be in the world, but kept from the evil. O, for that baptism of the Holy Spirit!

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

A LITTLE boy in the course of his reading learning the word "widow" and called it "window," a word more familiar to him. The teacher who was acting as examiner, corrected him, blundered, and then beginning to improve the occasion, put the question: "What is the difference between 'widow' and 'window'?" The boy's answer destroyed a mistaken idea he can see through a window, but— and then stopped. The amusement plainly visible on the very face of the instructor, prevented this minor fault of Sam Weller from completing the contract.—Blackwood's Magazine.
But quickening by the Spirit does not imply that neglect of care for the body is allowable. It is quite as much one's duty to feed, clothe, and shelter, as to instruct and nurture and pastor the soul. There is no reason to seek and expect the help of the Spirit. In all departments of life its duty to do all we possibly can for ourselves, while looking to God for assistance. We cannot do all, nor can we do very much, but what we can do we must do, or it is disheartening, grieved, and declines to help. He is sharply opposed to indolence, carelessness and neglect, for these are sins. "The prayer of faith shall save the sick, and the Lord shall raise him up," but he must have remedies if there are any. Water or oil on the skin, and fit and effective remedies inside are divinely appointed helps, just as truly as the Spirit directs.

"Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." Oil is a leading remedy in dry climates, and for that reason it was used in such cases to denote attention to sanitary measures. Prayer for the sick avails nothing without spiritual cleanliness; and the prayers of one who violates physical law or neglects to use remedies God has put in his reach. We pray for daily bread, but shall surely starve if no effort is made to earn or get bread. The significance of the bread and wine of the sacred supper comes from the fact, the food value of the bread is to such as the Spirit opens the tremendous power over the body, as all wards the heart. If one unguardedly acts as if raised up Jesus from the dead dwell in the Spirit, we shall die, if not look for the depths of our being.

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

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

DIVINE HEALING.

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

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THE TENDERNESS OF GOD.

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

Now is not this a striking proof of God's tender mercies over what many people would call the meanest of his works? And shall he deal less tenderly with the beings he has made in his own image, and redeemed by the blood of his own Son? When through the waters, I will be with thee." He will not go round on your shelves with his heavy dispensations oftener than is required to separate the chaff from the wheat; and you may be certain that not one grain of good does good business, but shall surely starve if no one element of lasting benefit will be injured; only the chaff will be blown away and the straw removed.—Dr. Macmillan.

ASKED TO BE SPANKED.

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

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

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

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

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

"Mamma, come and kiss me good night."

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

There was another pause, while the lonely child caged up her brain for a new experiment. "Mamma," she cried at last, "please come in; I'm so hungry."

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

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

"Fatha, Mamma," she pleaded. "I'm so lonely in here. Please come in and spank me."—Edi-

A Mother's Eyes.—A dear little child, about two and a half years old, was lying in bed one morning, looking into her mother's smiling face—her turn was on, but she was too sleepy to wake the child. Neither spoke for a while, when the little one smilingly said, "You ain't tuckin' to me, mamma."

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

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

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

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

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

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

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

After the singing of a soul-moving ditty by Brethren A. D. and J. G. Burdick, Pres. W. L. Clarke, of the Missionary Society, presented the work and needs of the Boys' School in Shanghai. (1) Herve the history of the school from its beginning and how it had been growing. (2) The present urgent needs in properly providing for the school a building and a teacher. (3) The present urgent needs in preparing and providing native workers for missionary effort. (3) The present urgent needs in properly providing for the school a building and a teacher.


day upon: "Just how shall I come to Christ?" To this proper question I would reply that the beauty of salvation is such that it will appeal to any soul. All old and young, rich and poor, are welcome to enter. The old needs grace; the young needs direction; the rich needs a sense of sin; the poor needs love. There are many other invitations that you are constantly accepting. There are business engagements that you are always renewing to put the Sabbath Recorder open their invitation pages, and your thirst for knowledge or entertainment leads you to them. A cordial invitation to the table of a hospitable friend would command your instant attention. (3) The present urgent needs in preparing and providing native workers for missionary effort. (3) The present urgent needs in preparing and providing native workers for missionary effort.
to him. He says, "Learn of me," in very much the same sense as a kind teacher or savior teaches a boy who is attempting his first "pot-hooks" in writing, or a loving mother directs and helps her baby who is making his first attempts at walking. The help he will give you is direct spiritual help acting on your "words and your actions." Remember that you are dealing with a divine all-powerful Full Person who can act and does act directly on you and me in a supernormal fashion. If you do not accept that great fact, you reject the A, B, C of Christianity. Jesus Christ when he comes in his supernormal power, will help to you in the coming; and when you begin to obey him, he tenderly says to you, "My burden I will make light; my yoke is lined with love; my grace is sufficient for you." The admission of Jesus Christ into your soul brings a new and a divine power.

"If I come to Christ must I not deny myself and take up a cross?" Yes, you must deny sinful self. There is hardly a noble deed to be wrought in this world but requires self-denial. Christian Jesus Christ does not make Christians simply to make them walk, but leads and endure to be delivered from the curse and infamy of a life which is not true of the Roman church. There has been no such division of its ecclesiastical power.

(a) This beast had ten horns. This is true of the nations of the Roman Empire, but is not true of the Roman church. There has

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

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

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

It was a privilege to meet Dr. Swinney, but I have learned to love her just from looking at her pleasant face on paper, and perhaps I am not so very different from the children in this respect. Secure a picture of the boys’ and girls’ school and tell the children all these little brothers and sisters that they have over there in China. There is a vague and indefinite idea of the relation that exists between us and these little folks in our mission. We have a habit of thinking of them as “little heathen.” Let us teach the children to think of them as our “children in the Lord,” and our little brothers and sisters who have not had the privileges that we have to know about the dear blessed Saviour, and to remember that their souls are just as precious to God, and that he loves them just as much as any little boy or girl in these United States.

Teach them also that they can find many things to do, and many little ones to help here in our home-land. Show them that it is real mission work to get those who do not go to the Sabbath-school to attend regularly. There are and have been a Bible-school in their lives—a sad thing to think of here in this land of Bibles and Christian people. Oh, there is plenty of work for the children, even here. When once they are interested, they are full of zeal and earnestness.

Children often have a very indefinite and unreal conception of the geography of our missions as well as of the Bible lands, and it is very helpful to take the geography and let them find the places on the maps. Somehow, in my memory, Africa has been somewhat associated with the map of Asia.

There are many ways in these days to interest. There is the Junior Endeavor with its Missionary Committee, all kinds of “Mission Bands,” “Baby Bands,” and “Cradle Rolls.” The members of our denomination are recently doing more in this line. Mrs. Albert Whitford, the Secretary of the Woman’s Board, suggested this line of work at the beginning of the present Conference year, and we have been trying to do something in this line of work to this country last year. The suggestion is, to secure the names of children, babies, and all, up to a certain age, whose parents are willing that they should give ten cents per year, or, if children too young to earn it, pay it for them, the money to be used for the Boys’ School. The list of names is kept by the Secretary of the Ladies’ Aid Society and reported to Associated Secretary annually with any correction needed in the rolls. Anything the leader may think wise will be sent to the Committee to keep the children interested in the work.

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

Let me tell you of one little boy eight years old who wanted to make his little bally life men’s Band in Colorado. He says, “I earned the الدول الساري, old bottles, paper rags, old iron. I found some and earned the rest drawing in coal.” One dollar, and only eight years old. Truly where there’s a will there’s a way. Only a faint echo of the Gospel Jesus’ work by a faithful pastor, may seem like a scanty harvest to those who look only at the present, but if, like the old Scotch minister, we can look forward through the years to the possibilities of the boy, we may be able to say as he did, “I have great hopes that one day.”

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

Miss M. MArCella Stillman,
LoYAL Creek, W. Va., May 20, 1895.

REPORT OF LADIES’ AID SOCIETY OF ADAMS CENTRE.

Owing to a misunderstanding of the committee, the Ladies’ Aid Society of Adams Centre, N. Y., have delayed in making and sending their report to the Woman’s Board for several months, but trusting to the old adage, “Better late than never,” they have at last made and sent a short account of what we have been, and are doing.

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

In addition to these ways of obtaining funds we have secured dollar pledges to the amount of about $42. The money is dis-
tribute to several Miss Burdick's salary, $350; board expenses $6. And all other money is equally divided between the Tract and Missionary Societies, unless otherwise requested by the donor.

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

May 17, 1895.

FINANCES OF SOCIETY.

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
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<tr>
<td>Received from Harvest suppose</td>
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<td>Amount from Mrs. Morey's expense</td>
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EXPENSES.

| For native helpers (China)                  | $5.00  |
| Rev. Lippsness                               | $5.00  |
| Board expense                               | $6.00  |
| State Burdick                               | $35.00 |
| Total                                       | $41.00 |

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

By Order of Com.

WOMAN'S BOARD.

May Receipts.

Bible Missionary Society, Berea, W. Va., M. S. $5.00
Ladies G. A. M. Society, Alden, Minn. M. S $1.00
Mrs. C. E. Milton, Wis., Nellie Burdick
Matte Brown, Habel Crosby, Laura Stillman, Lydia Fyvar, Nellie Maxson, Sarah (Campbell) Shaw, Myra E. Campbell, Lillian M. Austin, Elize Whitfield, for $6.00.
Mrs. K. M. White, Boys School $10.00
Mrs. A. K. Witter, per J. F. Hubbard, Tract Society $1.00
Women's M. A. Society, Brookfield, N. Y., Tract Society, $5.00; Suale Burdick, $5.00; Board expense fund, $1.00.
Women's M. A. Society, Brookfield, N. Y., Tract Society, $29.00.
Young Ladies' M. Society, Brookfield, N. Y., State Burdick $5.00.
Prof. and Mrs. H. W. Root, Washington, Wis., Thank-offering, Boys School $5.00.
Ladies' Aid Society, Weatherly, R. I., Hulpert ID. $10.00.
Mrs. C. H. Chipman, Hope Valley, R. I., State Burdick $1.00.
Mrs. Aline Langworthy, Hope Valley, R. I., State Burdick $1.00.
Mrs. J. E. E. Cranfield, Rockville, R. I., Suale Burdick $5.00.
Mrs. A. M. Leam, Rockville, R. I., Suale Burdick $5.00.
Mrs. E. A. Parker $1.00.
Mrs. Austin Burdick $0.25.
Mrs. M. S. $2.00.
Mrs. J. E. Edwards, Canonchet, Suale Burdick $5.00.
Ladies Garrison, R. I., Suale Burdick $2.00.
Ashley, Newmarket, Ashaway, R. I., Board fund $5.00.
Women's Evangelical Union, Chicago, II., Tract Society, $5.45; Home Missions, $5.45.
Miss Sarah Langworthy, Dr. Swaney $2.00.
Ladies of Tract Society, (solicited) Suale Burdick $1.00.
Mrs. D. Stillman, Phoebe, R. I., State Burdick $3.00.
Mrs. Wm. A. Rogers, Waterville, Me., Tract Society $5.00.
Ladies' Evangelical Society, Milton, Wis., Tract Society.
Ladies' Missionary Society, Allenne, N. Y., Boys School, $51.20; Suale Burdick $25.00; Board fund, $7.65; Total, $84.50.
Ladies Missionary and Aid Society, Border, Girls' School, $7.15; Suale Burdick $2.00.
Mrs. E. E. Morris, Marquette, Wis., Boys School $3.00.
Ladies Aid Society, Berlin, Wis., Tract Society, $1.50.(-518); Home Missions, $2.00; Suale Burdick $3.00.
State Burdick $1.18; Home Missions, $1.65; Board expense fund $1.00.
Total                                      $2493.35

PROHIBITION CONVENTION NOTES.

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

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

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

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

It was about five P. M. Thursday when the test of strength between the factions was decided. For the silver plank, 387 against it, 427. Immediately after adjournment, till eight o'clock; a midnight meeting was made by the defeated side, for a meeting in an adjacent room. When the delegates were returning for the evening session, near eight o'clock, those from this meeting were just filing out to go to their supper. They were rung up by the delegates of the delegations reconvening, there was doubt as to the reliability or positiveness concerning that word. Knowing how late the cause of the silver faction going to their supper, the return to their places was not looked for promptly on time. About 9.40 one of the vice-presidents called the convention to order. Two hymns were sung, in which the large gathering joined to fill the immense hall with the melody. Soon after business was resumed, permanent chairman Stewart retired, and was welcomed with "Deaf and dumb cheers. Some of the silver delegates returned to their places, but the continued vacancy in many of their seats began to make it manifest that many would not return. The business that was to be transacted without any reference or mention of bolting. By eleven forty-five o'clock, when one of the silver delegates, in seconding the nomination of Levering, said, "If we cannot stand defeat, we do not desire success." Joshua Levering of Missouri was nominated at eleven forty-five o'clock by acclamation. In his acceptance he quoted the words given to Joshua of old, "Be strong and of good courage. Be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest."

It was about fifteen minutes after midnight when Mr. Johnson, of Illinois, was nominated for vice-president. He is a man of fine presence, the present candidate for Governor of Illinois on the Prohibition ticket. In a truly brotherly manner and the minute he is drafted was as a cold water ticket. It is the Prohibition party, having a nominee for the states, the present candidate for Governor of Illinois on the Prohibition ticket. In his acceptance of bolting until nearly twelve o'clock, when one of the silver delegates, in seconding the nomination of Levering, said, "If we cannot stand defeat, we do not desire success." Joshua Levering of Missouri was nominated at eleven forty-five o'clock by acclamation. In his acceptance he quoted the words given to Joshua of old, "Be strong and of good courage. Be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest."

THE DEAD PRAYER OFFICE.

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

We have sometimes wondered if there is a dead prayer office. Multitudes of prayers are started, which never seem to get anywhere; least, they probably are misdirected, deflected from their course, lost in transit, or in some way fail to reach the mark, and to bring back the answers desired.

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

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

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

Do not steal.
Do not steal anything.
Do not steal your neighbor's time.

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

Be fair always.
Be fair always in making quotations from a man's words, oral or written. So many of us are prone to be unfair in this respect.

Some speaker or writer has expressed something with which we do not agree. To prove our point we quote from the speech or writing in question where we please, and ending where we please, and leaving out what we please; and the result is that we make the person to say that which was never in his mind at all; we prove our point, perhaps, in the minds of those who have never known the whole thing out at the price of unfairness. Don't do it.

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

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

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

W. T. E.

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

LETTER FROM N. I. DEW TO A WHIHER.

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

I have troubles of my own.

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

Now, dear friend, do you know, I have been tempted to get a bundle of such cards and carry a fey in my pockets, and I have sometimes thought that if I had such a card with me, I would hand one to you when you begin to whine and relate a long story about your troubles, and when you are reasonably satisfied, I hope fortune has never refused to smile upon you, how your friends in whom you had placed the utmost confidence have betrayed you; and the worst of it is you enter into all the little details so that it becomes exceedingly weary, except to one who has lots of time to spend and a ravenous appetite for gossip.

It is not characteristic of a truly courageous man to whine. No doubt you have troubles; we all do. Then do not saddle the nation may, may be, that it may be a God-fearing, law-abiding, Christian land. Pray for the wise effort of the young people to advance true Christian citizenship.

December.—For More Complete Consecration.

Pray that the month of December may be a month of national thanksgiving, and one of complete consecration of all his people to his service.

GOOD INTENTIONS.

There are many kind words that we mean to say sometime, but which are likely to remain forever unsaid. There are many things we plan to do, and are never likely to do; and some of these things may well be left undone. But there are other things which we may do and do promptly. If we have faults to confess, forgiveness to ask, apologies to make or faults to amend, do it quickly. We shall feel all the better when our work is done, and the time that remains to us can be better improved when certain needful things are done with and off our minds.

How many times there comes to us the news that someone whom we have known has passed beyond the reach of our praise or blame; and we, too, may have passed beyond all mortal scenes of honor or of shame. If we have anything to do which ought to be done, let us do it quickly. We shall feel all the better when our work is done, and the time that remains to us can be better improved when certain needful things are done with and off our minds.

How many times there comes to us the news that someone whom we have known has passed beyond the reach of our praise or blame; and we, too, may have passed beyond all mortal scenes of honor or of shame. If we have anything to do which ought to be done, let us do it quickly. We shall feel all the better when our work is done, and the time that remains to us can be better improved when certain needful things are done with and off our minds.

OUR MIRROR.

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

A Junxion Society has been organized at Smyth, S. D., holding their first meeting May 10, with Darwin E. Maxson, Superintendent, and Lizzie M. Fuller, Assistant Superintendent.

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

GRANDPA'S DARLING.

A goldie hand, and a pair of eyes bright as amber beads; dumb schoolbooks and a dimpled chin; many kisses have tumbled in. Thon's grandpa's darling! And where is he? Fallen low, as on his grandpa's knee, barking pockets in coat and vest. With mischievous fingers never at rest.

"The grandpa ever finds time to play.
When "troublesome comfort" every day;
Never too tired, never too sad,
To make the little one happy and glad."

There is for every bruise and tumble, kimes for every cruel, coarse, and crumblle, And a host of secrets, I will confess, We will keep our grandpa's darling a.

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

HER GIFT.

BY GERTRUDE MANY JONES.

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

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

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

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

"Oh, Lord," sobbed the child, choking and shivering. "Yes, yes, I will! He give you more'n that for me."

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

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

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

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

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

"Twenty-five."

"One hundred."

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

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

Take it, little one."

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

BESSIE'S QUESTIONS.

By GEORGE MANLY.

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

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

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

"What are they like?"

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

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

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

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

"Score one for Bess," said papa, laughing. He had just come in, saw the child with the crutch and heard the talk. "But really, Wife, I do sometimes wonder, whenever I think sobbery long enough, whether being away from home, friends, and doing the hardest kind of frontier work, wouldn't be the missionary's share of self-denial, without having to starve and freeze, and wear old clothes that Christians at home, who never do any good, don't want any longer. But you know best about such things, I suppose." (Papa isn't a Christian, and leaves the religion of the house to mamma.)

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

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

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

This was what it said: "Indecis please find two ten-dollar bills. I was intending to spend them for some new jewelry for myself, and to send you some old clothes; but my little eyes in the church just cried me something, and I couldn't help thinking. I am ashamed that I have been willing in the past to let the missionaries do all my self-denial. Please buy with this money something nice and beautiful, just such as Christians at home have. With new interest in your work, and prayers for your success.

A CHRISTIAN WHO IS ASHAMED OF HERSELF."

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

FAMOUS BOYS.

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

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

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

An old painter watched a little fellow who climbed a high wall with no effort at all, and then was picked up by the painter, who asked, "Boy, how did you do it?"

"I was Michael," said the boy.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself: "Now, this will never do. I get too much excited when I read; and I've hardly read so well after it. So here goes!" and he flung the book out into the river. He was Feichle, the great German philosopher.—Our Deaf Animals.
I am glad that in your editorial of January 16 you concur with me in opposition to the majority of Sabbatarians or others for conscience sake. This is a Baptist heritage we cannot fail to maintain. But you arraign me on some things, and say other things in support of the arraignment, which justice requires you to allow me to notice your own version and vindication of myself, for many of your readers who have not studied the subject will classify me, as you have done, as disloyal to Baptist faith.

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

You demur to my statement, "the seventh day is the Sabbath of the Lord our God, having never been repealed, abrogated, or changed by divine authority." You must admit that it was the seventh day, just following the law of creation, on which God rested and which he hallowed and blessed. In the fourth commandment he says, "Remember the Sabbath-day to keep it holy. The seventh day is the Sabbath of the Lord thy God." That same law is "Thou shalt worship the Lord thy God and the Father of our Lord Jesus Christ. No one will deny the seventh to it. Against that one serve at night, in the "Acts of the Apostles," we have statements in the same book, in six different places, covering hundreds of times, showing the observance of the old Sabbath as their custom. Paul was the apostle to the Gentiles, and he never taught us a change; he always observed the day himself; and took a most solemn vow that he never taught or walked contrary to it.

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

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

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

DO NOT SPOIL YOUR CHILDREN.

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

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Popular Science.

Aluminum for Cooking Utensils.

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

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

Bauxite. ( Pronounced bot-zeet.)

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

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

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

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

No sooner had these discoveries been made than this country was explored for bauxite, to supply the world's consumption. It is found in considerable quantity with all of the native clays, but not in paying quantities. So far in the United States, only in three localities has bauxite been found possessing commercial value. The first is in the Coosa Valley, southwestward from Adairsville, in Georgia. The second is at Jacksonville, a distance of about eighty miles. Here the deposits are found from 850 to 950 feet above the level of the sea, and are irregularly distributed. Another section very rich in bauxite is west of Adairsville and north of the Etowah River, and covers about fifty square miles. The Georgia Bauxite Mining Company are working deposits in this section, and shipping to the

The PRAYING INFIDEL.

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

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

"My friends, I am not going to make a long speech to you, for I am tired and weary, but I will tell you a little story. A few weeks ago I was walking on the banks of a river not far from here. I heard a cry of distress, and to my horror I saw a canoe drifting down the stream, and nearing the rapids.

The man was a single man in the boat. In a short time he would reach the rapids, and be gone. He saw his danger and I heard him scream, 'O God, if I must lose my life, have mercy on my soul!' I plunged into the water and reached the canoe. I dragged it to land and helped him. The man got into the boat when he thought no one was near, praying to God to have mercy on his soul, is the man who has just addressed you, and has told you he believes there is neither God, nor heaven, nor hell!"—The Christian.

Tommy went fishing the other day without the permission of his mother. Next morning her son met an old fisherman, and asked if you catch anything yesterday? "Not till I got home," was the rather sad response.
AGAINST SUNDAY LAWS.

Seventh-day Baptists' Deliverance on the Rum Traffic.

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

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

Resolved, That the license of the liquor traffic is wrong, and that more severe license or votes will not be guilty of that evil; and that we, as Christian voters, will not be guilty of that evil.

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

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

Resolved, That we extend the blessings of the Sabbath to be great and good, but that the compulsory idleness which the attempted supervision of civil law presumes to interpose is subversive of that good; that it gives, and can only give, a holiday instead of a holy day; and that the enforced idleness intended for aid of the church is, instead of that, a corralling of the force they will do is, instead of that, a corralling of the force they would do is, instead of that, a corralling of the whole system when entering it.

Resolved, That we will have nothing to do with laws for prohibition of the liquor traffic one day in seven, because the whole subject is implied in a tacit admission for it to continue the other six days; because it diverts from efforts for entire prohibition, and that it absorbs largely the efforts in behalf of prohibition, engrafting bonds in a very much more task than it would be to maintain entire prohibition.

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

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

Beware of Intruders for Cattell that contain Mercury, as mercury will surely destroy the sense of smell and completely daze the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the danger they will do to the good you can possibly derive from them, Hall's Cattell Cure, manufactured by F. J. Cheyn & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces. In baying Hall's Cattell Cure be sure you get the genuine article, and not the imitation made in Toledo, Ohio, by F. J. Cheyn & Co. Testimonials free. Sold by druggists, price 75c per bottle. Hall's Family Pills are the best.

Special Notices.

ASSOCIATIONS.

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

All persons contributing funds for the Mishig Mission will have the amount of their contribution sent to the various Treasurers, Mrs. Emma Kenyon, 340 West 56th Street.

The Seventh-day Baptist Mission Society of South Dakota will assemble for its Yearly Meeting with the Big Sioux church, Moody Co., on Friday, July 8, and continue the meeting till Sunday. Teams will be at Dell Rapids Friday to meet people coming on the train. Those coming at other times please inform N. P. Nelson, Rev. B. H. Brown, Moody Co., S. Dakota. Thursday and Sunday will be free days. The meeting will be held in the City Business Rooms.

PROGRAMME FOR THE YOUNG PEOPLE'S HOUR

at the North-Western Association.

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

SECRETARY, Edwin Shaw.


Music.

Junior Exercise, Albion Juniors.

Some practical suggestions, Belta I. Crouch, Secretary of Permanent Committee.

Music.

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

Music.

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

Music.

Denominational Loyalty. Discussion opened by D. B. Shaw, New Albany, Miss.

Music.


Music furnished by the Albion Society.

NORTH-WESTERN ASSOCIATION.

FIFTH-DAY MEETING, June 18, 1896.

1. 10.45. Words of welcome by Rev. E. A. Witter, pastor of the Albion church, and response by the moderator.

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

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

12.00. Adjournment.

AFTERNOON.

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


EVENING.

7.45. Praise service, conducted by EliLOODboro.

8.15. Sermon by delegate from South-Eastern Association.

SABBATH-MORNING.

9.30. Annual reports and other business.

10.15. Devotional exercises.


12.00. Adjournment.

AFTERNOON.

2.30. Miscellaneous business.


4.00. Woman's hour. Adjournment.

EVENING.


SABBATH-MORNING.

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


12.00. Adjournment.

AFTERNOON.

3.00. Junior hour, conducted by Miss Angeline Longworth.


EVENING.


SABBATH-MORNING.


10.30. Missionary Hour.


AFTERNOON.

2.30. Business.

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

EVENING.

7.45. Praise service, conducted by Rev. C. B. H. S. Cranston.

DEATHS.

In Berlin, N. Y., June 1, 1896, Mr. Peter G. Ebbert, aged 61 years. Mr. Ebbert was a well-known and respected citizen of Berlin, and his death is deeply regretted by friends and relatives.

In Milton Junction, 23 days, Mr. John G. Dyke, aged 32 years.

In the interments, the interments,

and the interments,

In Milton Junction, 23 days.

Two sorts of Christians make great mistakes in life, and those are not the ones who are religious. They are like the waiters in a certain restaurant who stumbled into their occupation, and found some crotchet. One was absent-minded, and the other was cross-eyed. Why don’t we look where we’re going? The other retorted, Why don’t you go where you’re looking? Such people always run into each other—the man who blunders through life without looking ahead to see what influence his conduct may have, and the man who gazes day and night upon the highest ideal perfection without even starting out to reach it.

The Standard.

Faith is the hinge on which salvation turns; it is that with

out which all knowledge, all impressions, and all convictions,

and all duties will leave us without a knowledge of future

Dandy is delighted

The clock strikes; I look

agreement? 11. It creates a thing which in many may be satisfied

with alcoholic drinks. This

subject is in the direct line of my observation for several

years, and as I have used tobacco for twelve years until recently, I

write only what I know and have seen.—Edwin P. Gleason, M. D.

Wanted—An Idea

Who can think

of any idea

Wanted—An Idea


Letters on postal cards

Addressed to 309 North Ave., Plainfield, N. J.,

will receive prompt attention.

All work executed in a practical and skillful manner.

Charges moderate.

What Tobacco Does

1. Tobacco used to excess

leaves the natural appetites.

2. It impairs digestion,

causes dyspepsia, besides other

3. It causes inflammation

of the mouth and throat,

THE SABBATH RECORDER.