Rev. Thomas Rudolph Williams, D. D., Ph. D., was born in the town of Darien, Genesee County, N. Y., March 20, 1828, and died in Alfred, March 5, 1893, about 65 years of age. Early manifesting a desire for knowledge, he came to Alfred for a course of study. After graduation in his home institution, he took two years' study in Brown University, Providence, R. I., and a three years' course in Union Theological Seminary, in New York, and short courses in Princeton Seminary, at Princeton, N. J. He was ordained to the work of the gospel ministry at the North-Western Association, in 1861, held at Welton, Iowa. He served as pastor, with efficiency, the churches of Westerly, R. I., Plainfield, N. J., and Andover, Hornellsville, and First Alfred, N. Y. His larger work, however, was in the cause of education. In this department of labor he was Principal of Albion Academy in its greatest prosperity, Professor of the Greek Language and Literature in Alfred University, temporary President of Milton College during some portion of President Whitford's term as State Superintendent, and for more than twenty years Professor of Systematic Theology in Alfred University. And the fruitage of his great work for our people in this latter department is seen in many of our pulpits and churches. Dr. Williams was a metaphysician and theologian by nature and culture. He was a patient, observant and indefatigable student. In personal religious experiences he was devout, spiritual minded and truth-loving. His devotion to the Theological Department of Alfred University was like the devotion of a parent to a beloved child. He was in the prime and ripeness of intellectual and spiritual power when the physical life failed and he entered into the everlasting rest.
Sabbath Recorder.

A. H. LEWIS, D. D. ..................... Editor.
J. P. MOSHER, ......................... Business Manager.

Entered as Second-class matter at the Plainfield, N. J., Post-Office, August 13, 1893.

LARKS SINGING.

BY MARY SEWARS.

Clear-nosed, 
Parethrooted, 
Cheating the sky, 
Hope bringing, 
Pride of singing, 
In every 
Joy dipping, 
Song singing in— 
Love teaching, 
Heaven reaching, 
Failing to right. —Ousthay.

CHRISTIAN ENDEAVOR work in States prisons was begun at Waupun, Wis., early in 1890. Since that date nearly 1,100 prisoners have been enrolled in that society. Other societies have been organized at Michigan City, Ind.; at Carson City, Nevada; at Albany, N. Y., and at other places. Much good work has been done also in jails and prisons by Christian Endeavorers, where societies have not been organized within the prisons. This is a Christ-like remembrance of those in bonds, and a work to be highly commended.

The power of the Bible is in the simplicity with which it meets the deeper wants of human life. Put it in whatever way you may, the story of God's love for men, and of his care over men, is comforting and uplifting. Men are made better as well as happy by the consciousness that some one above them in power and wisdom loves them, cares for them. We become like that which we love. The unfolded love of God in Christ is the secret of the Gospel's power to draw men to him and to make them Christ-like. The world can never be wholly dark to any soul that has come to know that "God is love."

"SALVATION" has meanings widely different, as used by different ones. A narrow definition is escape from punishment hereafter; "singed from hell." Such men live as close to the borderland of evil and disobedience as they dare to. What God will do with them we do not attempt to decide. But whatever God's judgment may be of such a man, his religious life is barren, narrow and world-stained. He may be saved, so as by fire, perhaps. A larger conception defines salvation as freedom from the power of sin and victory over sinning. It means salvation from selfish purposes and sorrid aims. It means a life so fully saved from all that is unlike Christ, that he who is thus saved becomes in no small degree a saviour of men. His love for Christ draws men to Christ. The joy of his salvation communion the Christ in whom he believes to the confidence of other believers. To one thus saved doubts are strangely. Fears as to the future are unknown. Heaven is not something to be hoped for, but something already begun. Seek the largest conceptions of salvation.

If trouble comes from the interference of any power in Europe in the present war with Spain, it will be from the German Emperor. We say Emperor, rather than the Kaiser. It has been so pronounced a factor in European politics, and seems so anxious to be possessed of the Philippines, that he is restless and eager to dictate to the United States. The European "Drellund," triple Alliance between Germany, Austria, and Italy, has given Emperor William great prestige in the "Concert" of European affairs, and, naturally warlike, he seems to dream of similar power throughout the world. He has not always the calmsness that a great man needs, and the unexpected crime. Should it come, or should it appear in the horizon, the two great English-speaking nations of the world would instantly stand in line, elbow to elbow, in an alliance for higher civilization and the best interests of the world, in the two centuries. But we think Germany will remain neutral in spite of the Emperor's tendency to regulate other nations.

The force of habit" is a common expression, but little understood. Habit, physical, intellectual, religious, is a fixed and definite line of living. Habits are structural. The formation of the brain, the development of the muscles, the texture of the body, the make-up of the nerves are modified if not wholly determined by habit. Let it be repeated: habits are methods of living. They have the force of life. In the beginning habits are not likely to be the result of any definite edict, but Surroundings, animal desires, unconscious influences in customs and methods usually determine incipient habits; these soon determine character, life, destiny. Habit determines life along lines of right-doing as well as wrong doing; but the success of human undertakings among men is so great, that we are likely to associate habit with evil only. Here is great loss. The cultivation of right habit is fundamental to right living. The only cure for bad habits is will power and God's help. Will power is greater than self-denial; the kingdom of the soul over things within its kingdom. The will is often defeated by bad habits through the blandishments and promises of appetite. Habit says to the Will, "Yes, I ought to yield, and I will do so to-morrow. Let me enjoy this present hour. Such promises. In such an hour the soul must expect battle. There is no other way. Not purging but surrender, should be the watchword of the soul. An old adjective says, "He who sups with Satan needs a long-handled spoon." The only safe way is not to sup with him at all.

We believe devoutly in the need of spiritual regeneration. But this does not mean that children are to be allowed or expected to grow in sinful ways, or even negative goodness until a great struggle must come in which they are to be freed from a life of sin by "Conversion." As usually defined, conversion, to say the least, is a most undesirable manner of "Regeneration." That is, the child should begin under the fostering-care of home and church,—note, home comes first; home and mother—at the earliest time when the simplest of moral, religious and spiritual experiences begin. The child—blessed indeed, if it inherits the spirit of righteous living, which is good—should be taught in such a way that no fierce struggle like that which men call conversion, will ever come. There will be struggles, temptations, defeats. But these must be watched for, met, and treated by parents and teachers so that victory will be gained at each step. When the child comes to such riperness of experience and life as will bring definite choices and determinations, these will be the choices of a regenerated soul, not by a fearful struggle with a sinful past, but as a flower that has unfolded in the gardens of God. Here lies the great problem of Christian parenthood and Christian childhood.

Gon does not want his children to despise or neglect this world. He has ordained that everything earthly, aside from sin, can be changed into heavenly treasures. All else can be made to advance the kingdom of righteousness, and thus be transmuted into heavenly treasures. Powers, opportunities, money, strength, and deeds may be so used and consecrated as to become essential factors in God's service. The heart which struggles with God in prayer, the tongue which pleads with men to be reconciled to God, and the pen which writes the words that make for righteousness, are serving God no more than the hands that till the soil or wield the tools of the artisan, if the purposes and results are equally devoted to the service of God. We need to erase the lines which separate the secular from the religious, and deem all living, all doing, all obtaining as forms of God's service.

We print on another page a communication from Rey. H. H. Hinman, that the readers may have before them, in general, the question of Christ's coming, from two stand-points. This does not mean that the Recorder is to be opened for any polemic discussion of the question. It is a matter for investigation, not for debate. We only add the important fact that, like all similar questions, the investigation must be carried on in the light of the history of the question, and of the mistakes already made. Mistakes would be the outgrowth of this.

We are likely to associate Apocalyptic "salvation as freedom from the power of sin" with Christian Endeavor, and the Apocalypse with the Christian Endeavor; and the Apocalypse with the Christian Endeavor. The heart, the spirit, will be the deeper wants of the "saviour of men." The adoption of this view by the churches in the United States is in the line of the Christian Endeavor, and the churches in the United States is in the line of the Christian Endeavor, and the churches are somewhat different. An apocalyptic attitude, which is so often expressed by the most common phrase, is, "Dread of the coming of the Lord." The cultivation of right habit is fundamental to right living. The only cure for bad habits is will power and God's help. Will power is greater than self-denial; the kingdom of the soul over things within its kingdom. The will is often defeated by bad habits through the blandishments and promises of appetite. Habit says to the Will, "Yes, I ought to yield, and I will do so to-morrow. Let me enjoy this present hour. Such promises. In such an hour the soul must expect battle. There is no other way. Not purging but surrender, should be the watchword of the soul. An old adjective says, "He who sups with Satan needs a long-handled spoon." The only safe way is not to sup with him at all.

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The Recorder is in receipt of a letter of six pages, signed "A. S. D. B." with the assurance that "it is of no moment" to the Recorder who writes it. This is true of all anonymous communications, and we should not make this note except that in no other way can we ask the unknown writer to purchase a subscription. The burden of the letter is that the Recorder has said that the book of Daniel and the Revelation belong to a group of Jewish "Apocryphal" literature. Our critic is not present, and the discussion is a matter for the next issue. What we wrote on June 20, 1898—was that certain theories "find expression in the Jewish Apocalyptic literature, to which the Book of Daniel and the Revelation are closely allied." Our unknown critic confers that he or she has not the Bible in hand when the criticism was written in which we are somewhat severely chided for casting discredit on the books named. If our critic will procure a dictionary and note that "Apocalyptic" is not "Apocryphal," and also quote from the
Reckoning rather than from memory, some trouble will be saved, and the next criticism will bear the name of the writer. Trusting that this will come under the eyes of our unknown friend, we kindly suggest, again, the value of a Dictionary.

SEND YOUR PASTOR TO CONFERENCE.

Each pastor ought to go to Conference. Each church is an integral part of Conference. Each pastor, as a leader in his church and in an indirect, but yet an important, way, each pastor is an official part of the denomination. Every denominational enterprise comes back to the churches for support and strength, and in turn each enterprise gives back in kind to the local church. If a pastor is unenthusiastic, the church under his charge is likely to be comparatively or wholly indifferent. Indifference to denominational interests promotes spiritual and denominational decay. Pastors must remain comparatively uninterested who seldom or never attend our Anniversaries. Much can be gained by reading, but there is much good, much strengthening, which come only by personal contact. Churches will be strengthened by many efforts to send their pastors to the annual meetings. If Young Peoples' Societies, Ladies' Societies and similar organizations within the churches set about it, the necessary means can be raised without direct demand on the church treasury. A little extra effort which will be of lasting good to all engaged in it, and the end is attained. It is not that your pastor may have a pleasure trip, but that he and you may all be blessed, and that God's cause may be strengthened, that we plead. If you have not made a plan to send your pastor to Conference, set on foot now and untried plans, if need be, for accomplishing this most desirable end. Great work is at hand. New demands come with each year. New blessings come with each effort. Send your pastor to Conference for the sake of the church and the cause.

THE BLENDING OF NATIONS.

The Austrian Empire is in a state of perpetual unrest. The nationalities which enter into its composition possess such strong differences, that the bonds of common political interests are scarcely sufficient to hold them together. There is no unity, in the higher sense of the term. German, Czech, Magyar and Slav interests and characteristics enter into the problem. These racial and linguistic and social differences are so fundamental that discord is unavoidable. The Emperor, Francis Joseph, seems to be fair-minded and desirous of doing justice to all, but his task is great, and should his successor be less wise or strong the disruption of the Empire would be likely to hasten. The Anti-Semite wickedness is just now rampant in Galicia, where the peasants are destroying the property of the Jews in a barbarous way.

Racial differences lie at the bottom of European discord and unrest, outside of the Austiran Empire. The much-discussed "Balance of power," in Europe, and now in Asia, is adjudged more or less on racial considerations, largely.

China is being divided, not among the Great Powers, under the same influences. Russia, Japan, Germany, France, England; each demands a share and a place, lest one secure some advantage that will disturb the home balance. All this must continue until national and racial lines are made to coalesce. Judging by the past, this time is far distant. The history of the world is the history of national life, according to racial lines. The Roman Empire made a feeble attempt toward the unity of nations, but this was by amalgamation rather than by union. Rome embodied the power of the Conqueror, and forced all conquered nations to become part of Rome. For a time—this plan succeeded, but racial and local differences soon weakened the great Empire and it fell under the weight of forces which it could not hold in check. The American Republic presents the first example of an Empire of empires in which racial and national lines are coexisting. Our task is great, and our experiment is beset with many dangers. But we are gaining ground. In the United States Scotch, Irish, English, Germans, French, Italians, Poles, Magyars, Russians, mix up in intermarriages, mix up in business, in religion, politics. You will see most of them represented in the directories of corporations, in the list of marriage licenses, on the sign-boards of factories and stores, and in the gangs of laborers. There are all sorts working together, forming friendships and rubbing off race prejudices. Their children go to the common schools—all of them speaking English. They are proud of their country and patriotic. With the falling off of the tide of emigration all traces of distinction of race would be obliterated in a few years. If a pure Christian project, it would be easier, if it could be made dominant in this process of amalgamation, the result will be a nation of nationalities, made one, higher, stronger, better than human history has yet chronicled.

ETHICS, NOT METAPHYSICS.

Dr. Lowrie, of Princeton, is publishing some very able (?) metaphysical papers in the Princeton Review. They represent lines of thought which, though called learned, are as nearly useless to the higher interests of the world as anything learned can be. The questions discussed are abstract, fanciful, foolish; for example, the distinction between a person and an individual, used to the resolutions of the New York Supreme Court.

When students, call them what you will, are crammed with such cobwebs of moonshine they are the more unfit to grapple with the actual work and the living questions of life. The happy days of these days are ethical, not metaphysical. In church, state, social problems and political issues, the supreme question is, What is right? How shall right be exalted? How shall evil be checked, punished, killed? Actual history has left dreaming metaphysics far behind. Abolished are the benevolent intellectual creed-makers once or overrun them. The devil rejoices in metaphysics. He says, "Dream about the differences which float between 'the which and the what,' the individual and the person. I want your boys and girls, and your men and women, to be raving metaphysicians far behind. It is the business of the world to make the world better. Pulpits and editorial chairs ought to be furnished with ten-inch guns and dynamite-bomb throwers. Every Sabbath-school superintendent should be a nine-guage marksmen, and every teacher a patient worker, "beating his breast, fighting evil and exalting good. Ethics, not metaphysics. God wants ethics. The devil is glad when we grow foolish over metaphysics.

DUTY IS PRIVILEGE.

An earnest, young Christian once said to me: "I am weary of the word duty." What she meant was that she was tired of the hard definition which many people attach to duty. She was coming to know that duty was a privilege, that it was a glad freedom; not freedom from God's will and law, but freedom because of oneness with God's will and law. Duty is not an exacting taskmaster, hounding burdens on unwilling shoulders. Duty is the bringer of joy—giving opportunities. Duty does not push us, from without. It draws from within, our love responding to God's call, and going out in gladness to enjoy being Christlike and doing God's work. We must not put an earth-born definition to so high and heavenly word. Duty, rightly defined, outstrips all commandments, anticipating what will be commanded, and forgets things of earth.

Duty, welcomed by love, enthrone itself in the soul and transmutes all obligations into living. The highest harmonies of the material creation are born from ever-present, ever-active obligations; but all are so blended that the universe from dust atom to planet is alive with glad, quick obedience. So the true child of God dwells not in fear under "Thou shalt not," but in joy with God's "Thou mayest," and his own "I will." When duty is defined as it ought to be it draws us like the voice of
mother's love, and rests us as her arms do the weary child pillowed on her bosom and lulled by a sweet stroke.

Obligation, the sense of duty, gives zest and vigor to life as nothing else can. The recognition of obligation to God ennobles as nothing else can. In earthly correspondence we often write, "I am honored to be yours," etc. How much greater to feel that we are honored to be under obligations to God, to truth, to all things good. Such obligations give point and purpose to life. Under their influence you are no longer a mere wearied and worried toiler, a plodder in the dust, a sweeper of the Kitchen, or an invalid on your bed of pain. These are only incidents for today.

Obligation has bound you to the ever-living and ever-loving God. Obligation has deepened your sense of immortality. The horse you drive does not know duty as you do. His highest purpose is to do your bidding because you command it, and to revel in a full feed of oats at night. Obligation to God, enshrined in your soul, is the prophecy of a life where you will follow no plough with wearied eyes, scrub no floor with splintered fingers, and sink never under burdens too great to be lifted. Let us forget the hard compulsion which false definitions have heaped on duty. Make it a word of high privilege, of sweet hope, and of glorious prophecy. Let us rejoice in the obligations which lift us to God, bind us to truth, and make full victory assured. Duty is burdensome. It is blessing.

WAR NEWS.

Some new features in the war with Spain have appeared during the past week. The insurgents had, under Aguinaldo, succeeded in gaining possession of all of Subic Bay except the fortified Isla Grande. When they proposed to attack the island the German warship Irene interfered. On the 7th of July Admiral Dewey sent two warships to Subic Bay, which opened fire on the Spanish fortifications and compelled their surrender, with 1,300 prisoners, together with arms and ammunition. The Irene claimed that the surrender was "in the cause of humanity." There were no German interests in the bay which demanded protection. The incident may pass without any further complications, as we hope it will, especially if the German government declares its design of interfering with affairs in the Philippines. Meanwhile the German press is actively discussing the Philippine question, and Aguinaldo declares that the German and Spanish governments have both made overtures to him. It is also reported, on what seems to be good authority, that German vessels are furnishing provisions to the Spaniards at Manila, so that Admiral Dewey has been obliged to place special guards to look after small boats going in and out. Nevertheless, we hope to trust the good sense of Germany, and to believe that actual interference will not occur.

PLACE.

Early in the week, peace prospects were brighter than at any time before. The total destruction of Cervera's fleet emphasized the helplessness of Spain so sharply that the general opinion of the civilized world advised her to make terms for peace. As the time approaches for going to press there is a "lull in the peace breeze." It is evident that the military element, especially in Cuba and notably at Havana, is eager to prolong the war. On this point, as on others, Spanish sentiment and character are strongly combative. Ignorance, false pride and a blind recklessness, called bravado, are in the ascendency. The Spanish Cabinet cannot resign nor continue in office successfully. Efforts to form a new cabinet, with a view to peace negotiations, have failed thus far.

CAMARA'S FLEET.

The last fleet, made up of worn and unsavoury vessels, which sailed through Suez Canal a few days ago, with the boast that it would soon redeem the Philippines from the grasp of Dewey, has returned to Spain, after a heavy expenditure of "toll money." Preparations for the sailing of Commodore Watson's fleet for the coast of Spain are being pushed. Captain Clark, of the Oregon, is to be chief of staff to Watson. Spain is hastening coast defenses. Her coast lights are darkened at night.

AT SANTIAGO.

The most of the week was passed in strengthening the American forces around Santiago, and in efforts to secure the surrender of the Spaniards without further bloodshed. The terms granted are only terms granted by the United States. These were refused, and some desultory fighting went forward. Finally the United States placed an ultimatum and made full preparations to begin hostilities at 12 o'clock noon on July 14. At the last moment General Toral surrendered upon terms agreed upon. These terms include the transportation of the Spanish prisoners to Spain by the United States. This concession on the part of our government is in the interest of humanity and of good health. To disarm the Spanish troops and turn them loose in Cuba would almost insure their murder by the Cuban rebels. Santiago is infected with yellow fever, and to confine the prisoners there would create a plague-spot of no little menace to our troops left to hold the place. The surrender includes all the eastern end of Cuba, so that the prisoners must be kept within our territory or sent out of the island. By sending these prisoners home, our government will show an act of kindness and magnanimity which must touch the Spanish heart and gain the commendation of the Powers of the world. Such considerate treatment of a fallen foe is unknown, even among civilized nations, and its first announcement was not favorably received by many; others thought it could not be true. We welcome it as in keeping with the gospel principle of doing good even to one's enemies.

The fall of Santiago and eastern Cuba adds another blow to which Spain cannot recover. Unlikely, however, are plans for peace, open or secret. Argentina, against Porto Rico and against Spain herself will be crowded forward. Havana will doubtless be left to herself, since soon or late it must fall of its own weight. Havana can be captured by means of Porto Rico and Cadiz, easier than by assault. We long for peace. We hope that no other war will be fired except the gun announcing peace. Let peace hasten, and let humane plans and Christian treatment be applied to the uplifting of our fallen foe.

Let us anew unite ourselves to the batteries of heaven and earth, and pursue the need of the spirit of true and prevailing supplication.

THINGS WORTH KNOWING.

The Associated Press of the United States serves 2,500 papers, which have 50,000,000 readers.

The largest insect known to entomologists is a Central American moth, called the Erebus Strix, which expands its wings from 11 to 18 inches.

The cornerstone of the monument to Francis Scott Key, author of "The Star-Spangled Banner," has just been laid in Mt. Olivet Cemetery, New York.

PLYMOUTH CHURCH, Brooklyn, has built a fireproof vault in which to preserve everything in any way connected with the life and work of Henry Ward Beecher. It invites all who possess Beecher relics of any kind to sign them to the care of the church for permanent preservation.

MAJOR WHIPPLE, who is laboring under the auspices of the Army Commission, says that it is difficult for one who is not at the front to form an idea of the "tenderness of the soldiers, their willingness to listen to the gospel and their sympathy with the message they hear. We are all having the most delightful experience of our lives," says Major Whipple. "Army and navy officials, from Secretaries Long and Alger down, are doing everything they can to make Christian men and women reach the privates and minor officers." The writer knew many instances during the Civil War, wherein the experiences of army life turned men toward Christ and his service who had been indifferent, or in open opposition, at home.

CHICAGO has had a special experience in a newspaper family. From July 2 to 5—and perhaps longer—the people of that enormous metropolis were without local daily newspapers. Such news of the outside world as they obtained was from Milwaukee, Detroit or St. Louis journals sent in by train. The cause of this peculiar state of things was a dispute between the American Journal and the publishers. The former thought that at this time the maximum of distribution could be tried with a likelihood of the minimum of resistance by the publishers. The latter thought no time was better than the present to test the question as to who owned and managed their journals. Meanwhile the public, as in almost all other labor controversies of the present time, suffered, being innocent and impotent.

A TROLLEY railroad company is making an experiment with electric traction on the Miami and Erie Canal in Ohio, under an act recently passed by the Legislature of that state. The plan contemplates the building of a standard-gauge track on the towpath, an electric line, with the ultimate development of the line. The motor designed for this work will be of 100-horse power, which will easily pull a tow of five heavily laden boats, or more tonnage than the same tollage is used by mule-drawn boats. Electricity is making its way steadily as the "Coming Motor."
CONTRIBUTED EDITORIALS.

A Month at Dodger Centre.

Among the noteworthy services of a busy pastor for increasing the usefulness of his church, we mention the "hectograph greeting," the letter recently sent to church members. Just a friendly, loving, circular letter, asking for suggestions, co-operation, sympathy and friendly advice.

The course of sermons which he announced for July were certainly on an original plan. Perhaps the topics might be suggestive to others besides Dodger Centre people. (SNAP-SHOTS FROM THE LATE NORTH-WESTERN ASSOCIATION. Subjects for July, 1898.


Commencement at Milton.

Under the bluest and brightest of June skies we climbed again the old college hill, bordered by the tread of many feet now departed. The life's work was to be done, and the day was ideal, so was the auditorium; for there is nothing like a tent for the festive summer occasions.

Ten years ago we were in their places. We dug the post holes for the big graduation platform (or did the Juniors do that?), and looked with romantic eyes into the rose-colored future. They weren't looking, we lay on the green sward in the Jill following the examinations, and talked of what we would be and do in the future days. How sweet the college songs rang out to the accompaniment of the light guitar, how promptly the rippling laughter followed each sally or flash of repartee. How the heart leaped and bounded with the delight of living—ten years ago.

The current ripples less now, but it runs deeper. We find ourselves looking on the fresh face of the boy who is philosophic, fatherly attitude. Are the old buildings a little smaller than they once were, or have our eyes become gauged to a larger angle? The graduates—what! these boys and girls? The last I knew the valedictorian was going to the public school in short dresses. Today she stands before the grey-haired members on the platform and utters her benediction, which have ripened in the years of study. Ah, and when it is our boy! Down the lines of kindly faces the young graduate's glance passes until it rests on a wrinkled, care-worn face of a wise and tender friend. It is the quiet, doubtless aching with sympathy even as he aches with pain, rather than to fail to remove, if possible, those traits which involve peril, if not ruin, to the character.

Let the Editor say, "It is good for me that I have been afflicted," and be not now talking cant. He had reached a point in his earthly career that he could look back upon the preceding years and see them—much as God sees them—as a whole. He could appreciate the danger of the temptations which he had met, and the necessity of sharp warnings at this point of and actual scourgings of the soul at that point, in order to prevent his straying or to rescue him, already strayed, from the way of safety. As the Psalmist says, "As the days of a tree, so is the life of man. If you looked on this splendid class of graduates and listened to their earnest words, you felt glad to realize that these young people were going out to swell the ranks of those who would live...

For the right that needs assistance, For the work that needs doing, For the future in the distance And the good that they can do.

TEACHING YOUNG CHILDREN.

BY MRS. J. N. B i l t o n. To the Editor of The Sabbath Recorder. A Campus Reverie.

If you will allow me space in your valuable paper, I would like to give my experience in teaching small children at home. I give this in answer to the lady's inquiry in the Saturday Recorder some time ago.

When my baby girl was four years old she was very delicate; so, of course, I could not send her to school. I procured the letters of the alphabet, both capitals and small letters, printed on cards about an inch square. I take a doll, or cat, and place it before me, then arrange the letters on it, or doll, as the case might be, and she would tell me what they would spell. In three days she could arrange the letters herself to make the word cat. I then taught Lippincott's First Letters, and she did very well. Her health was still very poor, and I kept on teaching her at home. She progressed faster than her class did at school. We expected to put her in school the first of last August, but my dear husband was taken sick and I could not leave my little girl, and I could not afford for myself and two little girls and pay tuition; and the public schools here are so poor that I will not patronize them.

My little girl will be eight years old next September, and she reads well in the Third Reader, studies geography, arithmetic, spelling and writing, and has never attended school at all. She can get her Sabbath-school lesson without any one to help her. I explain the lesson to her after she has learned it. I read select stories from a book and put them to her in a way that she can understand. I trust this may be of some use to your readers who are mothers.

Rev. Robert Jones, of Bangor, Me., publ. the Children's Apostle, which I have found to be a help to the Bible in teaching children (10 cents).

NAUGUPTON, Me., June 28, 1898.

CHASTENING AS A TOKEN OF LOVE.

It is hard to believe that love sometimes deliberately hurts its object. But it does. And the love that thus causes pain and sorrow is the highest, purest type of love. It is divine love. It is such an intense and sincere love that it would rather inflicts anguish than fail of doing its very best for the beloved one. It is too genuine, too strong, too clear-eyed to put foremost the highest interests of its object. It will not spare it in misfortune and fatal kindness. It will cut to the quick, doubtless aching with sympathy even as it aches with pain, rather than to fail to remove, if possible, those faults which involve peril, if not ruin, to the character.

Let the Editor say, "It is good for me that I have been afflicted," and be not now talking cant. He had reached a point in his earthly career that he could look back upon the preceding years and see them—much as God sees them—as a whole. He could appreciate the danger of the temptations which he had met, and the necessity of sharp warnings at this point of and actual scourgings of the soul at that point, in order to prevent his straying or to rescue him, already strayed, from the way of safety. As the Psalmist says, "As the days of a tree, so is the life of man. If you looked on this splendid class of graduates and listened to their earnest words, you felt glad to realize that these young people were going out to swell the ranks of those who would live...

For the right that needs assistance, For the work that needs doing, For the future in the distance And the good that they can do.


Missions.

By O. U. Warren, Cor. Secretary, Westery, R. I.

Those who are active and earnest in church work are the few,—the minority; not the many and the majority. Constant and faithful service for Christ, the Head of the church, has a two-fold effect: 1. It keeps the work of the church up snug and in a healthy and prosperous condition. This is very desirable for the growth and perpetuity of the church. It accomplishes the great work for which it is and for which it stands. 2. It keeps the Christian in spiritual health and vigor and in a happy growing spiritual life. It keeps the Christian in close touch with Jesus and his cause in the world. It helps him to be spiritual-minded. It helps to keep an armor bright which is daily used, but hanging on the wall unused, it becomes rusty and it will take time and hard work to further it and make it again bright and shining.

If an instrument of music be played upon, it is easily kept in tune, but let it be awhile neglected and unused, the strings and frets break, the bridge flies off, and no small task is required to put it again in order. So it is in things spiritual and in the performance of the duties of our station. If, in them, the settled constancy and faithfulness, they will be easy, familiar and delightful; but, if once intermitted or repeatedly neglected, they become almost a new work to begin again, and it will take much time and effort to regain what was lost and what we have lost. We should be constant and faithful in the service of Christ, his church, that men may come to a saving knowledge of the Saviour. This should be done generously, lovingly, faithfully with unwavering faith in God and his cause, with perfect confidence in the Word of God. A constant interest in Christ and his kingdom, steadfastness in the work of the Lord, will keep our armor bright, make our efforts more effective, keep us ever warm in the love of Christ, ever interested in the salvation of men, more loyal to God and his commandments, life more useful and happy, the graces of religion more abounding, heaven nearer and dearer, and Christ more and more precious.

A young infidel was one night in bed contemplating the character of his mother. "I see," said he within himself, "two unquestionable facts: First, my mother is greatly afflicted in circumstances, body and mind, and I see that she cheerfully bears up under all by the support she derives from constantly retiring to her closet and her Bible. Secondly, she has a secret spring of comfort of which I know nothing; while I, who give an unbounded loose to my appetites and seek pleasure by every means, seldom or never find it. If, however, there is any such secret in religion, why may not I attain to it as well as my mother? I will immediately seek it of God." Thus the influence of Christianity is extended to the heart and life by a living example before him bid Richard Cecil to know Christ himself, and to glorify him by a life of the utmost devotion to his service.

It is just this kind of Christian example in the church that is needed in greater measure to counteract the skepticism, the infidelity, the corruptions, the vices, the frauds and immoralities of this age; to give purity where now exists futility, sweetness where now there is bitterness, to shed purifying light where now is the mire of darkness, to bestow spiritual loveliness where now is moral ugliness and deformity. Consistent Christian example is the urgent need of the church of Christ in this day and age to give her reviving and converting power. It is not eloquent, moving, melting sermons, nor attractive and soul-stirring teaching which most needs to accomplish her mission and advance her interests; but humble piety, faultless, consistent Christian living, the embodiment of Christian principles, spirit and graces in conduct, in all the duties and relations of life. Here must she present us, with us, and express herself through us all the time, to have power in converting men. Inconsistent example in regard to God's plain requirements, in church obligations, in social life, in business affairs, in general deportment among men, is sapping the individual Christian and the Christian church to-day of their saving and sanctifying power. May there be a coming up among the disciples of Christ, and, in the membership of the churches of Christ, a higher, truer and purer standard of Christian living.

Truth is dynamic. It exerts a power over the mind of all with whom it comes in contact. It excites a rising current, dividing the masses, settling some on the side of advocating it, and drawing others to oppose it. God intends the truth shall draw a line of distinction between itself and error. The infidel is known as such only because he has been brought into contact with truth, and because, with dynamic influence, it has unearthed him and set him in his true character before the world. At the same time it unfolds the nature of the soul of him who desires truth and throws him on its side.

Conviction is the verdict which is drawn up in the mind with regard to truth. The verdict is always in accordance with the evidence and teachings received into the mind. If the evidence and teachings are truth, the conviction will be true; but if the evidence and teachings are false, the conviction will be correspondingly false. A Bible conviction is one in which a decision respecting certain doctrines are found to be laid down in the Bible. The conviction is in respect to theoretical or practical things, or both.

The courage of conviction is that force of character that prompts men to propagate by teaching and by practice any truth they have come in possession of. It makes available these truths and derives all the benefit they are calculated to give.

There are many who have conviction of the truth of the Sabbath, but they have no courage of conviction, and their possession of the truth is no advantage to them. It is a disadvantage and a hindrance to spiritual growth. The neglect of duty made plain is an opposition to it. It puts the one who esteems himself in the attitude of negating to the world what he affirms in his mind. The dynamic force of truth on the right side of right is in the hearty embrace of it and in the practice of its principles. On the other side is marked, not only the neglect of its claims, and its holder will soon be put on the side of infidelity or skepticism.—The Sabbath Outpost.

TREASURER'S REPORT.

For the month of June, 1898.

Geo. H. Utter, Treasurer, in connection with:
THE SABBATH RECORDER

Dr. Balance in treasury, June 1, 1898... $412 01
Young Ladies' Mission Band, Walworth, Wis., contribution... 10 00
Young People's Permanent Committee: Salary of Dr. Folsom, $213 30
General Fund... 52 48
Evangelistic Work... 7 25
Home Missions... 5 00
Foreign Missions... 7 10
Boys' School... 5 00
J. H. Wolfe, Alfred, N. Y... 2 50
S. W. Maxson, Adams Centre, N. Y... 25 00
Oneida Collective Central Association... 27 25
Margaret Brown, Little Genesee, N. Y... 10 00
H. J. Van Horn, Boulder, Col... 1 00
Irene Van Horn... 1 00
Anna F. Matthy, Sangeries, N. Y... 7 00
Collection at Western Association... 22 41
Estate of Wm. A. Rogers, Waterville, Me... 50 00
Mr. and Mrs. W. E. Witter, Oneida, N. Y... 25 00
Hannah Cranfall, Westerly, R. I... 25 00
Andrew J. Green, Green, R. I... 5 00
Joshua Green, Pikeville, N. Y... 1 00
Mr. and Mrs. P. W. Johnson, Alfred Station, N. Y... 15 00
Mrs. Sarah C. L. Burdick, Ashaway, R. I... 1 00
Wm. L. Clark, Ashaway, R. I... 5 00
A. F. Long, Babcock, N. Y... 35 00
Mrs. B. W. Bentley, Westerly, R. I... 5 00
O. DeGrace Green, Adams Centre, N.Y... 5 00
Worship's Executive Board: Sanction Fund... 1 11
Susie Burdiick's salary... $152 90
Helper's Fund... 36 60
Boys' School... 5 60
Home Missions... 44 00
General Fund... 60 00
A. F. Long, Babcock, N. Y... 1 11
Mrs. O. G. Stillman, Hornellsville, N. Y... 5 00
Collection at North-Western Association... 12 72
Mrs. Harriet S. Rogers, Preston, N. Y... 5 00
Churches:
Wellington, Wis... 9 00
Jackson Centre, Ohio... 80
Plainfield, N. J... 33 62
Berlin, N. Y... 10 00
Hornellsville, N. Y... 6 50
Fayette, Westerly, R. I... 96 70
First Brookfield, Lonsdale, N. Y... 19 83
Yanker, Ark... 1 00
Norwood, Kans... 50 00
Delaware, N. Y... 2 50
Milford, Wis... 17 66
New York, N. Y... 20 72
Dodge Centre, Minn... 6 00
Alamosa, Colo... 17 12
Adams Centre, N. Y... 20 00
Parrins, Ill... 5 22
Chicago, Ill., D. W. Lewis... $30
General Fund, $32 60
Morillo, N. J... 3 00
Little Genesee, N. Y... 5 74
First Alfred, Alfred, N. Y... 3 30
Hartville, N. Y... 5 00
Sulphur-schools:
Railroad Surveyers', Mt. Jewett, Pa... 6 00
Rockville, R. I... 10 00
Daytona, Fla., Boys' School... 17 00
Parrins, Ill... 5 00
Thank-offering, for reduction of debt... 54 16
Total... $3,459 16

A. P. Ashurst, Gadsden, Ala., traveling expenses... $ 12 00
Wm. C. Doland, London, Eng., salary... Quarter ending Sept. 30, 1898... 275 00
Evangelistic Committee, orders Nos. 3086, 3087, 3088, 3089... 271 78
Cash in treasury, July 1, 1898... 2,900 38
Total... $3,459 16
E. & O. E.

* Geo. H. Utter, Treasurer.

The world's birth rate is higher than the churches' converting rate. This low converting rate is the result of a low type of piety in the churches.
WOMAN'S WORK.

By Mrs. R. T. Rookes, Waterville, Maine.

OUR EARRAND.

To seek his last ones that from him are straying into the deep sea of sin.

With tender messages of sweet entreaty
Christian sends us forth.

From day to day, with courage unabating,
He bids us seek,

Bearing holy tokens of the glad tidings,
And the sun of mercy shining.

Sinful and weak. "Tell them I love them. Tell them I am waiting. Bring them while yet they roam; Tell them I look with yearning and with longing Till they come home."

And so he waited with us the message. 

From day to day:

How can we love them with the way-side? How dare they delay? And they, with the world-wide mercy sends them, Our coming wait. Oh, let us speed while yet the daylight lingers. The hour is late! — World's Crisis.

THE WOMAN'S HOUR AT THE NORTH-WESTERN ASSOCIATION.

The Woman's Hour at the North-Western Association was an exceptionally good one. Under the management of Mrs. Geo. W. Burdick, the Associate Secretary, a very fine program was made out, and every item supplied. Mrs. Burdick being unable to attend, she asked the undersigned to take charge of the hour. The following is the program:

Music by the choir.

Scriptural reading and prayer, Mrs. E. H. Boswell, Watertown.


Collection.

Music, Male Quartette, Garwin, Iowa.

One good feature of this hour was brevity. The program was all filled, and that inside the hour assigned.

We were asked to give a brief synopsis of these papers, but we find that all except the last are full of good things that we cannot do justice to, and we recommend that they be published in our department of the Recorder. Several comments were passed. "The best hour we ever had." "As good as I ever attended." "The Women can't get through on time." The papers were all well prepared and well read.

MRS. P. E. BURDICK.

SYSTEMATIC GIVING.

Paper read by Xenia E. Hard at the Woman's Hour at the South-Eastern Association, and requested for publication.

Perhaps there is no other question, at present, puzzling the minds of our leaders in the various lines of Christian enterprise so much as, "How shall we obtain the funds necessary to carry forward our much needed work?"

In the past our treasury has failed to meet the demands for the continued growth of missions, and the claims of uncrowded fields make it evident that a larger and more regular treasury must be provided or the work must still suffer greatly. All agree that we cannot afford to allow the work to continue to be thus restricted, but many are in doubt as to the best methods for the solution of this financial problem.

If we look carefully at history, we cannot fail to notice that so long as the Scriptural basis of stewardship was closely followed there was no lack of funds. A constant and regular stream of revenue flowed into the divine treasury.

It might be well to call in mind some of the commands of our Lord in regard to giving, spoken in earlier times, but just as applicable at present. God has always dealt with his children upon the same principles, and he just as surely speaks to his children to-day as he did in the olden times.

Among the first commands given to Moses was this: "The first-fruits of thy land thou shalt bring into the house of the Lord thy God." Again we find the same duty and its attendant blessings thus expressed: "Honor the Lord with thy substance and with the first-fruits of thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." When we consider that all good things come from God, could it be anything unreasonable or unjust that he should have the first-fruits?

A little later we find that tithing—giving one-tenth—was introduced. Let us look at Mal. 3:10, 11: "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer before the Lord, that he may not destroy the fruit of your ground; neither shall your vine among the fruitful fields be cast barren before the time in the field, when I return the captivity of Jacob." These two methods of giving and the principles which laborers cannot be without, and why, we have tried the haphazard, as I ever did. But when I planted, he gave me rain in due season, and I watered my garden, and it brought forth grass, and bud, and flower, and fruit. But when the morning and evening came, the reaper came to the field, and I was not, neither have I any more labored for them. I have no more labors, no more tears, no more disappointment. I have done the work, and I am reaping the harvest. But now, if I have tried some plan of systematic giving, to give as the Lord has prospered us. And let us join hands and pledge ourselves to use our best efforts to bring about this great reform, and just so soon as it is made in the church, the treasury of the Lord will supply all the demands of his cause, and there will be no need to expend valuable time and means on church fairs, festivals, and the like.

RESULTS OF MISSION WORK IN THE HAWAIIAN ISLANDS.

By Miss Mary T. Lyman.

(Concluded from last week.)

CHINESE AND JAPANESE WORK.

The work among the Chinese is most enthusiastically carried forward, under the superintendence of Mr. Frank Damon, son of one of the early clergymen of Honolulu; that among the Japanese, under the guidance of Rev. O. H. Gulick, whose parents were among the earlier missionaries to the Hawaiian Islands, and who, after laboring twenty years in Japan, is now paid by the American Board to oversee the work among the Japanese in his native land. The majority of the Chinese and Japanese are employed as laborers on the large plantations scattered over all the islands, and are found living in groups of from one or two hundred to a thousand men on a plantation. These, too, are a variable community, as after a few years many of them return home to take care of their families. But in all the more thickly-populated communities may be found the Chinese and Japanese missionaries, most of whom, having received their training in the schools of the American Board of Commissioners for Foreign Missions, in China and Japan, have now come to carry their knowledge of a Saviour to their countrymen in this far-away land. In Honolulu, both the Chinese and Japanese have flourishing churches and primary schools, and each has a Bible woman to go into the homes. The Chinese mission has also a hospital and a beautiful school-building, with "two airy and comfortable halls, furnishing apartments for sleeping, dining and studying, with a little gymnasium, reading room, workshop and observatory, and here about seventy students are accommodated."

THE PORTUGUESE WORK.

This is under the care of Rev. Mr. Sears, pastor of the Honolulu church, and the Rev. Mr. Baptist, of Hilo. These two consecrated men hope in time to extend the work among their countrymen, as has been done among the other nationalities.

KAMEHAMEA SCHOOLS.

It so happened that in the course of human events God brought it to pass that a large...
part of the wealth of the old-time chiefs fell into the hands of one large-hearted, charitably-minded woman, who, at her death, endowed the church with an income to support its work, and thus made possible the cause of Christ. It was to this church thus founded that there were added “the same day about three thousand souls;” and the Lord added to it daily “such as should be saved.” And so the church grew. And so the New Testament church, the “fullness of Christ,” was poured out into the world, and it is the church, the one Christ, which is being so energetically and successfully broadcast by the methods and agencies of the modern church.

Aside from all this strictly evangelical work which is being so energetically and systematically carried on among these different races of people, and is made possible by the great generosity of the Christian people of these islands, the Free Kindergarten Association is bringing a knowledge of the sweetness and beauty of life to the little ones who have so small an amount of sweetness and beauty in their heathen homes. Kindergartens are held today in about fifty different places in the Hawaiian Islands, and which is being so energetically and systematically carried on in Honolulu, but once a month it is a pretty sight to see them all unite to enjoy their games together on the grass, until weary with play they join hands and dance in an unbroken circle to the strains of music and the singing of the Praises of the Lord. When the church let them be unto the church of God, for “whosoever shall keep the whole law, and yet offend in one point, he is guilty of all,” says the inspired writer. The church of God is both judicial and executive. Jesus says, “If thy brother trespass against thee, go and tell him his fault between thee and him alone; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established; and if he shall neglect to hear them, tell it to the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.”

When ye are gathered together and thy spirit with thee in the power of the Lord Jesus deliver such one to Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord.

This brings us to the third proposition: When do the duty enjoined in the text? When the place, i.e., the church, is prepared for it by having a time for judgment and preparation preceding the communion. Just as you have it here, when the church, meeting for judgment, you and your church are together prepared; then, and not until then, are you prepared to partake of the elements of the Lord’s body, broken, and his blood, shed. We must not ignore the fact that we are to judge and be judged in the church of Christ.

This brings us to the fourth division of our subject: How is the duty enjoined in the text to be done? “Let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily doth eat and drink judgment unto himself. For he that eateth of the bread or drinketh of the cup unworthily, eateth and drinketh judgment of the Lord against himself; for that is the Lord’s table, and his body. For if we would judge them that are unworthy, let us judge ourselves first, lest we be judged of God.”

We should in this service strive to lay aside everything else, and with our minds fixed on Christ, remember him as our aloning High Priest. “Who though he was rich, yet for our sakes became poor, that we through his poverty might be made rich.” Who gave his life for us on the tree of cross, suspended between the blushing heavens and the trembling earth, as though he was not fit for either, there dying for us that we through his sufferings and death may have eternal life. This is the truth which we remember when we partake of the elements of Christ, and which we labor to put in practice in the world, the world which is passing away, and the Kingdom which cannot pass away.

May we be numbered among those who, like the Apostle, commend and exalt the name of Christ Jesus, and who, in the same spirit, “behold the things which are written in the law,” and show the Lord’s death until he come. We need this of our individual benefit, and it is absolutely necessary that all have this showing to keep before their minds the fact that he who, by the grace of God, tasted death for every man, gave his life for them on the cross. I beseech you, brethren, in view of this universal church which must continue until this same Jesus, whom the apostles saw go into heaven, come again as they saw him go, do not neglect the duty enjoined in the text.

TRACT SOCIETY—FOURTH QUARTERLY REPORT.

April 1, to June 30, 1898.

J. B. Speer, Treasurer.

In account with

The American Sabbath Tract Society.

Dr.
Balance on hand, April 1, 1898.......................................................................................................................... $1,947 75
Receipts in April as published........................................................................................................................... 141 71
Loan, April 22 .................................................................................................................................................. 225 00
Loan, June ......................................................................................................................................................... 1,400 16
Loan, Seventh-Day Baptist Memorial Fund........................................................................................................ 500 00
Office Receipts, J. P. Mosher, Agent................................................................................................................ 1,194 08
$4,929 42

A. H. Lewis, salary ......................................................... $156 67, $106 67, $166 66................................................................................................................................. 500 00
G. Vethers, same................................................................................................................................. $50 50, $60 50, $50 55, $60 55............................................................................................................................... 151 65
L. C. Randolph, editorials, $10 00, $10 00, $12 50, $15 00 ........................................................................ 32 50
A. H. Lewis, traveling expenses, $53 33, $50 00, $65 25, $105 25, $125 50, $200 00, $75 75, $150 75........................................................................ 169 83
W. C. Daland, postage.................................................................................................................................. 3 25
J. P. Mosher, Agent, office expenses, printing, stamps, and stationery........................................ 22 25
Cash balance on hand.................................................................................................................................... 753 13

Indebtedness, note, June 3, 1898, $500 00........................................................................................................... $4,929 42

TRANSPARENT FUND.

Dr.
Received from March 10, to July 1, 1898........................................................................................................... $17 42
By amount paid on note....................................................................................................................................... 57
J. B. Speer, Treasurer.

PLANFIELD, N. J., July 1, 1898.

Examinations, compared with vouchers, and found correct........................................................................ 6 55
By D. E. Winthrop, Aud. Com.
Our Reading Room.

"If men then as we have opportunity, let us be working at the work of the Lord, that we may fulfill the will of God, and the dispensation of his grace, on the earth: for this is the work of the Lord, to keep it holy;"—Col. 4:13. "But to do good and to communicate, forget not;"—Heb. 13:16.

MILL YARD, LONDON, ENG.—The terribly slow movement of English law matters, especially those in chancery, has led the Mill Yard church to start a building fund whereby it hopes to raise the necessary money to build or purchase a small meeting house.

In further objection to the exercise of Commencement, the church has just held a "Sale of Work and Fancy Bazaar," at the home of the Pastor (Rev. W. C. Daland, D. D.), 1 Maryland Road, Wood Green. The weather, which had been wet and almost wintry, changed to bright warm summer to welcome the opening of the Bazaar on Tuesday, June 28. Useful and fancy articles had been sent by friends from many parts at home and abroad, as well as contributions in money. The ladies had suggested having "the little old woman who lived in a shoe" as an attraction, so Dr. Daland and Major Richardson (church Secretary) spent several afternoons at carpentry work, etc., to make a gigantic shoe, which proved very satisfactory. Miss Wolf undertook the less department, and her labors were thoroughly appreciated. Mrs. Richardson's hands won special superintendence, while Miss Richardson and her sister-in-law were the energetic saleswomen. Other ladies also assisted.

Major Richardson gave two side entertainments: the one the popular "Fine art gallery," which was very amusing, and the other a "Trip to Palestine," with specimens he had brought from the Holy Land and at sunrise being realized for a hospital bath. Tract Society met in place since the church service is much affected by the school. An interesting article has been written on the history of our nation's birth. A fine flag-pble was well laid at the laying of the corner stone of the New Industrial College for Girls, situated in the suburbs of Salem.

Our future seems to have at least a golden edge. May we not be disappointed.

July 10, 1898.

HAMMOND, I. A.—Hammond is in the midst of her summer quiet. The winter is the time of her greatest population, as then the northerners visit and seek their vacation. Then from April to June they find their way northward again, and while the residents of the place, in quest of cooler quarters for the summer months. This season has also been quieter than others from the fact that Hammond and vicinity has done more than its share of the work for the war. Yet we are not entirely dead or asleep. The city has just celebrated the glorious Fourth with the usual demonstrations, and we recently gave a patriotic entertainment, our own singers bearing the prominent part, as well as the musical and literary entertainment and a little variety now and then. We had a visitor: R. Dunham. He kindly offers to answer private letters and to give any information he can to persons desiring to seek a home in California. Address, John Furrow, Lake View, Cal.

TRAC'T SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sab- batrach Society held its regular meeting in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, July 10, 1898, at 2:15 P. M., President Charles Potter in the chair.


Visitor: R. Dunham.

Prayer was offered by Rev. A. H. Lewis, D. D.

Minutes of the last meeting were read.

The Adjournment of the reported having conferred on the matter referred to it at the last meeting, and had advised the Corresponding Secretary of the desire of the Board through the Business Manager.

The Corresponding Secretary reported in summary on his attendance at the Associa- tions, mentioning the prominent features of each, and noting evidences all along the line of a gain in interest in the minds and hearts of the people in the work of the societies.

On motion, J. M. Titwsworth was added to the Auditing Committee.

The Treasurer presented his Fourth Quar- terly Report, duly audited, which, on motion, was adopted.

A statement of legal services rendered by Mr. Whipple, in connection with the will of David E. Bliss, was received, and the bill for same was ordered paid, and the thanks of the Board voted to Mr. Whipple for the very satisfactory manner in which the business was transacted and reported.

It was ordered that when we adjourn it be to meet three weeks from to-day, to hear the Annual Reports.

Motion read and approved.

Adjourned.

ARTHUR L. TITWORTH, Sec. Sec.
Young People's Work

A WORD TO JUNIOR TEACHERS.

Some of our Junior Societies are now using, or will use, Lessons on the Life of Jesus. Such lessons will be written by Geo. H. Steward. With the exception of the “events of passion week,” this is a very helpful instruction book. But the over-anxious effort to establish the Sunday as resurrection day, and for the usual purposes, the Lord’s day, divided events in reverse order, from page 18 to 46.

In teaching these events of passion week, it may not be necessary to dwell much upon the days in which they occurred, but if you do, explain the error to your Juniors in very plain language. That you may not unguardedly repeat Mr. Stewart’s error, take your book and, beginning on page 18, draw an ink or pencil line over the words “First day, Saturday.” Do the same on pages 19, 20, 21, 22 and 23, where the days are wrongly printed. Page 24 draws a line over words “of Tuesday night,” and correct also as on previous pages the days mentioned. Same corrections on page 25. Also mark off words “About midnight of Thursday.” (It was Tuesday before, days on pages 26, 27, 28, 29, 30, 31, 32, 33. On page 34, where occurs this sentence, “Give the days and their events,” erase words “days and their,” and then on through the lesson erase the word “day” and the words “Saturday” thrown to next “Friday.” On page 36 erase word “Jewish,” and add after “Sabbath,” “of the Passover.” Erase the next question and answer, for Thursday is meant; or, if retaining question which is correct, make the next question read, “What did the priests remember during the Passover Sabbath?” In question, “What did the disciples during the Sabbath,” insert before Sabbath the word “weekly.” Erase, farther down, the words “very early Sunday morning,” for the Scripture reference is Luke 23:51. Restate by doubtful, etc., verse of Matt. 28. On page 38 erase words “Probably late on this Sunday.” On pages 43 and 46 erase words “day,” and also names of “Saturday,” through to “Friday,” and write after words “agony in the garden,” “Friday night.” Erase the remaining “events in brackets,” and write word “Wednesday,” or “Fourth day of the week.”

In using all “First-day helps,” we must expose all their errors. The writer has in view a new pamphlet, entitled, “Sabbath-day Studies for Juniors, and All Sabbath-keeping Young People,” and would be glad to submit it to our Publishing Society and all our young people. H. D. Clarke.

DOUGLAS CENTER, M.I.

THE GRASS IN MY STRAWBERRIES.

It was last summer that I had such a time with them. A few weeks from home had given the grass a good chance to get a firm footing. The tough blades would run along the ground for a yard or two, and then root itself; and again and again it would do so, until a mass of well-rooted grass had planted itself all over my berry patch.

Even into the clusters of vines the hardy grass took its way, and you may know it was not only not wanted, but it did not want to be wanted. Many hours I spent in weeds, and with hands tired and sore, I toiled until the bed was cleared of its burdensome mass. I wonder if you are letting in grass find a rooting place in your life. Have you been away from the Lord two or three weeks? Do the card table, the dancing-floor and other evils find a place in the garden patch of your young life?

Before they become well rooted get down on your knees, and with breathings toward the Savior, pleadings for help and blessing, use your fingers of willingness and determination until every bit of evil is uprooted, and you will look with glad eyes upon the little field which, through your efforts, has been conquered for the Lord. You have pangs been in the woods and seen a great tree slowly dying. It is being strangled by great coils of ivy. The tree cannot unfasten the coils. They are giant-like and well fixed, and every hour the roots of the climber are sucking the life out of the unhappy tree.

There was a time when the little vine sought a place to fasten its tiny tendrils. Had that been denied it would have never destroyed the tree, but by degrees it became larger and stronger, and gained at last the mastery over the tree, and granted it a place on its surface. Do you remember any young lives which have been thus spoiled?

They let those “little sins” get a place and by and by when too late they give up in despair. Let us watch; let us be careful; let us conquer sin.

Many boys and girls are very anxious to make friends among strangers, while no pains are taken to make friends of those at home. Father, mother, brothers and sisters all seem to be beyond the pale of friendship. They may be insulted, and with impunity; no courtesy or respect is paid them; they are expected to make up at a moment’s notice, no apology of any kind being offered or thought of. Brothers and sisters have become lifelong enemies from small beginnings. Bitter quarrels have resulted from unpremeditated, but nevertheless cruel, injustice. Relatives imagine themselves privileged to criticize every act. In short, there is no time when the family may be without enemies. No wonder we are so discontented. This is all wrong. Brothers and sisters should speak words of praise and encouragement. Leave others to do the disagreements—it will be done, never fear. Be courteous at home as you are abroad. Respect your own and the home of your friends. Set them a good example. Don’t save all your frowns for home. Love your brothers and your sisters, remembering that love begets love; you will never regret the kindness you have shown, while your thoughtlessness and indifference to your own may reap a bitter harvest. Life will be smoother in a home if everybody would endeavor to understand his or her neighbor in the home, and if everybody were taken at the best, and not at the worst, valuation—Union and Times.

OUR MIRROR.

PRESIDENT’S LETTER.

Dear Young People:

I told you there were more questions yet to come from the North-Western Association question-box.

“How can we best keep the young men in the Society?”

A hard question. No one method will hold all kinds of young men. Give them some questions as to what they think is wrong in society. Socials may help. Invitations may help. There comes a time when it is of no use to run after some.

“Do the Y. P. S. C. E. members neglect the weekly prayer-meetings?”

As a rule I think they are the most regular to attend and the most active at regular church prayer-meetings. I know of large churches whose weekly prayer-meetings depend on the young people, and for them it would be too bad to appear a respectable failure.

“Could we contribute to the State and National C. E.?”

We do not need to. We are not stingy. The policy of the C. E. is to give your contributions through your denominational channels. As to small items of expense, of local unions or state meetings, with them do as you would be done by, and you will not go amiss.

“How should the expenses of the Society be provided?”

Pay them as God has prospered you. Don’t go out among unconverted people with grab-bags and ask them for money. If you ask of them, ask them to do so in the name of Christ. Command their respect. Money to carry on the work should come from workers. I wish we all could and would give one-tenth of all to help on the kingdom of God.

Yours in the work,

E. B. Saunders.

THIRD REPORT OF THANK-OFFERINGS.

From March 10, to July 1, 1888.

Geo. H. Utter, Texas.

In account with the Seventh-Day Baptist Missionary Society.

(Received by thank-offerings, divided by the donors.)

Mrs Walter Brown, Milton, Wis. $ 25

Pawtucket church, Weymouth, R. I., balance $ 3 31 96

E. & O. E. Geo. H. Utter, Texas.

J. D. Speck, Texas.

In account with the American Sabbath Tract Society.

(Received by thank-offerings, divided by the donors.)

Church, Pawtucket, Weymouth, R. I. (additional), $4 11

Mrs. Alice Fisher, Normandy, Ark. $ 12 00

Mrs. Walter Brown, Milton, Wis. $ 4

Mrs. Millen, Edwardsville, Ohio. $1 25

Outpost. $ 7 75

Mrs. N. A. Shaw, Fowler, Ark., per Outpost. $ 25

E. & O. E. $72 21

J. D. Speck, Texas.

Joint Report.

(Not divided by the donors.)

Sanie Bardick, Rose Phalbong, and native helpers who receive wages, Shanghai, China; one day’s income $ 8 70

Church, Guang, China $ 50

Mariboro, N. J., to complete pledge. $ 9 00

Mrs. E. L. Rogers, Alfred, N. Y. $ 10 00

Mrs. M. H. Wilson, Concord, N. H. $ 2 40

“N. B.” Wisconsin. $ 1 90

Mrs. G. A. Britton, Marquette, Wis. $ 50

Mrs. Oliver Green, Pleasantville, Iowa. $ 1 00

Church, De Ruyter, N. Y., to be divided equally. $ 5 50

E. & O. E. $29 60


J. B. Hewitt, Texas. Tract Society.

SUMMARY.

Missionary Society: Received, divided by donors $32 21

Treasures. $ 19 70—$51 91

Tract Society: Received, divided by donors $ 27 66

Treasures. $ 9 90—$37 56

Total. $89 47

Missionary Society. $2,798 95—$178 09

$2,620 86

Tract Society, $1,385 02, $56 31 $37 56, 1,461 89

Total. $4,468 78
Children's Page.

VACATION.

"What shall you do this summer?"

"Nothing!" I stantly said.

"Neither books, nor Chautauqua, nor Concord shall claim my tired head.

"I shall lie at length in the sunlight and count the pinetree plumes, and dream with my scenes with silence, and the odor of clover blooms.

"I shall stand and stare like the cattle at the shadow of earth and sky. Or sit in the lengthening shadow and make a sweet melody.

"I shall watch the leaping squirrels and the patient creeping ants. And be the wayward bee among their unmolested haunts.

"And perchance in the lark that follows The struggle to be wise, Some truth that was easy before May take me by surprise.

—Youth's Companion.

FREDDY.

By CLARENCE J. JENKS.

Freddy was not so very large. Indeed, he was not much larger than the bowl of a tablespoon. But if Freddy was small, there were some things about him that made him very interesting. For instance, he had a snuffling sort of a grunt that protected him in his small way almost as well as the great steel plates protect our modern battleships.

Now, I feel sure that you must want to know who Freddy really was. Let me tell you. Freddy was a toad. Not a common, every-day sort of a toad, but a toad of some distinction—a real horned toad.

Freddy had spent all his short life in running about with his little brothers and sisters on the warm sand-banks and among the sweet-smelling orange-groves of Southern California.

One day Freddy and I chanced to meet. Perhaps Freddy was sorry, but he was very polite about it, and scrambled out of my way in great haste. As I wished to be sociable, I said a chirpy "Good-morning," and I am sure Freddy was just as polite as ever, and if I could have understood him I would only have said, "Please, sir, I would be excused this morning."

I loved Freddy so much from that moment and I determined to live with me, so I picked him up, and, putting him in my pocket, I carried him home.

When I took Freddy out from his prison in my pocket, he played "possum," and for a few minutes he was the deadliest little toad that you ever saw; then he very slyly opened the lids of one eye—just a crack—and peeped out; but when he saw me he snapped them together again quicker than you can say "Jack Robinson." In a few seconds he slowly opened them again, and this time he kept them open, and in a little while he held both eyes wide, and was watching my movements with great interest.

I filled a little box with sand, and, placing it on the window-seat, I put Freddy into it. He stood perfectly still for a few minutes, and then jumped as much as to say, "Well, it's time to go bed," he began to burrow at a great rate down into the sand. The sand forms a great bed-blanket for Freddy and all his little brothers and sisters. The sun shines all day upon it, and so keeps it nice and warm for them. Freddy formed some very regular habits. At two o'clock every afternoon he would shake off his sand robes and be as bright and as spry as a little toad who was very hungry could be.

"Four o'clock. If he had had all the flies he wanted he would have gone to grow drowsy; then there would be a flurry of sand in the box, and Freddy had gone to bed.

It was very curious to watch Freddy catch a fly. He would come to the little door cut in the side of his box, and would stand there bobbing his head from one side to the other; then out he would run and up the wire screen of the window. Here he would wait for his prey. When he saw a fly, he would watch it through his flat lens a few seconds, then his head would be down and out would go his eyebrows, then he would flash his little pink tongue, and it was goodby, Mr. Fly, for Freddy never missed his aim.

Once Freddy ate twenty-two flies at a meal. It made him ill, and the next day he did not come out at all, and when he did come out he was a very sober and sad-looking little toad. But he had learned a lesson, and after that he could not be induced to eat more than ten or twelve at a time.

One morning Freddy had a sharp and a rather disagreeable voice sat down by the window where Freddy had his box, and began to talk. In a few minutes the sand was moving, and Freddy crawled out, looking very sleepy and disgusted at such a rude awakening. Some time, and then, as if disapproving of such unseemly hours, covered himself up again in the sand.

I tied Freddy out-of-doors by fastening a silk cord to the fringe of little horns that surrounded his neck, somewhat after the fashion of the pointed collars that little boys and girls sometimes wear. But one day he cut the cord with his sharp little horns, and then it was good-by, Mr. Freddy.

Although I have often looked for Freddy, and have hunted in many other little horned toads—perhaps some of his own brothers and sisters—I have never met a little toad who was always so polite and who dined so punctually at two P. M.

THE DOG AT UNCLE ANDREW'S.

By JULIA DAREW COWLES.

Bessie was the little city cousin that was visiting Myrtle, and Myrtle was the little country cousin that was having the visit. They played with Myrtle's dolls, and they read in Myrtle's story-books, and they ran about the farm, and took walks along the country roads. But the things they liked best to do was to match little bragging stories.

That is, Bessie would brag about something fine in the city, and then Myrtle would brag about something fine in the country. At first the stories were not bragging stories, but just stories to please each other. But finally Myrtle began to feel that when Bessie told about something very interesting, she must tell about something "interestinger," and soon both began to talk very fast and be out of breath, and to interrupt.

"At home," said Bessie, "we have candies that are full of cream inside, and yellow candies the shape of buttercups, and green candies in pods, the shape of peas."

"O, well," said Myrtle, "we have trees right here on Uncle Andrew's farm that make sugar."

"O, I know all about maple sugar," broke in Bessie. "We have hand-organs in all our streets, and there is always a little money key."

"Live ones?" Myrtle asked.

"Yes, indeed," answered Bessie. "They always begin to use children and take off their caps when we give them a penny, and they dance—Oh, you ought to see a monkey dance!"

"Well," said Myrtle, "we have a dog that can sing."

"A dog that can sing!" Bessie echoed.

"Yes, sir," said Myrtle. "He is Dan, Uncle Andrew's dog."

"I want to hear him," exclaimed Bessie.

"He won't sing for anybody but Uncle Andrew," Myrtle said. "He will have to wait for Uncle Andrew to place the open singing book."

When evening came Uncle Andrew was quite willing to show off Dan's "sing-ular accomplishment," as he called it.

"Dan, for Dan opened his mouth as he said, as he brought out several old-fashioned singing books, "and will only sing when others are singing. He refuses to sing alone. So you and Myrtle will have to sing, too," Uncle Andrew seated them all in a row of chairs, and placed one each one a singing book. In the middle chair of the row, between Bessie and Myrtle, he placed Dan, or rather Dan jumped up into the empty chair when Uncle Andrew told him to.

Then Uncle Andrew said, "Sit up, Dan, and take up your singing book." Dan sat up straight in the chair, and held up his two front legs for Uncle Andrew to place the open singing book upon.

Bessie looked very much astonished at this.

"Dan, paid no attention to his neighbors; his eyes were upon his master."

"Now, ready! sing!" exclaimed Uncle Andrew, waving the stove-poke in the air, as a baton, and beating time.

"My country, 'tis of thee," they all began. But Bill, paid no attention to his neighbors; his eyes were upon his master.

"Now, ready! sing!" exclaimed Uncle Andrew, waving the stove-poke in the air, as a baton, and beating time.

"My country, 'tis of thee," they all began. Yes, Bill, paid no attention to his neighbors; his eyes were upon his master.

"No, dear old Dan," exclaimed Bessie, throwing herself upon the floor beside him and putting her arm around his neck, "you're just twice as funny as the monkeys!"—Little Folks.

A Boy's Essay on Honesty.—The class was told to write an essay on honesty. This was Jimmy Green's essay—"Some boys are honest the others, and there's no way to tell them apart unless you say you've left your knife some way, and watch them jump for it. The one that jumps last is the honestest one."—Scottish American.

A small girl of three years had hair with a decided tendency to red. An uncle, who was always marked one of a kind, got short of matches all they would have to do was to pull out one of her hairs and use it. The right, uncle Andrew's reply, "you can talk so, cause you've only got a china top on your head."
THE PERSONAL REIGN OF CHRIST.

To the Editor of the Sabbath Recorder.

In your issue of June 20 is an article under the above title and also an editorial comment that arrested my attention. During the last sixty years there has been a wonderful increase in the number of those who hold to the doctrine of the immediate coming of Christ's coming and of his personal reign on the earth. This increased interest in these great truths has been equally among the learned and the unlearned, and has not been restricted by denominational lines. Surely there has been an awakening in all the great ends of the Old Testament and a more careful observance of the signs of the times. That the entire church has not accepted them is mainly due to conservative tendencies and the difficulty of breaking away from long-established ideas.

The assumption of L. M. C. is that the term "parousia" rather than Christ's spiritual presence, and he refers to 1 Peter 1:16, 1 Thess. 1:19, and 2 Thess. 2:1. It is doubtless true that the sense is sometimes that of spiritual presence, but surely it is not always so. Thus, in 1 Corinthians 16:23, the apostle is speaking of the resurrection of the dead. He says, "But every man in his own order; Christ the first-fruits, and afterwards that which is Christ's at his (parousia) coming." Surely here it must mean a future, personal coming. In Matt. 24:3 it is used to signify a future coming of Christ at the end of the age: "What shall be the sign of thy coming and of the end of the world?" So, also in Matt. 24:27, the same word (parousia) is used to signify his coming; "As the lightning shineth out of the east and shineth into the west, so shall the coming of the Son of man be." It is so used in verses 37 and 39, Matt. 25:13, and in many other places. The coming of the Lord is nearly always spoken of as an event for which his peoples are to wait. Thus in 1 Cor. 4:7, "waiting for the coming of our Lord Jesus Christ." "So also Christ was once offered to bear the sins of many, and unto them that look for him he shall appear the second time without sin unto salvation." Heb. 9:28, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13: "Behold he cometh with clouds, and every eye shall see him." Rev. 1:7.

But will lie reign on the earth? Let us see what Christ and his apostles have taught us. Jesus said, "When ye pray, say, Thy kingdom come, thy will be done on earth, even as it is done in heaven." This prayer will surely be answered, and if so, Christ will be King. He will reign on the earth, and his will must be done, even as it is done in heaven. This, and this only, will fulfill the wonderful predictions of the 22d Psalm, which, from beginning to its end, is a declaration of the future reign of the Messiah. The testimony of Christ as given by John (Rev. 20:4) is that the saints "lived and reigned with Christ a thousand years." Again it is said, "They shall be priests of God and of Christ, and shall reign with him a thousand years." Again, we are told that when the seventh angels sounded, "then were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever." Rev. 11:15.

But we are told that the Jews misunderstood the prophecies of the Messiah, and hence rejected the real Christ. There are two classes of prophecies of Christ in the Old Testament, one which speaks of his humiliation and suffering, and the other of his exaltation and glory. Most of the Jews, in their pride, overlooked the former and thought only on the latter. Both were equally true of Christ; indeed came to suffer and die. "He was brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth." Isa. 53:7. But he will come again "in power and great glory," of which there are abundant prophecies in both the Old and New Testaments. It is doubtless true that the false interpretations of the Jewish prophecies were a great hindrance to the acceptance of Christ, who came so different from what was expected of him; yet it does not follow that Christ and his apostles, who spake as they were moved by the Holy Spirit, did not fully understand them and were led away from the truth by Jewish ideas. Let us rather conclude that the only just and true commentary on the Old Testament prophecies is that given by the inspired writers of the New Testament, and that we shall be always safe in accepting their words in their obvious import.

H. H. HINMAN.

JUNE 27, 1898.

NOTES FROM A BIRD LOVER.

Glorious voice of the meadow! Whence camest thou? From the rice swamps of the South? There they knew thee as the bird of dullest hue, a devourer of the rice crops, good only for a dinner plate. What a change! On journey North thou hast caught the colors of black night and golden dawn, and we see thee brilliant of hue, overflowing with joyous melody. Are thy notes memories of the colored munsters of the South? Thou singest boldly like them. What power or charm is there in the grassy meadows, cool breezes blowing across meadows of tall grass? They have filled thee with the elixir of life and it overflows upon our waiting ears and reaches our body-gladdened hearts.

Perhaps there is no bird about whose song so much has been written as about that of the Bobolink. The English boy imagines him saying: "Bobolink, Bobolink! Tom Denny, Tom Denny! Come pay me the sixpence you owe me more than a year and a half ago." "I paid you." "You didn't." "I did." "You didn't, you lie, you cheat, you cheat!"

Our own bird lover, Wilson Flagge, gives a prettier interpretation of the song: "Phew, shew, Wadolincon; listen to me, Bobolincon! Down among the tickle-tops, hiding in the grass, where they lead, I know they lead, I see his shining cap bobbing in the clover there! See, see, see!" We are all familiar with Bryant's "Robert of Lincoln" and its "Spink, spunk, spink!"

To me, the Bobolink's song is an inspiration from the glorious Northern air and sunshine, the true-hearted mate he has chosen, the little lives nestled down in the cool grass, and from the good God who is the source of all joy. He sings of love that never dies, of joy that never ends,—eternal in the heavens.

Soon the heat of summer and the cares of fatherhood will put to silence the rapturously singing birds. Later in August or early in September we shall see him dull of hue, like his faithful mate,—perched on tall reeds by the side of some stream, uttering only one sad, farewell note, often repeated. The Reed bird will leave us. But we are not yet come again,—perched on tall reeds by the side of some stream, uttering only one sad, farewell note, often repeated. The Reed bird will leave us. But we are not yet come again,—perched on tall reeds by the side of some stream, uttering only one sad, farewell note, often repeated. The Reed bird will leave us. But we are not yet come again,—perched on tall reeds by the side of some stream, uttering only one sad, farewell note, often repeated. The Reed bird will leave us. But we are not yet come again,—perched on tall reeds by the side of some stream, uttering only one sad, farewell note, often repeated. The Reed bird will leave us.
LESSON V.—NABOTH’S VINEYARD.

For Sabbath-day, July 30, 1898.

LESSON TEXT.—1 Kings 21: 4-16.

INTRODUCTION.

Elijah began immediately to carry out the instructions that were given to him. He went to Ahab—molabah in the valley of the Jordan and threw his mantle upon Elisha—growing in the field. Elisha accepted the call to prophetic office "and went after Elijah and ministered unto him." In the twentieth chapter we read of two remarkable victories which God gave unto Ahab—molabah. The king of Syria and his army were not told the name of the prophet who gave counsel to Ahab. It is very likely that it was Elijah. Ahab did not follow up his advice, and thereby caused his destruction and his enemies the army of Jehova. He was therefore reproved by the prophet. Immediately before our lesson we are told that Ahab—molabah came to Ahab—molabah and Elisha—growing in the field, and that at his coming there Elisha—growing in the field, and that at his coming there "Elisha—growing in the field, and that at his coming there...

NOTES.

4. Heavy and displaced. Sullen and angry. We would say that he had a fit of the sulks. Jameson. The Septuagint has instead, "Israelite," throughout this lesson. I will not give thee the inheritance of my fathers—The reference to the name of the prophet who gave counsel to Ahab. It is very likely that it was Elijah. Ahab did not follow up his advice, and thereby caused his destruction and his enemies Jehova. He was therefore reproved by the prophet. Immediately before our lesson we are told that Ahab—molabah came to Ahab—molabah and Elisha—growing in the field, and that at his coming there Elisha—growing in the field, and that at his coming there...

5. And. This word might have been translated "rebellious.

6. The Septuagint has instead of my vineyard at the end of this verse, the words, "the inheritance of my fathers.

7. Doest thou now govern the kingdom of Israel? "Thou?" is very emphatic in the original. Jezebel would say that it is absurd that the king should have any desire ungratiified, or that he should let any citizen of the kingdom stand in the way of his plans. I will give thee the vineyard of Naboth. The "I?" is emphatic here as the "thou?" above. Since you are king you need not even exert thyself to obtain the desire of thy heart, I will attend to that matter.

8. So she wrote letters in Ahab’s name. She was the real ruler. Ahab evidently did not ask her what means she had to procure such letters. His seal would give the letters official authority. The seal in that age was answered in place of the autograph signature of to-day. The elders who were the leaders of the city. See Deut. 16: 18.

9. Proclaim a fast. Make it appear that some great public business was about to be transacted. Compare 1 Kings 16: 22-24. On high among the people. Literally at the head of the people. Probably this means, "Show him a distinct position in the people.


11. Did as Jezebel had sent unto them. They followed her instructions to the letter.

12. And there came in two men. Better the "two men," as in 2 Kings 1: 24. "Thou must be idle," says the Pharisee of the hour. You need not even exert thyself to obtain the desire of thy heart, I will attend to that matter. Since you are king, you need not even exert thyself to obtain the desire of thy heart, I will attend to that matter.

ENEMIES IN AMBUSH.

Recently while waiting for a friend in her pleasant sitting-room. I observed with other literature upon the table copies of one of the periodicals popularly known as "Story Papers." Mrs. Brown was a very busy woman, an earnest Christian, whose heart is alive to the welfare of the young. I had had reference to work for the protection of children against impure influences, particularly from literature of the class to which the paper before me belonged.

Upon the arrival of my friend I explained to her the object of my calling before her—Mr. Brown's papers. I have never looked at them, but he has been so interested in them they must be all right. Why, last night he wasn't ready for bed at 10 o'clock and he usually is quite a sleepy head. He has never cared much for reading and literature whose...
Popular Science.

BY R. H. BAKER.

Copper Mining and Mines.

The largest and deepest mining shaft in the world is the "Red Jacket," at Houghton, Mich., as connected with the Calumet and Hecla mines. It is 4,000 feet deep, and has six divisions or compartments, each division being of ordinary size; four of them are used for hoisting and lowering purposes, one for ladders to secure ingress and egress, and the other for pipes for water, compressed air for power, and wires for telephones and electric lights.

The copper-bearing lode is so even as to allow the workings to be planned and mapped with great accuracy for long distances ahead of the work. The pumps that free the mine from water are worked both by electricity and compressed air, which is sent down into the mine from a plant above.

There are in use over three hundred power-drills, driven by compressed air, in the Calumet and Hecla mine, each drill doing the work of a dozen men, working day and night, drilling holes for dynamite cartridges, to break and liberate the ore.

These mines are believed to be the richest ever discovered. The copper is found in such a pure state that, when separated from the rock surrounding it, it is ready for market. This mine furnishes one-eighth of the copper of the world.

The next richest mine is located on the island of Newfoundland, and was discovered in 1892, by a sportsman in pursuit of a deer. The marmot's tracks scattered the moss, and thus showed the bright copper, except at Copperopolis, in the foot-hills of the Sierra, in Calaveras County. Here, some ten years ago, copper was mined quite extensively, but it has so declined, with others, that now little is being mined in the state.

Copper works are established in several provinces in Russia, both in the Ural and Caucasus Mountains, also in Siberia and in Finland. Two-thirds of the copper mined in Russia is from the Urals.

Since the introduction of the telegraph, copper has found its way into the bottoms of all that was consumed in Europe. They still continue to furnish a large amount.

Copper was known and smelted in Japan, in India, in the province of Suvo, in the year 708 A.D., and since the tenth century large quantities have been smelted. It became so plentiful that from 1609 to 1658 it was manufactured into doors for stores, temple furniture, bronze, mirrors, smoking utensils, and for all kinds of household goods and ornament. Also, many bronze cannon were made for export, some of which are yet to be found.

But very little copper ore is to be found in China or India having a grade above four percent. Although found in many places, it is not sufficiently pure to be profitable.

In Cuba, twelve miles from Santiago, are the Cobre mines. They are very rich, and a railroad has for years connected them with the port of Punta de Sal. The daily shipment has reached as high as fifty tons. These mines were worked to some extent early in the seventeenth century, but were abandoned and so remained for over one hundred years.

In the Philippine Islands copper has long been known and worked by the natives, who made rude tools for their own use. In 1852 a company was formed, and mines were worked in four places in the province of Lepanto, in Manila. Since, copper has been found at Asiat, in the island of Masbate, also in the islands of Luzon, Panay and Capul.

Copper is found in paying quantities in New South Wales, in South Australia, and these mines are quite profitable.

Ireland has six provinces in which are copper mines that are being worked, but, another section none, the mining interest in Ireland is on the decline.

Bolivia, in South America, furnishes five provinces and Brazil eight that have smelting works for copper. Chili, on the Pacific side, has seven provinces, and in these provinces are found pyrites, black oxide, malachite, atacamite and various sulphurites. The South American mines are very rich in virgin copper, and some of them yield as high as sixty percent of pure copper.

Copper is smelted extensively in most parts of California, but not of a rich quality, except at Copperopolis, in the foot-hills of the Sierra, in Calaveras County. Here, some ten years ago, copper was mined quite extensively, but it has so declined, with others, that now little is being mined in the state.

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made rude tools for their own use. In 1852 a company was formed, and mines were worked in four places in the province of Lepanto, in Manila. Since, copper has been found at Asiat, in the island of Masbate, also in the islands of Luzon, Panay and Capul.

Copper is found in paying quantities in New South Wales, in South Australia, and these mines are quite profitable.

Ireland has six provinces in which are copper mines that are being worked, but, another section none, the mining interest in Ireland is on the decline.

Bolivia, in South America, furnishes five provinces and Brazil eight that have smelting works for copper. Chili, on the Pacific side, has seven provinces, and in these provinces are found pyrites, black oxide, malachite, atacamite and various sulphurites. The South American mines are very rich in virgin copper, and some of them yield as high as sixty percent of pure copper.

Copper is smelted extensively in most parts of California, but not of a rich quality, except at Copperopolis, in the foot-hills of the Sierra, in Calaveras County. Here, some ten years ago, copper was mined quite extensively, but it has so declined, with others, that now little is being mined in the state.

Copper works are established in several provinces in Russia, both in the Ural and Caucasus Mountains, also in Siberia and in Finland. Two-thirds of the copper mined in Russia is from the Urals.

Since the introduction of the telegraph, copper has found its way into the bottoms of all that was consumed in Europe. They still continue to furnish a large amount.

Copper was known and smelted in Japan, in India, in the province of Suvo, in the year 708 A.D., and since the tenth century large quantities have been smelted. It became so plentiful that from 1609 to 1658 it was manufactured into doors for stores, temple furniture, bronze, mirrors, smoking utensils, and for all kinds of household goods and ornaments. Also, many bronze cannon were made for export, some of which are yet to be found.

But very little copper ore is to be found in China or India having a grade above four percent. Although found in many places, it is not sufficiently pure to be profitable.

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DEATHS

Samuel W. Brown arrived from free charge services covering twenty-five lines will be charged.

My Lord, I am not prepared to be cut off for the sake of twenty.

Boham.--At Shiloh, N. J., June 17, 1898, Mr. John Nelson Finney and Miss Annie Lincoln Toft, both of Richmond, R. I.

Thomas.--In Hammond, La., Aug. 6, 1898, Mrs. E. M. Cottrell, his wife. He was a hero of the Battle of Shiloh.

Douglas.--At the residence of the bride’s parents, Mr. and Mrs. John F. Douglas, Columbia, Mo., Aug. 8, 1898, Rev. M. B. Kelly, June 8, 1898, Mrs. Murray E. Bihman, of Owego, N. Y., and Miss Helen H. Wilson.

CELCERY SANDWICHES WITH MAYONNAISE.

For celery sandwiches with mayonnaise, boil slowly for fifteen minutes four eggs; remove the shells and chop the whites very fine, or put them through a vegetable press, mix them with a little shredded celery. Cut the crust from the end of the loaf of bread, butter the loaf, cut off a slice a quarter of an inch thick, put over it a goodly layer of the white of egg and celery, then a layer of mayonnaise, then a layer of yolk of egg put through a sieve, and over all another slice of bread, pressing the whole together gently. With a sharp knife cut off the crusts, leaving the sandwich perfectly square. Cover a mantıplate with lettuce leaves, arrange the sandwiches on them, cover with garnished lettuce leaves, and stand aside for twenty minutes. Sandwiches made this way may be kept fresh from early morning until evening, consequently particularly nice for picnics.—Mrs. T. J. Rorer, in the July Ladies’ Home Journal.

THE DRINK NUISANCE.

Liquor drinking is not only a curse but also a nuisance. When has it not been injured, insulted, or disgraced by some brawling drunken blackguard, who, under the spell of infamy, is careless of all propriety? And what business has any man to turn decent, well-behaved per-son into drunken hoodlums, or insane idiots, and let them loose upon civilized society? Decent persons in every town have a right to a treatmeiit; but they cannot remain as long as the rumrunner plies his trade. They may hate and abhor strong drink themselves, but they must endure the vile manners and beastly immorality of the victims of the cup. The editor of the Christian Instructor relates an experience which is in point.

"We had just gotten into one of the richly upholstered Pullman sleeping cars when a man entered, and took a seat in front of us, who, it was at once apparent, was in a large state of intoxication. He was not noisy or quarrelsome, but was evidently sick from his heavy draughts of beer. He went shortly to the rear of the car, and there stretched himself upon a seat, but not until he had emptied the contents of his filthy stomach upon the fine carpet of the floor. When the conductor observed, he told that he would have been compelled to leave the car had not the train been an express, and he would well have stopped the train and turned him out. The only pleasant reflection that we could have in consequence of the incident, was that we did not vote with the party that makes it legal, by permitting any man to have a liquor that reduced that poor fellow to the miserable condition in which we saw him. No man shall come into such degradation by our example, voice, or vote." The liquor business is kept within the limits of decency. You cannot regulate a volcano. It is time the whole vile traffic in alcoholic liquor was put out of existence; the nuisance should be abated.

THE STAR SPANGLED BANNER.

The Star-spangled Banner was written by Francis Scott Key, a native of Maryland, born August 1, 1779. It was during the war of 1812, when Mr. Key went out from Baltimore in a little vessel under a flag of truce to secure the release of a friend who had been captured by one of the British fleet lying off the Chesapeake Bay. Lord Cockburn had just completed preparations to land on Fort McHenry and did not permit Key to return to the shore. The bombardment began on September 13, 1814, and lasted twenty-four hours.

Key, in his little boat, which was moored to the Commander’s vessel, watched all through the night the terrible battle, and, from his position, was able to trace the line of the fire of his friends in the fort. He kept his eyes close set on the Fort, Measuring the time, he saw that Lord Cockburn had been so long covered would be taken in a few hours. When morning dawned, the glistening sun illuminated the flag waving in the breeze—"our flag was still there," in a fever of excitement, Key took an old letter from his pocket, and, placing it on a barrel-head, wrote this immortal line—"The Defense of Fort McHenry." It found its way into print a week later, and soon became the favorite song of the soldiers. The original flag which was used during the bombardment after his long night vigil is now in the possession of the Massachusetts Historical Society.

PRONUNCIATION OF SPANISH NAMES.

Havana—Hah-va-nah, accent on second syllable.
Blanco—Blahng-ko, accent on first syllable.
Cabanas—Cah-bah-纳斯, accent on second syllable.
Sagasteta—Sa-gas-ta, as spelled, the j is a Spanish symbol.
Gomez—Go-meth, accent on first syllable; o long.
Carronave—Car-oh-纳斯, accent on second syllable; o long.
Ruiz—Ro-oe, equal accents.
Museo—Mah-the-e-o, accent on first syllable.
Rodriguez—Mah-ree-ah-Poh-dre, accent on second syllable, both words; o in ro is long.
Perico Diaz—Per-ee-co Dee-ah, accent on second syllable in Perico; accents equal in second syllable words.
Reina Mercedes—Ray-uh-Mer-thee-deez, accent first syllable in Reina, second in Mercedes.
Cudze—Kah-deeth, accent on first syllable.
Eulalze—Oo-lal-teh, accent on second syllable.
Santa Ursula—Oo-re-soo-lah, accent on first syllable.
Pablo—Pah-boh, first syllable of Pablo; o’s long.
Castillo del Principe—Kah-stool-deh-yo del Princ-ees-pay, accent second syllable of Castillo, second syllable of Principe.
Dry Tortugas—Dree-toh-too-gahs, accent first syllable.
Luperco Martinez—Oo-pee-reh-o Mah-teh-nayz, accent second syllable.
Deppa de Lome—Doo-pwee dah-Loom, accent on Spanish name, somewhat modified in change from that tongue into English.
Weyer—Wi-er, accent first syllable; it is long. This name comes from the German, and retains the German accent.
Cristobal Colon—Kris-teh-ho Koh-lohn, accent on first syllable in Cristobal; accent on Colon.
Du Bouse—Dooh Bock.
Matazunas—Mah-tah-ness, accent on second syllable.
Azaire—Ah-tho-thay-ray, accent on second syllable.
Rayor—Rah-yo, accent first syllable.
Ariete—Ah-reh-tee-tay, accent second syllable.
Almirante Oquendo—Al meer-ah-ten-oh-ah-kwo-doh, accent third syllable in Almirante, second syllable in Oquendo.
Perox Davus—Pay-droh Re-wahs, accents first syllable in Perox, second syllable.
Pando—Pah-tho, accent first syllable.

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